



FOURTH INTERNATIONAL CONFERENCE UNITY AND PLURALITY IN EUROPE (ICUPE)

August 09th-11th 2009
Mostar, Bosnia and Herzegovina



Sarajevo, September 18th 2008

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A. International Forum Bosnia

The International Forum Bosnia (IFB) is a non-governmental organization founded in 1997 in Sarajevo. It brings together individuals and institutions from Bosnia and Herzegovina and abroad committed to the creation of a future for Bosnia and Herzegovina as a harmonious and united society, based on dialogue, trust, and respect, and on best practice in the fields of human rights protection, the rule of law, and democracy.

The IFB's members adhere to the principle of the sustainability of Bosnia and Herzegovina as a plural society with a very rich political and cultural heritage. This heritage is a significant resource for the development of a unified polity that exemplifies the best aspects of the European spirit. IFB members believe that the development of the country on these lines requires the formation of a new intellectual community to pioneer the analysis of social and political behavior and views and the development of new understandings as the basis for the restoration of trust across society.

The IFB approaches these goals in a twofold manner. The first path involves the deconstruction of the divisive political and social ideologies based on ethnicity, religion, and other exclusive world-views, which have been underlying causes of mistrust, intolerance, and social exclusion, and major generators of social tension and conflict in the region. The second path involves the systematic development and promotion of a new synthesis for Bosnia and Herzegovina which incorporates a vision of social development free from fear, hostilities, and tensions. Accordingly, the members advocate research into the all aspects of Bosnia and Herzegovina from the widest possible range of perspectives. In this way, the IFB seeks to contribute to a new understanding of Bosnian unity in diversity through a long-term research project covering all aspects of society, especially geopolitics, education, cultural and religious traditions and dialogue, environmental and ecological perspectives, advanced and information technologies, energy policy and responsible use of natural and renewable resources, gender issues, regional co-operation, distributive justice, sustainable development, the rule of law, human rights, social inclusion, and other issues related to the efficient transition of Bosnia and Herzegovina towards harmonious membership in the community of European countries.

One major way in which the IFB works towards its objectives is through the organization of intellectual gatherings and undertakings (workshops, panels, symposia, conferences, public lectures, exhibitions, the advancement of knowledge about Bosnia and Herzegovina, etc.), and the presentation of significant perspectives on culture, society, scholarship, and politics related to Bosnia and Herzegovina and its place in the world through its journal Forum Bosnae, working documents, and the IFB web page: <http://www.ifbosna.org.ba>.

The International Forum Bosnia operates through its members, projects, and associated ventures. Its headquarters are in Sarajevo and there are three regional centers, Banja Luka, Mostar, and Tuzla. There are twelve thematic-research centers: the Centers for Strategic Studies, Education, Language Studies, Media, Protection of Natural Heritage, Students Programs, Historical Studies, Regional Cooperation, Gender Issues, Cultural Heritage, Interreligious Dialogue, and Technology and Economic Development (with two sections: entrepreneurship and public/private partnership and advanced and information technology, and Centre for Interdisciplinary Research of Visual Culture..



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TESLIĆ

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ZAVIDOVIĆI

KAKANJ

BUSOVAČA

VISOKO

KISELJAK

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KREŠEVO

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ZIVINICE

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BILEĆA

TREBINJE

Abstract

International Forum Bosna, in cooperation with individuals and partner organizations all over the world, will organize the fourth International Conference on Unity and Plurality in Europe. The conference will be held in Mostar over four days, from 9th to 11th August 2009. The conference has been articulated as a dynamic exchange among researchers, public activists, and media around three panels:

- Religion and Politics (Civil Society and Public Life),
- Internet and Cultural Diversity,
- Ecology and Citizenship.

Provision is made for up to 50 participants in the panel discussions. In addition to the panels, as the central part of the conference, two complementary activities are envisaged. The first is a series of public discussions on related issues open to the public. The second is a number of visits to sites of cultural and historical interest in the Mostar area. The panels and the public discussions will be organized in the Hotel Bristol in Mostar, where all official participants will be accommodated. Those interested in participating are invited to apply using the registration form included with the conference documentation, available on the International Forum Bosnia website www.ifbosna.org.ba.

1. Project Description

Unity and Plurality in Europe (ICUPE) is the title of three international conferences held in Augusts of 2006, 2007, and 2008, in Mostar, Bosnia and Herzegovina. The conferences were universally agreed to be eminently successful and to have produced results of great importance, as reported in our interim reports No. 417E-2006, No. 434E-2007, and No. 447E-2008. The IFB management, its partners, and other participants have consequently concluded that this kind of gathering can and will yield greater results if envisaged as a long lasting project.

IFB has therefore decided to organize a Fourth International Conference Unity and Plurality in Europe. The conference will be centered around three roundtables: Religion and Politics (Civil Society and Public Life); the Internet and Cultural Diversity; and Ecology and

Citizenship. It will be a continuation and development of several years of research and discussion on the potential for tolerance grounded on principles that do not draw exclusively from those prevailing in modernity.

The Conference has to meet the urgent challenges of increasing pluralisation in the world.

2. Introduction

The Conference is a unique global initiative. It combines pluralistic perspectives on religious thought with social scientific research on tolerance, civil society, and an open dialogical approach to pedagogic practice.

The conference aim is to set in motion changes in knowledge, views, and approaches in the interpretation and application of modern and traditional understandings of the relationship between religion and public life. The entire conference is conceived as a long-term exercise in developing international networks for this type of exchange of knowledge, views, and approaches. The organizers believe that this will contribute to the interpretation of religion as an active factor of peace and act as a barrier to its abuse by ethno-national, ethno-religious, and other ideologies and sources of tension and conflict.

3. Situation analysis

In the modern world, ideas of tolerance and pluralism rest for the most part on liberal and secular ideas of the self and society. In most of the world, however, these ideas simply do not hold. In many parts of the world, the public sphere is not secularized, religion remains a public and not a private matter, politics are articulated along with visions of a truth community, and the self is seen as constituted by collective definitions and desideration rather than by purely individual pursuits and interests. This is true not only in Southeast Asia and the Indian sub-continent, but also in the Balkans, the Middle East, Ireland, North Africa, Turkey, and even in parts of that most secular of enclaves, Western Europe. Religious identities, then, continue to matter. Given the continued, if not renewed, salience of religious identities worldwide, as well as their potential to form a focus of conflict and to provide a dangerous legitimation for existing conflicts, it is crucial that religion be taken seriously. This means seeing the potential of religion to provide resources for tolerance and mutual acceptance and

not solely for conflict and oppression. The ICUPE is devoted to furthering these goals within research and an educational milieu.

The ICUPE addresses not only issues of public life in its diverse components but wrestles with leading theories of the political and societal order as well. It will deal with the theoretical issues of religion, and civil society. It will bring together different sources, traditions, and intellectual perspectives to explore areas of overlap, conflict and potential dialogue between religious traditions and more secular, modern worldviews. This conference can and will serve as a factor in the establishment of dialogue, understanding, and closer relationships between the people.

4. Objectives

The Conference objective is to transform both the theoretical models and concrete practices through which religious orientations and secular models of politics and society engage with one another. Its guiding principle is that if relations of tolerance and understanding between groups are to be built and a civil society shaped, the perceived barrier between secular modern and more traditional religious values must be broken down. Political orientations and social practices must be developed that will draw on both religious traditions and the insights of secular modernity in new and creative ways.

The ICUPE furthers this goal by providing an international, inter-religious conference that explored these issues with participants, civic leaders, and prominent academics from different countries. The conference will be centered on three panels, together with processes of group building and the construction of working relationships across religious and ethnic identities. The didactic goals of the conference are social as well as theoretical.

5. Partnerships

As this is a regional project, it is supposed to enhance regional cooperation and collaboration by creating stronger cross-border cooperation between citizen and other groups to address common challenges, sharing best practice throughout the region, establishing regional networks, building networks among governments, NGOs, civic initiatives, or other institutions working to improve understanding and cooperation throughout the region.

The program will be organized by the International Forum Bosnia (Sarajevo). Participation in the organization is already accepted by the following organizations: Open Society Fond Bosnia and Herzegovina, University “Džemal Bijedić” Mostar, Croatian Helsinki Committee for Human Rights, The Olof Palme International Center, Unipromet, Termomatik, Energoinvest, and BH Telecom.

6. Program

Three panels are proposed:

- 1) Religion and Politics (Civil Society and Public Life),
- 2) Internet and Cultural Diversity,
- 3) Ecology and Citizenship.

The three panels are thematically linked with a view to developing new understandings of the intersection of value systems, and religion in particular, with public life. Participants in the International Conference are expected to take away from the experience both new analytic skills and practical insights into their own situation in their home countries and possible modes of implementing change. The combination of serious academic study, with attention to the practical dimensions of the problems studied within a new international network of like-minded and concerned participants and organizers, presents the possibility of developing skill sets of a unique nature in this realm.

a) Panel 1: Religion and Politics

The first panel will be on “Religion and Politics”, a problematic of increasing relevance and urgency in today’s world. On the one hand, there is the widespread understanding that religion has no direct or explicit place in political process and that it is by its nature anti-political, while, on the other hand, it is recognized as in fact informing and often directly inspiring the action of political activists.

Is the interjection of religion into politics necessarily perverting and destructive, or is much that passes for religion in politics in fact a perversion of religion? The current anti-religion movement characterizes religion as an, if not the, engine of bigotry and hatred and a tool of

inequality and conflict. At the same time many, if not most, of the inter-cultural, humanitarian, conflict-resolution, or anti-poverty and anti-disease initiatives of the late twentieth and early twenty-first centuries have been faith-based or inspired. Moreover, any adequate understanding of faith includes faith in Man, in secularism, in History, or in the political and economic belief-systems (“the internalization of the eschaton”). Such faiths provide the underlying structure of values on the basis of which political visions and programs are developed. The attack on the traditional organized religions is not, and cannot be, a true denial of the role of values in political life—without values there is no political life, as politics has traditionally been the activity whereby communities select and refine values and orient their common action by them. The attack on traditional religion may be a pitch by one faith against others, longer established.

If one accepts that religion provides guidance on how to live and which ultimate values to live by, it seems difficult to conclude that religion has no place in politics. If, however, one defines politics as the area of social negotiation over contested values, then it seems equally difficult to allow recourse to ultimate (religious) values, with the danger that brings of entrenchment and the escalation of conflict. What type of framework is able to recognize sincerity of faith and attachment to particular values, while fostering dialogue and cooperation *in spite of such fundamental differences*? That is the challenge facing political thought in the current age.

This problem is of particular importance under conditions where one value system – liberal democracy – has laid claim to a unique position as arbiter of the political at the expense of competing value systems related to the traditional religions. This is why the current trend world-wide to adopt the liberal democratic model as the only proper one for building democratic states and just political communities has met with opposition in sectors of the second and third worlds, even among those concerned with broadening democratic participation and constructing a more civil society – precisely because of its hegemonic and exclusivist claims. Its toleration of other viewpoints is all too often the flip side of its refusal to take them seriously or to enter real debate with them. It rules them out of court by restricting their freedom of action to the personal, rather than the public sphere.

It is significant that much of the opposition in the non-Western world has centered precisely on the issue of secularization, which has been seen by many as an almost necessary concomitant of the democratization process. This suggests that certain aspects of the European

and North American synthesis of public and private realms and definitions of the cultural and political orders are in need of re-conceptualization in ways that allow fruitful dialogue with non-Western traditions of social and political thought, as well as the development of a framework that will be common and acceptable to all, rather than the tacit imposition by one side of the rules all must play by.

What is required now, under conditions of increasing culture contact and cross-fertilisation, is an understanding of what types of political framework allow fundamentally incompatible value systems to be brought to bear by different sides in a common public arena in such a way that cooperation and coexistence result, and not conflict or domination. Ultimately, this requires the development of dialogical processes based not on the toleration of difference, but respect for difference. This in turn requires the development of a new concept of human being that is both sufficiently wide and sufficiently precise to cherish true and fundamental differences, rather than reduce them to mere appearance.

The panel will present the major theoretical approaches, building on many years of reflection by thinkers world-wide on these crucial issues of man, society, the world and God. This panel will bring together different sources, traditions and intellectual perspectives to explore areas of overlap, conflict, and potential dialogue between religious traditions and more secular, modern worldviews.

b) Panel 2: Internet and Cultural Diversity

The Internet is perhaps the key phenomenon of the post-modern age. Its impact goes far beyond the mere acceleration of communication. It affects the nature of human interaction and its quality. It annihilates distance more effectively than any other technology, from the train and motorcar to the telephone and television, while at the same time isolating individuals in more or less virtual realities and essentially mediate forms of indirect interaction.

The (albeit somewhat illusory) immediacy of the physical encounter in a real community is being replaced by disembodied voice and spectral picture, text messages, or the virtual “frame” of web pages, chat rooms, blogs, and social networking sites, with their anonymity and pseudonymity that relax both mental and social inhibitions.

This world of virtual friends and virtual social circles is, nonetheless, one in which the processes of history can still unfold. Web pages have a permanence and re-accessibility that is denied to telephone conversations or broadcasts, even if recordings are kept. Moreover, the Internet allows active individual participation by all users in a way entirely foreign to the experience of cinema and television. It has the potential to empower each individual to develop creatively his or her talents in combination with others from across the globe. It also has the potential to reduce the development of creativity to a few globalized templates.

On the one hand, the Internet may be used to create groups united by particular interests that transcend social or cultural boundaries and may provide a unique and powerful means for the organization of legitimate dissent and of offering support to the victims of oppression and discrimination on the grounds of ethnicity, religion, or political or sexual orientation. One only needs to think what a difference a functioning Internet would have made in Nazi Germany, the Stalinist USSR, the segregationist South in the US, Apartheid-era South Africa, or in present day China. At the same time, the Internet represents an enormous opportunity for the organization and mutual reinforcement of negative social activity (pedophilia, terrorism, racism, extreme nationalism, extreme religious fundamentalism, and whatever other forms of hatred and bigotry may take on social form).

On the other hand, the Internet may be precisely the most pervasive technique of social control yet imagined, that which brings Herbert Marcuse's vision of the one-dimensional man to realisation – the very real danger presented by the increasing role the Internet plays in the individual's social and affective life as the great and most addictive “distraction” (pornography, gossip, the colonisation of the individual by what Theodor Adorno referred to as the culture industry).

This opens up the vista of the globalisation of culture, of the creation of what may effectively be a single, hollowed-out culture based on a common but impoverished mental and conceptual toolbox and a global reconfiguration of affective structures in service of the machine. It equally suggests the possibility of fragmented sub-cultures, disconnected from physical (non-virtual) communities and social structures, which promote and reinforce atypical belief-systems and behavior patterns. In some cases, this may be creative and welcome; in others it may be the source of evil and suffering for others. The Internet thus raises the twin spectres of

excessive and oppressive homogenization, on the one hand, and of the negative and positive forms of alterity, on the other. Moreover, these two visions are not mutually exclusive.

It is clear that the enormous potential impact of the Internet on cultural form and content and on relationship to social structure, the erection, maintenance, and dismantling of social and cultural boundaries, on the simultaneous processes of globalization and fragmentation, and on the concept of cultural coherence has yet to be properly thought through. In the wake of the Internet, the entire relationship between culture and social group must be rethought, just as Marshall McLuhan once called for wholesale reassessment of the impact of the Gutenberg Galaxy. In the three previous conferences we investigated the Muslim and the Roma questions in Europe, as well as the issue of Multiculturalism. All three questions take on a new dimension in cyberspace and it is particularly urgent to investigate their different relationships to cyberspace as a frame for social and cultural agency.

The panel will consider the impact of the Internet on cultural coherence and diversity both within and across cultures, with particular reference to its impact on the major trans-national religious communities and the internationalization of previously local forms of extremism. Particular attention will be given to the dual aspect of the Internet as a mechanism of “cultural neo-colonialism,” as an arena of post-colonial hybridity, and as the means of resistance by both traditional and newly-emerging cultural communities, including among the latter the religious and nationalist extremists.

b) Panel 3: Ecology and Citizenship

The theme of this panel is the relationship between ecology and citizenship. The standard modern understanding of citizenship is as a constituent homogenous element in a nation-state, with equal rights and duties, based upon an imagined community of blood and culture – ethnic and national identity. All other systems are subordinate to this relationship – the environment, the rights of foreigners, even our own individual rights – while the economy is its mechanism.

The ecological movement has reminded us that we are constituent parts in greater systems and that we depend on them to an even greater degree than we have the ability to exploit them. And that this dependence is common to all of us, regardless of our nation or religion. This reduces Man from his position as despot over nature to, at best, a pretender who dares more

than he knows. This requires a reconsideration of the nature of citizenship in favor of a new concept grounded in values of stewardship, common responsibility, and mutually assured fairness, social justice, and negative liberty that transcend artificial distinctions and particularizing boundaries.

Unfortunately, modern and post-modern perceptions of ecological awareness have their origin in exclusive trust in secularism, rationalism, scientism, etc. The devastation of nature and conflict with nature as outcomes of this view are increasingly recognized as major threats to humanity. Given the one-sided bankruptcy of the viewpoint of technocratic modernity, we have little option but to reinvestigate what traditional intellectuality has to offer us in developing a renewed relationship between human being and the cosmos. A certain critical dialectic between traditional wisdom (which is to say established understandings of valid modes of being-in-a-world) and modern scientism (which is to say the consciousness that we can make our worlds) is the prerequisite to taking a properly critical view of our relationship to Nature and reaching a settlement with Her.

It is in this context that the state and the political structures that make it up (or in which it partakes at a higher level, or which cut across state structures) are increasingly being rethought as technical agencies in the pursuit of shared moral goals, rather than as moral persons in their own right. Moreover, they are increasingly being understood as regulating the interaction of individuals within their areas of jurisdiction, considered as stewardship over resources and social functions, rather than as the protection of a constituent few. The state has as great a responsibility to the non-citizens under its protection as to the citizens and there is no longer much tolerance for profound differences in the ways these two categories are treated.

In similar fashion, our relationship to the major economic functions underlying social life is transformed by the ecological moment. Electricity generation, water exploitation, waste management, sustainable production of food and materials for manufacturing, and in the end our understanding of what makes for a good life are all equally issues of ecology and of good citizenship. What is more, these are not matters which affect us as members of this or that ethnic group or nationality, but as inhabitants of a given area, or even as passing through it.

Ecology is thus of particular importance because it represents concern for the conditions in which we all live – citizen and non-citizen alike, present and future generations. Ecology represents the sacred ground of society that reminds us of our obligation to something immeasurably greater than ourselves, as crystallized in the meaning of the “Guest,” the sacred other in our midst.

Ecology is a central area in the current rethinking of the nature of citizenship – as shared stewardship of the common or public goods. Such an understanding has considerable promise when it comes to the relegation of no longer appropriate forms of identity, in particular ethnic exclusivism or genetic nationalism.

The panel will consider the impact of the ecological movement on the concept of the good life and of good citizenship, with particular reference to its impact on the roles to be played by ethnic and nationalist forms of solidarity, on the one hand, and on the significance of the concept of stewardship and so of transitional or conditional ownership, on the other. Particular attention will be given to the importance of the ecologically informed concept of citizenship for the management of public goods and utilities and corporate social responsibility.

7. Agenda

The following is the timetable of panels and other activities for each day.

	Date	Activity	Hours
First Day	August 09th, 2009 (Sunday)	<i>Get together</i>	20.00 - 20.15
		<i>Banquet</i>	20.15 - 20.45
		<i>Informal activity</i>	21.00 - 22.30
		Public lecture: "Destruction and Reconstruction of Architectural Heritage – Ideological pretexts" Guest-speaker: Amra Hadžimuhamedović (Sarajevo)	
Second Day	August 10th, 2009 (Monday)	<i>Breakfast</i>	07.00 - 09.00
		<i>Official Opening</i>	09.00 - 09.20
		Miroslav Volf (New Haven) "Religious Pluralism within Global Dialogue and Peace Building"	09.30 – 10.00
		<i>The First panel: Religion and Politics (Civil Society and Public Life)</i>	10.00 – 13.00
		Paul Ballanfat (Lyon/Istanbul) "Religion, Fetishism and Norms", Shlomo Fischer (Jerusalem) "Boundaries and Cosmic Brotherhood: Religion as a Force for Conflict and a Force for Reconciliation", Gareth Jones (Canterbury) "Civil Society, Religious Conflict: Some Notes on Britain's Colonial Wars 1898-9 and their Lessons for Today", Israel Knohl (Jerusalem) "The Editorial Work of the Hebrew Bible as a Source for Religious Pluralism", Kurt Anders Richardson (Hamilton) "Religious and Political Fallibilism", Asim Zubčević (Sarajevo) "Works of Religious Pluralism in the Private Libraries of the 18th and 19th Centuries Sarajevans"	
		<i>Lunch</i>	13.00 - 14.30
		<i>The Second panel: Internet and Cultural Diversity</i>	15.00 - 18.00
		Sanja Bauk (Tivat) "The Lack of Faith: Retelling the Story About the Lot's Wife", Marko-Antonio Brkić (Međugorje) "Daughters without Mother: Relation between Religion and Systems of Values in Inter-religious and Quasi-secular Bosnia and Herzegovina", Kemal Kačapor (Sarajevo) "Distance Learning and Cultural Diversity", Dejan Kosanović (Belgrade) "Film as a Means of Understanding Among People" - The example of the film "The Last Bridge" (1953), Fatima Mahmutćehajić and Veljko Trivun (Sarajevo) "Cyberethic and Law Questions", Vedad Silajdžić (Sarajevo) "Conflicts of Law on Internet"	
<i>Dinner</i>	18.15 – 20.00		

collective identities in contemporary societies. Participants at the conference are leading researchers and decision makers from all over the world. The panels are open to interested politicians and policy makers, researchers, third sector activists, and the media from the region and beyond. Scholars from organizations involved in the preparation and implementation of the program are invited to be introductory speakers.

Participants are the following:

Mile Babić (Sarajevo), Paul Ballanfat (Lyon/Istanbul), Ivo Banac (Dubrovnik), Sanja Bauk (Tivat), Aleksandar Bošković (Belgrade), Marko-Antonio Brkić (Međugorje), Edin Burina (Stolac), Ivan-Zvonimir Čičak (Zagreb), Shlomo Fischer (Jerusalem), Irina Gudeljević (Priština), Amra Hadžimuhamedović (Sarajevo), Sheelah Hidden (London), Dženir Huremović (Sarajevo), Gareth Jones (Canterbury), Kemal Kačapor (Sarajevo), Israel Knohl (Jerusalem), Dalia Knohl-Cohen (Jerusalem), Božena Kosanović (Belgrade), Dejan Kosanović (Belgrade), Claudio Lange (Berlin), Fatima Mahmutćehajić (Sarajevo), Halida Mahmutćehajić (Sarajevo), Rusmir Mahmutćehajić (Sarajevo), Edward Marques (Herts), Desmond Maurer (Sarajevo), Amela Medar (Stolac), Amer Medar (Stolac), Krsto Mijanović (Sarajevo), Alma Mrgan-Slipičević (Sarajevo), Teufik Pezo (Stolac), Kurt Anders Richardson (Hamilton), Obrad Savić (Priština/Leeds), Sabina Sendić (Sarajevo), Murtaza Shibli (Northolt), Vedad Silajdžić (Sarajevo), Irena Šaravanja (Sarajevo), Alen Šuko (Stolac), Tamara Vinšbah (Sarajevo), Miroslav Volf (New Haven), Viktor Zubac (Mostar), Asim Zubčević (Sarajevo).

10. Results

After the conferences in 2006, 2007, and 2008, the materials that were basis for the panel introductions were collected and the conference proceedings have been prepared as two issues of the journal *Forum Bosnae*, no. 38/07 and no. 39/07 both from 2006. A new issue, no. 44/08, covering topics from the second conference has been prepared. It will be published and delivered by the end of 2008. Issue no. 46/09, with materials from the third conference, will be published in 2009.

The same will be done next year after the fourth conference. After the conference and full review of the materials that will be the basis for the panel introductions, the IFB management and participants will prepare the conference proceedings for publications as a special issue of the *Forum Bosnae* journal.

LIST OF ORGANIZATORS, CO-ORGANISATORS, PARTNERS, DONORS



International Forum Bosnia
(Sarajevo, Bosnia and Herzegovina)



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(Sarajevo, Bosnia and Herzegovina)

FIRST INTERNATIONAL CONFERENCE

UNITY AND PLURALITY IN EUROPE

RELIGION AND PUBLIC LIFE

August 9th - 10th 2006

Mostar, Bosnia and Herzegovina

SECOND INTERNATIONAL CONFERENCE

UNITY AND PLURALITY IN EUROPE

ROMA QUESTION IN EUROPE

August 12th-14th 2007

Mostar, Bosnia and Herzegovina

THIRD INTERNATIONAL CONFERENCE

UNITY AND PLURALITY IN EUROPE

THE QUESTION OF MULTICULTURALISM IN EUROPE

August 10th-12th 2008

Mostar, Bosnia and Herzegovina

FOURTH INTERNATIONAL CONFERENCE

UNITY AND PLURALITY IN EUROPE

August 09th-11th 2009

Mostar, Bosnia and Herzegovina