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“Culture of Remembrance: Twilight or New Awakening”



International University of Sarajevo
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CULTURE OF REMEMBRANCE

Book of proceedings

I INTERNATIONAL SYMPOSIUM

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

Editors

Sabahudin Hadžialić

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CULTURE OF REMEMBRANCE**

*“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“*

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NEGATION OF SCIENTIFIC TRUTH ON CULTURAL PAST *BY DEFENCE MECHANISMS*

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Bosna je moja velika stalna ljubav i moja povremena bolna mržnja. Bezbroj puta sam pokušavao da pobjegnem od nje i uvijek ostajao, iako nije važno gdje čovjek fizički živi: Bosna je u meni, kao krvotok. Nije to samo neobjašnjiva veza između nas i zavičaja, već i koloplet nasljeđa, istorije, cjelokupnog životnog iskustva vezanog za ovaj kraj, iskustva mog i tuđeg, dalekog, koje je postalo moje.

Bosnia is my great unending love and my sporadic painful hatred. Countless times I was trying to run away from her and always stayed, although it does not matter where one physically lives: Bosnia is in me, like the bloodstream. It is not only inexplicable connection between us and the homeland, but also spinning heritage, history, absolute life experiences related to this area, experience of me and the other, afar, that has become mine.

Meša Selimović

Abstract

Written and spoken facts convincingly speak of century's long, multi ethnic and multireligious personality of Bosnian-Herzegovinian culture. They unfortunately also speak, about those who have previously denied and even today deny veracity of centuries long, multinational and multi-faith life of its particular being of culture, documentary substantiated and deeply woven into the consciousness of each individual, who has comprehended and emotionally felt sense of that what Bosnia and Herzegovina makes that she really is - country that lives and survives, despite constant attack of opponents, *in the complex unity in diversity*. In it, survived and persevered, mostly those of her citizens, who its "unique spirit" inspires and encourages not only in their successful steps, but in finding a way out of the persistent difficulties they immediately confronted.

In the last decades of the twentieth century, more pronounced salient ethno-nationalistic trends are expressed in which, latently and manifestly there is an effort to *delete consciousness* of citizens of Bosnia and Herecegovine, their experienced cognitions and beliefs about the value of living together of people of different ethnic and (or) religious affiliation. At the focus of the destructive plans, there are woven untruths about the justification for demolition and destruction of cultural heritage of Bosnia and Herzegovina, the inheritance centuries long created and guarded by its inhabitants. By destruction of cultural values, destroyers sought to achieve its planned goals: that the content of individual and common collective memory of the citizens of Bosnia and Herzegovina bring "tumble" that will, at their discretion, lead to *confusion of cultural identity not only among Bosniaks, but among all citizens who feel Bosnia and Herzegovina as their homeland*.

In the circumstances and the time in which we live today in our country, we are faced with two facts:

(1) the universal and specific complexity of bosnianhercegovinian culture, *true culture*, centuries long developed and passed on from generation to generation which still, not only in the traditional historical, but also in the present time lives,

(2) nowadays continued, long ago begun process of negating the value of a unique *complexity of diversity*, characteristic to bosnianhercegovinian culture, expressed in pronounced expression of ethnocentric, narrow, uniform aspirations. In the psychological approach to the issue of culture memories, psychological cognitions about memory proceses - encoding, storage and retrieval of retaining information - enable a better understanding of character and a sense of individual and collective memory of important events from the *distant and recent cultural history of Bosnia and Herzegovina*. In consideration of the level of reliability of memory and detection of intensity and direction of action of influential determinants, destructive ideology on different experiences of individuals and groups of individuals particularly, it is necessary to introduce scientific knowledge on the types of memory, especially the explicit (declarative) and long-term memory.

Individual and collective content of long-term memory is the source of memories. *The central issue in the culture of memory questions is which information is stored, how they were acquired and whether it can be changed.* The answer to this question points to the reasons for the difference in the past experience, or in attitudes towards *scientific truth*. In the current social circumstances deniers and destroyers of cultural values most commonly use mechanisms: *suppression* (suppression of consciousness, from unpleasant memories and unacceptable aspects of their behavior and the behavior of a group with which they identify), *rationalization* (justification of undesirable practices and bad deeds by socially acceptable motives), *projection* (attribution of other individuals, groups of individuals, and even, to the governments, own evil intentions and aggressive tendencies) and *identification* (identification with ideology, idealized individual, legend or myth in order to feel the self worth and pride for belonging to them).

Results of serious scientific research and verified experience contained in the individual and the collective memory of the citizens of Bosnia and Herzegovina, show that there *are several approaches* to interpreting bosnianhercegovinian cultural events, many theoretical explanation, especially political, in considering the roots and meaning of expressed different individual or group memories, but *there are no more scientific truths of the same historical events, about the same events*, especially events related to *the war crimes, genocide, and urbicides by culturicide*. *Respect of scientific truth* about what is culture of Bosnia and Herzegovina, what is its centuries-old cultural tradition; its cultural heritage is an essential precondition of keeping its authentic cultural values. The peculiarity of the cultural survival principally manifest in esteeming *multicultural, multinational and multi-confessional essence of the Bosnian-Herzegovinian being lives for centuries despite* constantly present aspirations of various conquerors to challenge, threaten or violently destroy the fundamental basis of peoples centuries long life *in unity and diversity*. Appreciation of *scientific truth* is the proper way in finding pathways to overcome misunderstandings and conflicts between individuals and groups of individuals, in the exercise of tolerance between people of different ethnic and (or) religious belief in building bridges of cooperation between the state, which has prepared an aggression and a state which has defended herself.

Historical facts talk about personality of Bosnian-hercegovian culture

In modern interpretations of credibility of historical events and behaviors of personality in them, their efforts of untrue presentations are visible. An interpreter of past event attempts to present them in the way which mostly corresponds to those who need *distortion* of historical facts, actually to individuals, groups of individuals, the dominant ideologies or influential centers of power. It is difficult to admit the truth of past events, especially the truth about war crimes or genocide, because the truth disturbs common self-confidence of these individuals about their own integrity, and erodes or completely destroys the myth of the "nobility", "moral greatness" and "heavenly cleanliness" of their ethnic group. Analysis of modern approaches in the falsification of past events show that the creators, bearers and executors of these efforts, have a good understanding of the psychological knowledge of *regularity of short-term and long-term memory* as well as means to abuse these important physiological processes. The need for "*wiping traces*" inwoven in the collective individual memory and reconstruction of real events, or even the construction of the new version of events by actual dropping, neglecting or transforming the actual facts into untruth, is result of conscious intention of holders of these approaches, so the traces of, to them unacceptable fact from past events, "covers oblivion". Built up of monuments, ceremonies and rituals, seeks also to bring to life the memory of the past but, unfortunately, in these manifestations as justified ways of unforgetting the past does not achieve what is an essential precondition for effective reconciliation: a scientific truth. Not bringing to life the past as it really was, but how organizers of those manifestations think "it was" conditions an increased level of assurance about the probity of actions, to those to whom, untruths about past fits, delays the process of catharsis where it is necessary and reduces the tolerance of frustration in interpersonal and intergroup relations.

In explaining the source of reasons for untrue presenting of past events and means of their lay or "scientific" justification, "interpreters" from various scientific disciplines, primarily in the social sciences: historians, political scientists, sociologists, lawyers, communicologists, psychologists and others appear. Given the importance of the psychological dimension of "cultural memory", psychologists usually indicate neuropsychological, psychological and psycho-social bases of memory and the "roads" that defense mechanisms, usually rationalization, projection, identification, regression serving the ego - trying to deny it, and ostracize falsify the actual truth about the past.

There are people living in Bosnia and Herzegovina for centuries who experience, regardless of their ethnic or religious affiliation, his native home, its environment in which they feel the best, experience joy when Bosnia progresses, grieve when she is suffering and defend her when is compromised. They defended and preserved its social personality in the various epochs of its long history. Dr. Fikret Bećirović "presenting original sources and psychologically accessible interpretations, illuminates everything that is important to understand the universal and specific beat of B&H cultural pulsations since the first days of its existence, its emergence and overgrowth in the times of the different civilizations that brought with them a lot and repulsive and unacceptable, that what in fact opposed the personality of mentality of the people of Bosnia and that they could not enter into themselves, as well as that valuable, spiritually receptive, human sublime, what is undeniable, but has gradually entered into the foundations of its culture" (Dizdarevic, 2013).

In well documented analysis of cultural events and personalities in them, especially in expressed contrasts of striving to keep primordial, unique and justified bosnianhercegovinian identity of *unity in diversity* on the one hand, and efforts of denial of "Bosnian spirit" manifested in verbal denial and physical violence, in fact, in one-dimensional, religious and ethnic non tolerant ethno-nationalism, F. Bećirović points to the consequences of its manifestations in the last decade

of the twentieth century in Bosnia and Herzegovina. The concluding section of his study of cultural versatility and absurd crimes in Bosnia and Herzegovina, he notes that "in contrast to the common Bosnian cultural matrix of Bosnianhood, which was integrating factor commonly known as brotherhood and unity, and the dissolution of Yugoslavia, to the stage came rigid nationalists, who were discarding attributes of Bosnianhood, eagerly and hyperactively building up national "code" and even "passing the norm" in a grotesque way. Thus, very briskly and in a cruel way losing the Bosnian cultural versatility, which became prominent as a cultural value and wealth, suddenly differentiated by ethnic stitches with mutual animosities and negative charges. That way Bosnian identity was ruined, and a sharp nationalist was created, which brought many troubles, divisions, conflicts and crimes. In this tragic atmosphere Bosniak people passed the worse, to which the crime of genocide was committed "(Bečirović, 2013, pg. 405).

It is realistic to expect that any impartial investigator, in addition to the destructive revival of ethnocentric trends in culture, realizes the meaning of life and a sense of common backbone culture of Bosnia and Herzegovina, that its universality and cultural specificity is "the result of a multi-layer of living together in Bosnia and Herzegovina, with apparent numerous related elements and interconnections between the cultures of its modern inhabitants of Bosnians or Bosniaks, Serbs, Croats, Jews and members of other smaller national groups. Those are based on the traditions of the ancient beginning which should be sought in Illyrian, Thracian and old Slavic fundamentals and in the Bosnian medieval socio-historical sentiments "(Kujundzic, 2012, pg. 7). Documentary historical sources convincingly speak of *survival, constant outliving the one-dimensional ethnocentric closing, opposite to the fundamental pillar of Bosnian culture.*

The development of feelings of personal, spiritual values of each citizen is closely connected with the character and depth of weaving in his consciousness, in his memory of *BiH specific and universal cultural determination* and condemnation of any form of denial, especially the destruction of the spiritual and material basis on which this culture is based. In interpretation of the relation between the *specific and the universal concept of culture* and cultural heritage, one should always keep in mind, not only how the original, the Bosnian mentality of the inherent *cultural achievements of our pride, but also how much that what grew and grew in our cultural climate contributed to the value of diversity of the world, universal culture.* The fact is that Bosnian-Herzegovinian culture, enriched by valuable achievements of other cultures but also *its creative achievements, especially art, contributed to the development of other cultures.* In millennium-long history of B&H, its culture is preserved in "accordance with diversity", in the Bosnian heresy and cultural "diferentio specifica" in narratives and tradition, in the transfer of cultural models of living from outgoing generation to coming generations.

Destroyers of masterpieces cultural history

The creators and executors of genocide and culturicide strived, by expulsion and killing of Bosniaks, destruction of institutions of great cultural importance (in the siege of Sarajevo, two important cultural institutions - City Hall and the Oriental Institute were shelled and burned) and by destruction and profanation of religious sacred, in order to "to delete from the individual and collective memory" historical truth that the Bosnian-Herzegovinian culture emerged and woven in experienced events and intimate beliefs that, it is possible, in complexities of different cultural views, *in processes of multi-ethnicity and multi religiosity, to live happily and successfully operate.*

Content analysis and ways of psychological propaganda which was carried out before and during the application of the model of destruction of Bosnian culture, clearly shows that the ideologues and the executors of measures of cultural violence directed its activities in two

directions: (1) in the direction of raising awareness about *the moral justification of the destruction of Bosnian culture* among the citizens of their country, because this culture contradicts their "right" culture or a culture that is shaped by the "true historical values" and (2) in the direction of demonization, and the depreciation of "fairness" of fundamental destruction of the foundations on which the multi-ethnic and multi-religious life of the Bosnian man survived. Educators of potential iexecutors of destructive intentions of ethno-nacional ideologues, strived to revive or strengthen awakened traces of six centuries long implantation of untruths about the defeat in Kosovo as a victory, of themselves as "Heavenly people", on the need for achieving justified hatred of Turks and Muslims as "Poturice" (pejorative term for Bosnian converts to Islam, transl. rem.), because, as they pointed, they are responsible for all their troubles and hardships, and they tortured, persecuted and killed them. All this is done, especially by media manipulation, which could contribute to the belief that *evil is a moral act* if it is directed towards people who are "hostile" directed towards them, that desecration and destruction of Bosnian culture heritage an act not for condemnation, but an act that should *be honored and celebrated as the supreme act of patriotism*. It is obvious that this "ideologically concieved and systematically committed evil is not presented as pain and violence but as good, not as immoral but as morality. Evil has a clear goal, intention: to delete something that has evil as a legacy, not protect something good and valuable. To participate on the "right" side in the fateful battle. That is, that one is assigned the honor, not a punishment. To feel pride for its own and protected, not guilt or shame because of those expelled and destroyed "(Muratovic, 2014, pg. 113).

Atrocious consequences of mass ethno-nationalist manipulation, based on hatred and revenge, *encouraged by and developed by the holders of the highest state authority and of high church dignitaries*, citizens of Bosnia and Herecegovine experienced, especially Bosniaks and their cultural and religious sight. Results of scientific researches, verified experiential knowledge and dramatic testimonies of victims (inmates, raped women, eyewitnesses of destruction of cultural sights) eloquently speaks about the destructive, inhumane acts of perpetrators of evil. Ruined are or burned in flames valuable educational, cultural and religious buildings. *Burning of the City Hall and the Oriental Institute is the outcome of the planned destruction of the sources of the cultural identity of its citizens. Major works that written by Bosniaks, Croats, Serbs and Jews are burned in the City Hall and in the Oriental Institute, rich documentary material showing significant achievements in cultural creativity and for specific and universal cultural requirements disapered in flames.*

Objective facts about culturocide, contained in serious scientific studies and books, presented in excellent film and art creations and museums, unbiased point to the sources, trends and consequences of genocide, culturecide and urbicide. To illustrate culturecide in the Drina valley documented results, methodologically well founded research of Ph.D. Šemso Tucaković, the author of an important cultural and historical achievements, speaks the book "culturecide on the Drina". In this work, the author in the factual documented, not cold way, but in a warm, intimate description conceptually, revives our memories of the glorious fruits of oriental culture who, before their barbaric breakages by hate-intoxicated ideologues and executors of Greater pretensions, radiated its purity, benevolence, sublime beauty and genuine God-fearing. They ruthlessly desecrated, burnt and destroyed the cities of the Drina valley (Cajnice, Praca, Rudo, Rogatica, Visegrad, Vlasenica, Bratunac, Srebrenica, Zvornik and Bijeljina) everything that was radiant with beauty and functionality, everything that has silhouetted achievements of oriental culture, that talked about *the Bosniak ethnic identity and Islamic belief*.

Nicely described and documented complexity, by scientifically valid method of cognized facts about the origins, course, completion, and centuries of existence, the ultimate, *barbaric profanation and destruction of masterpieces*, evidently grown from a creative mind of humanity inspired master builders, Ph.D. Šemso Tucaković, by text and images, also vividly illustrates the

names of the famous Bosnians, prominent military and government figures of the Ottoman Empire which, most often, in their hometowns, villages and towns in Drina valley, endeavoured to initiate and fund mosques, bridges, and other city areas, aesthetically beautiful and functional cultural and religious buildings and wider space for contemporaries and future generations, as *lasting value*, *lasting token of cultural and religious identity of Bosniaks*. Historical sources and legends for themselves eloquently speak about who were the initiators, grantors and sincere devotees of the great creative architectural creations and how much attention was paid in selection of the best constructors and builders of its time. From selected gifted master builders whose creative personality traits and architectural craftsmanship were known, extreme highlights were expected, and builders have shown, by steadily, patient and inspiring realization of creative, obviously, the most beautiful and most functional ideas.

Documentary descriptions, based on scientifically valid research method of events and personalities, in 1992-1995., points to an extremely large numbers, ruined or in flames burnt, educational, cultural and religious, architectural beautiful and functional edifices. Šemso Tucaković, in nuanced and respectable delineation of beauty pervaded details of the interior, harmoniously and functionally shaped exterior of Aladža mosque, reveals not only the visible charms, but also the suspected, immersed in traces of interlaced yarns of architectural skill. The author writes about other components of the Aladža mosque woven into its original complexity, talk about the values for centuries admired by devotees of greatness of man, and about which compliments of scholars, especially historians and culturologists, Islamicists and artists were given. About the value of the pearls of Islamic civilization, among other commendable rating, the author writes: "As an extremely valuable object of Islamic civilization and heritage of Bosniaks, as unequalled city decoration, Aladža Mosque, since its appearance attracted the attention of passers. Ordinary people admired its architecture, ornamentation and its mural painting as well as world travelers and diplomats of the past centuries whose paths and jobs induced to this Bosnian territory ... In recent decades a strong interest in Aladža mosque shown by investigators from our area, especially the time when that part of mighty Ottoman Empire. "

Destroyers have turned to ashes, a masterpiece of architecture, Aladža mosque, in early August 1992, after 442 years of its existence, leaving next to Čehotina indelibly act of darkness of hatred and absolute spiritual poverty. How much, intoxicated with hatred Serbian destroyers rejoiced, shown in organized ceremony at which, *desecrators and destroyers of religious and cultural relics were honored for their contribution to "Serbian heroism and Serbian spirit"*. Ph.D. Šemso Tucaković presents and places where visible marks of atrocities by myth possessed remained and how they spoke of themselves as "honorable" and "decent "defenders" of the "historic" heritage of "heavenly nation "expresses the attitude of expectation that *"the nation that spawned such barbarians, who they could resort to dynamite when it comes Aladža in Focai and other mosques, now and in the future, will be recognized by the acts which cultivated nations carry as burden of shame. For the commanders, the culture in Foca, Bosnia and for their descendants, it should be the dominant memory "*.

And prof. Dr. Fikret Becirovic, at the end of the description of his theoretical and empirical research on centuries of surviving unity in diversity, beliefs about the possibility of living together of people of different individual characteristics and different ethnic and religious affiliation, in fact, by full respect for the other and different in Bosnia and Herzegovina, notes that *"in the nationalist sharpened atmosphere the first attack was on the B&H identity and culture, because the planned division should build a new homogeneous identity, especially in culture, ideology, worldview and language, then B&H history should be tailored and then practically create great cultural distinctions till "candescence". This all in fact inevitably led to armed and "final showdown" with all the disturbing factors, either with the Bosniaks, who were the greatest "obstacle", or the*

multiculturalists from all nations. In accordance with the already established ideology and the aggressor's plans, many were killed even before the official armed conflict, serving as tinder for a war flame, so all dosed the war option and inevitable Bosnian cataclysm"(Bećirović, 2013, pg. 405).

Social impacts to change memory content

Understanding the psychological aspects of the culture of memory implies *knowledge of the regularity of the process of remembering and forgetting which takes place in the most important organ of the central nervous system, in the brain*. Within a very complex and diverse functions performed by man's brain, it was found that the three functional systems participate in any form of mental activity. The first functional system allowing the brain to control the tone of the cortex or waking, the other performs the functions of receiving, processing and storage of information received, and the third functional system is responsible for programming, regulation and control of mental activity. The brain consists of white matter (nerve cell extensions) and gray matter (neuron bodies). Gray mass makes cortex (cortex), which is located on the outside of the brain. In the brain cortex important physiological and psychological processes that play a crucial role in *receiving, processing and archiving of information that come with the outside world* occur. Cortex, in fact, receives extrasensory stimuli, rework them, forms new connections and keeps them in the form of traces (engrams). The processes that occur in the cortex, in the psychological definition of memory are interpreted as *cognitive processes* of receiving, processing, retention, duration and renewal (reproduction). In compendiously determination of memory the *ability of retention (retention)* is emphasized as the most important determinant of memory. In the context of a compendiously defining remembering (memory), the term retention includes "adoption of information, as well as keeping, finding and reproducing them. Most authors consider that memory processes involve three basic operations: encoding, storage and retrieval. Encoding involves converting the input of sensory information in some kind of representation that can be stored in memory. Storage is related to the retention of information in memory, and finding how information in the memory become available "(Petz, 2005)

The psychological interpretation of the meaning of the term "declarative memory" emphasizes that this process takes place in the conscious memory of finding and reproducing remembered content, especially the content of events important for the individual and for the group to which it belongs. Although the scientific literature refers to sensory and short-term memory this time we will examine only the long-term memory, the memory of a large capacity, long-term retention of stored information (and even infinite) and obviously a significant impact on the attitudes and behavior of every person. In psychoanalytic interpretation of reasons for man's behavior, it is emphasized that his behavior is determined by memories of experiences from early childhood (Sigmund Freud, individual unconscious) or the revival of interweaving the lives of our ancestors in our subconscious (Carl Jung, the collective unconscious). This interpretation, in different psychological approach, confirms, scientifically and experientially know facts about genetically inherited and (or) by learning acquired contents of memory, long-term retention of traces memorized in the conscious and subconscious parts of the human brain.

It is obvious that this fundamental knowledge about the nature of long-term memory, can be used in a deeper and broader understanding of ancient and recent cultural history of Bosnia and Herzegovina, as well as in *differences in the experience* of the universal and the particular, contained in the processes of formation and enrichment of a single Bosnian cultural being, developed

from specific cultural trends that, *in the unity of diversity, loose nothing from its own peculiarities*. However, although the cultural unity in diversity is essential determinant of cultural characteristics of Bosnia and Herzegovina, it is evident that there lived, and still live opposite trends in which one-dimensional, ethno-nationalistic and negation trend of cultural values is also preferred. And *cultural memory*, understood as search of the adopted information, convincingly point to differences in the memories, on the one hand expressed in reproducing the content of long-term memory in terms of *commitment to unity in diversity* and on the other hand, the opposite, in denying existence of unique layer of Bosnian culture and *pronounced preference for ethnocentric concept of culture*. The views that are built on the "either-or" interpretation of past and present cultural trends - bosnianhercegovinian, "supranational" culturally complexity or exclusively ethnic cultural form still exists despite the historic foundations on which the Bosnian-Herzegovinian culture evolved and developed, in fact, not in the "either - or" but the "and –and"- *a single complexity of diversity that is best expressed as the Bosnian cultural mosaic composed of specific ethnic cultures* (Bosnian, Croatian, Serbian, Jewish and cultural trends of minorities).

Present variations in the memories strive to be interpreted as two acceptable "scientific truth", although, in the scientific interpretation of cultural events in Bosnia and Herzegovina, the most acceptable path is the approach, proven by appropriate scientific methods, and that, in accordance with that, can be accepted as scientific truth. In reliable explanation of complex cultural events and social relations, with these developments closely related, it is right to start from one scientific truth and from *more approaches* to interpreting. Results of serious scientific research and verified experience contained in the individual and the collective memory of the citizens of Bosnia and Herzegovina, show that there are several approaches to interpreting bosnianhercegovinian cultural events, many theoretical explanation, especially political, in consideration of the roots and meanings of expressed different individual or group memories, *but not more scientific truths of the same historical process*, about the same events, especially events that are associated with *war crimes, genocide, urbicides and culturcide*.

The possible responses to questions about the reasons for verbal denial and, in the last decade of twentieth century, and distinctively expressed vandal destruction of fundaments on which B&H cultural diversity in a single complexity was built and has existed for centuries, psycho-social interpretations allow a better understanding of the changes in the contents of memory which appear under the influence of increased ethnocentric trends. Preparation for the realization of Great serbian territorial claims necessarily entailed and action of ideologues, the holders of this destructive, inhumane, anti-cultural ideology in two psychological directions: (1) "brainwashing" the citizens of own country by revival of latently present myth of the Serbs as "Heavenly people" and "implantation" in their awareness of information on the justification of "righteous revenge" for all the "troubles" experienced by Serbs in its six-year history of the Turks and of "Poturica - converts to Islam" Muslims and (2) negation of national identity and denial of Islamic belief orthodoxy of majority of people of Bosnia and Herzegovina, Bosniaks and desecration and destruction of cultural fundaments, in fact universal and specific cultural trends contained in a joint Bosnian-Herzegovinian mosaic, carriers and followers of these uncivilized, ethno-nationalist ideology, expected radical changes in the direction of their desirable expectations. No expected changes happen, but change did happen in the form of justifying and strengthening of long ingrained awareness of citizens of Serbia, stereotypes about extreme value of their national culture and nullity of culture of another nation, especially the Bosniak, which is also expanded and implanted not only during intense psychological propaganda, but for years, in the stories, the songs, usually with a fiddle, in described legends and myths about the past of the Serbian people, on its size and integrity, but also of their "troubles and tribulations" that they experienced in centuries long period of the Ottoman Empire. Students in schools gained knowledge which, as written in textbooks and lectured by professors, has to be acquired knowledge based on "historical truths."

Analysis of the behavior of war criminals clearly shows that the social impacts, expressed in need of reviving latently present aggressive contents of memory imprinted in the consciousness of citizens, who were not "burdened" by myths of their people and prejudices about other people, contents opposite to their, previous opinions and behaviors. The process of "revival" of latent memory traces, for centuries passed down from older generation passed to the younger, in the form of "facts" about the unjust, long timed martyrdom of the Serbian people and the need for execution of vengeance against "guilty" of their martyrdom, Turks and "Poturica", happened the way creators and carriers of policy of genocide and culturicide wanted it happening. Outcomes activated latent content of hatred and revenge have, in the behavior of war crimes, showed clearly in the physical and psychological violence, in the persecution and killing of innocent just because of their different ethnic and religious backgrounds. How, under social influence, saturated with the Greater Serbia, stereotypes and prejudices, latent desire for revenge was a strong motive for the committing of genocide in Srebrenica, points strong statement of war criminal Ratko Mladic imposed on the square in Srebrenica: "*Here we are on July 11 1995 in Serbian Srebrenica. On the eve of another Serbian holiday we give to Serbian people this city. Finally the moment came, that after uprising against the Dahi, we revenge to Turks in this area*" (Čekić, 2012, pg. 143). Statement of General "of the Army of the Republic Srpska" Ratko Mladic as obvious indicator of increasing demand for retribution, for decades instilled in him and his obedient followers, understood as a "legitimate" reason for revenge, as "righteous motive" for the persecution, torture and murder of innocent people of Srebrenica, and because they carry the "blame" for the plight of the Serb people.

It is obvious that, genocidal and kulturocidal behavior, could be expected of individuals and groups of individuals who have been, most likely exposed to the transfer of the same contents of memory from older to the younger generation, especially from parents to children in families, on the justification of retribution, because established beliefs did not change, but only added to the strong social pressures. However, the question of why there has been a change in the behavior of citizens who did not display an ethnic or religious intolerance towards others, especially the feeling of hatred and "moral justification" of physical and psychological violence against members of people who, in the electronic and print media, have been pronounced "guilty" for economic and social troubles of the Serbian people. The changes most likely occurred due to impacts of frequent presentation of "true" reasons, emotional stereotypes formed in the electronic and print media as the *majority opinion*, especially when it was sensed or completely learned, from the presented "reasons", and that with reported "arguments" the highest organs of state power, high religious dignitaries and members of SANU (Serbian Academy of Science and Art, rem. of inter.) agreed. Powerful social impacts of majority contributed to *the repression, reconstruction and, even in deleting, in their memory, previously established any ethnic and religious tolerance content*. Their conforming with majority views manifested in either verbal support of aggressive, genocidal kulturocidal Slobodan Milosevic's policies, or active participation in civic activities necessary for the exercise of conquest plans or, in their direct participation in the violence against innocent people and the destruction or desecration of their cultural heritage. Research in social psychology convincingly show that people most often conform to informational social influence, when they are in social circumstances of *crisis*, when the situation is *unclear* and when they are exposed to convincing "powerful" individuals, highly valued authority in those areas. In situations like these most do not know what to do or what was going on, therefore, "consequently we behave like everyone else, we conform, but not because we are weak or invertebrates without own support. Instead, the influence of other people leads us to conform because we see their interpretation of unclear situation as more accurate than our and it will help us choose appropriate behavior (Aronson, Wilson, Akert, 2005, pg. 255).

Which solution has been available to the citizens of Serbian nationality? The only one that is public, the media propagated and offered as a "broad peoples support" aggressive intentions of Slobodan Milosevic and his followers - the military, scientific and religious authorities. Public backdown and private acceptance of destructive, anti cultural plans and operational solutions also resulted from disseminated falsehoods about the "real danger", coming from those, who followers of occupational aspirations of Slobodan Milosevic, declared enemies of the Serbian people, among which dominant role Bosnian Muslims have. In order to convince its citizens, using contrived falsehood about vulnerability of Serbian people, followers of Greater Serbia territorial claims have attempted to realize, by presenting falsehoods as "source of truth", and incongruent change in attitude, not just congruent (enhancing latent stereotypes and prejudices about Muslims). Incongruent change of attitude, actually change of already formed attitude on equal rights of the people, and the intimately experienced or perceived sense of brotherhood and unity, to completely opposite attitude, the attitude of denial of the value of a nation and the glorification of the value of another. Resistance to change of attitude could be expected of members of the Serbian people, in fact, of a number of Serbs who lived and gained knowledge of "brotherhood and unity as the pupil of the eye" and who were exposed to "justification" of acceptance of a completely opposite point of view, point of view in which request for deletion or suppression of rationally accreed and emotional accepted and in memory long-termly retained attitude. Given the "ethnocentric demand" for deleting the information in the memory most directly directed towards the citizens of the state of Serbia and the Serbs who were born and who lived in Bosnia-Herzegovina, because to them, staying on the earlier proper attitude meant, to experience the unpleasant consequences: *isolation and rejection of the majority or punishment*. They felt, if counteract the influence of the majority, they will be "charged" to be cooperating with enemies of Serbs: the "apostates" of the Orthodox faith, "Poturicama" who are now, like in the past, trying to destroy everything that makes the culture of the Serbian people, to challenge and reduce the value of that is woven into construct of that culture- hospitality, warmth and love of justice.

Psychological analysis of the effects of social pressure of social majority clearly shows that there has been a change not only in the circumstances the changing congruent attitudes, but also in cases of incongruent, but the length of the process of conformation and depth of "deletion" of traces memorized content was different. Differences in resistance to attitude change expressed in citizens who were exposed convincing that it is necessary, and "it is better for them", to changes previously formed attitudes into opposing presented as social attitudes of the majority, and as attitudes "all Serbs", manifested in the differences in resistance and intimately experienced and explicitly expressed attitudes. The strongest social impacts were noticed when the "alarm appeal" (defense of "hints" of destruction of the Serbian people), which was permeated not only in numerous, ideological and emotionally colored, slogans, but when the ideologues of great serbian territorial claims, falsehood of "the threat to the Serbian people" founded on construed assumption that the "threat to Serbian people" built on the intention of the "enemy" of Serbian people to stop achiving the two most important global life goals - survival and safety. The difference in the level of resistance to change incruent attitude dependeds on the depth and durability of storage contents of memory, intelligence, suggestibility and tolerance to frustration.

Results of social impact and most personality traits of citizens to change their outcomes, previously formed attitudes, the attitudes that are, in a country that was preparing for aggression and genocide preferred by state and religion, in a country with a strong economic, political and psycho-social problems and troubles, were visible in the behavior of actors in these events. Experimental studies of Muzafer Sherif (influence of social norms), Solomon Asch (influence of group pressure) Milligrams (obedience to authority) and studies of other social psychologists have pointed to psychosocial reasons in individuals conforming with thoughts and behavior of the majority. Results of experimental investigations, among other things, pointed out that certain

circumstances lead to conforming and that "certain situations have particularly more impressive effect, for example, when the conforming phenomenon is associated with features of the group. People conform most when faced with the unanimous reports of three or more attractive, high-status people. Also, they conform most when their responses are public (in the presence of the group) and made without prior commitment" (Mayers, 1999, pg. 236). Experiments of social psychologists have shown that conforming depends on gender, personality traits and culture. It was found that females are more prone to conforming than males, and that "Global personality scores are poor predictors of specific acts of conformity but better predict average tendencies to conformity (and other social behavior). Trait effects are strongest in "weak" situations where social forces do not overwhelm individual differences. Although conformity and obedience are universal, culture socializes people to be more or less socially responsive"(Mayers, 1999, pg. 243).

These experimental findings can serve as an acceptable illustration in explaining the difference between the citizens of Serbia to agree with the attitudes of the majority. Some of them, "wisely" verbally expressed their agreement with the views of social majority and lingering in memory their former attitudes expressed in respect of other persons characteristics, ethnicity and other religious belief. Others, with rational reconstruction of their own memories, and even construction of new attitudes with strong emotional enthusiasm, showed their diligence to destructive, aggressive movements. Third have, not only with earlier rational and emotional transformation, in the socialist state organization developed beliefs, but also in behavioral readiness showed how loyal they are to Slobodan Milosevic's policies and how they want to practically demonstrate their belief in the "justification", "justice" retribution for all, centuries of injustice, which Serbian people suffered. These types of triple change of incongruent attitudes were, expressed by practiced behavior, during the war. The first have preserved in their memory their original belief "situational conforming", formally, seemingly expressing their loyalty and avoiding anything that could lead to distortion of their basic, honorable and humane beliefs. Individuals and groups of individuals who sought to radically delete, in fact to rationally reconstruct traces of previously stored information, to "prove" how much they are willing to participate in premium, state and religious institutions and organs planed realization by versatile, enthusiasm and patriotic activity,. The third have, most likely, their racional and emotional diligence, and behavioral readiness, expressed in persecution and killing of innocents and destruction of other cultural heritage. It is obvious, these characteristic forms are changes of a earlier attitudes, beliefs or behaviors towards acceptance of destructive, aggressive, evil norms of social behavior, or their compatibility with the imposed standards but their conformity is not manifestation in the same way: *some stayed at the level of implicit consent, second by rational procedures of emotional enthusiasm, proved how loyal to the current political trend they are and attitudes, beliefs and behavior of the thirds, proved to be accepting evil as morale and committed crimes without shame and remorse.*

Memories are not equal to the perceived knowledge, because qualitative change happens. Memory accuracy significantly depends on one hand, on *the depth of context of information processing and the interval length between,* and the gained knowledge acquisition or experiential experience of individual major cultural events and the length of time in memory, on the other. This means that finding stored information is better if the depth of information processing was higher. The memory is also more accurate if the context memories "correspond" to the context, mood, physiological condition, situational frames and other significant psychosocial factors of memorizing. The length of the passage of time from remembering to memories significantly affects the memory accuracy.

Denial of cultural values by defense mechanisms

In the context of generally accepted interpretations of culture, its meaning, normative design and intensity of its activities in the process of socialization of personality in defining the structure and values of bosnianhercegovinian culture, regarded as a *unique complexity of diversity*, it is obvious that it is not different from the world's cultural value trends. B&H culture meets the criteria of universality and specificity criteria, encourages every form of contribution to the cultural progress, constructively unites different manifestations of spiritual and material cultural products and preferred requirements respecting human rights norms, contributes to the achievement of important preconditions for the development of socially and emotionally healthy person, allows if an individual wishes to express the self in the experience of a number of human identity (personal, ethnic, religious, national, cosmopolitan and ...), encourages the transfer of human values to a new generation, and prevents the transfer of intolerance, hatred and malice and ... to the younger generation.

There is an ample evidence, scientifically established and empirically tested, about killing, torture and persecution of Bosniaks and destruction of their cultural heritage, of which we spoke above. Apparently, it is most likely that in the minds of the pioneers of perpetrator and evil, lives the belief that military means could not in the end, realize their plan and that it should continue through other means by which it is possible to negate this culture's personality by suppression and (or) complete "erasing" learned memories acquired through experience learned values, *in the form of memory traces*, living in the consciousness of every citizen that considers Bosnia and Herzegovina homeland. Realization of denial of cultural values sought to be achieved in various ways, especially through degradation of valuable artistic achievements of writers, painters and creators of achievement and by denying *the scientific truth* about the demolition and destruction of cultural values during aggression and the identified intentions that successors of these destructive plans want to realize.

Analysis of statements of the main genocide and culturicide successors and creators clearly shows that they, in open or ambiguous statements, express their disagreement with the evidence of atrocities of their counterparts. For them, mass graves, especially in Srebrenica and Lipošnica, tortures in dungeons and detention camps and traces destruction of cultural and religious heritage of Bosnia and Herzegovina's, and especially results of unbiased scientific research on the roots and consequences of the aggression on Bosnia and Herzegovina, are not evidence of evil intentions and actions of creators and executors of criminal activity, but an act of "righteousness", acts of "moral retribution for centuries of martyrdom of the Serbian people committed by the Turks and Poturice (converts to Islam)". Their belief based on untruths lives, in their minds as truth and as a "moral obligation" to continue that what is done but not completed by means of war, to complete it by psychological means. They are not "burdened" dilemma to do or not to do that what threatens another, but how to realize, for them, most desirable effects in *justification* of destructive actions of their counterparts in war circumstances while their effect at the same time is not evaluated as cultural destruction, but neighbors well intention. Norwegian philosopher Arne Johan Vetlesen, a connoisseur on the causes and consequences of genocide, culturicide and urbicide, aware of the dangers that might be repeated, points to the need and importance of *not forgetting these crimes*. He, in his essays on genocide, unlike most genocide researchers, focuses on the victims. In his works, he pays special attention to still present intention, to impose guilt (to the killed) and shame (to survivors) to the victims of genocide. When one reads Vetlesen's scientific explanation, such intention aiming to blame the victim can not escape the impression that it is a part of a political project, still at work in a new skillfully packed form, planning and organizing the incomprehensible to happen again. Projects themselves for execution of the crime, noted to be carried out by innocent people who will on the sign of authority obey orders and execute cruelest crimes without questions about ideology, under whose flags they kill, are almost unreal. Conscious, emotionally intelligent man can not accept this kind of crime nor any "violence" because it is bizarre, (evil) something

artificial, unnatural, something that is not from God, far from perfect. It is not mandatory that "happens once again in the same form and against the same group and by the same executors, but it can" happen" unless conditions for genocide prevention are made" (Muratovic, 2014, pg. 212).

One of acceptable psychological approach in such circumstances is a way of using personality defense mechanisms. Defense mechanisms noted by Sigmund Freud long ago defined as "a revolt against the ego's painful and unbearable affects of perceptions", commonly used in circumstances of *negating the value of experiencing joint, in diversity of cultural creativity, in justifying the destruction of the foundations of culture, in interpretation of unfair conduct as fair, in finding "evidence" about the impossibility of living together of groups of different ethnic or religious affiliation or in any circumstances in which ethnocentric syndrome is not respected*. In the current social circumstances critics and destroyers of cultural values most commonly use following mechanisms: suppression (suppression of consciousness, from unpleasant memories and unacceptable aspects of their behavior and the behavior of a group with which they identify), rationalization (justification of undesirable procedure and bad deeds by socially acceptable motives), projections (attribution of own evil intentions and aggressive tendencies to other individuals, groups of individuals, and even, to the governments) and identification (identification with ideology, idealized individual, legend or myth in order to feel the self worth and pride for belong to them).

Still there is no valid psychosocial research that would likely confirm characteristic forms of manifestation of personality defense mechanisms. Distinctively small numbers of individuals, especially genuine believers wants to "forget" their crimes, to *suppress* them by being silent, by the feeling of "internal pressure" when they think about their mostly "remote" participation in genocide and culturocide. In behavior of the largest number of war criminals now on trial and those who are still not brought to justice, it is observable that they attempt to "justify" their commitment to their crimes by reasons preferred in their areas, which agrees with their crimes explicitly or implicitly. By *rationalization* as defense mechanism, they try to prove the moral correctness of their evil deeds, and deeper and more lasting, and not only to social group who feel that their crimes are not immoral actions, but also to individuals and groups of individuals who, on the contrary, consider their crimes not source pride and honor, but a source of shame and inhumanity, to the people from which they originated. Third, *project onto others*, to the "Turks", "Poturice" apropos "Balije" (pejorative term for Bosniaks, rem. by inter.), their own intentions, their personality, their destructive beliefs. They claim that others are to blame for all their troubles, that they were defending themselves from "threats" and the planned "persecution, torture and murder" of "sworn enemies" of the Serbian people "in fact of peaceful, innocent people who in conditions of war were their victims. A number of children and elderly murderers, executor of rape of women and destroyers of cultural values of Bosniaks, in their behavior distinctively manifests *identification* with superior creators and instigators of genocide and culturocide, with the myth of the "heavenly people", with "historical truths" as falshood, with apparent obedience as evidence of unreserved loyalty to objectives of great serbina aspirations.

Deniers of, obvious traces of centuries steady special unity in diversity of culture of Bosnia and Herzegovina, built on respect for specific diverse cultural aspirations and traditions, even today tend to "prove" that intricacy common in diversity never worked and that even initiated in some earlier historical periods, did not exist long, because it did not "satisfy" cultural trends of the time, to them in fact, the only valuable, one-dimensional, closed ethnic aspirations. And because of this, in the minds of deniers, woven "facts" of "worthlessness", for centuries surviving, *universal and specific* cultural heritage of Bosnia and "manifested aggressive intentions" of builders and guardians of fruits of cultural unity, deniers today still perceive as "just retribution" and as a "moral act". The outcomes resulted planned and realized persecution and killings of innocent people and

the destruction of cultural and religious heritage and buildings, atrociously manifested in the last decade of the twentieth century in thinking and behavior of deniers, not experienced as evil, but as "unimportant" event that should be permanently forgotten.

Should be forgotten, as it is not been scientifically "proven" that genocide and culturicide was executed in Bi&, and neither should be proven because results of scientific research contribute, as deniers insist, not to *truth*, but to the new "demonization of the Serbian people. By this, indeed unscientific attitudes, they are trying to "consent", in fact to coerce victim to "erase" traces of their misdeeds from memory, that they "forget" because, as they consider, that is the best "way to reconciliation". In elaborate psychological program deniers of cultural values of another it is assumed to be possible, in denial of atrocities, by using defense mechanism of *rationalization* to achieve "*justification*" for killing the others and deny destroying the foundations of their culture, just because they are different ethnicity and different faith. Psychological analysis of practiced behaviors and actions of denial reveals that the deniers use psychological knowledge in order to create confusion and that they take current events and needs reasonable grounds to "justify" the atrocities, to achieve "scientific" debate in which by dialogues about trivial aspects of committed atrocities they ignore and blur actual crimes, emphasize pragmatism and political reality, because "clearing up the real roots and consequences of genocide and culturicide" does not contribute to world peace and the like. Deniers point to different paths, but not the right ways of processing of creators and perpetrators of genocide and culturecide, expressing feelings of responsibility and remorse for committed crimes and the "liberation from adopted prejudices and stereotypes about the other, a *catharsis*."

Continued denial of the crimes committed and obvious expression of resistance to the prohibition of the denial of genocide, are motivated by similar reasons that dominated during the psychological preparation of genocide and culturicide. In fact, criminal and destructive forms of cultural manifestation ethnocentric syndrome, observed during the period of psychological preparation for genocide, are still observable today. They manifest, implicitly or explicitly, in *fear of punishment* for the atrocities done and in pursuit of self satisfying exit from perceived state of helplessness, frustration and bitterness. At the time of preparation of genocide "exit" from the state of individual and group frustration was "located" in *grandiosity, in the sense of persecution and aggression*. Given that the Serbian people are "above" other peoples bothers others, especially Bosniaks, therefore they seek to prevent the development of the Serbian people and to "subjugate" and "destroy" them. From perceived feeling of being "endangered" aggression resulted, because as stated, we must defend ourselves, because we are "under attack." This is the obvious example of projection as defense mechanism, still used in denial of the genocide.

Deniers "defend" themselves or like-minded people - planners and perpetrators of crimes against other nations, attributing hostile intentions to others for criminal acts committed themselves (and today, despite numerous evidence of the killings of the people of Sarajevo in Markale by shells from Serbian positions, point out that Muslims killed themselves). They do so in fact, using the defense mechanism of projection to themselves good intentions, and the other evil. Continued behavior of deniers, filled with *prejudices and stereotypes retained about themselves and others*, of active participants in the realization of violence and those who approve supported it, obviously does not lead to good: *to tolerant relations between people of different ethnic and (or) religious affiliations, true reconciliation and experiences of feelings of justice in the souls of victims of genocide and culturicide*. One of the most important psychological conditions for achieving good is to experience feelings of remorse by perpetrators and their followers. Do they still believe that violent ways of satisfying their personal needs at the expense of others are justified human actions, and whether they think now that the myth of historical events followed without questioning, historical truth and not misconceptions or falsehood? Do they, by and large, ready for *awakening*,

personal catharsis or, in turn, continue to work on the persistence of earlier methods and approaches that have led to conflicts between people and which, even today, bring anxiety and discomfort to people trying to live in peace. *Scientific knowledge and personal experiences undoubtedly show that no radical change in understanding of own misdeeds of criminals and their institutional and personal protectors and that their non awakening, greatly complicates the process of reconciliation. Most criminals do not manifest feelings of guilt or remorse for the crimes committed. They even think they are not guilty because the crimes they committed they do not consider crimes but "righteous deeds".*

Confession is an important precondition to experience feelings of guilt. Honest confession in itself carries the knowledge of the committed atrocities, conviction of crime holder and personal participation in it and the need to seek forgiveness from victims of own crimes. The feeling of guilt resulting from a sincere confession may not be linked to the fear of punishment. Guilt is based on internal turbulence, the feeling of painful and difficult, and not the fear of punishment. Researchers of psychological phenomena of feelings of guilt and remorse Roy F. Baumeister, Arlene M. Stillwell, and Todd F. Heatherton (1994) suggests *three reasons* why the victim of a crime could feel better when they learn of an admission of guilt. First, the feeling of guilt by criminal points to the *presence of care in criminal for victims of crimes*. Second, if the offender pleads guilty, the victim can see his confession as an implicit confirmation that the *offense will not be repeated* or as realization of non-specific obligations of offender towards the victim. Victims expected better treatment in the future and the third, the victim can understand confession of crime as a form of "earned revenge". The victim, in fact, can feel satisfaction by knowing that criminal suffers from feelings of guilt. Miguel Asturias of Guatemala, Nobel Prize winner for Literature, on one occasion, spoke great deal of psychological truth, in the words "The eyes of the victims will be closed when justice is accomplished or will never close."

Revival of traditional cultural values

We are in a very complex social circumstances, in finding the best solutions in the rehabilitation of destroyed and damaged cultural values in creating suitable precondition for versatile development of all types of cultural creations in encouraging higher quality of education of youth and adults in acquisition of culturally valuable insights. Development of sensitivity for true artistic accomplishments is important, and in fact development of a more critical attitude towards the aspirations, no matter where they come from, where tendencies to belittle peculiarities of bosnianhercegovinian culture, expressed in unity in diversity. Diligence in *guarding* the Bosnian cultural identity, often symbolically expressed in the phrase "Bosnian spirit", actually presented in the content and the form in which, in the long history of Bosnian statehood, in addition to distinctive efforts and pressures by occupying government to deny it, not only preserved, but also *enriched*. Enriched by introducing that what, in other civilizations was noted culturally worth and rejecting the standards of other cultures conflicting particular complexity, authentic structure, "the spirit" of Bosnian culture.

The experience of previous builders and guardian of Bosnian cultural are important messages and teachings that, today, we should act in preserving the cultural traditions and which paths to go in fostering and developing cultural standards tailored on the needs and demands of citizens. In terms of expressed demands for greater knowledge and closer experience in achievements of our rich cultural heritage, the message that the history- teacher of life, very long ago before more than two thousand years, Marko Tlulija Cicero sent, further develops the constructive intentions. In revival and development of cultural models that best fit not only to rich cultural knowledge of our past, but also successful application of the most effective measures to prevent culturally destructive intentions and behavior of denier in their denying of unity in

diversity, their persistent expansions of prejudice and stereotypes about the essence of our cultural past and reality, in fact, falsehoods based on the ideology of radical nationalism.

Success of deniers, in their denying the value of cultural diversity in unity, depends not only on the knowledge and skills of psychological actions of cultural destruction, but also on, unfortunately, that what is *today observable in behavior of people who, under the strong influence of other cultures, exhibit higher level of conformity and less criticism towards intentions of these cultures and, indirectly, less interest in the last cultural traditions and current cultural achievements of zealous workers*. It is evident that a number, younger and older, citizens remember less that, for preservation of bosnianhercegovinian personality culture expressed in the unity of the different cultural aspirations, in fact needed, as if consciously or unconsciously forgetting learned in the family and schools, as well as that, through life experience gained on great creative achievements of our artists and scientists, and what, in the course of personal and social life, convicts on the strength and beauty of unity of diverse cultural practices and aspirations of different ethnic groups. It is observable that people who live in Bosnia and Herzegovina, who were born in it and who identify themselves as its citizens, level of their knowledge and the depth and breadth of interest in everything, bosnianhercegovinian culture makes it special, not in accordance with expectation, because feeling that one is a citizen of *his country*, implies knowing what it is, and that is its culture. In fact, their memory is not long retained valuable knowledge about the cultural, material and spiritual, creations, traditions, rituals and customs that have lived for centuries in the "collective memory", and far more in their memories retain cultural trends that come from other countries of the world, towards which they, as descendents of great ancestors, do not relate as earlier generations: open to new values and critical culturally less significant and even non significant in relation to the nature and level of bosnianhercegovinian culture.

Phenomenon of complete "deletion" in the memory of previous content, under the influence of other content or, perhaps its' not retention in long-term memory due to non-renewal are, in a significant number of psychological, experimental research, proven. The results of psychological empirical research can be applied in explaining why forgetting happens, or weakening or disappearance of personal and collective cultural memory. Learned are the changes that occur during reproducing that what has been remembered. The research results actually show that the authentic content of memory "deforms", and that expressed does not correspond to the retained. In fact, under the influence of simplification and rationalization, *memories are not a faithful reproduction of events*; they are not their "image", but reconstruction of the original experience. Experts in memory regularity stress that memory is not a faithful reproduction of the original experience, but the *reconstruction, and sometimes entirely new design*. Certain parts are lost, amendments by new elements are done, connecting these elements into a new whole occurs. Distorted cultural memories are often the outcome of prejudice and stereotypes.

How much is regularity of memory process present in consciousness of deniers, clearly shown in contents of their statements, consistently continuing the destructive motives of like mind, and self deceiving that they are right, although not objectively.

Their belief in the appropriateness of their, indeed culturally destructive methods, is built on total reconstruction or construction of new beliefs completely opposite to the truth. In the previous considerations we have, in a few places, pointed to the possible psychological roots of aggressive behavior of destroyers of Bosnian cultural and religious sanctities and their present followers who are trying to "prove" the lack of special cultural complexity in unity and diversity. Meaning, based on scientific evidence, approaches and actions of deniers, can most likely be explained by changes in content of long-term memory caused by intense activity of social factors, especially political

ones towards *deleting or suppression of truthful cognitions* about the character of Bosnian culture and "implanting" in the minds of the subjects of their ethnic groups, *false, destructive content*.

An essential precondition for keeping the true cultural values of Bosnia and Herzegovina is, theoretically and empirically researched realization of the truth about its centuries created and carefully preserving culture. *Respect of scientific truth* about what is culture of Bosnia and Herzegovina, for centuries created, defended from denial of objective values and attempts to destroy and what we can expect in the coming process of its development. The first requirement of respect for scientific truth is related to learning about what is scientifically proven on the status and achievements of Bosnian-Herzegovinian culture, especially achievements in artistic creativity and persistence of preservation of characteristics authentic traditions and customs, standards of living and behavior of various ethnic groups. The need for a deeper exploration of the history of Bosnian culture since ancient beginnings to today, manifested in keeping their autonomy, contained in the "spirit" of universality and distinctiveness, applies only to those who, out of ignorance, express negative attitudes by the standards of our culture, but also to the citizens BiH who also from ignorance about genuine values and the high values of their culture, express not only the lack of interest, but also the need for *greater conformity, prominent conformity with other cultures*. The tendency to increase knowledge about past and contemporary cultural trends and standards and increase assurance about the value of it does not mean closure, because the culture of BiH endure to assimilate valuable achievements of other cultures with carefully preserving its distinctive cultural identity. It is also important to know how those who deny the cultural values and traditional ways of life are evinced and supported, who idealize single-mindedness and ethnic nationalism and who holders of evil declare righteous and mighty. In explaining the sources and consequences of negation trends, in addition to psychosocial, historical, legal, sociological, political science and other scientifically valid knowledge are particularly important.

In the dialogues, in optimal conditions of tolerance of diversity, by *scientific truth* it is possible to confirm the validity of own memories or, perhaps, to know the sources of own misconceptions about essential determinants of Bosnian unity in CULTURE diversity. In fact, to know and to eliminate effects of prejudices and stereotypes that are stored in our individual memory or, more broadly, in the collective one. It is also possible to expect dialogue and agreement on the need to intensify introduction of the content and trends of culture in primary, secondary and university education programs. The need for greater identification with the Bosnian culture, with its genuine values and its real potentials supportive for efficient exercise of cultivation is an important prerequisite of reviving the value systems of culture. It is significant because it results from the circumstances and the expected social change in which Bosnia and Herzegovina is at present, which in itself, clearly shows how, today, it is essential to realize the important, social preconditions in which Bosnian-Herzegovinian culture, in its special complexity in unity in diversity nourishing appropriate cultural values, by most preferred cultural values, to those who the best reflect cultural aspirations of our country and those who speak of the world's most renowned cultural trends. There is no doubt that the process of cultivation would go in the right direction, in the direction of greater acquisition of knowledge about the values of own culture and the cultures of other countries, greater respect for the cultural heritage of own country and active participation in programmed cultural activities. The outcomes of these approaches and appropriate procedures in the promotion of culture would, obviously, significantly contribute to deeper retention in long-term memory, acquired knowledge about the fundamental values of Bosnian culture contained in its long history and contemporary achievements.

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