

# The wars we did not fight: the embodiment of everyday peace by the Balkan's post-war generation

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## Research Question

How do the post-war generations embody everyday peace in Croatia, Bosnia and Herzegovina, and Kosovo?

## Objectives

Our object of study is the young adult generation, over 18 years old, born after the end of the armed conflict, that is, after 1995 in Croatia and Bosnia-Herzegovina, and after 1999 in Kosovo. For this effect, firstly, we will do a comparatively desk review analysis of the role and the place of the youth in the peacebuilding. In addition, this project proposes an innovative reading of the everyday peace as an embodied phenomenon, that is, it is grounded in how people live their experiences through their bodies. For us, this is a commitment to the analysis of how individuals experience the world and attribute senses and meanings to it. Doing so, this is an alternative research that focuses on the lived experiences of young people with the so-called peacebuilding in those three countries in the Balkans, then going from the sociological tradition to the peace studies. As every embodied individual have specific trajectories, determined in space and time, we will step into the narrative methodologies as the storytelling is ubiquitously an embodied practice. The stories, or life stories, are meaningfully lived through the body and then narrated.

## Theoretical Frameworks

Our puzzle is how youth deal on a daily basis with war narratives and experiences they did not have lived by themselves as they face school, institutions, family and war memorials. Although living in the everyday peace, the war is also constitutive of their sociability. In some sense, as a traumatic event for their countries, they live in the postmemory. The key to understanding these dynamics is to study the embodiment as a proxy to social action, as it is completely absent from peace studies discussion. Taking this route, we consider embodied subjectivities as the core of the everyday experience, bringing the lived body to the site of the peacebuilding. Our contribution centres in the better understanding the role of youth in peacebuilding processes, making them more successful, sustainable and resilient.

## Methodology

Phase 1:	Phase 2:	Phase 3:	Phase 4:
Content analysis and desk review of documents from International Organizations and NGO	Participatory methods: photo elicitation and storytelling	BNIM interviews: Biographic Narrative Interpretive Method	Participant observation and further semi-structured interviews (Depending on the pandemic situation and to the need for more in-personal takes)

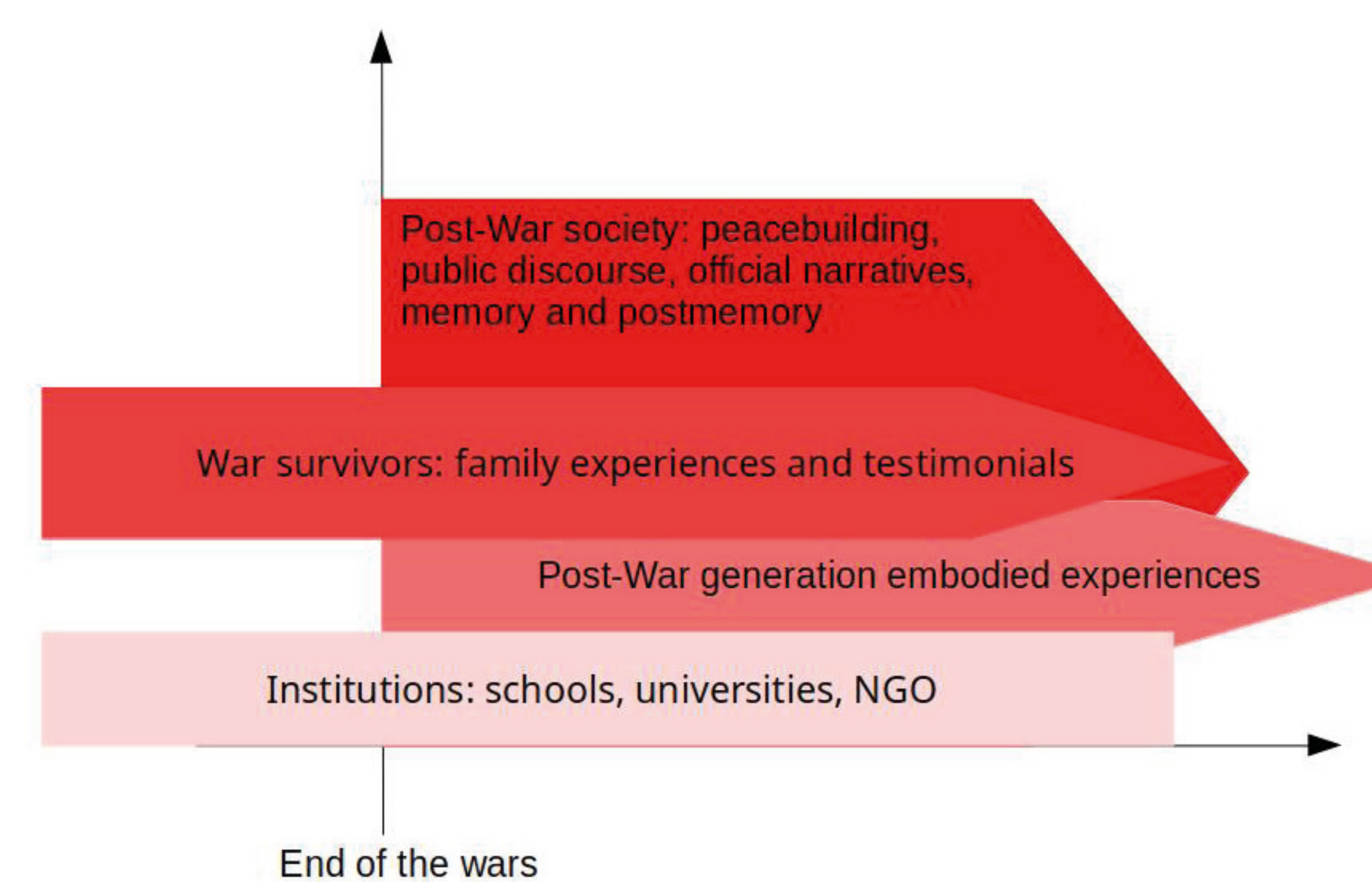
Methodology timeline

## Publications

Pinto Dutra, João Victor (2019) “‘Police officer who doesn’t kill, is not a police officer’: (in)security practices in Brazil”, *Cabo dos Trabalhos*, 18.

Pinto Dutra, João Victor (2017), “A política do corpo: entre a violência e exceção”, *Revista Hades*, 1, 91-114.

Pinto Dutra, João Victor (2015), “A questão da violência na teoria de segurança do pós-guerra Fria”, *Conjuntura Global*, 4, 151-170.



Conceptual proposal framework