**AN INVITATION**

Furthermore, an invitation for a coffee is an invitation for a conversation. The hot drink is both a universal and specific, subjective experience. It陌生人工智能和战争，社会科学家Kenneth Waltz notes that people are neither perfectly rational nor truly loving, which is a recurrent thought and shared conclusion in Saint Augustine’s, Baruch Spinoza’s, and Hans J. Morgenthau’s writings on just wars and war crimes, each contemplating the notion that political problems stem from our inherent potential for a binary evil and good. The human capacity to sin in dark ways proves that Man is bad. What about things that point toward goodness, such as charity, love, self-sacrifice and forgiveness? Can good be radical, as proposed by political theorist Hannah Arendt? Why do people go on very emotional journeys to Yugoslavia and get so worked up about the Yugoslavs’ anger they did not? If this dual nature is fixed in us as human beings, what can we do to achieve peace? This final question has been the central theme of International Relations experts. Since Bill Clinton’s administration promoted “the democratic peace thesis”, a theory that enhancing liberal democracy would usher in a universal peace, the idea that democracies never go to war has been challenged. States embroiled in conflict have intervened in Bosnia, Afghanistan, Iraq, Libya and Syria. Underlying this set of historical actions, interventionist political parties have sought justification in an act toward utopia. If these conflicts lie in the nature of people or even their State apparatus, perhaps they stem from social activity. Conflicts can be seen as a side effect of competition and conflict. Does an invitation for coffee lead to negotiation even by lethal terrorism. An investigation of this shift from competition to outright hostility could inform debate around why mass atrocities and societal destruction can be considered.

Following the breakup of Yugoslavia in 1991 into six republics, bitter political rivalry progressively displaced the region and led to a series of wars for independence. Among the most brutal and destructive conflicts was the Bosnian War, which ravaged Bosnia and Herzegovina. The number of killed was the result of the killing over 8,000 Bosnian men and boys in and around the town of Srebrenica. The genocide, which began on July 11, 1995 and lasted eleven days, resulted in the complete annihilation of all male members of entire families. In the following year between 2006 and 2007, artist Aida Šehović marked the July 11 anniversary of the genocide with an annual “nomadic monument” entitled ŠTO TE NEMA (“where have you been”). Šehović is a Bosnian-British artist who now lives in London. Šehović’s project is, in a way, a celebration of her cultural heritage. The work also points to a number of universal experiences that she hopes can bring people together to further discussions that may prevent future atrocities and also inspire her plans for what the future of a memorial might be. The permanent archive is recently linked to many important discoveries in science, math and politics, reportedly extended their discussions and conversations there. The students and professors must have had an immense amount of work in the last two centuries. While causation can’t be proven, this period coincides with the foundation of modern public museums, including the university’s Ashmolean Museum founded in 1677. It has a history of famous public museums today. Sadly, at the time of my visit, Queens Lane Coffee House was temporarily closed for the first time in nearly five hundred years, owing to Covid. The pandemic had interrupted a longstanding tradition.

The daily ritual of sharing coffee with loved ones is an important cultural and familial practice in the Balkan region. Šehović’s project is, in a way, an exploration of the history of Bosnian immigrants in the United States, and this community has had a major impact on the broader fabric of the region’s cultural life. While historical and specific to the era in which it was created, Šehović’s project speaks to the universal themes of identity and displacement as well as meditations on collective remembrance, community resilience, and healing. With hope, a coffee can be an act of love and grace to those who have faced trauma; a connection that transcends differences, and ultimately, possibly be symbols of common humanity.

Politically-influential theologian Niebuhr framed the modern theories of just war and humanitarian interventionism that dominated the last thirty years of foreign policy. He happened to be based in St. Louis, just up the road from Laumeier Sculpture Park as a professor of Theology at Union Theological Seminary in St. Louis, Missouri. It is the site of the International American intervention in the Yugoslavian War was strongly informed by Niebuhr’s theories, embraced and implemented with controversial results by the last five U.S. presidents. The Bosnian community of St. Louis was the site of United States humanitarian intervention in the 1990s. In this case, the results have been a success. Acute suffering in Sarajevo and more widely in Bosnia was stopped effectively. The United Nations and the people and governments of the Western Alliance and refugees from the conflict zone found a new home and St. Louisians break bread or sip coffee with new neighbors. Šehović’s coffee cups memorializing the tragic alarming and determining act of remembering testimony on both a personal and universal scale. The project also pushed and questioned the formal aspects of traditional monuments, suggesting that future monuments should be a collaboration with and within communities.

This exhibition connects to a significant population of first and second generation Bosnian communities. St. Louis represents a large and significant population of Bosnian immigrants in the United States, and this community has had a major impact on the broader fabric of the region’s cultural life. While historical and specific to the era in which it was created, Šehović’s project speaks to the universal themes of identity and displacement as well as meditations on collective remembrance, community resilience, and healing. With hope, a coffee can be an act of love and grace to those who have faced trauma; a connection that transcends differences, and ultimately, possibly be symbols of common humanity.

---

1. Waltz, Kenneth N. Man, the State and War: A Theoretical Analysis (Columbia University Press, 2018) p. 1. 2. Ibid., p.10. Further reading recommended: St. Augustine’s *The City of God* (Springer’s Theological Political Theorist: Niebuhr’s“Reconstruction and Analysis” 2004). 3. Analysis from the book “The Reconstruction of Political Order: the Assent to Authority,” 1951. 4. Aida Šehović marked the July 11 anniversary of the genocide with an annual “nomadic monument” entitled ŠTO TE NEMA (“where have you been”). Šehović is a Bosnian-British artist who now lives in London. Šehović’s project is, in a way, a celebration of her cultural heritage. The work also points to a number of universal experiences that she hopes can bring people together to further discussions that may prevent future atrocities and also inspire her plans for what the future of a memorial might be. The permanent archive is recently linked to many important discoveries in science, math and politics, reportedly extended their discussions and conversations there. The students and professors must have had an immense amount of work in the last two centuries. While causation can’t be proven, this period coincides with the foundation of modern public museums, including the university’s Ashmolean Museum founded in 1677. It has a history of famous public museums today. Sadly, at the time of my visit, Queens Lane Coffee House was temporarily closed for the first time in nearly five hundred years, owing to Covid. The pandemic had interrupted a longstanding tradition.

---

1. Waltz, Kenneth N. Man, the State and War: A Theoretical Analysis (Columbia University Press, 2018) p. 1. 2. Ibid., p.10. Further reading recommended: St. Augustine’s *The City of God* (Springer’s Theological Political Theorist: Niebuhr’s “Reconstruction and Analysis” 2004). 3. Analysis from the book “The Reconstruction of Political Order: the Assent to Authority,” 1951. 4. Aida Šehović marked the July 11 anniversary of the genocide with an annual “nomadic monument” entitled ŠTO TE NEMA (“where have you been”). Šehović is a Bosnian-British artist who now lives in London. Šehović’s project is, in a way, a celebration of her cultural heritage. The work also points to a number of universal experiences that she hopes can bring people together to further discussions that may prevent future atrocities and also inspire her plans for what the future of a memorial might be. The permanent archive is recently linked to many important discoveries in science, math and politics, reportedly extended their discussions and conversations there. The students and professors must have had an immense amount of work in the last two centuries. While causation can’t be proven, this period coincides with the foundation of modern public museums, including the university’s Ashmolean Museum founded in 1677. It has a history of famous public museums today. Sadly, at the time of my visit, Queens Lane Coffee House was temporarily closed for the first time in nearly five hundred years, owing to Covid. The pandemic had interrupted a longstanding tradition.

---

1. Waltz, Kenneth N. Man, the State and War: A Theoretical Analysis (Columbia University Press, 2018) p. 1. 2. Ibid., p.10. Further reading recommended: St. Augustine’s *The City of God* (Springer’s Theological Political Theorist: Niebuhr’s “Reconstruction and Analysis” 2004). 3. Analysis from the book “The Reconstruction of Political Order: the Assent to Authority,” 1951. 4. Aida Šehović marked the July 11 anniversary of the genocide with an annual “nomadic monument” entitled ŠTO TE NEMA (“where have you been”). Šehović is a Bosnian-British artist who now lives in London. Šehović’s project is, in a way, a celebration of her cultural heritage. The work also points to a number of universal experiences that she hopes can bring people together to further discussions that may prevent future atrocities and also inspire her plans for what the future of a memorial might be. The permanent archive is recently linked to many important discoveries in science, math and politics, reportedly extended their discussions and conversations there. The students and professors must have had an immense amount of work in the last two centuries. While causation can’t be proven, this period coincides with the foundation of modern public museums, including the university’s Ashmolean Museum founded in 1677. It has a history of famous public museums today. Sadly, at the time of my visit, Queens Lane Coffee House was temporarily closed for the first time in nearly five hundred years, owing to Covid. The pandemic had interrupted a longstanding tradition.

---

1. Waltz, Kenneth N. Man, the State and War: A Theoretical Analysis (Columbia University Press, 2018) p. 1. 2. Ibid., p.10. Further reading recommended: St. Augustine’s *The City of God* (Springer’s Theological Political Theorist: Niebuhr’s “Reconstruction and Analysis” 2004). 3. Analysis from the book “The Reconstruction of Political Order: the Assent to Authority,” 1951. 4. Aida Šehović marked the July 11 anniversary of the genocide with an annual “nomadic monument” entitled ŠTO TE NEMA (“where have you been”). Šehović is a Bosnian-British artist who now lives in London. Šehović’s project is, in a way, a celebration of her cultural heritage. The work also points to a number of universal experiences that she hopes can bring people together to further discussions that may prevent future atrocities and also inspire her plans for what the future of a memorial might be. The permanent archive is recently linked to many important discoveries in science, math and politics, reportedly extended their discussions and conversations there. The students and professors must have had an immense amount of work in the last two centuries. While causation can’t be proven, this period coincides with the foundation of modern public museums, including the university’s Ashmolean Museum founded in 1677. It has a history of famous public museums today. Sadly, at the time of my visit, Queens Lane Coffee House was temporarily closed for the first time in nearly five hundred years, owing to Covid. The pandemic had interrupted a longstanding tradition.
AIDA ŠEHOVIĆ: ŠTO TE NEMA

SEPTMBER 25 — DECEMBER 19, 2021
Aronson Fine Arts Center / Whitaker Foundation Gallery

Special thanks to Laumeier’s 2021 Cultural Thinker In Residence, Elvir Mandžukić.

Laumeier Sculpture Park’s ongoing operations and programs are generously supported by St. Louis County Parks; Regional Arts Commission; Missouri Arts Council; Arts and Education Council; among other corporations, foundations, individual donors and members.

Additional funding related to COVID-19 relief has been provided by the National Endowment for the Arts, the Windgate Foundation, the U.S. Small Business Administration, and the St. Louis County Small Business Relief Program.

Aida Šehović: ŠTO TE NEMA is supported by the Windgate Foundation and the Vilcek Foundation.

AIDA ŠEHOVIĆ:
ARTIST BIOGRAPHY
Aida Šehović (born 1977) Banja Luka, Bosnia and Herzegovina. Šehović earned her BA from the University of Vermont in 2002 and her MFA from Hunter College in 2010. Ongoing since 2006, her project ŠTO TE NEMA has travelled internationally to cities such as Sarajevo, Zurich, Venice, Istanbul, Toronto, Chicago, Boston and the UN Headquarters. Her work has been exhibited extensively, including at Canadian Museum of Human Rights, Winnipeg; Palazzo Dandolo Paolucci, Venice; Socrates Sculpture Park, and Queens Museum, New York City. She received the ArtsLink Award in 2006, the Jacob K. Javits Fellowship in 2007 and the Emerging Artist Fellowship from Socrates Sculpture Park in 2013. Šehović lives and works in New York City.