

## The Third International Trauma Research Net Conference

# Trauma – Stigma and Distinction: Social Ambivalences in the Face of Extreme Suffering

Organized by the **Trauma Research Net** in collaboration with the Hamburg Institute for Social Research and generously sponsored by the Hamburg Foundation for the Advancement of Research and Culture

**Hotel Laudinella in St. Moritz-Bad (Switzerland)**  
**14-17 September 2006**

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### Conference Objective

The *International Network for Interdisciplinary Research about the Impact of Traumatic Experience on the Life of Individuals and Society (Trauma Research Net)* announces its Third International Conference entitled: "Trauma - Stigma and Distinction: Social Ambivalences in the Face of Extreme Suffering," which will take place from 14–17 September 2006 in St. Moritz (Switzerland). Since 1995, the *Hamburg Institute for Social Research* has provided the basis for an informal network on trauma research that now reaches more than one thousand institutions and individuals. The goal and purpose of the *Trauma Research Net* is to foster interdisciplinary discourse among those working in trauma research by linking the institutions and individuals working practically or theoretically in relevant fields. Two previous conferences, organized by the *Trauma Research Net* in 1998 and 2002, have provided important venues for formulating or re-examining assumptions and questions that play a central role in this highly diverse area of research.

At this conference we are especially interested in research that combines various levels of discourse on trauma, in order to juxtapose or intertwine practical and theoretical points of view and develop dialog between and across disciplines. Hence our program is addressed both to professionals working with trauma victims on a practical, therapeutic level and to those researching, writing, and teaching about trauma on a more theoretical level.

The conference "Trauma - Stigma and Distinction: Social Ambivalences in the Face of Extreme Suffering" aims to elucidate how the dominant role of the trauma concept affects our thinking about violence and its aftermath. The aim of the conference is to scrutinize social aspects of trauma discourse and of the practice of trauma therapy—their ideology, politics, economy. We seek to examine what social aspects are emphasized

when we speak of trauma—both individual and collective—and what aspects fade into the background. Thus, we are focusing on the following topics:

- Social Recognition and Denial of Trauma
  - Hierarchies Between and Within Victim Groups
  - Practical Work with Victim Groups and the Influence of Prejudice and Idealization
  - Hostility and Reconciliation in Conflict Resolution after Extreme Suffering
  - Validation and Subversion in Professional Discourses on Trauma
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- **Social Recognition and Denial of Trauma:** Holocaust studies have been and continue to be relevant, indeed essential to contemporary trauma studies. Obviously Holocaust research also deals with completely different issues but clarifying its relationship to investigations into trauma seems to be a fruitful perspective. The following questions appear useful for both Holocaust and trauma studies. What meaning do various social contexts attribute to victimhood? What suffering and which victims get social recognition and are highlighted as paradigmatic in certain social and professional discourses, and what suffering is ignored or denied? Which trauma victims experience their traumatization as a stigmatization, while others may regard themselves—and be regarded by their peers—as having gained some form of distinction (as heroes or survivors) by their suffering. What is the role of social factors such as culture, tradition, religion, gender, class and ethnicity in turning social affects against victims in some circumstances, while leading to the social validation of victimhood in others? What do all these issues have to do with specific political contexts?
  - **Hierarchies Within and Between Victim Groups:** Which social environments foster or inhibit tendencies toward group formation of trauma victims? What motivates some trauma victims to organize themselves with others who have suffered similar traumatization, and what factors impact on their inclusion in or exclusion from groups whose membership they seek? Alternatively, what pushes trauma victims to distinguish themselves from others who have been traumatized, and under what conditions may trauma victims get involved in a competition of suffering? How can victims obtain not only recognition but justice after being severely wronged? How can civil society deal with lasting injustice against trauma victims?
  - **Practical Work with Victim Groups and the Influence of Prejudice and Idealization:** How can psychotherapeutic approaches deal adequately with the social and political aspects of trauma? What therapeutic approaches appeal to

which types of patients by legitimizing and furthering articulations of their traumatic experiences and suffering, while marginalizing, tabooing, or silencing others? To what degree do therapeutic approaches reflect the social prejudices or idealizations of practitioners when faced with traumatized patients, as well as their suspicions of or identifications with large-scale social institutions and values? How are conflicts played out, for example, between different professionals who assess the psychological status of individuals applying for political asylum?

- **Hostility and Reconciliation in Conflict Resolution after Extreme Suffering:** Should we overcome the dichotomy between victim and perpetrator, and how can this be done? Can victims be prematurely forced down the road of reconciliation or even forgiveness? Under what circumstances do political activists and therapists advocate processes of reconciliation of victims and perpetrators? How do conceptualizations of trauma and trauma work relate to processes of peace building and conflict transformation? Are they in any way helpful, or might they also hinder the process of change? Is trauma a relevant issue for conflict transformation and peace building? Can the perspectives of those enhancing peace and those healing trauma be analyzed as conflicting interests? In which cases do therapeutic and other approaches to trauma resolution condone and further expressions of hostility against victims or perpetrators, supporting the stigmatization of both as social outcasts in different ways?
- **Validation and Subversion in Professional Discourses on Trauma:** How do professional discourses on trauma deal with the issue of truth? In what way and in which cases do they validate the perspectives of trauma victims as containing a higher or special form of truth? Under what conditions do such discourses undermine the credibility of victims? How can we grapple with the tendency of the medical sciences, especially the neurosciences, to objectify mental states to an increasing extent when dealing with trauma? How do practitioners (psychiatrists, psychologists, psychoanalysts, social workers, NGO activists, and organizers of support groups) establish professional hierarchies among themselves, and how do they define and delineate their diverse professional jurisdictions? In what way do historical, sociological, political, ethical, legal, biological, or literary perspectives reinforce or undermine the authority of practitioners? How do simplified conflict theories relate to approaches from the field of resilience research? To what extent might conceptualizing trauma itself be a reaction, indeed, a kind of defense mechanism to avert dealing with the narratives of extreme suffering? And if so, what are the consequences for discourse on trauma?

We have organized the conference in five plenary sessions, an open space forum and four workshop sessions (the latter lasting from 90 to 150 minutes). During the workshop sessions, five groups, each focusing on one of the themes outlined above, will be convened to discuss contributions presented by a total of more than forty speakers.

When registering for the conference, participants are asked to select **one** of the five thematic groups to attend for all of the four workshop sessions, in order to ensure continuity in the group discussions.

The conference will close with a plenary session in which three or four commentators will review the outcome of the conference—what succeeded, what was left out or remained unfinished—and will make suggestions on how we should proceed in the future.

**Cornelia Berens**

on behalf of the conference steering committee: Dr. David Becker (Berlin), Cornelia Berens, M.A. (Hamburg), Prof. Dr. José Brunner (Tel Aviv), André Karger (Düsseldorf), Dipl. Psych. Angela Kühner (München), and Prof. Dr. Jan Philipp Reemtsma (Hamburg)

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## Conference Schedule

### *Thursday, 14 September 2006*

**15:00 – 16:30**      **Arrival and Registration**

**17:00 – 17:45**      **Welcome Reception**

**18:00 – 20:15**      **Opening Plenary Session**  
**Trauma – Stigma and Distinction**

Cornelia Berens (Hamburg), **Opening Remarks**

Angela Kühner (München), **Whose Ambivalence? Hopes and Dilemmas in Critical Trauma Discourse**

The lecture offers some interpretations of the conference's title and subject, which is summed up as "critical trauma discourse" with its specific "hopes" and "dilemmas". First, the "distinction hypothesis" is discussed as an example of a typical misunderstanding in critical trauma discourse. This misunderstanding is due to the fact that it is by no means obvious how the different levels of discourse (philosophical themes and real victims) interact. Second, if recognizing and not denying victims' suffering are seen as "moral priorities", analysis of how trauma is functionalized can easily be perceived as colliding with moral aims. Trauma politics is then contrasted with identity politics as conceptualized by British cultural studies, in particular, the work of Stuart Hall. Although the parallels should not be overinterpreted, it is suggested that trauma discourse in general can draw inspiration from identity discourse and its "hopes and dilemmas". Finally, insights from a pilot study about "Holocaust Education in Multicultural Germany" are outlined, as further illustrations of this view on "critical trauma discourse".

Lynne Jones (Cambridge), **On Trauma, Grief, and Memory**

A stereotype has prevailed as to how populations, but particularly children and young people, respond to complex emergencies. The stereotype suggests that the majority of children and young people will be 'traumatized' and "scarred for life" with a lasting impact on how they

perceive the world and relate to others. This has particular implications in areas of conflict where the assumption leads naturally to the idea that today's traumatized children are tomorrow's terrorists.

My research and my experience in working for 15 years in complex emergencies suggest that to fully understand the thoughts and feelings of young people caught up in conflict and war, and the long term consequences of these events, we need to also examine the particular impact of grief and loss in these contexts and its impact on memory.

My experience and research suggest that the impact of massive loss is distinct and works through different, although connected psychological processes from the impact of experiencing or witnessing trauma and these distinctions have been ignored.

The differences in reactions to trauma and reactions to loss, particularly massive loss have implications both for therapeutic work and for communal post conflict recovery. They therefore need to be much better understood and explored.

Grief and loss in contrast to PTSD can result in deliberate immersion in memories to prolong the connection with the dead or lost world, as opposed to avoiding thinking of the loss.

There is no avoidance of "traumatic reminders". On the contrary people may grasp the chance to return to places where bad things happened because it keeps them more closely connected to their loved ones.

All of these factors have profound implications for the recovery process and for reconciliation in post conflict environments. They also help us have a better understanding of some of the most difficult issues in mediating disputes in areas where there has been territorial loss or exchange and the desire for 'return', even by those who never lived in a place is a powerful issue in the discussion.

My talk will explore these issues with illustrative case examples.

## **Plenary Discussion**

Chair: Cornelia Berens

**20:30 Evening Buffet**  
**Late evening free for informal gatherings**

*Friday, 15 September 2006*

**07:00 – 8:45 Breakfast**

**09:00 – 10:30 Plenary Session II**  
**The Vicissitudes of Reconciliation**

**Dan Bar-On (Beer-Sheva), The Disarmament of History: From Dialogue between Jews and Germans in Relation to the Holocaust to Dialogue between Palestinians and Israelis - A Critical View on the Concept of Reconciliation**

Man made disasters need a more complex conceptualization of social healing processes. In the German Jewish dialogue after the Holocaust, working through the "double wall" within the family became a major component of this process. When Jews and Germans met in the TRT (to reflect and trust) group we found out that we all know how to talk with the 'victim' in ourselves, less so with the 'victimizer' within us. Still less was clear when we give up both - what remains of us? In this context - also the concept of reconciliation was rejected by the Jewish participants, due to their traditional different understanding of that concept. In the Palestinian-Israeli case dialogue is difficult as Israelis take ownership of both rightfulness (as 'eternal' victims) and powerfulness ('never again'), which leaves little room for compassion. At PRIME (Peace Research Institute in the Middle East) we try to disarm our joint painful history by developing a school textbook composed of two narratives (as no bridging narrative is possible). This brings up the concept of A-integration (Lomerantz, 2004): Can we accept the fact that people will learn NOT to integrate, but rather dialogue with bits and pieces of themselves and others that do not fit together?

Gráinne Kelly & Brandon Hamber (Belfast), **Too Deep, Too Threatening: Understanding of Reconciliation in Northern Ireland and Societies in Transition**

In 2003, Hamber and Kelly conducted a two-year research project to explore the theory and practice of reconciliation in Northern Ireland. The research was motivated by the observation that the term 'reconciliation' is not well developed in the region and no agreed definition exists, despite increasingly common usage. The research developed a working definition for reconciliation. The paper outlines the development of this definition and the reception it received during, and subsequent to the research. It details the challenges of both defining and implementing reconciliation within societies in transition, the tensions between the various components of the definition, and how at its core reconciliation is a process fraught with ambivalence. Defining and classifying complex terms is not simply about semantics. How we define reconciliation matters, especially when enormous amounts of funding have been made available for "reconciliation work" in societies like Northern Ireland. The research found that without a shared definition, reconciliation conjures up divergent perspectives and disparate interventions. Some felt the concept had no relevance and was "the word they put on funding applications" and then got on with their own work regardless. Some dismissed the term as a religious concept or being about those in power forcing people to "move on" because it is expedient to do so. But the research also found the opposite. Respondents in the study feared a reconciliation process that might be too deep, and felt communities in Northern Ireland were threatened by the idea of "coming together". Drawing on these findings, the paper will elucidate the critical challenges of thinking about and trying to apply concepts such as reconciliation in societies coming out of conflict. The paper will outline the potential application of the working definition Hamber and Kelly developed as a diagnostic tool to explore where a society in transition locates itself in terms of reconciliation. Questions of cultural transferability of a definition developed for the Northern Ireland will also be considered.

**Plenary Discussion**

Chair: André Karger (Düsseldorf)

**10:30 Coffee Break**

**11:00 – 13:00 Workshop Session I**

**Group 1 - Social Recognition and Denial of Trauma**

Chair: Usche Merk (Pietermaritzburg, South Africa)

**SPEAKERS**

Ralf Syring (Dakar, Senegal; Angola and Mozambique), Trauma and Ambivalence: Dealing with Traumatic Situations in a Fragmented Reality. *Observations of processes concerning former child soldiers and youth, confronted with high HIV-prevalence in Southern Africa*

Renate Haas (Berlin, Germany), Violence - Trauma - Cultural Theory: On Disregarding Real Experience in Migration Research and Immigration Concepts

Elise Bittenbinder (Berlin, Germany), In the Face of Extreme Suffering

**Group 2 - Hierarchies Within and Between Victim Groups**

Chair: Sibylle Rothkegel (Berlin, Germany)

**SPEAKERS**

Yves Alexandre Chouala (Yaoundé, Cameroon), Post-Apartheid South Africa and Post-Genocide Rwanda: Comparing the Socio-Political Life of Two Traumatic Memories

Jasna Zečević (Tuzla, Bosnia and Herzegovina), Rape, War, and Stigmatization

### **Group 3 - Practical Work with Victim Groups and the Influence of Prejudice and Idealization**

Chair: Birgit Möller (Hamburg, Germany) & Ilka Lennertz (Dresden, Germany)

#### **SPEAKERS**

Vladan Beara (Novi Sad, Serbia), Social Gap between War-Experienced Veterans and War-Inexperienced Others

Manasi Kumar (Delhi, India; London, UK), A Journey into the Bleeding City: Following the Footprints of the Rubble of Riot and Violence of Earthquake in Gujarat, India

### **Group 4 - Hostility and Reconciliation in Conflict Resolution after Extreme Suffering**

Chair: José Brunner (Tel Aviv)

#### **SPEAKERS**

Emilia Salvanou (Athens, Greece), Greek Partisans of the Period 1940-1950: Heroes or Victims of a Collective Trauma?

Alice Bardan (Los Angeles, CA, USA), Remembering the Communist Past: The Dynamic between Official Memory and Popular Memory

### **Group 5 - Validation and Subversion in Professional Discourses on Trauma**

Chair: André Karger (Düsseldorf) & Angela Kühner (München)

#### **SPEAKERS**

Harald Weilnböck (Zürich, Switzerland), Trauma-melancholia: The (Ab-)Uses of Trauma Concepts in the Field of Literary Studies and Philosophy

Susanne Luhmann (Sudbury, ON, Canada), Perpetrating Trauma? On the Ethics of Using Trauma Theory to Study the Descendants of Perpetrators

Guido Vitiello (Florence, Italy), The Trauma of Perpetrators: Theoretical Issues Raised by the German Case

**13:30            Lunch Buffet**

**15:00 – 16:30          Plenary Session III**  
**Trauma: Discourse and Politics**

**José Brunner (Tel Aviv), How do Posttraumatic Responses Turn into Chronic Disorders, and Why Is This a Moral Question? On Catalysts, Supplements and Emotional Excess.**

This talk focuses on the manifold ways in which the medical discourse on trauma has been trying to explain since the last third of the 19th century, how an acute posttraumatic reaction can turn into a chronic, severely disabling disorder. I am focusing on explanations of what made traumatic disorders chronic, since – and this needs to be stressed – acute symptomatic responses to horrific events were hardly ever controversial in debates on the origins, nature and effects of traumatic disorders, while etiologies of chronic disorders tend to be highly contentious, due to their legal, social and political ramifications.

My argument is the following: when we look at the history of the discourse on chronic traumatization, we find that the chronic nature of a traumatic disorder is rarely explained only by the anxiety or fright said to be instilled by an original traumatic event or experience. As a rule, these primary posttraumatic reactions appear as a necessary but insufficient causal factor in the etiology of chronic traumatic disorders. Hence, from its very beginning, the discourse on trauma tends to introduce a supplementary causal factor, acting as an additional necessary catalyst of chronicity, turning what could have remained a transient phenomenon into a permanent disability.

Usually, excessively moral or immoral emotions are depicted as catalytic supplements of this kind, serving as explanations of why the chronically traumatized are to be seen as either excessively moral or excessively immoral persons. In this talk I portray some prominent emotional excesses that have functioned as catalysts of chronicity during one hundred and forty years or so – such as greed, selfishness, narcissism, guilt, shame and rage.

### David Becker (Berlin), **Trauma: Imperial Discourse and the Reality of Suffering**

The paper discusses the vicissitudes of trauma work in the context of international cooperation when dealing with victims of war and political repression. On one side there is the reality of the fact, that finally the individual suffering of people has become an international issue and an objective of help. Thus there is a very real perspective of learning and understanding more about people and offering them urgently needed support. On the other side there is the problem that the "trauma-boom" often implies the medicalization of social and political problems and furthermore the culturally ignorant and imperial export of western scientific concepts to the crisis regions of this world. Drawing on authors experience in Chile, Tajikistan, Bosnia and Palestine the reality of trauma and suffering is discussed as a valid and important psychological concept, while at the same time trauma discourse is critically analyzed within the framework of Edward Said's concept of entangled histories and overlapping territories. With this reference it is possible to understand how trauma work can be a relevant part of peace building and dealing with the past but how it also can and often is nothing more than an ideological instrument of imperial violence. Finally an amplified version of Hans Keilson's concept of sequential traumatisations is presented, that is seen as a useful non-medical and non-imperial framework to approach the analysis of traumatic processes in different parts of the world.

### **Plenary Discussion**

Chair: Angela Kühner (München)

### **16:30 Coffee Break**

### **17:00 – 18:15 Workshop Session II**

#### **Group 1 - Social Recognition and Denial of Trauma**

Chair: Usche Merk

Ulrike Loch (Kassel, Germany), Intergenerational Relations in the Context of Violence and Trauma

Agnieszka Widera-Wysoczańska (Wrocław, Poland), The Consequences of Childhood Sexual Abuse in Child Protection

#### **Group 2 - Hierarchies Within and Between Victim Groups**

Chair: Sibylle Rothkegel

Dayton Henderson (Berkeley, CA, USA), A German Antigone Complex? Reacting to an Ambivalence of Melancholy in Hasenclever's *Antigone*

Deborah Staines (Sydney, Australia), Sonderkommando Testimonies: Trauma and Resistance

### **Group 3 - Practical Work with Victim Groups and the Influence of Prejudice and Idealization**

Chair: Birgit Möller & Ilka Lennertz

Kathrin Groninger (Kigali, Rwanda; Berlin, Germany), Trauma Work in the Context of Gacaca-Justice in Rwanda: A Means of Conflict Transformation or Stigma and Distinction Generation between Victims and Perpetrators?

Martina Kopf (Wien, Austria), Creative Writing in the Aftermath of the Genocide in Rwanda: The project "Rwanda – Ecrire par devoir de mémoire"

### **Group 4 - Hostility and Reconciliation in Conflict Resolution after Extreme Suffering**

Chair: José Brunner

Karola Dillenburger, Montse Fargas, Grace Kelly (& Rym Akhonzada) (Belfast, Northern Ireland), Long-term Effects of Trauma in Northern Ireland: Personal Accounts on Coping with Violence over a Twenty-year Period

Karin Mlodoch (Berlin, Germany), Iraq: The Situation of Anfal Surviving Women and Key Experiences of the Counseling Center for Victims of Political Violence in Tuz Khurmatu

### **Group 5 - Validation and Subversion in Professional Discourses on Trauma**

Chair: André Karger & Angela Kühner

Jack Saul (New York, NY, USA), Trauma and Performance: Constructing Meaning after Tragedy. Theater of Witness in Lower Manhattan Post 9/11

Miriam Rieck (Haifa, Israel), The Holocaust Survivor Meets Society

**18:15          Dine Around**

**20:30 – 22:30          Showing of Film**

#### **Grbavica**

A film by Jasmila Zbanic (winner of the "Berlinale" film award 2006).

Version shown at the conference: OV Bosnian with English subtitles

Year of production: 2005

Origin of production:: A / BIH/ D / CRO

(Austria / Bosnia and Herzegovina / Germany / Croatia)

(see [pdf-file](#))

Introduced by Marijana Senjak

Followed by a round-table discussion with Karin Griese (medical mondiale),

Marijana Senjak (Medica Zenica), and Jasna Zecevic (Vive Zene)

Chair: N.N.

**Saturday, 16 September 2006**

**07:00- 08:45      Breakfast**

**09:00 – 11:30 Workshop Session III**

**Group 1 - Social Recognition and Denial of Trauma**

Chair: Usche Merk

Stephanie Neuner (München, Germany), The Effects of Public Policy on the Psychically War-disabled: State Insurance and Welfare Policy for "War Neurotics" of World War I, c. 1920-1939

Jolande Withuis (Amsterdam, The Netherlands), From 'Totalitarianism' to 'Trauma', from Victims Divided to Victims United: The Case of the Netherlands

Predrag Miljanović (Novi Sad, Serbia), Concept of the Upright Man: Condition for Entering the War but an Obstacle for Reconciliation

**Group 2 - Hierarchies Within and Between Victim Groups**

Chair: Sibylle Rothkegel

Hannah Starman, From Stigma to Emblem: The Ambivalent Statuses of Victimhood

Sandra Konrad (Hamburg, Germany), Disrupted Jewish Identity – Jewish Women of Three Generations and the Meaning of the Place of Living in Relation to the Long-term Individual and Transgenerational Effects of Trauma and Recuperation

**Group 3 - Practical Work with Victim Groups and the Influence of Prejudice and Idealization**

Chair: Birgit Möller & Ilka Lennertz

Ilka Lennertz (Dresden, Germany), & Birgit Möller (Hamburg, Germany; San Francisco, CA, USA), The Discourse of Trauma and Its Effects on Refugees and Professionals: Examples from Working with Refugee Families in Germany

Brenda Anne Roche (Toronto, ON, Canada; London, UK), 'Trauma' and the Lives of Women Refugees in Resettlement

**Group 4 - Hostility and Reconciliation in Conflict Resolution after Extreme Suffering**

Chair: José Brunner

Barbara Weyermann (Berlin, Germany), The Vicissitudes of Empowerment in Conflict-afflicted Nepal

Cyril Kenneth Adonis (East London, South Africa), Transgenerational Transmission of Trauma and Its Implications for Sustained Political Forgiveness in Post-apartheid South Africa

**Group 5 - Validation and Subversion in Professional Discourses on Trauma**

Chair: André Karger & Angela Kühner

Galia Plotkin Amrami (Tel Aviv, Israel), Therapy, Morality, and Nationhood: "The Trauma of Disengagement" in Israel in the Encounter between Religious-Zionist Project and Therapeutic Discourse

Isobel Reilly & Stephen Coulter (Belfast, Northern Ireland), The Impact of the Social and Professional Politicisation of Trauma on the Organisation and Delivery of Therapeutic Processes in Northern Ireland: 'Parallel Processes' in a State of Dubious Legitimacy?

Esther Grossmann (München, Germany; London, UK), Exploring the Location of Experience of Child Refugees - Are There Alternatives to 'Trauma'?

### **11:30 Coffee Break**

### **12:00 – 13:15      Plenary Session IV** **On the Politics of Trauma in the Middle East**

Eyad El-Sarraj (Gaza), **Wounds and Heroes: Trauma and Stigma in Palestine**

The Palestinian unfolding tragedy is mainly caused by the Israeli occupation and its brutal policies. There are, however, other contribution factors. Most prominent is the culture and tradition of a male dominated tribal society that at one hand idealize patriotic heroes and on the other hand stigmatize them. For example, while victims of torture in Israeli prisons are welcomed on release, they are viewed as burden and even stigmatized. The paper will take other examples.

#### **Plenary discussion**

Chair: David Becker (Berlin, Germany)

### **13:30              Lunch Buffet**

### **15:00 – 16:30      Open Space Forum I**

Ad-hoc Working Groups

Chair: David Becker & Cornelia Berens

### **16:30 Coffee Break**

### **17:00 – 18:00      Open Space Forum II**

Ad-hoc Working Groups

Chair: David Becker & Cornelia Berens

### **18:15              Dine Around**

**20:30 – 22:30      Showing of Film Documentary**

**Childhood and Violence – Can the Wounds of a Shattered Life be Healed?**

2000-2006, Film Documentary, Beta-SP, 120 min, 16:9  
(German-English version with German and English subtitles)  
Produced and directed by Gerhard König and Carmen Feuchtner.

Introduction: Carmen Feuchtner, Gerhard König  
After the showing the directors will be happy to meet your questions.  
(see [pdf-file](#))

***Sunday, 17 September 2006***

**07:00- 08:45      Breakfast**

**09:00 – 10:30      Workshop Session IV**

**Group 1 - Social Recognition and Denial of Trauma**

Chair: Usche Merk

Stefan Trobisch-Lütge (Berlin, Germany), Subjective and Social Processing of Political Traumatization in the Former GDR: Experience of Injustice and Traumatization / the Individual and the Society

Hannes Fricke (Stuttgart, Germany), "Who Is Afraid of Whom?" Victim – Perpetrator - Victimperpetrator: The Force of Interpreting Who Is Right or Wrong in Three of Henning Mankell's Novels and Their Film Versions

Concluding Discussion

**Group 2 - Hierarchies Within and Between Victim Groups**

Chair: Sibylle Rothkegel

Sibylle Rothkegel (Berlin, Germany), "Get Over Here, Victim, Let Us Beat You Up!"

Raya Morag (Jerusalem, Israel), Post-trauma in Current Israeli Cinema

Concluding Discussion

**Group 3 - Practical Work with Victim Groups and the Influence of Prejudice and Idealization**

Chair: Birgit Möller & Ilka Lennertz

Hildegard Schürings (Fronhausen, Germany), Twelve Years after Genocide in Rwanda – Youth between Hope and Suffering

Concluding Discussion

**Group 4 - Hostility and Reconciliation in Conflict Resolution after Extreme Suffering**

Chair: José Brunner

Amy Marczewski (Los Angeles, CA, USA , Trauma In/At Play in Literature: Performing Trauma in the Texts of "Rwanda: écrire par devoir de mémoire"

Carol Harrington (Budapest, Hungary), A Critical Consideration of the Psychosocial Turn within Contemporary Peacekeeping (to be confirmed)

Concluding Discussion

### **Group 5 - Validation and Subversion in Professional Discourses on Trauma**

Chair: André Karger & Angela Kühner

Catherine Grandsard (Paris, France), PTSD and Fright Disorders: Rethinking Trauma from an Ethnopsychiatric Perspective

Nathalie Zajde (Paris, France), An Ethnopsychiatry of Shoah Survivors and Their Offspring

Concluding Discussion

### **11:00 – 13:00 Final Plenary Session: Observations and Roundtable Trauma – Stigma and Distinction**

Dan Bar-On (Beer-Sheva)

#### **Coffee Break**

Jack Saul (New York City)

Daniel Strassberg (Zürich)

N.N.

Chair: Cornelia Berens

**13:30 Lunch Buffet and Close of the International Trauma Research Net Conference**

**15:00 Departure**

#### **IMPRINT**

##### **Cornelia Berens, M.A.**

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