IT CANNOT BE DONE ALONE
Many Syrian refugees are traumatized and disillusioned. A project in Jordan that combines martial arts and dance is helping to channel their emotions.

ESSAY

Talking to ‘terrorists’
Mediator David Harland negotiates crisis settlements. He explains why support from private organizations is increasingly important.
EDITORIAL
Dear Readers,

“Peace is not an absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence, justice.” These words were written by Dutch philosopher Baruch Spinoza in the 17th century. And they are still relevant today. Those who believed that the end of the Cold War signaled the beginning of a new, more peaceful era have since learned better. In fact, the opposite has happened. Conflicts are increasing, in both number and intensity. Indeed in recent years, fears have even been growing that the Cold War could return.

That’s why it is all the more important to continue to work toward peace. This is an ambition firmly embedded in the DNA of the Robert Bosch Stiftung. Robert Bosch himself organized meetings between German and French veterans after The First World War to promote reconciliation. In the same spirit, the Stiftung’s first projects were dedicated to achieving common understanding with France. Since those early days, peace and understanding have been the principle themes of our work - whether in the Balkans, eastern Europe, or the South Caucasus. In the beginning, our projects were mainly concerned with reconciliation after conflict. But since 2014, when a focus area dedicated to peace was set up at our Berlin office, prevention and negotiation in acute conflicts have also come into greater focus.

In this magazine we present projects that contribute to peaceful coexistence in very different ways. They cannot stop wars. That is a matter for politics. But civil society organizations and foundations are still needed in order to create that particular state of mind, that disposition for benevolence, confidence, and justice. Because without these, no lasting peace can be achieved.

Enjoy your read.

UTA-MICAELA DÜRIG JOACHIM ROGALL
AN ISLAND IN THE MADNESS

Everyday life in Israel is shaped by segregation, mistrust, and recurring violence. Peace is possible only if Jewish and Arab fellow citizens meet face to face, a fact that has long been recognized by the organizers at Givat Haviva – a meeting place, where they still learn something new every day.

by Agnes Fazekas
The old aircraft hangar is a good place for a photography exhibition. Charming run-down, bathed in light and light. The series featuring Omer and Abed Allah especially resonates. Both are 17 years old, and standing in a room – but never together. They look past one another, even when staring in each other’s direction.

Abed Allah comes from the neighboring Arab community of Kafar Kara. These two worlds could hardly be closer; yet they are constantly moving further apart. Abed Allah has Palestine’s Nakba – the catastrophe of independence and the Palestinians when British armed forces were stationed in the area. The British left long time ago, while many Arab Israelis live in densely populated villages. In Wadi Ara, a valley between Tel Aviv and Haifa on the border with the West Bank, Jews live in kibbutzim privatized a long time ago, while many Arab Israelis live in densely populated villages.

The old aircraft hangar was built at a time when British armed forces were stationed in the area. The British left in 1948, the Israelis fought their war of independence and the Palestinians suffered the Nakba – the catastrophe. Expulsion and flight. Wadi Ara was captured by Israeli forces during the war and later swapped for an area in the east. As a result, after the war, 15 old Arab villages found themselves in the new country of Israel.

Barriers, War, Attacks

In Wadi Ara, a valley between Tel Aviv and Haifa on the border with the West Bank, Jews live in kibbutzim privatized a long time ago, while many Arab Israelis live in densely populated villages. The aircraft hangar was built at a time when British armed forces were stationed in the area. The British left in 1948, the Israelis fought their war of independence and the Palestinians suffered the Nakba – the catastrophe. Expulsion and flight. Wadi Ara was captured by Israeli forces during the war and later swapped for an area in the east. As a result, after the war, 15 old Arab villages found themselves in the new country of Israel.

How long has this photography project between Jewish and Arab Israeli teenagers been going? Since autumn 2000, the art teacher responds without hesitation. That was when the bus exploded in nearby Hadera, kicking off the second Intifada. Afterwards, Arab Israelis referred to themselves as Palestinian Israelis, declaring their solidarity with their relatives on the West Bank and in Gaza. Thousands demonstrated in the streets and 13 Arab Israelis were shot by police.

Since then it has never really let up, the teacher tells us. An Arab assassin blew up a bus, just two kilometers from here in the Jewish town of Karkur, leaving 14 dead and 50 injured.

Karkur is where Omer’s family lives. Abed Allah comes from the neighboring Arab community of Kafar Kara. These two worlds could hardly be closer; yet they are constantly moving further apart. After the Intifada the construction of the barrier wall along the West Bank started, then the Gaza Wars. Knife attacks. And even when things quieten down, old scars can still burst open. It’s hardly surprising, then, that there’s an unusual atmosphere on the Givat Haviva campus: surreal, people’s heads, as with these two Jewish and Arab Israeli friends.

For ten years, wall and barbed wire have manifested the split identity of Baqa.

“Before the Second Intifada, the NGO had chosen the motto of ‘coexistence through dialogue’. But Palestinian Israelis want to be seen as equal citizens,” says Sagee. “It’s no use to them to return to their poor villages after some pleasant conversation, while we Jews continue to enjoy our privileges.” He forms two rings with his thumbs and index fingers. Coexistence. Like Omer and Abed Allah in the photographs, side by side but not together. Then he merges the rings. If the model in Wadi Ara works, there are no more excuses for the rest of Israel.

NO ONE ENJOYS LIFE BEHIND A FENCE

Next to educational programs, an important idea is that harmony can be achieved, above all, by “shared communities” based on an idea of Sagee’s Arab colleague, Riad Kabha. He insists that Jewish and Arab Israelis need to meet in their everyday lives, whether at school, in their free time or for business – not live side by side in parallel worlds. The Robert Bosch Stiftung has been supporting the approach taken by Givat Haviva since 2014. There are now four Jewish-Arab paired communities totaling 60,000 people. Together, they tackle projects such as the building of a commercial area or a leisure park. This interaction has made a difference. For instance, Yael Ben Zvi, moderator of the women’s workshop, lives on the edge of Emek Hefer. For a long time, the nearby Arab village of Zemer was a blind spot on the map for her. Now she likes to shop there, instead of driving to the nearest Jewish town.

Peace

Acting in conflict situations

Robert Bosch Stiftung

Robert Bosch Stiftung

A joint photography exhibition is breaking down the walls in people’s heads, as with these two Jewish and Arab Israeli friends.
“WE ARE CREATING A DIFFERENT REALITY”

Muhammad Darawshe was Richard von Weizsäcker Fellow of the Robert Bosch Academy in 2016. He explains what needs to be done for Jews and Arabs to live together peacefully in Israel.

How can this change be achieved?

Darawshe: For example, in 2005, we started by introducing six Arab teachers to Jewish schools. Today, we have 558 teachers and reach about 20 percent of educational establishments in Israel. Two years ago we did the same thing on the other side. We are approaching a change in public opinion. And while only 3 percent of university students were Arab in 2003, they now make up 16 percent. This changes the way that Jews view us, we are no longer the under-privileged, not so smart, not achieving Arab citizens. We are now, for example, trainer-doctors. Dialogue is not enough to create a shared community, we also need structural changes. One of them is capacity-building of the Arab minority so that the exchange between Jews and Arab is no longer a dialogue between unequal partners.

What did you most benefit from as a fellow of the Robert Bosch Academy?

Darawshe: I have learned two things, one personal and one professional. It was good to take time to breathe, to focus on the essential goals - in life and in your career. I spoke to experts, practitioners and scientists specializing in national minorities in Europe. Europe has a variety of different approaches when handling minorities - and we know from Israel what actually works.
For the first time since 1946, the number of conflicts has been rising. The majority are internal conflicts. Obviously to achieve peace, we need to do more than just put down guns. People need to feel that they live in a safe and just society.

Around 50% of countries freed from conflict fall back into violence and war within five years of the peace agreement.

Source: Uppsala conflict data program
Acting in conflict situations

by Eva Wolfangel

You negotiate peace and ceasefires with hostile parties around the world. How has the situation changed in recent years? David Harland: Since 2010, the number of people dying in armed conflicts has increased every year. At the start of the millennium, war was one of the rarest causes of death; now war has returned. There are hardly any conflicts between countries, and that is a good thing - such conflicts could end in nuclear war. But there are plenty of domestic armed conflicts, for example between governments and rebel groups, or cross-border conflicts between drug gangs or organised crime.

Do you find it depressing talking to terrorists? David Harland: No. It is the same as when we speak to each other. The personalities of terrorists are no different from those of other people. Some are witty, others boring, some inspiring and some depressing. There is also no very clear definition of a terrorist. People who kill others and put their goals above their own lives - are they terrorists? Some resistance groups against the National Socialists worked in the same way. It can be beautiful and proper to have something that is more important than your own life. Many states believe they have the right to kill people for political reasons, and that is true for some non-state actors as well. Maybe I suffer from a typical occupational disease for mediators; but in the end it comes down to the question of whether the aim justifies the means. Above all I am interested in helping people find a way to achieve peace.

Does the risky nature of some of your assignments frighten you at all? David Harland: Of course, I am often afraid. We meet dangerous people. You have to know how to handle them. And there are plenty of risks. Most of the time I manage risks. Physical risks as well as moral or legal risks.

What are the moral risks of your work? David Harland: A hypothetical example: when negotiating with the Taliban in Afghanistan, I have to make concessions. Our conversations could end up with us finding a compromise between the Taliban and the government that brings peace, but at the cost of education for girls. This is because one of the Taliban’s aims is to provide less education for girls. We always have to weigh up what is still acceptable in order to achieve peace.

The public is rather distrustful of secret negotiations. Is that suspicion at all justified? David Harland: I find this distrust natural and healthy. But some aspects of international diplomacy cannot be public. In a normal war, if you can call it that, both parties say to their supporters: We will not talk to the enemy. Once they are ready to talk, they need a secret space where they can find out whether negotiations can provide a solution. And only then do we work out together with them how they can inform their supporters.

Wouldn’t it be better to do your work more openly? David Harland: Why does everything have to be public? 80 percent of all successful negotiations have been successful.

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How best to help women fighting for peace in crisis zones? The Urgent Action Fund (UAF) helps women worldwide with rapid financial aid.

by Alexandra Wolters

Those fighting for peace and human rights in regions with armed conflicts, escalating violence, or an uncertain political situation sometimes need quick and non-bureaucratic financial aid – money for a lawyer, to save lives, or deal with opportunities that arise at short notice. In these situations, the Urgent Action Fund (UAF), supported by the Robert Bosch Stiftung, provides financial aid up to $5,000, in any language and at any time, online, by email, SMS, mail, telephone, or fax. They simply have to answer a few questions such as, “Do you need the money to get to safety?” or “Does your planned campaign serve to promote women’s rights?” Where necessary, the women’s personal details are kept anonymous to preserve their safety. Every applicant receives a response within 72 hours, and the money is paid into their accounts within seven days at the latest.

Women fighting for a better world are often particularly at risk in times of crisis and during armed conflicts. Their rights are less respected, and they usually receive less assistance than men. To offer women in these situations fast, essential monetary aid in emergency situations, Americans Margaret Schink and Julie Shaw, and Canadian Ariane Brunet, set up the Urgent Action Fund almost 20 years ago. Since then the global organization has awarded more than a thousand grants in 97 countries, with the last year alone seeing 145 bank transfers to more than 49 countries. And its annual budget has grown from $100,000 when it was founded to $1.5 million today.

**Rapid Assistance for Strong Women**

**Conflict**
Indonesia suffers from a number of ethnic and religious conflicts. Tensions are high, experience violence and oppression, and exclusion from decision-making, as well as often being disadvantaged.

**Why did Gogali ask the UAF for assistance?**
A few years ago sustained violence flared up between Muslims and Christians around Poso, home in the Indonesia province of Central Sulawesi.

**Lian Gogali**
Organization Mosintuwu Institute Location Poso, Central Sulawesi province, Indonesia

**Conflict**
In the autonomous region of Maguindanao, there is a simmering conflict between indigenous Muslims and Christian immigrants. Armed and bloody confrontations have repeatedly occurred.

**Zainab Al-Khawaja**
Organization Bahrain
Location Bahrain

**What did she use the money for?**
First, she got herself and her son to safety. Indayla also used the money to fund an international campaign calling on the Philippine government to account for its actions.

**Bai Ali Indayla**
Organization Kawit Location Maguindanao, Philippines

**Conflict**
In recent years, the authorities in Bahrain have placed ever tighter restrictions on free speech, and used violence to shut down protest.

**Christine Ahn**
Organization Asuda Location North and South Korea

**Why did Indayla ask the UAF for assistance?**
Early in 2016, she organized a demonstration by farmers. During the event, gunfire was exchanged with government security forces. Several farmers were injured and intimidated – among them, Indayla herself.

**What did she use the money for?**
Gogali spent part of the money on a safety and alarm system for the buildings belonging to her organization to fund an international campaign calling on the Philippine government to account for its actions.

**Conflict**
The border between North and South Korea is one of the most closely guarded borders in the world, surrounded by a demilitarized zone (DMZ) that neither side may enter without permission.

**Why did Ahn ask the UAF for assistance?**
In March 2016, the 29-year-old activist was imprisoned along with her baby’s father. For that, she was sentenced to three years in prison.

**What did she use the money for?**
Ahn used her bursary to found Women Cross DMZ, an organization that promotes peace and women’s rights in the region.

**Christine Ahn**
Organization Women Cross DMZ Location North and South Korea

**Conflict**
In 2011, there was a growing attention to abuses.

**Khanim Latif**
Organization Asuda Location Kurdistan, Iraq

**Why did Al-Khawaja ask the UAF for assistance?**
In May 2015, the peace activist was imprisoned along with her baby. Her crime? She tore up a photo of Bin Isa Al Khalifa and allegedly insulted a policeman. For that, she was sentenced to three years in prison.

**What did she use the money for?**
Latif, an organization that advocates for the oppressed and campaigns against corruption.

**Zainab Al-Khawaja**
Organization Kuwait
Location Kuwait

**Conflict**
The government to account for its actions.

**Khanim Latif**
Organization Asuda Location Kurdistan, Iraq

**What did she use the money for?**
In 2015, the peace activist organized a demonstration in 2011, during which several people were killed during the demonstrations in 2011, there was a growing fear of civil war.

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Peace is not everything, but everything is nothing without peace.” Willy Brandt’s words are still as relevant as ever. After the end of the Cold War, we believed that peace, freedom and democracy would begin to sweep the world. But things turned out differently. The cynical old order of the Cold War was not simply followed by a new peaceful order. Quite the reverse – the world has become more inconsistent, complex and confusing. Crises and conflicts have seemed to come thick and fast in recent years.

Just a few days after I assumed office in late 2013, the situation on the Maidan turned out differently. The cynical old order of the Cold War was not simply followed by a new peaceful order. Quite the reverse – the world has become more inconsistent, complex and confusing. Crises and conflicts have seemed to come thick and fast in recent years.

Against this background of a turbulent neighborhood, Germany is assuming more responsibility at an international level. We are doing so not because we are full of swagger, but because many expect it from us. We are too large and stable a player to merely comment on events from the sidelines. We do it simply because we have a responsibility, not only in the eyes of our international partners, but also because it is in our own interest to fulfill that responsibility. In particular, as a country closely connected to the rest of the world in economic, political and social terms, Germany relies on a functioning and peaceful international order.

To play an active role in shaping this new order, we assumed the presidency of the G7 (2015), the OSCE (2016) and the G20 (2017) and are once again running for the presidency of the G7 (2019/20). We take responsibility when acting in conflict situations.

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PROMOTING PEACE IN TROUBLED TIMES

It cannot be done alone. Germany’s Foreign Minister Frank-Walter Steinmeier is placing his trust in the cooperation of civil society in the search for peaceful resolutions to conflicts.

In this networked and interwoven world, foreign policy without civil society has become unthinkable.

We have also boosted our cooperation with partners in civil society, especially when it comes to public discussions regarding Germany’s role, and debating the future international order. And at an international level, foundations also play an important role.

Thus, in this networked and interwoven world, foreign policy without civil society has become unthinkable, as promoting peace, whether on large or small scale, is not just politics. It is about the interaction - and in some cases, interplay - between policy making and social actors.

To promote this exchange and collaboration, we have initiated a strategic dialogue between the Foreign Office and German foundations. The Robert Bosch Stiftung is an important partner in German foreign policy. Promoting understanding, reconciliation and peace is not just a noble goal for its employees, but is the core of their daily work. This brings us together, and must motivate us to work tirelessly for the peaceful resolution of conflicts. This is far from easy, and that will not change in the future. Many will point to the enormous obstructions and obstacles. Others will say there is no hope. But those who have understood Willy Brandt’s words will know, peace is worth every effort.
A man hears shots – cannon fire – while he sleeps. Startled, he wakes and looks around. But the shooting doesn’t stop. The war has reached his homeland. He flees with his family, but only the mother is allowed across the border. The father and daughter are left behind.

For Ukrainian Maria Vladymyrova and Russian Maria “Masha” Barabash, both 21, the drama unfolding on the stage is not just some story from a distant land. The war in Ukraine has arrived in the real lives of both young women, driving refugees into their cities, dividing families, generating fear and alarm.

In Erfurt, the two women meet at a German-Ukrainian-Russian youth encounter organized by CGE Culture Goes Europe – Soziokulturelle Initiative Erfurt e.V. It is supported as part of the Meet Up! program by the Remembrance, Responsibility and Future foundation (EVZ), the Federal Foreign Office, and the Robert Bosch Stiftung. Meetings such as this are intended to help intensify relations with Ukraine and reinforce the engagement of young people with democratic values and intercultural understanding.

Russian participants are occasionally invited too, so people come together – as here in Erfurt – while their home countries are waging war against each other. Like Masha, a young woman studying theater direction in Russia. And Maria, a law student from Ukraine who often sits aloof from the group with her laptop. Their task is to create a play together within the space of six days. The topic: lost homeland.

“I love peace,” says Masha with a confident voice. She lives in the Russian city of Krasnodar. “Many refugees have moved there. It’s very difficult for them. They’ve lost their houses, their homeland, their country.”
Maria comes from the city of Dnipropetrovsk, Ukraine, just 200 kilometers from the contested city of Donetsk. "My whole life has changed. I always wanted to study abroad, but today I want to stay in my homeland." Tears well up in her eyes. "It’s a painful time for all Ukrainians," she says, sweeping a dark strand of hair behind her ear. "I’ve become more patriotic. And many other people feel the same way." Roughly 75,000 refugees from the conflict zones currently live in her city. The situation is tense. The integration process is very difficult. Many Ukrainians hold the refugees responsible for the conflict. First they lured the Russians in, the thinking goes, and now they’re running away from them. Discussions quickly become antagonistic, says Maria. Even at her university, heated debates are all too common, she says. "The information is so theirs. Relations with them don’t understand our position and we don’t understand theirs."

Relations with Russia have become rougher. "My grandmother’s siblings live in Ukraine. They don’t understand our family, the tone has become rougher. "My grandmother’s siblings live in Ukraine. They don’t understand our family, the tone has become rougher."

MEDIA RESPONSIBILITY

Masha has had the same experience. "Even within her family, the tone has become rougher. "My grandmother’s siblings live in Ukraine. They don’t understand our family, the tone has become rougher."

"For her part, Masha sees traditions think differently," says Maria. "Some in the group, she says, had expressed disgust at the sight, especially because there were many children on the street. "That shows you how the politics of the state affect people’s thinking. Suddenly traditions are more important than human rights."

POLITICS IN THE HEAD

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Establishing trust

For Maria, by contrast, the war was on her mind. It’s all short questions and deliberations about the play. A true conversation never really takes shape.

They don’t talk about the conflict between their countries, and when others do, they stay out of it.

That only changes on the third day. An intercultural evening with traditional dishes and music is in the offing. Both women sign up for kitchen service. Maria cooks borsch, a hearty Ukrainian soup with cabbage and meat. "People only know the Russian version of it," she says, "but I want to change that. Masha, meanwhile, is peeling eggs for the Olivier salad, a typical Russian New Year’s dish. The two women are talking loudly. "Can I try your soup?" asks Masha. Maria nods and carefully inserts a spoonful into her mouth. Both of them laugh.

Another situation illustrates all the more poignantly how different attitudes can be between Russians and Ukrainians. When the transvestite artist Conchita Wurst performs in Erfurt’s Old Town, it leads to discussions within the group. "For us Ukrainians it’s completely OK if people like her are on the street, but the Russian Federation thinks differently," says Maria. Some in the group, she says, had expressed disgust political discussions," says Maria. "I was able to do that here, and it made a big impression on me." She also made a new friend, she says. She didn’t mention Masha.

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THE UKRAINE CALLING PROGRAM

1. Gaining knowledge and exchanging experiences — in compact seminars on history, language, politics, and the media.

2. Dialogue and networking on-site — with representatives from politics, media, civil society and business — not least as a means of finding contacts for joint projects in Ukraine.

3. Cooperation and implementation of projects — assisted by experts in transnational project management.

Perhaps more than anything, there is a war in Ukraine over the interpretation of recent history.

Sarah Reinke has been monitoring the situation of roughly 30,000 Crimean Tatars in Ukraine for many years, following their return from exile after the end of the Soviet Union and their resistance to the Russian occupation of Crimea. That resistance has since landed many Crimean Tatars in Russian prisons. Some 10,000 fled into the core territory of Crimea and now find access to their homeland cut off, as does Emine. The fact that a Crimean Tatar now sits in the cabinet as the First Deputy Minister of Information Policy of Ukraine is an unmistakable signal. Yet for a minority population group, it is important to have their protection and rights enshrined in law. “The health of a democracy can be determined by its treatment of minorities,” says Reinke. “It is a section of the population that is more orientated towards Russia. "But the fault lines don’t run along linguistic or ethnic boundaries," says Reinke. “Ukraine is a hybrid society. Some people look towards Moscow while others adopt more of a European lifestyle.”

And it’s exactly this sort of knowledge about conditions in the country that is crucial for Reinke in setting up a human rights organisation. The basis for this was provided by Ukraine Calling.
CARL FRIEDRICH GOERDELER KOLLEG

TAKING RESPONSIBILITY

Good governance, a low rate of corruption, and the free exchange of information are hallmarks of a peaceful society. In many countries, these things are anything but assured. The Carl Friedrich Goerdeler Kolleg imparts the principles of responsible conduct in public administration, NGOs, and the business sector – and also to Irine Chikhladze from Georgia and Maxim Pijevskii from Moldova.

by Lena Schnabl

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he fights against monopolies in her home country. Irine Chikhladze, 27, is a consultant with Georgia’s independent Competition Agency, founded in 2014. Most recently, the lawyer audited the Georgian oil market over a period of three months – and scarcely got away from her desk the whole time. In the end, ten companies were fined. “If we make mistakes,” she says, “it can all fall apart in court.”

Chikhladze represents the country’s new elite. She finished secondary school just a year after the Rose Revolution in 2003, which was driven by a desire to eradicate nepotism and corruption. “We had to rebuild the country,” she says. Thousands of police and civil servants were sacked, and the education system was reformed. Chikhladze studied at one of the best universities in Georgia, gained a master’s degree at Ludwig Maximilian University in Munich, and completed internships at the German Bundestag and the Supreme Court of Georgia. Now she wants to inform her fellow citizens about how the Georgian Competition Agency works, and how to submit complaints concerning corruption and bribery. She is being supported by the Carl Friedrich Goerdeler Kolleg for Good Governance, a joint project from the Robert Bosch Stiftung and the German Council on Foreign Relations (DGAP). She is given a coach for a year, and attends seminars on proper civil service conduct and project management. The special thing about the Kolleg is that participants not only gain theoretical knowledge about political relations and international cooperation, but also get to carry out their own personal projects.

Together with Chikhladze, some twenty young leaders from Armenia, Azerbaijan, Belarus, Georgia, Moldova, Russia, Turkey, and Ukraine started the new program in August, just as the previous year’s group were wrapping up the presentation of their projects at a fair in Mittenwalde, near Berlin. Like the other newcomers, Chikhladze visited each stand at the project fair. When she got to Maxim Pijevskii’s, she lingered. Pijevskii, a 35-year-old entrepreneur from Moldova, had developed the idea of an online platform through which initiators of sustainable projects can establish networks with each other. “Even in an area as small as the Republic of Moldova, not everyone knows what the others are doing.” When he came to the first meeting of the Goerdeler Kolleg participants a year ago, he immediately sensed the others’ energy. “You very quickly develop a common language.” Through his coach, he learned how to think step by step and set achievable goals. He started a working group, found a programmer, and launched a beta version of his website. Today he is proudly presenting his network platform. Without his mentor, Pijevskii says, he might have lost his focus. “You very quickly develop a common language.” Through his coach, he learned how to think step by step and set achievable goals. He started a working group, found a programmer, and launched a beta version of his website. Today he is proudly presenting his network platform. Without his mentor, Pijevskii says, he might have lost his focus.

For Irine Chikhladze, the journey has just begun. She’s particularly delighted about the contact with other young reformers. “I’m building a network for the future here.”

Previously, he had coordinated projects for the Society for International Cooperation (GIZ). In his amusing manner, Pijevskii tells how his vague idea to promote the active involvement of civil society turned into a concrete project. He developed the idea of an online platform through which initiators of sustainable projects can establish networks with each other. “Even in an area as small as the Republic of Moldova, not everyone knows what the others are doing.” When he came to the first meeting of the Goerdeler Kolleg participants a year ago, he immediately sensed the others’ energy. “You very quickly develop a common language.” Through his coach, he learned how to think step by step and set achievable goals. He started a working group, found a programmer, and launched a beta version of his website. Today he is proudly presenting his network platform. Without his mentor, Pijevskii says, he might have lost his focus.

For Irine Chikhladze, the journey has just begun. She’s particularly delighted about the contact with other young reformers. “I’m building a network for the future here.”

“YOU VERY QUICKLY FIND A COMMON LANGUAGE.”

Perspektivy promotes cross-border journalism in Russia, Eastern Europe, and Central Asia, as well as challenging ancient animosities.

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here are scarcely any texts or materials dealing with relations between our countries,” says Alisa Kustikova from Russia. “I found that astonishing.” The countries she’s referring to are Estonia, the Russian exclave of Kaliningrad, and Russia – all united in a complex neighborhood relationship. But the dearth of information was not enough to deter three young journalists. Along with colleagues from Tallinn and Kaliningrad, Kustikova interviewed and spent time with two generations of Russian immigrants in Estonia, Latvia, and Lithuania over several months for the Perspektivy program, which was designed to support cross-border research by Russian-speaking teams of journalists from Eastern Europe, Russia, and Central Asia. In light of increasingly complex conflict scenarios and difficulties establishing facts, nuanced and balanced reporting is more important than ever.

The program has led to the emergence of stories about people living on the border between Russia and Kazakhstan, for example, or refugees from the Donbas region. One side effect of the research is that both the journalists and their protagonists are grappling with complex questions about achieving peaceful coexistence. Kustikova’s New Wave project has also had an impact. In conversations with immigrants from the Soviet era and today’s refugees, she found a strong polarization between the two groups. “On one side you have people who are very nostalgic with respect to the Soviet Union, while for the others it’s rather the opposite.”

And yet there is a significant desire to bridge those gaps. “People are open to each other. They’re looking for solutions.” Through research like this, they can begin to talk to each other.
BELGRADE SECURITY FORUM

“THIS IS AN ENCOUNTER OF IDEAS, NOT PEOPLE”

For years, the Belgrade Security Forum (BSF) has gathered experts and prominent players from the worlds of politics and business – and in many cases, brought together people that otherwise would not speak with each other. That accomplishment is down to Sonja Licht, organizer of the BSF and former Richard von Weizsäcker Fellow of the Robert Bosch Academy.

by Alexandra Wolters

Why is it so important, particularly in the Balkans, to bring people from different sides – opposition politicians, former wartime enemies, and nationalist antagonists – together in one place?

Sonja Licht: The need for dialogue in the Balkans remains high. With the Belgrade Security Forum (BSF) in 2011, we created a forum where people could engage in dialogue with each other, both within the region and from around the world and, in particular, Europe. It was important to us to bring the debate about burning questions of international politics and security to us here in Serbia, and thereby bring people – even adversaries – together. At the BSF, it’s an encounter of ideas, not people. That makes a difference. At our forum, everyone is welcome and treated with respect, as long as they are prepared to make the world a better place for all of us. Our participants take these expectations very seriously, which is why – even between adversaries – we have a very fruitful exchange on a wide variety of subjects without emotions getting out of hand and overpowering the rational.

One of our most important successes was initiating a continuous dialogue between various actors concerning relations between Kosovo and Serbia.

The BSF has never taken sides on the question of the status of Kosovo; we never pre-judge people or their positions. On the contrary we demand respect for all sides and arguments. Over the past five years, many extraordinary and dedicated people from around the world, from the fields of politics, science, expert committees, civil society, and the media, have accepted the BSF’s invitation to come to Belgrade. We’re very proud of that. Many of them come back to the forum time and again, accompanied by completely different groups, and not only listen very attentively to others, but also talk part in the lively and very stimulating discussions. For many people, the BSF has meanwhile become a veritable intellectual and political festival.

How do you induce people with very different attitudes to take part in an open discussion?

Licht: The Belgrade Fund for Political Excellence – as well as our partners, the European Movement in Serbia and the Belgrade Center for Security Policy – organize and support a variety of different events on the political level. As a purely civil society organization, we enjoy a high degree of trust. And we are very experienced in bringing people with opposing ideas and political inclinations to the table. Our young employees and volunteers play a decisive role in creating an atmosphere of mutual trust. In my experience, people tend to be more tolerant and even more empathetic when they feel good. And when they feel that they are working in a productive, enriching atmosphere, they can share their ideas and look for solutions together.

Why was it so important to establish your own security forum for the Balkans – including for Europe?

Licht: Sadly, the Balkans have again become more significant from a geopolitical perspective. And it remains a sensitive and insecure region in Europe. Just 20 years ago, we were still embroiled in war resulting from the violent disintegration of Yugoslavia. That’s why we have to talk about the future of the Balkans - the Belgrade Security Forum serves as a local platform for an open debate.

The Balkan states are geographically, historically, and culturally a part of Europe - without them, the European Union is incomplete. As direct neighbors of the EU in southeastern Europe, their democratic development, stability, and security is critical for the entire continent. That’s why all serious debates about how the Balkans and Europe can continue to grow closer represents a significant contribution to stability and peace throughout Europe - including the Balkans.

What will be discussed at the forthcoming sixth forum?

Licht: This year’s overarching theme is the future of democracy in times of global transformation. We will be talking about migration and the changes in the European security situation, radicalization and political extremism, and the role of institutions and citizens as changes to the countries and societies in the Balkans take shape. And for the very first time, we are also dedicating an item in the agenda to China.

Why are the Belgrade Security Forum and the dialogue between its participants so important at this point in particular?

Licht: The complexity of the problems in Europe requires a major effort on the part of all actors. The Balkan states showed themselves to be responsible partners when countless refugees and migrants flowed into Europe via the Balkan route in 2015. In that difficult time, it became clear just how close the Balkans are to the center of Europe. I am optimistic that the Belgrade Security Forum will once again show that the Balkan states deserve their rightful place at the table of involved parties – as a valuable contributor to our common European future.
MEMORY GAPS

Efforts to come to terms with the wars in former Yugoslavia are still in the early stages. Questions of guilt and responsibility remain unanswered, attitudes are stuck in the past. Participants on a study trip to Serbia look for answers – and a common memory.

by Alexandra Wolters

The Bosnian Mirsad Duratović is regarded in his hometown of Prijedor as both a warrior and a diplomat – and is revered. “If you, with your history, can manage to talk to Serbs and call them your friends, then we can too,” people often say to him. Duratović lost 47 of his family members during the Yugoslav wars of the 1990s – all of them civilians killed by Serbs. Today, the 41-year-old travels through the land of his former adversaries with other members of Memory Lab, a European network of memory workers that Duratović has been a part of since its foundation in 2010.

Indeed, he credits the network for shaping his attitude towards the Yugoslav war in the first place. “Here I met Serbs who extended their hands in friendship.” On this year’s trip, the networkers are in search of answers. How can the citizens of former Yugoslavia get along with each other? How can they remember their history, together?

On this gray October day, the group stands in the pouring rain in front of the General Staff building in Belgrade, which was destroyed by NATO bombing in 1999 and then condemned as contaminated with asbestos. Yet the people who crowd together in front of the ruins of the building seem unperturbed by the threat of asbestos or the incessant rain. As far as their umbrellas allow, they put their heads together and engage in lively conversation.

Alma Mašić, Director of the Youth Initiative for Human Rights in Bosnia and Herzegovina and co-founder of the Memory Lab tour, explains how the Serbian government manipulated people during the war with the help of the media. Newspapers, radio and television broadcasters were prohibited from reporting on anti-war demonstrations. To this day, the fact is scarcely mentioned. There is no memorial plaque to be found – nor, indeed, any sign of remembrance of the Yugoslav wars at all. “It’s the same throughout Serbia. People don’t talk about that time much here,” says Mašić with a resigned gesture. To date, the Serbian government has only allowed memorials for the victims of NATO bombing, banners with pictures of soldiers, monuments or destroyed buildings deliberately kept as ruins, bedecked with fresh anti-NATO graffiti. Like many Memory Lab participants from the former Yugoslavia, Alma Mašić advocates remembrance of all victims of the war, regardless of their nationality or religion.
"But attitudes are still dominated by prejudice. For some, the Serbs are responsible for everything, for others, nothing at all. It feels like we’re still living the conflict. Our history is our present."

To some participants, the trip is a stark reminder of just how recently the conflicts took place. “I had almost forgotten how fresh it all is and what stage people are at in processing it all,” says Stefan Jost, who works with young people at the Max Mannheimer Study Centre in Dachau, Germany. When the networkers visited Novi Sad in northern Serbia the next day, Jost got talking to a colleague from Macedonia. As the two viewed a memorial for the victims of The Second World War on the banks of the Danube, they agreed to set up a joint youth program in Dachau. The Memory Lab network works - many partnerships and almost 50 successive initiatives have been formed.

Just a few steps farther and the participants gather before a sculpture of a four-member family, made of black-gray metal. It commemorates a massacre in January 1942 in which Hungarian fascists brutally killed Serbs, Jews and Roma and threw them into the river. This war and its crimes is also a focus of the memory work being carried out on this trip. Duratović takes photographs. In his Bosnian homeland, many friends and acquaintances are waiting for news from him. “What did you learn in Serbia? Whom did you meet? Who can help us? These are the questions that occupy us,” explains Duratović. He is the president of the Prijedor 92 association, which advocates remembrance of all victims. It’s a difficult task however, he notes, as long as politicians whip up nationalism in the region.

ABUSED AS A HUMAN SHIELD

In the evening, Duratović sits on a bar stool in a cultural centre on the edge of the old town of Novi Sad. The participants discuss their experiences. When a young Serb talks about her interviews with Serbian refugees, Duratović’s ears prick up. He hadn’t known that many Serbs had been sent to the front, often to their deaths, against their will. The discussion becomes emotional as participants from the western Balkans recall their traumatic experiences in the Yugoslav wars. As they recount their tales, they speak in Serbian, Croatian and Bosnian. Even those who don’t understand the language see the teary eyes and knowing nods and sense the suffering that people went through.

Duratović tells his story, too. As a 17-year-old in 1992, he was used as a human shield on the front by Serb soldiers, and put into Serbian concentration camps. His younger brother was executed, but he fled to Germany. After the war ended, Duratović helped to rebuild his home village and locate mass graves, and buried hundreds of his compatriots in cemeteries. He now wants to erect a monument in Prijedor for the children killed in the war. But the city government is against it, as the monument could raise some uncomfortable questions about the involvement of the Serbs who live here. But as Duratović is finding out, that is part of processing and enabling long-term reconciliation. It is the basis of being able to extend their hands in friendship.
DEALING CREATIVELY WITH SUFFERING TOGETHER

In “See You Yesterday,” young acrobats from Cambodia perform a play about the Khmer Rouge – in a refugee camp in Rwanda. The aim is to inspire a dialogue about the genocides in their countries.

by Alexandra Wolters

ark wooden boards slam down on the dusty soccer pitch in a refugee camp in southern Rwanda. This throws up a cloud of sand, and a crowd of children come running, eagerly pointing and looking around to see what’s being built on the open space between the trees, tents and corrugated-iron huts. It’s a big stage with metal scaffolding and loudspeakers. In a few hours, young artists from Cambodia will be appearing here to perform a play about the genocide committed in their country by the Khmer Rouge. The audience is the inhabitants of the Kigeme refugee camp, where nearly 19,000 people have been living since 2012 after fleeing to Rwanda from the uprisings of the March 23 Movement in the Democratic Republic of Congo.

Very different peoples who have suffered terrible things in the past are coming together here. It unites and helps them. Both peoples learn something about the conflicts and suffering in each other’s countries. At the same time, they are inspired to think about their own war-torn past. The Robert Bosch Stiftung is supporting this project in the conviction that stable peace can only arise from consciously reflecting on a violent past. If a society does not talk about war crimes, it is difficult to deal with them. This is particularly true for children and young people who did not experience the war, but have inherited its terrible memories.

American theater and film director Michael Lessac uses dance and acrobatics to bring together young people of the post-war generations from different countries. For his latest project, “See You Yesterday,” Lessac spent four years with 19 young street artists from Cambodia exploring how their parents and grandparents experienced the atrocities of the Khmer Rouge. Performances of the play in Cambodia led many older people to talk for the first time about what happened. Now the play will performed at the refugee camp and at a festival in Kigali to stimulate a dialogue about violence and genocide – and encourage people to come terms with the past. Lessac is convinced that the play, with its circus elements, will open the doors. “The clown breaks the ice and makes both groups laugh, and then they start talking to each other.”

Before the performance, refugees gather in front of the stage and on the slopes around it. An assistant sits on a speaker with a microphone in his hand and talks about the play’s historical background. Then the acrobats come bouncing onto the stage. Wordlessly, using body language alone, they tell of the atrocities of the Khmer Rouge, the desperation of their parents and grandparents, and their own hopes. Some of the audience of 6,000 are aware of scenes like these from their own experience. “I thought I was the only one that something like this had happened to. But now I see I wasn’t,” says one, when he sees a young man on stage being forced to beat another man. At the end, he’s not alone in this realization.

And even while the applause is still sounding, some children are already copying the acrobatics of the Cambodians. After the play, the acrobats offer the young refugees some tips. And, quite spontaneously, dialogues begin – just as Lessac intended. “Without adults – simply between young people talking to each other.”
THE LONG ROAD TO PEACE

All over the world, societies suffer from traumatic experiences in wars and conflicts. The Berlin Seminar of the Robert Bosch Stiftung: Truth, justice and remembrance, brings representatives from (post-) conflict societies to Germany’s capital to work towards an appropriate approach to addressing violence in their countries. The belief is that lasting peace is only possible if the legacy of conflict is dealt with together.

Text and Interview by Eva Wolfangel
Looking at experiences in Germany showed me that the success of a remembrance process can depend on how the different parties involved interact — whether they are governmental or non-governmental bodies. The main thing is that they make an effective decision on how commemoration should take place at a local historical site.

**ASMAA FAHLLI, MOROCCO**

**WE’RE SEEN AS MODEL STUDENTS WHEN IT COMES TO REMEMBRANCE**

What can international guests learn from the work of remembrance in Germany? And what can we learn from them? We asked Christoph Kreutzmüller, curator of the new permanent exhibition at the Jewish Museum in Berlin and former research associate at the House of the Wannsee Conference. He accompanied the Berlin Seminar as an expert on projects dealing with the past in Germany.

During the Berlin Seminar you have been talking to many people working on international remembrance processes. What can German experts learn from the experiences of others?

**Christoph Kreutzmüller:** From the present-day viewpoint of a German person interested in projects dealing with the past, you sometimes forget how hard this process was to begin with. Meeting these people often reminded me of that — and in a positive way: I saw how far we’ve actually come. Despite all the gaps and the things that are still missing, we have already achieved a lot in terms of civil society engagement.

**What do international visitors struggle with the most?**

**Kreutzmüller:** In many countries it’s not clear who should be remembered. Especially in post-conflict situations, people are more concerned with licking their wounds than with the process of remembrance. They have to cope with the traumas first. It takes a long time until they have the strength to face historical facts. It was exactly the same in the two German states. It took a generation until they found a level on which a culture of remembrance could develop. For all of our guests, one of the main questions is how to introduce this into society. And the example of Germany shows them that it might take a long time, but that the time does come. Maybe that encourages them.

**In your experience, how does this process take place?**

**Kreutzmüller:** Germany is a classic example. It took a long time before the discourse became part of mainstream society. Up until the 1970s, dealing with the past was a topic for fringe groups, but it became more and more widespread thanks to various non-governmental organizations. Our society had trouble finding a way to talk about it. And it still has. Think how long we spent discussing whether we should talk about “the demonic spirit of national socialism” or “Nazi students,” or whether we should say “died” or “were murdered.” Today, politicians have embraced remembrance as a successful model, which is not always a good thing.

What can the international guests take with them for their work back home?

**Kreutzmüller:** We’re often portrayed as model students of remembrance, not entirely without justification. A lot of good work really has been done here. That’s largely based on the work of initiatives from civil society. They can learn that from us, too, that it takes a long time and that you need civil society, which is strengthened through this process. We as shining example — that can also get boring.

What has talking to other experts on dealing with the past inspired in you?

**Kreutzmüller:** At the moment what worries me is the stagnation of public discourse in Germany. Someone once suggested that, instead of the Holocaust Memorial, we should put up a sign saying “We wanted to build something here and discussed it for long time but couldn’t agree on anything.” That would have been good. The public debate was very interesting — and is actually almost as important as the result. It seems that we have a lot less to discuss these days, and that’s a shame.

The participants at the Berlin Seminar are still in the middle of that phase.

**Kreutzmüller:** Yes, but we’ve come to a turning point. In Germany, the memory of the Holocaust is gradually slipping away from contemporary history. The last of the historical witnesses are dying out. We have to consider how to keep the memory alive nevertheless. As far as the participants of the seminar are concerned, you could see that their memories were still acute, and that the need to do something was pressing. In Germany, on the other hand, we have to think about how to come up with a meaningful new process, this time without any contemporary witnesses.
Remembering conflicts

NAYLA KH. HAMADEH, LEBANON

In Lebanon we live in a post-conflict society that is currently struggling with its memories. It was good for me to see how Germany deals with remembrance and how things have developed over a long time. Twenty years after the end of the Lebanese civil war, we’re still trying to agree on a national narrative. The conflict continues to simmer beneath the surface. In Germany, I also realized that we have to reach out to young people and get them actively involved. There’s great potential for us there.

NAYAT KARAKOSE, TURKEY

The fact-finding trip once again made it clear to me that confronting the past is particularly important for the group that was harmed. This is particularly true when the confrontation takes place at the historical site of the atrocities. These memorials must be well-designed and maintained in a way that suits the emotionality and message of the site.

GINA PAOLA DONOSO ROMAN, ECUADOR

Apart from the interesting discussions, I had three major insights. The first is the importance of civil society’s contribution to dealing with the past in Germany. The second concerns the different roles that remembrance plays for individuals and the whole of society: discussions about remembrance are organized by the victims among themselves, as well as by society as a whole. And the third insight is about the role of remembrance as a purifying and simultaneously educational element. In my experience, fairness is usually almost impossible, and the effectiveness of psychotherapy very limited.

Cover story

THE DANCE OF LIBERATION

Many Syrian refugees in Jordan live in precarious circumstances. Teenagers and young men in particular lack prospects and are frustrated. A project helps them come to terms with the traumatic experiences of war by expressing their feelings through capoeira.

by Theresa Breuer
Capoeira is often the only leisure activity available for Syrian child refugees in Jordan.

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aniel Vallejo Martinez performs the movements as if in slow motion. He slowly raises his leg and holds it over the bent body of his opponent. Two dozen youths have formed a semi-circle around him. They stare in amazement at their trainer, who moves his body as if he is not bound by the laws of gravity. Martinez wipes the sweat from his brow. Even in late September, the temperature in Jordan is still above 30° Celsius. Martinez, 35, and his students are standing side by side in the foyer of the community center in Zarqa, a town northeast of the Jordanian capital, Amman. It’s all a bit too cramped. Again, there was a great rush to this event this Wednesday afternoon, and they don’t want to send away anyone who has taken the trouble to come here. “What are we here for?” Martinez shouts. “For capoeira!” the class shouts back.

Since 2014, the aid organization Capoeira4Refugees, founded by a German-Syrian, has been training children and young people in Jordan, supported by, among others, the Robert Bosch Stiftung. Three capoeira trainers travel throughout the country, visiting refugee camps and communities that house people from Jordan’s war-torn neighbor, Syria. Many of these people are traumatized. They had to leave everything behind, and came to Jordan with nothing more than they could carry. Not knowing if they will ever be able to return home, they are trying to get used to their new lives.

Fear of bombs has long since given way to frustration about uncertain futures. That boredom can turn to aggression, particularly for teenagers and young men. This is a dangerous prospect in Jordan, where many believe the country has already taken in too many refugees. Capoeira gives the young people something to do. It’s a way to overcome their boredom, and is an outlet for coming to terms with their traumatic war experiences. In addition, the sport is often the only leisure activity available to these Syrian children.

Every Wednesday, Martinez and his co-trainer Hussein al-Zaben drive to Zarqa, where around 50,000 Syrian refugees live. Here they train about thirty children between the ages of seven and seventeen. The boys wear soccer jerseys and tracksuit bottoms. A few girls have come too. They wear glittery hair clips and practice in another room with a female trainer. In conservative Jordan, sports classes are separated by gender.

Most of the children have never heard of capoeira. Trainer al-Zaben, 25, says, “They think we want to use the movements for fighting. We have to explain to them that capoeira is something you do together.”

Although capoeira is considered a martial art, the aim is not to defeat your opponent but to perform with one another. The fighting style of dance, developed by slaves in Brazil, expressed their desire for emancipation and the struggle for freedom. “We want to show the children how they can create dialogue using their bodies,” says al-Zaben. “Destruction is easy. But a discussion can create something new and beautiful.”

Sadly, these children are often more familiar with destruction. Although training is open to all the children here, most of those who come are Syrian, such as brothers Mohammed and Ali, and their cousin Omran. The boys are 14 and 15 years old and fled Damascus with their families four years ago. Like most boys their age they love soccer, their older sisters annoy them, and they say that sometimes they like going to school and other times they don’t.

What makes them different from other children is their story. They recently wrote a play about four friends in Syria who play football every afternoon. One day, the house of one of the boys is bombed. His parents and siblings are killed. He survives but loses a leg. Once his wounds have healed, his friends try to persuade him to play football again. Come on, they say, you can play with a crutch. But the boy breaks down in tears. He tells them he can’t. Finally his friends decide never to play football again. “We didn’t want a play with a happy ending,” Mohammed explains. “We wanted to show what things are really like in Syria.”

Anyone watching the boys training, seeing them giggle and trying to show each other the steps, would think...
they were completely normal teenagers. But the carefree appearance hides traumatic experiences. They have lost their homes and family members and fled bombing. They have had to get used to an unfamiliar environment as well as get to know new schools, teachers, and fellow students. It’s often hard for them to talk about this.

Trainer al-Zaben talks about a 12-year-old boy at the Emirates refugee camp. “He was incredibly shy, and was always elsewhere in his head. He couldn’t get one move right.” Eventually al-Zaben took him to one side and asked him if he had something on his mind that he wanted to talk about. But the boy didn’t want to talk. Instead, he picked up the berimbau, the single-string percussion instrument that accompanies the movements of capoeira, and began to play. Al-Zaben says that after this, the boy transformed before his eyes. And he became one of his best students.

“Many of the children are angry and they don’t know why,” says Martinez. “We want to give them a platform to express themselves.” In cultures where men don’t cry or show their feelings, capoeira can be a way of expressing those feelings without fear of embarrassment. Even so, the children have to observe rules during training. “What’s the first rule?” asks Martinez at the beginning of the lesson, pointing at one of the boys. “Respect.” His student answers.

Still, after about 45 minutes, the children are beginning to lose concentration. While Martinez explains an exercise, one boy keeps interrupting him. So Martinez sends the boy to the corner of the room. Silently, the boy watches the training until the next break. “Do you know why you had to go to the corner?” asks Martinez later. The boy nods. “Because I wasn’t paying attention,” he says quietly. Martinez takes him by the arm. “That’s OK,” he says. “Now promise me that you’ll concentrate.” This isn’t the first time the trainer has had to be a little tougher. “Some children are undisciplined and aggressive,” Martinez notes. “They often don’t even know that they’re misbehaving.” But if this is to be a safe space, there need to be well-defined limits. “They need to learn how to control their feelings.” That takes time. Trust can only be established slowly. The current capoeira courses have only been running a few weeks and most of the students are beginners. But al-Zaben is confident. “The nice thing about our job is that we can see the effects of our training directly,” he says. With many young people, he notices the changes after only a few months. “It makes the work incredibly satisfying, because you have the feeling that it is changing something.”

Capoeira for refugees is currently working on establishing long-term projects. One of the aims is to teach talented young people how to be capoeira trainers themselves. “Children need something constant in their lives,” says Martinez. “So that they become physically and mentally healthy adults.”

If nothing else, the training has aroused curiosity among many of the children here. Mohammed, Ali, and Oman want to come back next week. “The first months after we left home were like a period of depression,” says Mohammed. “We never went out, there was nothing for us to do, and it was really, really boring.” His brother nods. “If you’re just sitting around at home, you get aggressive,” Ali notes sagely. “But if you do sport, like capoeira, you feel strong and confident.”
NEW FOCUS WITHIN THE FUNDING WORK

The Robert Bosch Stiftung will be concentrating its attention on three focus areas in the years to come.

MIGRATION, INTEGRATION, AND INCLUSION

Diversity has long been an integral part of our society, and with a globalizing world on our doorstep, we embrace and shape this diversity. This calls for an honest and objective discussion of migration without forgetting the challenges facing both immigrants and the native population. The Robert Bosch Stiftung supports the development of action strategies for political and social decision-makers, as well as practical projects on the ground. The aim is to ensure the welcome and swift integration of migrants so that they have access to crucial aspects of society such as education, health, civil society, and culture.

SOCIAL COHESION IN GERMANY AND EUROPE

The Robert Bosch Stiftung works towards an open and supportive society. A society in which everyone can participate, regardless of their social, cultural, or ethnic origins. This includes open dialogue and understanding of social values and attitudes. The foundation supports equal opportunities and promotes an active civil society with a European perspective. It aims to counteract nationalist movements, promote objective discussions about our continent, and reach out to people hitherto uninterested in European politics and other topics. We feel that the more people taking responsibility for their community, the stronger the social glue that binds us together.

SUSTAINABLE LIVING SPACES

More and more people around the world live in cities. As well as work, housing, and infrastructure, cities must provide solutions for people living together. Rural regions are being left behind. The Robert Bosch Stiftung is aiming to improve the quality of both urban and rural life, e.g. by promoting the development of new public health structures and improved conditions for citizens’ participation. Another priority involves increased commitments fostering research in Africa. The foundation already supports young African researchers and an international research conference, while projects promoting education, peace, and international relations are also underway.

INTERNATIONAL RELATIONS

Civil society under pressure

At the start of 2017, a law regulating foreign NGOs will come into force in China. Within the series of events titled Engaging with China, experts discussed the law’s effects on cooperation between China and foreign NGOs, and the future of civil society in China. They concluded that the government hopes to reduce the ‘ideological’ influence of civil society, and that space for critical dialogue is shrinking. According to the discussion, the work of foundations in China will also become more difficult in the future.

SOCIETY

Chamisso Prize to be awarded for the last time in 2017

Next year, the Robert Bosch Stiftung will award the Adelbert von Chamisso Prize for the last time. The prize was launched in 1965 to publicize literature by authors who had migrated to Germany. Today, many authors with a migration background are established on the German literary scene, their works recognized. For this reason, the foundation is changing the focus of its funding. The Chamisso funding support for activities such as writing workshops at schools and festivals is being extended. The foundation is developing a new program to strengthen the literary, language, and reading skills of children, young people, and groups with little interest in literature.

EDUCATION

Scholarships for 110 promising pupils

Education must be open to everyone. That’s why the Joachim Herz Stiftung and the Robert Bosch Stiftung have set up the »Grips gewinnt« ("wisdom wins") program for promising students in northern and eastern Germany who are unable to realize their potential due to financial, cultural, or social disadvantages. The 110 new scholars this year each receive €350 per month, participate in seminars, and benefit from personal advice.

†bosch-stiftung.de/grips
Strong alliance against cancer

The Robert Bosch Stiftung is providing €24 million for cancer research.

Fighting cancer together: the Robert Bosch Krankenhaus (RKK), the Robert Bosch Stiftung, and the Bosch Group have formed an alliance to launch a number of new initiatives. Key elements are the newly established Robert Bosch tumor center (RBK) in Stuttgart and a planned alliance with the German cancer research center (DKFZ) in Heidelberg. The foundation will, by 2020, provide €24 million for cancer research. The Bosch Group is providing another €0.5 million to give employees with cancer access to the latest diagnostic methods at the RKK and DKFZ. This commitment to fighting the disease is motivated by the increasing incidence of cancer worldwide. It is forecast that, by 2025, 20 million people a year will be diagnosed with cancer. In Germany alone, some 224,000 people die from cancer every year. ▶ bosch-stiftung.de/rbct

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Education
How digital media promotes learning

The Robert Bosch Stiftung, Deutsche Telekom Stiftung, Bertelsmann Stiftung, and Siemens Stiftung are convinced that digital media can improve Germany’s education system and contribute to greater equal opportunities. This is why, with the support of Stiftung Mercator, – and we set up the Forum Education and Digitalization, a platform for relevant stakeholders from politics, science, business, and society. Together they will develop strategies for digital teaching and learning, beginning with schools. “Digitalization in schools has to be more than simply updating the IT infrastructure. We need suitable educational concepts, intelligent materials, and teachers who know how to use the tools available,” says Uta-Micaela Dürig, CEO of the Robert Bosch Stiftung. At a conference in September, around 180 experts from schools, academia, civil society and educational administration discussed their experiences of learning with digital media. ▶ bosch-stiftung.de/forumBD

Peace
Breaking the silence

Vesna Teršelić is head of Documenta, a center in Zagreb for documenting war crimes, and a critic of inadequate historical debate on the war in Croatia. In 2012/2013 she was Richard von Weizsäcker Fellow of the Robert Bosch Academy.

What was the starting point for your research?
Vesna Teršelić: From childhood, I wondered why my neighbors whispered about their losses. This unspoken suffering became painfully apparent to me again during the war in the 1990s. I wanted to do something about unpunished crimes and to make sure people knew the actual facts about the war, rather than just discussing the exact numbers of dead. That’s how Documenta began. Since 2004, we document the victims of the war, record personal memories, monitor war crimes as well as reparation proceedings, analyze institutional remembrance practices, and experiences with initiating social debates on violent past.

How did the foundation first support Documenta?
Teršelić: In 2007, we published the ‘Supplement to Textbooks for the Newest History’, along with press articles documenting malicious attacks on the authors. The Ministry of Education and Sport decided not to publish this well-written book, but left the history professors to deal with the Second World War, the political representatives. We established a network of experts on memorial culture, and in 2017 we are planning a conference with a new approach. We won’t just have guests from Europe, but also from Africa, Asia, and Latin America. We must recognize the suffering from our past – be it from colonialism, slavery, wars, or totalitarian regimes – and work to end the violence that still results from it.

PEACE
Why are drugs more effective for some people than for others?
Professor Dr. Matthias Schwab investigates this question as head of the Institute for Clinical Pharmacology (Institut für Klinische Pharmakologie) at the Robert-Bosch-Krankenhaus. For his groundbreaking contribution towards individually tailored medicine, he received the €90,000 Robert Pfleger Research Prize in 2016. For example, Schwab developed a standard test for children suffering from leukemia, to recognize potentially serious side effects in advance.

New hospital study revealed
A foundation study on people with dementia in general hospitals shows for the first time the challenges that hospitals are currently facing. Some 40 percent of their patients over 65 have cognitive impairments, and nearly one in five suffers from dementia. The data is an important planning aid for hospitals to improve their patient care.

Groundbreaking research

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