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## BOOK OF PROCEEDINGS

### I International Symposium on Culture of Remembrance

### Bosnia and Herzegovina



INTERNATIONAL UNIVERSITY OF SARAJEVO



pro kultura magazin pro culture magazine

### “Culture of Remembrance: Twilight or New Awakening”



International University of Sarajevo  
12—13 April, 2014 Sarajevo, Bosnia and Herzegovina

**CULTURE OF REMEMBRANCE**

*Book of proceedings*

**I INTERNATIONAL SYMPOSIUM**

*“Bosnia and Herzegovina – Culture of remembrance:  
Twilight or new Awakening“*

*Editors*

Sabahudin Hadžialić

Alma Jeftić

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*“Bosnia and Herzegovina – Culture of remembrance:  
Twilight or new Awakening“*

**I MEĐUNARODNI SIMPOZIJ  
KULTURA SJEĆANJA**

*„Bosna i Hercegovina – Kultura sjećanja:  
Sumrak ili Novo buđenje“*

**И МЕЂУНАРОДНИ СИМПОЗИЈ  
КУЛТУРА СЈЕЋАЊА**

*„Босна и Херцеговина – Култура сјећања:  
Сумрак или Ново буђење“*

Abstracts live video here:

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## **DAMNATIO MEMORIAE – SPACES OF MEMORY**

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### **Summary**

Parts of the burned Archive of Bosnia and Herzegovina represent spaces of memory and speak about our relation toward our past, but also about our own identity and establishment of tradition, more precisely its attempt, and conflict with destroyers of that same memory, as opposed to the bearers of so-called externalized memory that are not individuals nor species, but ethnic classes.

According to Ian Assmann, they represent cultural memory as a parent term for functional frameworks that come under the names of establishment of tradition, relation toward the past and political identity, meaning imagination. It is cultural since it is realized mostly institutionally, that is artificially, and it is a memory since it functions the same way individual memory functions in relation to conscience.

What is *iustitia connective* in this case, this connective justice? Instead of retribution to barbarians who do not know what an archive is, there is a visible social cohesion and solidarity of citizens, connection and coherence that comes up in rare moments of temptations of a society, as it is the case in our country at present.

**Keywords: archive, document, memory, culture of remembrance.**

On the grave of the poet Joseph Brodsky in Venice, according to his wish is engraved this epitaph: “There are worse crimes than burning books. One of them is not reading them...”

Parts of the burnt State Archives of Bosnia and Herzegovina represent spaces of memories and talk about our relationship with the past, but also about our own identity and formation of tradition, more precisely, its attempt and confrontation with the destroyers of the same memory, as a counterweight to the holders of so called externalized memory whose holders are neither individuals nor sorts but ethnic collectives.

According to Jan Assmann they fall within the concept of cultural memories as an umbrella term for functional frameworks which come under the name of tradition formation, attitude towards the past and political identity i.e. imagination (Assman, 2005). It is cultural because it is realized only institutionally, namely, artificially and memory is because it functions in the same way as the individual memory in relation to consciousness.

What does in this case represents *iustitia connectiva* - connective, binding justice? Instead of retaliation against barbarians, who do not even know what the Archive is, it is evident social cohesion and solidarity of citizens, cohesion and coherence that occurs in rare moments of temptation of a society such as the present times of our country are.

In this process, from heroic semantics of rebellion against the government, this comes to the discourse on perpetrators and victims - there is a subtle difference of the Latin expressions *SACRIFICIUM I VICTIMA* - the first is a determinant of a voluntary commitment of the victim, for example, a saint, while the other is a passive object exposed to violence and thereby deprived of any possibility of defense, what it is obvious in our case (Divković, 1999).

But let us return to basic concepts, in order to avoid eventual "poor communication lines", in the words of Ludwig Wittgenstein (Wittgenstein, 1974): Only term *DAMNATIO MEMORIAE* basically has Roma-law sanction usually pronounced with a death sentence followed by confiscation of property and it referred to erasure of every trace of existence and work of a convicted person, unfortunately, quite common phenomenon in the legal traditions of antiquity. Several studies (Horvat, 1987; Stanojević, 2005; Bujuklić, 2013) "*The prohibition of mentioning*" and "*A sentence of oblivion*" are coming in early antiquity as the will of the gods, later of their representatives on the earth, especially Christian or Islamic winners of pagan attributes, and it is consciously and decisively breaking with the past by deleting every trace of the inscriptions, statues, frescoes, and even coins. That is a characteristic of the territory of turbulent historical events and restless social history; based on the common belief that the physical destruction of traces means their real eradication and throwing into oblivion, of no return.

In the Roman tradition, the most used in the time of Caligula and Nero, was continued for the time Constantine I the Great; inevitably they should always be reviewed in chronological layers, by distinguishing deposits of antiquity from the the practice of the Middle Ages, all from the contemporaries of Vatican Popes Borgia to Stalin, and the immortalization in the literature of Orwell or Kundera themselves! Of course, the contemporary neologism *ideology* is inevitable - originally conceived as the science of ideas, designed in the 18<sup>th</sup> century, more precisely 1796, as a creation of the French thinker Antoine Destijja de Trasija, from the starting point of rational goal but the basic thought socio-cultural assumptions, without which a coping with the past can not be performed, which is today an integral part of what we call culture of memory.

Culture of memory, represents in expression of Aleida Assman, "*long shadow of the past*" - best visible in the work of the German writer Beate Niemann who published a book "*My good father*" in 2005, with the subtitle "*BIOGRAPHY OF MY FATHER THE CRIMINAL*": namely, her father Bruno Sattler spent 25 years in the DDR prisons of that time because he had been from 1942 to 1944 head of IV in Belgrade contrentation camp Staro Sajmište; according to postwar assessments in this camp under his command over 7,000 people were killed, mostly women and children (Assman, 2012). Niemann points out in the first part of the book her child's vision of her father character on his mother's romantic memory, as an innocent victims of the regime, while the second part brings the documents of its criminal activities in the Balkans during World War II. The book is in excellent translation of Ljiljana Glišović was published in the "Official Gazette", Belgrade 2012.g.at the book promotion the editor-promoter Slobodan Gavrilovic bowed in front of the author and called her the "giant woman" (Politika/Politics" Belgrade, 17.12.2012).

This is closer to Karl Jaspers who in the book "*Rhythm of guilt*" insists that the Germans are required to take a clear position in terms of their own guilt and draw from it conclusions because they are bound by *HUMAN DIGNITY* - Jaspers himself defines four types of guilt: criminal, political, moral and metaphysical (Jaspers, Rhythm, 2002).

We hope that, in the end of the debate on the Archive burning will become apparent Platonic-Stoic canon of cardinal virtues of humankind, painted in Philo, Clement of Alexandria and Origen works, in some such way what Plato says in the Republic (427 E) as elements of the 'Perfect goodness-



aretei "- wisdom, courage, prudence and justice. The below is some information about burning of BH Archive and kind of demolition of "space of memory".

Although it was located in four locations - in the buildings of the Presidency, Government, Parliament and the Court, the BH Archive stored its most valuable documents in Depo 1, which is set on fire due to civil rebellion, caused by general situation in the country. At least in 30 funds were kept the manuscripts of the late Ottoman period, documents the Austro Hungarian 40-year rule, the period between the two world wars and the rule of the so-called NDH (Independent State of Croatia).

The fire badly damaged and destroyed and the Collection of gifts and repurchases, the Collection personal files, microfilms on which were kept copies of materials ... All confidential and presidential documentation was located in the depot which burnt down and all is partially or completely destroyed. In one book, for example, were covered all spheres of life in BiH for a given year from the Austro-Hungarian period and of course it is a shame to lose the data for one year in history.

A huge damage is to lose and only one document, let alone what has lost BH Archive , because ia destroyed document can no longer be - as well as the time elapsed .

It is estimated that at least 20 percent of the material located in the premises of the BH Archive in the Presidency was destroyed. When the news of the burning the BH Archive was heard, from Sarajevo, Bosnia and Herzegovina, but also from the region and the whole of Europe began to arrive the words of support, but also specific, professional help. Physically, the colleagues from other archives in the city, museums and libraries, came to help saving the materials as well as students of history from the Faculty of Philosophy, but also individuals - even from Japan.

The biggest help was provided by the agency TIKa, but it is important to emphasize the engagement of experts from the Italian Institute for the conservation and restoration of archival and library materials, which have made the assessment of damage, followed by teams from the Czech Embassy in Sarajevo, which provided 1,500 archival boxes, but also enabled training of two workers to be able professionally run, monitor and control the work ahead. Estimates of experts say that it will take three to four years to repair the damage caused by burning. Especially important is the engagement of scientific and professional community, not only in BiH but also in the neighboring countries. Staff archives, and domestic and foreign professional public, but also individuals aware of the importance of an institution such as the State Archive, did not spare the money, resources and effort to restore "areas of memory" in the Archive of BiH

As conclusion of the text stands citation of the great ancient Roman philosopher, statesman and jurist Cicero: *accipere quam facere praestat iniuria*. - It is better to suffer injustice than to apply one. Following this saying, Archives of BiH would not have been set on fire, and the spaces themselves of memory would be preserved as a valuable reminder for future generations.

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