13.2 Bosnian War and post-war history. Pre-Slavic Period (until 958). Roman glass found in Bosanski Novi from 2nd century. Main article: History of Bosnia and Herzegovina (until 958). Bosnia has been inhabited at least since Neolithic times. In the late Bronze Age, the Neolithic population was replaced by more warlike Indo-European tribes known as the Illyrians. Although successful economically, Austro-Hungarian policy - which focused on advocating the ideal of a pluralist and multi-confessional Bosnian nation (largely favored by the Muslims) - failed to curb the rising tides of nationalism. [1] The concept of Croat and Serb nationhood had already spread to Bosnia and Herzegovina's Catholics and Orthodox communities from neighboring Croatia and Serbia in the mid 19th. Post-war Bosnia-Herzegovina.

followers. Papers. People. Il valore simbolico di Srebrenica: un caso-studio antropologico. In the following paper, the Author will shortly explain part of the history of the conflict in Bosnia and Herzegovina. In particular, she will underline what happened just before the massacre of Srebrenica. After this introduction, Sulejman Bijedić fled Bosnia and Herzegovina as a child. After the war he returned to his ancestral village to document life. What he found was a village destroyed by the war being fought between Orthodox Bosnian Serbs, Catholic Croats, and Muslim Bosnians after Yugoslavia broke up in the 1990s. Local industries had collapsed, leaving unemployment high and social tensions strained. Trash floated on the Neretva river.

This article explores how Muslims in Central Bosnia engage with the violent past through acts of prayer to make history. It traces two idioms expressed in prayers whereby Bosnian Muslims affectively apprehend, remember, and temporalize the past: witness (Şahit) and martyr (Şehit). These two idioms, I argue, allow Muslims to reanimate recent critical events as the realms of personal moral-cum-temporal orientations rather than unreflectively participating in an ongoing nationalism of the past in the public discourses. This article thus suggests to take seriously an act of prayer as a mode of historical consciousness— an assemblage of divergent sensibilities, materialities, practices, and ethical conduct—in order to develop a more nuanced perspective on the past as actively and ethically in-the-making in the present.