

Remembering the Past to Live the Future

Approaches and challenges for the
Civil Peace Service in Kosovo

June 2007

Tanja Rother



Table of Content

1.	Preface	3
2.	Theory and practice of `Dealing with the Past´	5
2.2.	Definitions and problems	5
2.2.	Current situation in Kosovo	8
2.3.	Methods and good practice of storytelling and oral history	12
3.	Recommendations for CPS-projects in Kosovo.....	19
4.	Appendix.....	21
4.1.	References.....	21
4.2.	List of interview partners	23
4.3.	Links.....	24

1. Preface

*„At the final curtain, there they still are, trapped
within each other by the past, each guilty and at the same
time innocent, scorning, loving, pitying each other,
understanding and yet not understanding at all, forgiving but
still doomed never to be able to forget“
Eugene O`Neill¹*

Violence, expulsion and mass atrocities are leaving traces behind in the society emerging from armed conflict. Individuals and communities have to deal with carrying these weights. In the post-conflict-„theatre“, loss, trauma and destroyed relationships are experienced over and over again, and actors compete about their memories, truth, guilt and responsibility. The past – the war – can easily become a trap, in the way O`Neill describes it. Here, overcoming the war and reconciliation seem impossible. Knowing these difficulties it is not surprising that *Dealing with the Past (DWP)*, an originally German term, causes mostly negative connotations and emotions.²

Nevertheless, it is the concern and the aim of this study to present the confrontation with the underlying causes, the events and the results of the war in Kosovo as a healing process that is essential in a sustainable peace process. Regarding Civil Peace Service`s role and activities its main challenge must be the support of an all-inclusive and integrative culture of remembering in post-war Kosovo.

A integrative culture of remembering being the main focus of DWP it is of importance to understand memory as a complex phenomenon: The psychoanalytic angle suggests that on a personal/individual level everything is focused on overcoming loss and trauma after a violent conflict in the way the condition of melancholy that inhibits the transformation of mourning and blocks dealing with reality can be passed.³ Memories are always formed by emotions. And memory is constructed by a selection process that is dominated by current and future demands. It includes forgetting next to remembering. Remembering is needed for the orientation in the presence and is therefore dynamic and changeable.⁴ How a story is told depends on how events are perceived and selected by the one who tells it, meaning there is always a different way of telling the story. Apart from the personal and functional level of memory there is a political-ethical dimension, which in a post-conflict situation is of foremost interest. Because in post-war societies memories can

¹ Whelan, Kevin (2005), Rights of Memory, in: Healing through Remembering (2005), Storytelling as a Vehicle? Conference Report. Dunadry, Nordirland, p.12

² Blagojević, Marina (2003), Dealing with the Past: Perspective from Serbia and Montenegro, p. 12, Quaker Peace and Social Witness, Programme in Post-Yugoslav Countries

³ Whelan (2005), op. cit., p. 12

⁴ Prof. Harald Welzer, Center for Interdisciplinary Memory Research (Germany), lecture „The seven sins of forgetting“, Goethe Institute, 16th May 2007, Belgrade; notes of the author

easily be used by political elites: „Whoever owns a past can count on a considerable symbolic capital employable in the present“.⁵ By thus, the conflict parties, especially after inner-state conflicts, remain adversaries and their opposition is engraved in their respective collective memories. At the same time, each party can develop internal disputes concerning memories and impede even more the development of an integrative culture of remembering and hence the overall reconciliation process.⁶ Basically, activities in the field of DWP are challenged by the subjectivity of memory and the interpretation of history as well as the mobilization and up dating of past events by different interest groups and their politics of remembering. This up-dating of the past often presents itself in a subtle way, e.g. in the naming of streets, through the representation of events and persons on notes, in exhibitions, memorials etc., day to day issues that are transporting a specific truth, frequently presented as the only one.⁷ Even though DWP is often not a public priority but quite the opposite a culture of silence common to post-war societies taboos the past violence, these examples show that DWP always exists on „hidden agenda“.⁸

In this paper, key terms and implications of DWP will be explained and operational aspects in the context of Civil Peace Service fieldwork demonstrated: The first chapter gives a general overview of DWP presenting main theories, definitions and problems in this area of work. It is followed by an assessment of the current situation of DWP in Kosovo including regional tendencies. In a third step, I want to draw attention to specific methods in this field and give examples for good practice of DWP on the civil society level. The focus here lies in methodologies that use different narratives through oral history/storytelling in order to work through the past. In the second part of the paper recommendations will be given concerning the application of the lessons learned into a new project proposal for *forumZFD* in Kosovo.

⁵ Giordano, Christian (2004), Dealing with the Past, Dealing with History, in: Bleeker, Mò und Jonathan Sisson (edit.), Dealing with the Past. Critical Issues, Lessons Learned, and Challenges for Swiss Policy, KOFF Working Paper 2, 2004, p. 58

⁶ Welzer (2007), op. cit.

⁷ Giordano (2004), op. cit., p. 55

⁸ Blagojević (2003), op. cit., p. 24

2. Theory and practice of 'Dealing with the Past'

2.2. Definitions and problems

Dealing with the Past (DWP) is presented here as a complex field with implications on all levels of society that urges for an integrative approach of all its aspects and instruments. Its importance in the peacebuilding process is nourished by the power of remembering and collective memory on the presence and the future of a society as it was explained in the preface: „...there is a direct and positive interaction between a society's endeavours to address its past and its capacity to develop a lasting peace”⁹. It follows that DWP future-oriented regarding the prevention of new escalations of violence and working towards peaceful co-existence of the ex-conflict parties. In a post-conflict situation in which „victims” and „perpetrators” cannot avoid interaction, be it on the political or on the community level, the past will remain much more present than in for example interstate conflicts. In the first case, DWP assumes an even higher relevance if a positive peace is to be installed.¹⁰ Apparently, this applies to the situation in Kosovo.

DWP is a discourse as well as social practice, it is led by ethical principals and influenced by various interest groups, and it is changing in the course of history and related to context dynamics. DWP can be a political strategy but it is a permanent process in any case, - even though not necessarily obvious -, a process that takes place on the individual as much as on the collective level and which is steered by institutions, media, interest, information, ideology, religion, values, tradition and culture. DWP has visible (e.g. trials) and invisible effects (consciousness).¹¹

In the reality of post-conflict peacebuilding we often come across the notions DWP, Transitional Justice and reconciliation at the same time. As these terms are interrelated and as theorists and field staff define them as aims and processes alike their clear distinction seems to be a difficult undertaking. Nevertheless, a differentiation becomes necessary for Civil Peace Services purposes. As follows, DWP will be referred to as an underlying reality of every post-conflict-situation. Its character is shaped by the activities that can be subsumed under the term Transitional Justice. In this context reconciliation¹² is understood as the objective, the guideline for all activities within Transitional Justice. All three notions share the dependency on social processes and dynamics and by thus become processes themselves. The chart below illustrates the interdependence of DWP,

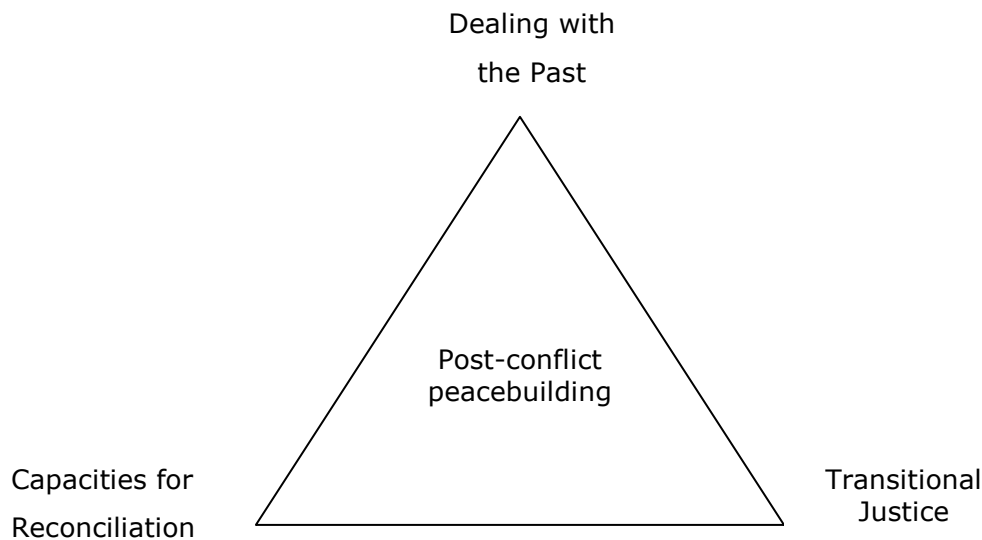
⁹ Bleeker Massard, Mo (2004), Introduction and Recommendations, in: Bleeker/Sisson (2004), op. cit., p. 5

¹⁰ Kritz, Neil J. (2004), Dealing with the Legacy of Past Abuses. An Overview of the Options and their Relationship to the Promotion of Peace, in: Bleeker/Sisson (2004), op. cit., p. 15

¹¹ Blagojević (2003), op. cit., p. 6

¹² It will be explained later on in the paper that criticism around „reconciliation” might imply the use of a different concept in the field, e.g. the term of „peaceful co-existence”.

Transitional Justice activities and reconciliation in the context of post-conflict peacebuilding as discussed here:



What does this mean in detail? In the past ten years the term Transitional Justice experienced a constant expansion of meaning. Before, it was only referred to when activities of international or national prosecutions of war criminals were concerned, later it defined also the security sector reforms and reparations as well as lustration and vetting, in short all steps concerning *retributive justice*. Experts defining Transitional Justice now also add *restorative justice* as part of the procedures in this framework. These are activities like truth-telling (e.g. in Truth Commissions) but also symbolic gestures and the public recognition of war crimes as well as their documentation, the establishment of memorial sites and museums, trauma work and other efforts for the reconciliation on the individual level and of society as a whole (e.g. through storytelling processes, oral history-projects, in history lessons). The area of activities mentioned last is of foremost interest for Civil Peace Service projects enhancing DWP towards reconciliation (see 1.3).

In this holistic approach, as it is suggested by the International Center for Transitional Justice (ICTJ) both victims and offenders are included. All activities whether top-down or bottom-up-approach must be handled not as alternatives but as complementary to each other.¹³ In the recent discussion based on growing field experience, the significance of the restorative justice approach within DWP is increasingly stressed. Regarding the

¹³ International Center for Transitional Justice, <http://www.ictj.org/en/tj/> and Cole, Elizabeth A. (2007), Transitional Justice and the Reform of History Education, in: The International Journal of Transitional Justice, Vol.1, 2007, p.115-137

impact of international NGOs or other international players in this field „local ownership“¹⁴ is seen as essential especially on the non-retributive or non-judicial level if lasting reconciliation is to be achieved: „Durable reconciliation must be home-grown (...). It follows that the international community must facilitate instead of impose, empower the people, support local initiatives instead of drowning the post-conflict society in a sea of foreign projects (as happened in Kosovo), and choose capacity building above importing experts (...) [or enhance] mixed projects“.¹⁵

Reconciliation, as mentioned earlier, is the underlying motivation for activities in the area of restorative justice. Yet, this term is discussed rather controversial. Multiple connotations and meanings that are put into „reconciliation“ by international, religious, political and other stakeholders make a single definition hard to find. Due to the overwhelming presence of the term in post-conflict peacebuilding this debate cannot be ignored. For this paper reconciliation will be understood as a process which is accompanied by a profound transformation of society: „.... reconciliation processes should lead to a new view of a country, a region, or a society’s history by stressing whatever units, without underestimating or refusing to admit the differences, because the endeavor cannot occur without the negotiation process of identities, affiliations, and belonging“¹⁶. One of the main characteristics of reconciled conflict parties is a culture of peace that is based on inclusive identities. In other words, reconciliation processes lead to the integration of a fragmented society. Following ICTJ’s definition, reconciliation takes place merely in the political and social realm than on the individual level. The ‘civic trust model’ suggests that on a horizontal axis, trust between citizens of a post-war region needs to be re-established in order to achieve a common sense of values and norms. To forgive the perpetrator is not a necessary precondition but can be resulting from the process.¹⁷ On a vertical line, trust between citizens and institutions are to be installed. In this understanding, reconciliation means re-established sound relations among citizens and between citizens and the state. Effective democratic institutions, the rule of law and the recognition of the humanity of the „other“ are preconditional for such trustful relationships: „victims begin to distinguish degrees of guilt among the perpetrators, and to distinguish between individuals and whole communities, thereby challenging pre-existent ideas that all members of a rival group are actual or potential perpetrators“¹⁸. In complex conflict situations like the ones characteristic for the wars in

¹⁴ Concerning the difficulties of „local ownership“ in projects funded by international organizations see Reich, Hannah, „Local Ownership“ in Conflict Transformation Projects. Partnership, Participation or Patronage? Berghof Occasional Paper, September 2006

¹⁵ International Institute for Democracy and Electoral Assistance (IDEA) (2003), Reconciliation after violent conflict, policy summary, Stockholm, p.28

¹⁶ Giordano (2004), op. cit., p.59

¹⁷ Because „reconciliation“ often comes across as „forgiving“ this term is so much debated in theory and in the field resulting in its rejection. Healing Through Remembering (2005), op. cit., p.39

¹⁸ International Institute for Democracy and Electoral Assistance (IDEA) (2003), op. cit., p.4

former Yugoslavia one has to be very cautious when it comes to the categorization of „victims“ and „perpetrators“ because these roles are often interchangeable in the course of a violent conflict. Therefore, the process of reconciliation includes an increasing understanding of the „why“ and „how“ „perpetrators“ did what they did. It also involves the growing ability to see the victim in the offender too.

The challenges mentioned here are just a few in the broad field of DWP, Transitional Justice and reconciliation. After violence has ceased conflicts are often prolonged through a battle on the truth about the past events. Various truths compete with each other and every ethnic group inserts itself into the victim/aggressor pattern. On a political level, this victim mentality often turns into a „culture of silence“ where the violent past becomes a taboo (see introduction). Furthermore, for certain groups like family members of missing persons and refugees the conflict is still ongoing, sometimes for years after its official end, as the status of their loved ones remains unresolved. Additional factors influencing the reconciliation process are the type of conflict and the way it was ended, the intensity of violence performed and the degree of individual and collective traumatization, the extent of physical destruction, a continued culture of violence, the existence of war economies and organized crime, the specific character of the transition process, above all operating democratic institutions and last but not least the character of local collective remembrance. Given all these obstacles, progress in reconciliation is achieved only in a very slow pace depending on the specific circumstances in which Transitional Justice is shaped. Reconciliation being a long-term social project urges for a redefinition of respective peacebuilding activities. It needs to be acknowledged that short-term efforts are only able to give an impulse on the overall social healing process. Accordingly, peacebuilding projects in this context are advised to set their goals in enhancing a non-violent, peaceful co-existence „only“ instead of inserting reconciliation as a project goal.

2.2. Current situation in Kosovo¹⁹

Concerning Kosovo, experts²⁰ talking about DWP repeatedly affirm the region to be an especially „hard case“. Although, in comparison to previous armed conflicts in the Western Balkans, the period of fighting was shorter in Kosovo, the actual conflict dates

¹⁹ For this chapter also see „2.2 consequences of war“ in the Strategy Paper of the Civil Peace Service (CPS) in western Balkans (2006), p.6

²⁰ Preparing this paper the author has conducted interviews with the following persons: Nehari Shari (*forumZFD* peace consultant (Prizren, Kosovo)), Biljana Todorovic (*forumZFD* peace consultant (Mitrovica, Kosovo)) Milan Kosanovic (historian, Belgrade NGO Center), Annett Gerber (Senior Communities Policy Adviser, OSZE Prishtina), Boris Delic (Refugee´s Service for Return, Belgrade/Sarajevo), Dragan Popovic (Program Manager, Humanitarian Law Center, Belgrade), Drinka Gojkovic (President Documentation Centre “Wars 1991-1999”, Belgrad).

far longer back in history. In addition, here the main parties are lacking common ground like a similar language²¹ or culture disregarding the Yugoslavian experience. Furthermore, it needs to be stated that unlike in Croatia, Serbia and Bosnia-Herzegovina in Kosovo it is only violence that has ceased but the issue of conflict is yet to be resolved through the final status decision. This general instability is also kept alive through the uncertainties of a bulk of the Kosovo population regarding the unresolved remains of still around 3000 missing persons²². High numbers of Internally Displaced People (IDPs) and of refugees living abroad are also contributing to a widespread victimization and the preservation of exclusive claims on the truth about the past. Media in Kosovo does its bit to maintain this situation as their reporting is biased frequently, e.g. when it comes to exhumations or funerals. As one interview partner stated: „There are no B92' s in Kosovo“²³. Less media attention goes to the war crime trials held in Kosovo and Serbia where a team of local and international judges have already concluded 24 cases in so called „Regulation 64 panels“.²⁴ An integrative and controversial public debate is therefore almost impossible or at least limited to the urban academic circles and the NGO scene. For them to influence the wider society it is a long way given the lack of political will on the part of the provisional Kosovo government, a justice system that has been weak despite UNMIK' s efforts and the largely continuing impunity in relation to ethnically motivated crimes²⁵. Besides, efforts for the establishment of an integrative culture of memory are often actively hindered: „It is important to observe that DWP actors are less motivated for their work than those who are preventing the process“.²⁶

Consequently, in Kosovo and in the whole region, DWP is mainly targeted by international bodies, the emphasis lying on retributive justice. The *International Criminal Tribunal for the former Yugoslavia (ICTY)* in The Hague being the key organism in this area is perceived differently in the various social and ethnic groups. The massive support for the former leader of UÇK and Prime Minister Ramush Haradinaj in Kosovo indicted by the Tribunal is just one example for the deficiencies facing crimes committed internally. Quite to the contrary, former combatants are celebrated as heroes what can almost be named a cult. This becomes especially apparent on days of special significance in the memory of aggression and resistance. At the same time, efforts to demystify the UÇK are

²¹ There are exceptions like in Rahovec/Orahovac, where a local traditional dialect, Rahoveci, is spoken by both Serbs and Albanians again after the war.

²² Zupan, Natascha (2006), Facing the Past and Transitional Justice in the countries of Former Yugoslavia, in: Fischer, Martina (ed.)(2006), Ten years after Dayton. Peacebuilding and Civil Society in Bosnia-Herzegovina, Berghof Research Center for Constructive Conflict Management / Lit, p. 337

²³ Dragan Popovic (HLC, Belgrade) talking to the author, 31th May 2007

²⁴ „Koha Dittore“, a Kosovo newspaper known as objective and critical ranks only fourth regarding the number of printed issuep. Generally, people in Kosovo do not buy much print media; and furthermore there is not always the option to buy a paper especially in rural areap. Degen, Sarah (2007), Background interviews new project Kosovo 2008, internal document, p.5

²⁵ Amnesty International Report 2006, <http://thereport.amnesty.org/eng/Regions/Europe-and-Central-Asia/Serbia>

²⁶ Blagojević (2003), op. cit., p.89

counteracted by veteran organizations that are often quite radicalized and which, given the large numbers of unemployed youth, have easy play recruiting new members and transmitting their „war values“ on to future generations. Veteran organizations can rely on a strong regional support particularly in Peja, Gjakova and Drenica. These organizations are linked with one another and well equipped, some of them are known as militant.²⁷ It becomes obvious that veterans must be a central target group of DWP activities. Various representatives of this field are stressing this imperative.²⁸ The same is true for those organized in „Family Associations of Missing Persons“. Veterans as much as relatives of missing persons form a critical mass who through their own dismay and their active involvement in war have a great influence on the overall (dis-) ability to reconcile. Their power is an obstacle but can also be utilized in a positive way for the peace process.²⁹ Until now, though, these „hard to reach“ have hardly been included in DWP activities.

This is due to the underestimation of the importance of restorative justice mechanisms, or in other words, the dominant reinstatement of justice through retributive means. In Bosnia-Herzegovina as much as in Serbia attempts to establish truth commissions have failed. Besides international organizations like the *International Committee of the Red Cross* and the *International Commission for Missing Persons* (ICMP) and various victim organizations every country counts on special units in the police and justice system which investigate crimes, identify mass graves and enlighten the fate of disappeared persons. These national institutions are focusing on their own victims and are depending on party politics to a large extent.³⁰ Accordingly, independent fact finding missions and the documentation of their results is placed merely in the hands of civil society human rights organizations, some of them working on the transnational level. The *Humanitarian Law Center* in Belgrade and Prishtina, *Documenta* in Zagreb, *Documentation Centre „Wars 1991-1999“* in Belgrade and the recently established *Kosovar Research Institute* are to name in this respect. The well-known Humanitarian Law Center (HLC) focuses its work in Prishtina „...in the collection of testimonies, reports and proofs on (war-) crimes in Kosovo. Interestingly enough, research has been done not only regarding crimes committed by Serbian forces against Kosovo-Albanians and other ethnic groups but also a few cases demonstrating crimes of UÇK within their own ethnic group. According to Nora Ahmetaj (the former CEO of HLC in Prishtina) these cases are related to the few cases where the aggressors collaborated with Serbs“.³¹ It is important to notice here that the inquiries and the documentation of facts concerning war crimes are often taken as an

²⁷ Telephone interview with Annett Gerber, Senior Communities Policy Adviser, OSCE Prishtina, 24th May 2007

²⁸ Degen (2007), op. cit., p.6, Interviews with Nora Ahmetaj, former CEO of the Humanitarian Law Center in Prishtina and with Prof. Dr. Karmit Zysman of Balkan Sunflowers – as well as Dragan Popovic, Program Manager HLC Belgrade and Annett Gerber, OSCE Prishtina, in interviews of the author

²⁹ The Croatian Veteran organization HURBDR supported by *forumZFD* is an example.

³⁰ Zupan (2006), op. cit., p.334

³¹ Degen (2007), op. cit., p.6

equivalent to finding the truth. By doing so it is omitted that multiple interpretations of facts can lead to parallel or fragmented truths: „Truth is basically an interpretation of facts on which there is consensus“.³²

International and local efforts working towards a learning process that aims for the acceptance and tolerance of multiple truths are mainly focused on individual psychosocial counseling and trauma work. There are only very few initiatives dedicated to healing processes on the community level: „This might be due to the absence of community-based reconciliation mechanisms, the focus on retributive justice mechanisms, and the internationally led *reconstruction* process, which gave priority to infrastructure rather than the rebuilding of the social fabric“.³³ In general, spaces for storytelling and oral history as a way to work through conflicts are relatively rare.

The majority of the peacebuilding activities carried out by civil society groups are only dealing indirectly with the past and its implications for the present. Nevertheless a lot of NGOs put „reconciliation“ on their list of goals.³⁴ A recent assessment of the peace consolidation process in Kosovo published in a report by CARE shows strong criticism for the measures taken so far. It states that until now, „key driving factors of conflict“ – which are for Kosovo Albanians the issues of missing persons and war crimes and for the Kosovo Serbs are subsumed under the topics security and impunity regarding ethnically driven crimes – have not been taken into account in peace enhancing activities. Rather were the multi-ethnic encounters, the most common tool in this field in the recent years, almost entirely focused on the connecting aspects between the main target groups only. In view of the March 2004 riots in Kosovo this strategy obviously was not successful for the reconciliation process: „...the emphasis on multi-ethnicity was perceived in communities not as a „carrot“ or reward for cooperation, but as a „conditionality“ that was (and is) widely resented. Communities developed ways to circumvent the spirit of multi-ethnicity either through pro forma multi-ethnicity in projects or by imposing conditions for agreeing to multi-ethnic cooperation. Peacebuilding programming exacerbated these unintended consequences by rewarding form and not following up on or monitoring substance. This created a great degree of cynicism about multi-ethnicity and opportunism, rather than increased trust, interdependence and information sharing“³⁵.

Other hindrances for DWP aimed towards reconciliation are the missing substantial reforms of the educational system, above all the lack of an impartial teaching of

³² Blagojević (2003), op. cit., p.25

³³ Zupan (2006), op. cit., p.337

³⁴ Telephone interview with Annett Gerber, Senior Communities Policy Adviser, OSCE Prishtina, 24th May 2007

³⁵ CARE/CDA (2006), Has peacebuilding made a difference in Kosovo?, p. xi

history.³⁶ But as these reforms require a minimal social consensus and history writing that is institutionally legitimized they will take their time until they can be realized.³⁷ Particularly the educational sector though offers great chances for the development of an integrative culture of memory. Due to the regional dimension of the wars in the former Yugoslavia a regional approach of DWP is what is regarded as the actual challenge.³⁸ In addition to structural preconditions for Transitional Justice in the Western Balkans there is a need for a large public that recognizes the past atrocities and takes responsibility. This dealing with the past cannot be limited to the recent wars but must embrace all relevant historical events. As we know today the lack of working through the events of the Second World War in former Yugoslavia turned itself into a trigger for the wars of the 1990ies.

2.3. Methods and good practice of storytelling and oral history

Keeping in mind the shortcomings of current DWP in Kosovo and in the whole region as they were described in the previous chapter this part of the paper will look at ways how to address them. Concrete field of actions and potentials on civil society level, merely for Civil Peace Service's purposes form the center of attention. Enhancing an integrative culture of memory, a culture that is based on peaceful co-existence and should have reconciliation as its long-term result, can be pursued in many ways. The focus here will be in some of those activities and processes where people interact directly with their and other memories. Telling personal or collective (his-) story within a safe surrounding can be a tool to reflect the violent past and work it through as well as clean up taboos. In the end of these continued and lasting processes participants have gained a preference for an „integrative memory policy“³⁹ because: „Stories are a medium for sharing and a vehicle for assessing and interpreting events, experiences, and concepts to an audience. Through stories we explain how things are, why they are, and our role and purpose within them. They are the building blocks of knowledge and can be viewed as the foundation of memory and learning. Stories link past, present and future and telling stories is an intrinsic and essential part of the human experience“⁴⁰.

Knowledge of different conflicts has demonstrated the need for sharing memories even in a public context: „People generally want to talk about the war,“ confirms Drinka Gojkovic from the Documentation Centre „Wars 1991-1999“⁴¹. Usually, stories about what caused

³⁶ Zupan (2006), op. cit., p.336

³⁷ Cole (2007), op. cit., p. 128

³⁸ International Center for Transitional Justice (ICTY), op. cit.

³⁹ Strategy paper of the Civil Peace Service (CPS) in the Western Balkans (2006), p.11

⁴⁰ Healing Through Remembering (2005), op. cit., p.6

⁴¹ Oneworld.net. Interview with Drinka Gojkovic, 10.02.2003

the hostilities, how the war was executed and which are its consequences are predominant. Stories expressing solidarity and courage are heard to a far lesser extent. However, it is the richness of these positive stories that keeps being underestimated. Their extreme value in building a common peaceful future of the conflict parties urges for their „discovery“. Projects or processes that focus on storytelling allow reflection, expression and ideally empathic listening of personal or collective stories. The stories told become a historical resource which should not be mixed up with the historical truth but that can enable a society to learn to live with the existing multiple meanings about a conflict. While this possibly means reopening wounds of painful experience such processes can provide healing effects for the individual as for the society as a whole. Exclusive narratives on the conflict can be countered.⁴² Therefore, storytelling and oral history activities render contributions to social transformation; they also provide therapeutic results, ensure historic documentation and serve recognition and memory of the precedent atrocities. They can also be characterized as learning processes whose strength could be even more improved by including them in the education system.

„Story telling“ can be brought about in many ways. First of all, there is naturally the oral testimony – oral history – in front of an audience or in an interview. Moreover stories can also be captured in a written or visual mode. Creative methods like theatre or role play seem to be successful ways of addressing memories more indirectly: memories can be transmitted even then when the circumstances inhibit a straight discussion on the past between the groups involved⁴³ or when the (ex-) conflict parties are confronted with diverse perspectives in a group talk.

In the following three approaches of different access to storytelling are presented and their impact on the community level shown respectively.

- **Dan Bar-On: To Reflect and Trust (TRT) – family stories as a medium for dealing with the past**

At the beginning of the 1990ies, Dan Bar-On, the Israeli psychologist and co-director of the Peace Research Institute in the Middle East (PRIME) gathered descendents of holocaust survivors and Nazis in an unusual project. In 1998 he encouraged youth in the context of the conflict in Israel/Palestine for a similar peace initiative. His vocation is based on the premise „working through collective historical trauma“ and rests on the theory that „if groups in intractable conflicts are to reach some degree of reconciliation, they must work through their unresolved pain and anger related to the past through

⁴² Healing Through Remembering (2005), op. cit., p.4-6

⁴³ Stubbs, Paul (2003), Dealing with the Past in Bosnia-Herzegovina, Croatia, and Serbia & Montenegro, Regional synthesis report. Quaker Peace and Social Witness, Program in Post-Yugoslav Countries, p. 11

inter-group encounters".⁴⁴ The ambitious goal of these encounters is the initiation of a learning process that enables the participants to handle the past in a better way. This is understood as learning how to live with one's own painful experience as well as to listen to the sufferings of the other. And so, the core method applied consists in narrating and listening of family histories. Bar-On's approach 'To reflect and Trust (TRT)' goes in opposition to previously existing models of small group interventions: the „human relations approach"⁴⁵ that excludes the political framework of the conflict and the „confrontational model"⁴⁶ that, quite the opposite, stresses the discrepant power relations and the collective identities within the group. In Bar-On's intervention model he attempts to develop a more complex approach: „The family stories represent the emotional and personal history of the participant as well as the collective history of the conflict, from the perspective of each side. As a result, this model enables the development of emotional ties between members of the group and allows more complex representations of the self and other to emerge".⁴⁷

Between 1992 and 1997 six meetings were held all together at different locations where 18 descendents of holocaust victims and Nazi perpetrators in a very slow process learned to recognize the respective group background and history. To begin with, it was revealed that the experience of the parent generation had caused a physical (mainly with the Jewish participants) and psychological uprooting on all sides. Another characteristic of this process consisted in the constant personal victimization meaning that a dialogue with one's own identity as a victim was much easier to handle than to start up a dialogue with one's own identity as a perpetrator or even the dialogue between both identities. While group members were able to build mutual trust and respect, the perception of each other remained to be guided through the parent generation. Furthermore, the permanent ranking of the violence and injustice suffered slowed the joint process of recognition down. As one of the main results of the project it was stated that working through massive trauma is a life-long process in which „one does not let it go, but one finds new ways to live with it"⁴⁸. Alongside the enduring venture chances for reconciliation were growing: „the group worked through their joint traumatic past by *becoming* forgiving and by *reconciliating* with one another, rather than by only *talking* about it".⁴⁹

⁴⁴ Bar-On, Dan and Fatma Kassem (2002?), *Storytelling as a way to work through intractable conflicts: The German-Jewish experience and its relevance to the Palestinian-Israeli context*. Department of Behavioral Sciences, Ben Gurion University of the Negev, p.3

⁴⁵ These encounters are focused on overcoming stereotypes and hostilities through getting to know each other. Yet, the sustainability as well as the omission of asymmetrical power relations between the participants keep this form of encounter problematic. Bar-On/Kassem (2002?), op. cit., p.4

⁴⁶ This model enables the identification of internal and mutual ambivalences and differences in power. Only, the establishment of trustful relationships is hardly possible this way. Bar-On/Kassem (2002?), op. cit., p.5

⁴⁷ Bar-On/Kassem (2002?), op. cit., p.5

⁴⁸ Bar-On/Kassem (2002?), op. cit., p.8

⁴⁹ Bar-On/Kassem (2002?), op. cit., p.8

At the end of the 1990ies a further developed TRT-model was used to bring Israeli and Palestinian students together to share their thoughts on the topic **„Life stories in the service of coexistence“** for a period of one university year. In the process it became evident that dialogues across generations are a crucial aspect of DWP. In 2000 when the situation in Israel became ones more quite tense separate meetings were held for the Jewish Israelis and the Palestinian participants training them in interviewing techniques (following Rosenthal' s biographical method of interviewing). The interviews conducted afterwards with parents and grandparents were presented by the participants in an inter-group encounter, in which mixed couples analyzed the interviews and prepared a joint paper with their results: „As the workshop progressed, it became clear that the students' perceptions of themselves and of each other were being mediated through their family stories. The sharing of stories contributed to the students' ability to listen to one another and to construct more complex image of the `other' than the one usually conveyed through media. To some extent, especially the Jewish ones developed an a-historical perception of themselves in relation to the other“.⁵⁰

Another success of this storytelling process lies in the establishment of mutual trust and emotions as well as an increased interest for and the occupation with the roots of the conflict. Likewise the students started to learn about their own family history and the origins of their own identity as well as of the others. Through the most remarkable family stories the group developed its own collective memory integrating different narratives. Similar processes to this one have shown that the importance of „truth“ decreases in the course of the encounters.⁵¹

Limitations to this process are found in real behavioral change in the participants, whose deficiency becomes especially evident when violence reoccurs in the overall conflict context. Then, the actual events trigger setbacks in the group concerning ethnocentricity; the storytelling process might get interrupted. This problem can be counteracted with the invitation of lecturers or other guests. Besides this high level of sensitivity that marks these kinds of encounters their outcome is also limited through the time frame and the general organizational requirements. In order to transmit the successes from this micro cosmos to the broad society Bar-On suggests: „...for reconciliation to take place on a wider level, more extensive micro-level acts of inter-group recognition will have to follow, such as the symbolic acts of taking responsibility and forgiveness“.⁵²

⁵⁰ Bar-On/Kassem (2002?), op. cit., p.10

⁵¹ Kayser, Undine (2000), Creating a space for Encounter and Memory: The Healing of Memories Process, Center for the Study of Violence and Reconciliation (CSV), Cape Town, p.29

⁵² Bar-On/Kassem (2002?), op. cit., p.14

- **Performing arts in conflict transformation**

Incentives for storytelling and oral history can also be given through more indirect ways, as it is the case in the previously described encounters. A variety of creative techniques of theatre pedagogy offers a range of approaches to deal with war and conflict experience: „The transfer of problems into the realm of esthetical theatre provides possibilities of dissociation and creates space for free thinking on changes in daily life or on non-violent action“.⁵³ By thus, awareness can be raised on inconvenient, painful issues in a playful way. Actors and audience are stimulated for reflection and alternative action can be tested in the safe space of the theatre.

A diversity of emancipating theatre techniques provides the „Theatre of the Oppressed“ (see box). Stories taken on stage are based on authentic perceptions of the participants from day to day life in war. However, they are not told to find *the* truth about the recent violent. In contrary, these stories are told in different ways and left without judgment: „They remain contradictious, uneven and fragmented. Despite this there is no doubt about their authenticity. At the same time they are a threat as they question standard narratives of the conflict (...) Irritations, though, often lead to change“.⁵⁴

„**Theatre of the Oppressed** comprises a variety of games, exercises and techniques which are used by the participants to act out their own realities and to rehearse first steps of changing them. Theatre of the Oppressed was designed by the Brazilian theatre practitioner Augusto Boal, who during the time of the Latin American dictatorships started to develop new forms of political theatre. Closely connected to Paulo Freire’s “Pedagogy of the Oppressed”, Theatre of the Oppressed puts social realities into question and stimulates the rehearsal of social change. For example in **Forum Theatre**, where the participants develop scenes based on their own experiences of oppression. In a Forum Theatre scene the protagonist does not succeed to realize his/her desires and is oppressed by others. The joker, a kind of facilitator between the audience and the stage, animates the audience to directly intervene into the scene and to present their strategies for changing the situation. Spectators enter the stage and show possible alternatives by acting them out. Other forms of the Theatre of the Oppressed are Image Theatre, Newspaper Theatre, Invisible Theatre and the Rainbow of Desire.“ Till Baumann, theatre pedagogue and founding member of Sabisa – performing change e.V., http://www.tillbaumann.de/english/e_index.htm. Concerning work on the past, e.g. Image Theatre or Performing Play give valuable opportunities to start working through the memories and stories resulting from interviews. In a first step, different experiences are then just presented next to each other. When it is time for further developed DWP and initiatives aim to overcome one-dimensional rhetoric of memory policies, Forum Theatre as it is described above provides a creative resource.

⁵³ Translation from German original by the author. Wiegand, Helmut (2004), Theater im Dialog: heiter, aufmüpfig und demokratisch. Deutsche und europäische Anwendungen des Theaters der Unterdrückten. Ankündigung

⁵⁴ Translation from German original by the author. Reich, Hannah, Bala, Sruti and Till Baumann (2006), Theater im emotionalen Mi(e)nenfeld. Darstellende Kunst in der Konfliktbearbeitung. Weltfriedensdienst e.V., peace prints 06/2006, p.1

A careful procedure and move toward this kind of dealing with violent experience is advised as procedures behind, on and in front of stage are very emotional; Anger and hurt might be taken to the surface and even reinforced. Forum Theatre first developed in Brazil was applied in the most diverse international conflict regions and locally adapted or merged with local creative traditions. A lot of examples for good practice can be found in Africa, Latin America and Asia, as the performing arts are a more common way of communication there. For example in Rwanda „testimonial performances“ have become routine after the official part at the yearly-celebrated memorial days. Young people then put on stage stories from war asking the audience to take part through singing popular songs. At these performances skilled psychologists are at hand for those who need counseling when the stories told bring up painful memories in them.⁵⁵

In the Bosnian town of Mostar teenagers of all ethnicities came together for a theatre workshop outside the city in 1996. An English pedagogue facilitated the summer camp in cooperation with local organization Mladi Most and a German NGO. While the first theatre performance of a group of visiting soldiers caused skepticism in the young people, they later on more and more felt the need to even integrate sensitive issues in the design of a theatre play. Preparing the group for that the trainer asked for the questions that they had had most frequently on their minds during war. These questions then formed the reference points for the development of separate scenes expressing daily life in war rather than situations of intensive threat. Later in the process, a proper theatre play titled „Podrum“ – „cellar“ was developed and presented in front of the German participants of the summer camp, and at an international youth theatre festival in Muslim part of town, a real challenge for the non-Bosnians in the group.⁵⁶ Another example for an international workshop following the methods of Forum Theatre took place in Sarajevo in 2003. In this one-week project „hot“ issues relating to the recent war were consciously taken off by the facilitators, among them theatre pedagogue Till Baumann of Sabisa - performing change e.V. who facilitated this workshop cooperating with the German NGO „Schüler helfen Leben“. Here the focus was put on the re-establishment of relationships across ethnic borders. According to the trainers dealing with the past through Forum Theatre is very well possible but urges for a specific, rather time consuming methodology and must be based on follow-ups after a theatre workshop/performance is completed.⁵⁷

⁵⁵ Reich, Bala, Baumann (2006), op. cit., p.1

⁵⁶ Kuftinec, Sonja (2002), The Art of Bridging in Mostar. A report about a workshop in Mostar (Bosnia-Herzegovina) addressing the difficult issue of reconciliation

⁵⁷ Baumann, Till; Mazzini, Roberto and Michael Wrentschur (2003), International TO-Workshop in Sarajevo. In: Under Pressure. Theatre of the Oppressed International Newsletter, Year 4, Vol. 15, October 2003

- **Heroes - Positive stories from war**

In order to gather a wide range of different memories and related perspectives on history and its interpretation it is necessary to include as many social agents as possible in the storytelling processes. Experience from local, daily or `micro`-history are extremely valuable for the analysis of a conflict if they are related to historic events on the national/regional level. In this regard comparative approaches enable those involved in a conflict to view their own narratives through the ones of the others and subsequently to get into a global learning process: „the spreading popularity of `history from below` allows space for individual experiences of human rights abuses and of resistance and acts of solidarity or rescue. Accounts of the last three – resistance, solidarity and rescue – have been under-represented in truth commissions”.⁵⁸

Stories of „positive heroes”, people who have countered ruling conflict lines during armed conflict through their behavior, have been collected for several years in a program of Studio Ijambo, a Search for Common Ground sponsored radio station in Burundi. The program titled „Inkingi y`Ubuntu” – „Pillars of Humanity” or „Heroes” documented the stories of around 200 Hutu and Tutsi, who often risking their own lives, supported threatened neighbors, refugees etc. of the „enemy” group. In April 2004 these „heroes” were invited for a three-day ceremony to Burundi’s capital Bujumbura. On the occasion, attended also by the Burundian vice president and the UN representative, these women and men were publicly honored for their actions. An observer commented: „For me, this public recognition of heroes who saved lives symbolizes that Burundi is moving forward and the war is almost over. Before this, many people like them were called traitors”.⁵⁹

Equally looking for stories of mutual solidarity was Svetlana Broz, Tito’s granddaughter, during the wars in the Western Balkans. Mainly in Bosnia she interviewed people who experienced such signs of humanity or who were involved themselves in such actions. The stories were published in 2004 in the book „Good people in an evil time: Portraits of Complicity and Resistance in the Bosnian War”. As stated above, also the stories found in this publication could serve as a valuable source for history lessons that aim to educate the future generation in the notion of a critical, all-inclusive culture of remembrance. Concerning the use of Broz’s volume Cole remarks: „While some of the stories are too graphic in their portrayal of violence to be used for middle and high school students, the accounts could – in fact, should – be used as the basis for a set of teaching materials for use both within the region and abroad, for use in an inquiry into the nature of good, as

⁵⁸ Cole (2007), op. cit., p.133

⁵⁹ Park, Kendra (2004), Reflections on Inkingi y`Ubuntu, a summit for heroes, Search for Common Ground, Washington

well as evil, in history, and how it is remembered".⁶⁰ Due to the hindrances already mentioned the responsible educational institutions in the former Yugoslavia do not yet employ these materials and make use of their potentials. And so does the set of alternative history textbooks by the Joint History Project of the Center for Democracy and Reconciliation in Southeast Europe (CDRSEE)⁶¹ lack a volume on the last decade of wars in the Western Balkans. Yet the documentation of these kind of stories and the integration of the „heroes“ themselves in the overall DWP process must be enhanced by civil society organizations. The potential positive impact of these stories for the reconciliation process is too precious to be lost.

3. Recommendations for CPS-projects in Kosovo

Instead of a summary of findings this chapter focuses on practice related considerations for a Civil Peace Service (CPS) project enhancing DWP in Kosovo.

- DWP is a highly relevant issue in peacebuilding processes because only the de-fragmentation of the taboos of the past enables the former conflict parties to live together peacefully, a co-existence that is preconditional for an effective reconciliation process. Given the fact of a permanent, if not always apparent process of DWP in society and the danger of the political orchestration of the war experience, the active support of the post-conflict society in the development of an unbiased integrative culture of memory is urgent. In the field of action „Dealing with the past and reconciliation“ of the strategy paper of the Civil Peace Service this is already determined as an important goal.
- Within the many mechanisms of Transitional Justice CPS' s strength lies mainly in the support of initiatives on the local level. By the empowerment of social stakeholders who have been hardly heard of („History from below“) they can be integrated in the envisioned process of social de-polarization. In a diversity of target groups, „positive heroes“ often defamed as traitors as well as other hard to reach target groups like former combatants of UÇK should be included. In any case, it is advised to work intergenerational and to give incentives for a dialogue of grandparents, parents and youth. Gender specific cultures of memory must be taken into account.

⁶⁰ Cole (2007), op. cit., p. 133

⁶¹ http://www.see-jhp.org/about_project.html

- The contribution of CPS in the context of DWP activities may consist in healing on the one hand (establishment of safe spaces for the expression of memories) and education on the other hand (capacity-building in documentation, analysis and reflection of memories and campaigning). The selection of the methodological approach must consider local cultural traditions (e.g. the role of the elders in a (village-) community); day-to-day history should be a central focus of the activities; and besides direct approaches (interviews, encounters) indirect approaches (virtual encounters, theatre plays) might be considered in DWP activities as well. In addition, the documentation of the running project results using different media is as much a method as a goal of the activities.
- In an advanced stadium, CPS programs in this context need to include the wider public. Because only by crossing local borders sustainable transformation processes can be achieved. Here fore, actors of the track II level, e.g. young politicians, representatives of the educational system (above all history teachers; associations of pedagogues) and journalists are relevant target groups. Furthermore, a regional approach is another essential element in these programs in the Western Balkans. Therefore, co-operations are viable with current or completed *forumZFD* projects, e.g. with the trauma center in Novi Sad (Serbia) or the Croatian association of former combatants, HURBDR. Even if it is not intended to enhance psychotherapy or trauma work in Kosovo these projects can provide useful synergies through the different narratives they bring about.
- Programs in this context should be long-term as field experience demonstrates that some activities, e.g. storytelling processes, already take years alone. Therefore, the usual three years framework of CPS projects seems a challenge, unless its extension could be previously assumed or local structures are established/enabled to continue this protracted undertaking.

4. Appendix

4.1. References

- Bar-On, Dan und Fatma Kassem (2002?), Storytelling as a way to work through intractable conflicts: The German-Jewish experience and its relevance to the Palestinian-Israeli context. Department of Behavioral Sciences, Ben Gurion University of the Negev, p.3, <http://www.bgu.ac.il/~danbaron>, access: 28.05.07
- Baumann, Till, Mazzini, Roberto und Michael Wrentschur (2003), International TO-Workshop in Sarajevo, in: Under Pressure. Theatre of the Oppressed International Newsletter, Year 4, Vol. 15, October 2003, http://www.sabisa.de/artikel_pdfs/tb_mr_wm_toworkshopsarajevo.pdf, access: 14.06.07
- Blagojević, Marina (2003), Dealing with the Past: Perspective from Serbia and Montenegro, Quaker Peace and Social Witness, Programme in Post-Yugoslav Countries
- Bleeker, Mô und Jonathan Sisson (edit.) (2004), Dealing with the Past. Critical Issues, Lessons Learned, and Challenges for Swiss Policy, KOFF Working Paper 2, http://www.swisspeace.ch/typo3/fileadmin/user_upload/pdf/KOFF/KOFF_Dealing_WithThePast.pdf, access: 25.04.07
- Bleeker Massard, Mo (2004), Introduction and Recommendations, in: Bleeker/Sisson (2004), op. cit., p.1-10
- CARE/CDA (2006), Has peacebuilding made a difference in Kosovo? Cambridge, Prishtina
- Cole, Elizabeth A. (2007), Transitional Justice and the Reform of History Education, in: The International Journal of Transitional Justice, Vol.1, 2007, p.115-137, <http://ijtj.oxfordjournalp.org/cgi/reprint/1/1/115>, access: 10.06.07
- Giordano, Christian (2004), Dealing with the Past, Dealing with History, in: Bleeker/Sisson (2004), op. cit., p. 53-60
- Healing through Remembering (edit.) (2005), Storytelling as a Vehicle? Conference Report. Belfast, <http://www.healingthroughremembering.org>, access: 29.05.07
- International Institute for Democracy and Electoral Assistance (IDEA) (2003), Reconciliation after violent conflict, policy summary, Stockholm, http://www.idea.int/publications/reconciliation/upload/policy_summary.pdf access: 27.04.07
- Kayser, Undine (2000), Creating a space for Encounter and Memory: The Healing of Memories Process, Center for the Study of Violence and Reconciliation (CSV), Cape Town, p.29, <http://www.csvr.org.za/papers/paphom.htm>, access: 22.05.07
- Konsortium Ziviler Friedensdienst (2006), Strategy paper of the Civil Peace Service (CPS)

in the Western Balkans, Bonn

- Kuftinec, Sonja (2002), The Art of Bridging in Mostar. A report about a workshop in Mostar (Bosnia-Herzegovina) addressing the difficult issue of reconciliation, <http://www.theatreoftheoppressed.org/en/index.php?nodeID=45>, access: 15.06.07
- Kritz, Neil J. (2004), Dealing with the Legacy of Past Abuses. An Overview of the Options and their Relationship to the Promotion of Peace, in: Bleeker/Sisson, op. cit., p.15-32
- Oneworld.net. Interview mit Drinka Gojkovic, 10.02.2003, <http://see.oneworld.net/article/view/47350/1/3190?PrintableVersion>, access: 14.05.2007
- Park, Kendra (2004), Reflections on Ikingi y'Ubuntu, a summit for heroes, Search for Common Ground, Washington, <http://www.sfcg.org/Programmes/burundi/pdf/staff.pdf>, access: 18.06.07
- Reich, Hannah; Bala, Sruti und Till Baumann (2006), Theater im emotionalen Mi(e)nenfeld. Darstellende Kunst in der Konfliktbearbeitung. In Zusammenarbeit mit dem Weltfriedensdienst e.V., peace prints 06/2006, in: die tageszeitung, TAZ, 24.11.2006, <http://www.sabisa.de>
- Whelan, Kevin (2005), Rights of Memory, in: Healing through Remembering (2005), op. cit., p.11-20
- Wiegand, Helmut (2004), Theater im Dialog: heiter, aufmüpfig und demokratisch. Deutsche und europäische Anwendungen des Theaters der Unterdrückten. Ankündigung, <http://www.tillbaumann.de>, access: 18.06.07
- Zupan, Natascha (2006), Facing the Past and Transitional Justice in the countries of Former Yugoslavia, in: Fischer, Martina (edit.)(2006), Ten years after Dayton. Peacebuilding and Civil Society in Bosnia-Herzegovina, Berghof Forschungszentrum für konstruktive Konfliktbearbeitung/Lit-Verlag

Internetressourcen:

- <http://thereport.amnesty.org/eng/Regions/Europe-and-Central-Asia/Serbia>
- <http://www.ictj.org/en/tj/>
- <http://www.healingthroughremembering.org>
- http://www.see-jhp.org/about_project.html
- <http://www.tillbaumann.de>

4.2. List of interview partners

- **Dragan Popovic**, Program Manager, Humanitarian Law Center, Belgrad
E-mail: program@hlc-rdc.org
- **Drinka Gojkovic**, President, Documentation Centre "Wars 1991-1999", Belgrad
Documentation Centre "Wars 1991-1999" (DCR)
<http://www.dcwmemory.org.yu/07/index.php> (English site under construction)
Drinka Gojkovic, President
Editor of the People in War series (Oral History of 1991-1999 Wars)
Dokumentacioni centar [Ratovi 1991-1999]
Adress: Narodna biblioteka Srbije, Skerlićeva 1, 11000 Beograd, Srbija
Telefon: ++ 381 11 24 55 274 | Fax: ++ 381 11 24 55 274 |
E-mail: dcrip@dcwmemory.org.yu
- **Milan Kosanovic** – Historian and director of Belgrade NGO Centerina /
Belgrade NGO Center
Agency for Cooperation of
German and Serbian
Nonprofit Organizations
Resavska 32
11000 Beograd, Serbia
Phone: + 381.11.3038704
Fax: +381.11.3345510
- **Annett Gerber**, Senior Communities Policy Adviser, OSCE Prishtina
- **Boris Delic**, director, Refugee´s Service for Return, Belgrade/Sarajevo (contact via
Jelena Miletic, Program Assistant, Belgrade NGO Center
summer camps with Serbian youth on DWP
Boris Delić, Executive co-ordinator
Return Refugee Service, Belgrade
Lomina 22, 11000 Belgrade
Phone: +381 11 2393 943
Mobile: +381 63 8746 909
E-mail: drvar@eunet.yu
- **Till Baumann**, Theatre pedagogue, trainer and founding member of Sabisa –
performing change e.V., Berlin
Workshops, seminars in emancipating theatre and political action theatre in Europe,
Latin America and Africa
e-mail: post@tillbaumann.de
Tel.: +49 (0) 30 39825272
<http://www.tillbaumann.de>
<http://www.sabisa.de>
Harald Weishaupt (email: hweishaupt@web.de), Trainer, theatre pedagogue with
specific expertise in the former Yugoslavia, <http://www.friedenskreis-halle.de>
Network TheaterDialog, <http://www.domino-x.de/>
- **Jeton Neziraj** – Executive Director, Centre for Children's Theatre Development
(CCTD), Prishtina (e-mail contact only)
<http://www.cctdkosova.com>
e-mail: jeton@cctdkosova.com

4.3. Links

- **International**

International Center for Transitional Justice, New York, Genf etc.
<http://www.ictj.org>

Conciliation Resources
<http://www.c-r.org/about/index.php>

Swisspeace
<http://www.swisspeace.ch/typo3/en/peacebuilding-activities/koff/topics/dealing-with-the-past/dealing-with-the-past-and-reconciliation-resources/index.html#c836>

Institut für Friedenspädagogik
http://www.friedenspaedagogik.de/english/resources/literature/trauma_dealing_with_the_past

Peace Research Institute in the Middle East
<http://www.vispo.com/PRIME/>
Dan Bar-On <http://www.bgu.ac.il/~danbaron/>

Centre for the Study of Violence and Reconciliation, Südafrika
<http://www.csvr.org.za/>

Healing through Remembering, NGO, Nordirland
<http://www.healingthroughremembering.org/>

International Coalition of Historic Site Museums of Conscience
<http://www.sitesofconscience.org/>

Center for Interdisciplinary Memory Research
im Kulturwissenschaftlichen Institut Essen (Prof. Welzer)
<http://www.memory-research.de>

Sabisa – performing change e.V.
<http://www.sabisa.de>

International Theatre of the Oppressed Organization
<http://www.theatreoftheoppressed.org/en/index.php?useFlash=1>

- **Regional**

Center for Democracy and Reconciliation in South Eastern Europe (CDRSEE),
Thessaloniki <http://www.cdsee.org/>
Joint History Project
<http://www.see-jhp.org/aboutup.html>

Documenta – Centre for Dealing with the Past, Croatia
<http://www.documenta.hr/eng/>

CNA
http://www.nenasilje.org/cna_e.htm
Center for Non-violent action, Belgrade
contact: Nenad Vkosavljević

Doku-Filme
Public Forums

Quaker Peace and Social Witness

contact: Zorica Trifunovic, Belgrad, Tel. 063-697427
DWP Jugendcamps

FRAKTAL

<http://www.fractal.org.yu/>

Belgrade

>> <http://www.ourfuturenetwork.eu/pge1.htm>

InterArt - Centre for Creative Development

An emerging organisation that uses TO (Theatre of the Oppressed) techniques for the stimulation of individual and society development. InterArt is currently preparing a Forum theatre project for highschool students.

InterArt

Centre for Creative Development

Belgrade

Serbia & Montenegro

tel: +381 11 2621 619,

mobile: + 381 64 175 77 37

Contact: **[Marija Gajic](#)**

maricat@yubc.net

- **Kosovo**

International Commission on Missing Persons

www.ic-mp.org

Integra

ngo-integra@yahoo.com

Str. Rustrem Statovci nn. Object 2, Floor 3, Nr. 3,

Prishtina

Tel. +381-38-246-717

“Truth Finding - tell them your truth and respect theirs”

(Workshop first half 2007 in cooperation with FRAKTAL and Friedrich Ebert Foundation)

Kosovar Research and Documentation Institute - KODI

Dardania 9/1, Lamela 3, I Nr.6, Prishtina, Kosova

Tel. +381 38 245 818, Tel. +377 44 249 784

Info: office@kodi-kp.org

Dardan Velija, executive director