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directly and indirectly shape life trajectories for people impacted by war and violence. Theoretical discussion explores deeper understanding of this phenomenon at the collective level and, how that in turn, shapes and informs opportunities for peace.

Milojević uses the symbolic analogy of inhaling and exhaling to reflect the way we “take in’ life and the world, but also what we ‘give out’ to the people around us’ (p4). The text is organised into two separate yet overlapping voices. Breathing violence in (revealing and exploring the personal) and peace out (reflecting and analysing on the collective) is representative of the personal and academic discourses. The interconnectedness between the two is profoundly challenging. While one discourse could make sense without the other, the thought-provoking question of whether they should be studied separately hangs in the air. It is unspoken but implicit. For Milojević, the process of connection appears necessary, and even cathartic. On one hand she is deconstructing violence and war in order to find paths to peace, and on the other reconstructing her life story in order to imagine a future free from the constant fight for breath.

Employing this device to personalise time and locale, Milojević analyses the past to explore how peaceful global futures might be imagined. She draws on personal family history and collective community/state experiences of violence to inform and shape concepts of sustainable peace. The text is at times disorientating – it is difficult to overcome the urge to read ahead, particularly so with the family history as one engages with the struggles and emotions of this family. This is a seemingly deliberate strategy; in a sense pulling the reader continually back and forth from theory to lived experience. The alternating narratives within each chapter challenge orderly flow, mirroring the author’s personal difficulties with breathing.

Milojević examines links between raising children and the cultivation of peaceful worldviews in the first chapter. This provides readers with a platform for understanding the relationship between intergenerational traumas in the context of political upheavals and violence, and the lived experiences of individuals. Moving into the realm of human behaviour in Chapter two, the text shifts from debate on the failure of the utopian pretext of the communist ideology, to reflection on processes of othering within the communist movement. The discussion underlines parallels between a marginalisation of pacifist action and peace movements within communist norms of the Stalinist era, and those within contemporary global society.

The contributions of feminist scholarship are prominent within the text, positioning the analysis within a feminist peace studies frame. Chapter three specifically addresses feminism, eutopia and challenges to patriarchy and androcratic masculinities, and feminist influences

## BOOK REVIEW

**Ivana Milojević 2013, *Breathing Violence in Peace Out*: University of Queensland Press ISBN-13:9780702249693; ISBN-10:0702249696 by Cate Morriss.**

How can we better understand peace as a concept with multiple meanings? This is a challenge that Ivana Milojević confronts throughout *Breathing Violence in Peace Out* (University of Queensland Press, 2013). The book examines the impact of trans-generational trauma as a barrier to peace. It does so from both individual and collective perspectives. This is achieved by tracing various events associated with Stalinist repression in the Soviet Union, the Second World War and the 1990s breakup of the Yugoslav Federation. The book asks if peace is possible, and if so what is required to achieve it? The author argues that to attain peace we need to take a holistic approach to understanding what drives and sustains conflict. Revealing personal experiences of state violence and trauma, she demonstrates how these

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resonate throughout the entire text. Locating the text within a feminist framework highlights the evolutionary and inclusive nature of peace studies. Women peace scholars have examined the way in which violence is reproduced in the home, and linked the behaviour of individuals to broader political contexts in which they are actors impacted by, and in turn impacting on, state and societal violence (p34). This has had a dual impact on the trajectory of peace studies, widening the frame for future understanding and unhinging the narrowness of previous political, and international studies, focus that tended to separate the private sphere from the public domain.

The importance of understanding and acknowledging the impacts of post-traumatic stress disorder, and furthering our knowledge about pathways for healing intergenerational trauma, are illuminated in the final chapter. Examining the personal ongoing trauma of violence reveals the public risks of leaving societies vulnerable to manipulation. This discussion is an important one often overlooked in broader texts relating to peace and conflict. The integration of personal issues such as mental health, with debates around the shaping of worldviews and cultures of peace, is indicative of the trans-disciplinary approach advocated for by many peace and conflict scholars.

The book therefore makes an original and valuable contribution to peace and conflict studies. Significantly, it does so because the author frames the narratives of both within a feminist context. The use of genealogical storytelling to 'breath in violence' is particularly innovative. It enriches the academic critique, providing balance and opening new spaces for inspired scholarly discussions on 'breathing out' peace. As a teacher of peace and conflict I would advocate for more of this style of work, and applaud the author on her generosity for sharing intimacies from her family history. This type of case study is critical to deepening scholarly knowledge.

The complexity of the text may be a struggle for some readers in that this book is not an easy read. The content is confronting as one cannot avoid a feeling of struggling with the author through events that have shaped her past. Scholarly discussion is repeatedly and deliberately disrupted by personal stories of collective and individual violence experienced by her family. This is personal, it is political, and it is now public. The reward for the reader is that this stimulates and pushes boundaries. It is a text of relevance to scholars of the discipline and particularly those more generally interested in the psychology and/ or sociology of peace and conflict.

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