

also that the antisemitism is directly linked with the rise of the Holocaust remembrance.

11.00

Ana Mijić (University of Vienna): Working on being a Victim: Analysing Strategies of Self-Victimisation in Post-war Bosnia-Herzegovina

In December 1995, the war in Bosnia-Herzegovina officially ended, leaving behind a society deeply divided along ethnic lines. The findings of a qualitatively designed research project, which analysed the specific characteristics of the (social) construction of 'self' and 'others' in the post-war state suggest that the creation of a positive self-image is strongly connected with processes of self-victimisation. Self-victimisation seems to immunise individuals against challenges to the 'we-ideal' resulting from the post-war transformations and stabilise the respective (ethnic) identities. However, since Bosnians of different ethnic allegiances—Bosniaks, Croats, and Serbs—have to live together in one nation state, they are forced to find ways to interact with out-group members out of pragmatic necessity without jeopardising their own narratives about reality. A hermeneutical analysis of in-depth interviews conducted in Bosnia-Herzegovina has revealed a variety of strategies that enable individuals to cling to their self-image as victims despite the interethnic interaction in everyday life.

11.30

Discussion session I: Ana Mijic, Lea David, and Bojan Aleksov

11.45 – 12.00

Short break with coffee and fruit

12.00

Ana Milosevic (Leuven Institute): Europeanising memory: Holocaust in the Western Balkans (digital presentation)

National memory politics and cultures of remembrance have been increasingly influenced and shaped by the process of Europeanisation. However, EU norms of remembrance have also been exported and downloaded beyond the EU. Broadly, this presentation will explore the construction, the workings and the effects of Europeanisation of memory. More specifically, it will ask what is the place of Holocaust in Europeanised memory of the Western Balkans - a region that in addition to WW2 has been a stage of mass war violence in the 1990s. The talk will explore how Europeanisation of memory is affecting the ways in which Holocaust is remembered and what are the benefits/consequences of Europeanised approaches to dealing with the past.

12.30 – 13.30

Lunch

SESSION II

13.30

Jelena Subotic (Georgia State University): Competing political narratives at the Jasenovac memorial site

The presentation explores the way in which physical sites of traumatic memory serve as locations of political narrative construction. Specifically, it will analyse how physical sites (such as concentration camps, killing sites, or memorials) serve to construct political narratives through the enduring meaning they have as material reminders of collective trauma. The presentation illustrates the argument with a case study of Jasenovac, the commemorative site of the largest concentration camp administered by the Independent State of Croatia

during World War II. The Jasenovac site is a particularly useful case for Subotic's argument because it is a site of deeply contested memory and conflicting national stories. Most significantly, it is the site of production of three distinct political narratives – of Serbia, Croatia, and Bosnia's Republika Srpska– which all use the Jasenovac site to pursue very different and mutually exclusive political claims.

14.15-14.30

Coffee / short break

14.30

Cecilie Endresen (University of Oslo): “Religious tolerance, hospitality and honour”: Albania’s rescue of Jews in post-communist discourse

In Albania, almost all the country's native Jews survived the Holocaust, and the number of Jews was higher after the war because hundreds of Jewish refugees had been rescued from deportation. Israel has therefore honoured Albania as Righteous among Nations. The presentation discusses how the fact that Albania constitutes a “unique case” in Europe has become an emblem of ethnic Albanian exceptionalism. While the archival material and the historiographical research on the war period are too scant to determine exactly what happened and why, the official narrative proclaims that Albanians rescued Jews because of *besa*, a traditional code of honour related to an assumed unparalleled hospitality, and because of their unique “religious tolerance”. As such, this racialized and romanticized narrative is closely interwoven with other national myths, and has since communism served different political, religious and diplomatic functions.

15.00

Karin Hofmeisterova (Charles University, Prague): The Serbian Orthodox Church and the Holocaust Memory: Beyond Liturgical Remembrance

Victimhood lies at the core of Christian liturgical remembrance. As a collectivistic religion, Serbian Orthodoxy puts the metaphysical martyrdom of Serbs in its mnemonic focus. In the socio-political constellations of post-2000 Serbia, the SOC could transcend “the liturgical” and explore other formats of mnemonic engagement. Due to its scale, the genocide against Serbs in the Independent State of Croatia, has occupied a special place in the SOC's mnemonic practices. Its synchronicity with the extermination of Jews encouraged the SOC to participate in remembering the Serbian “brothers in suffering.” The worldwide appeal of the Holocaust also allowed the SOC to enter the transnational mnemonic traffic.

By analysing the sources collected through multi-sited ethnography, this presentation identifies the SOC's strategies of (inter)action in the multidimensional mnemonic interplay of the Holocaust memory. It argues that by institutionalizing its non-liturgical activities, seeding them under the management of the Jasenovac Committee, the SOC has become a powerful mnemonic agent concerning both the memory of the Serbian genocide victims and the remembrance of the Holocaust.

15.30

Discussion session II: Jelena Subotic, Cecilie Endresen and Karin Hofmeisterova

15.45

Conference ends. Optional guided tour in the Holocaust exhibition