

A PLACE OF LIFE

THE LOOK OF THE DESTROYED PAST



ADOPT SREBRENICA
Srebrenica 2018.

adopt Srebrenica

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A PLACE OF LIFE

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A PLACE OF LIFE

THE LOOK OF THE DESTROYED PAST

Srebrenica, 2018.

RETROSPECTIVE OF TODAY'S MEMORIES

A few hundred photographs made for this exhibition show only one piece of what can be called a wealthy economy and a picturesque place. Unfortunately, we must admit that today, these pictures function as monuments to one period and the history of one place.

Thanks, above all, to its natural wealth and geographical position, Srebrenica has always been important to conquerors and traders. While exploiting Srebrenica, some left a trace in time and history, which we often disregard unfairly.



Vladislav Bajagić in front of the entrance at the Mine 1967.

The peak of Srebrenica's economic development began immediately after World War II and ended in the early 1990s. The management of Srebrenica municipality's economic development was based on natural resources, mostly on minerals and wood.

As a consequence of the development of lead and zinc mines in Srebrenica, subsidiary businesses were created. The development of the mines, as the most important element of the local economy, led to the founding of organizations such as: Flotation {Flotacija}, Technical Overhaul {Tehnički Remont}, and Investigations {Istrage}. And the companies that were created, instead of just selling raw materials, started processing resources into the finished products (Battery Plant, Galvanizing Plant, "11th March", FEROS, etc.).

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Once, the industrial zones in Potocari and Zeleni Jadar were crowded with workers from various plants, going back and forth from home to work.



Management of OOUR "Surveys" taken on
July 5th 1981.

Today, this sounds hard to believe. But the picture we are looking at is quite different from what we are witnessing nowadays.

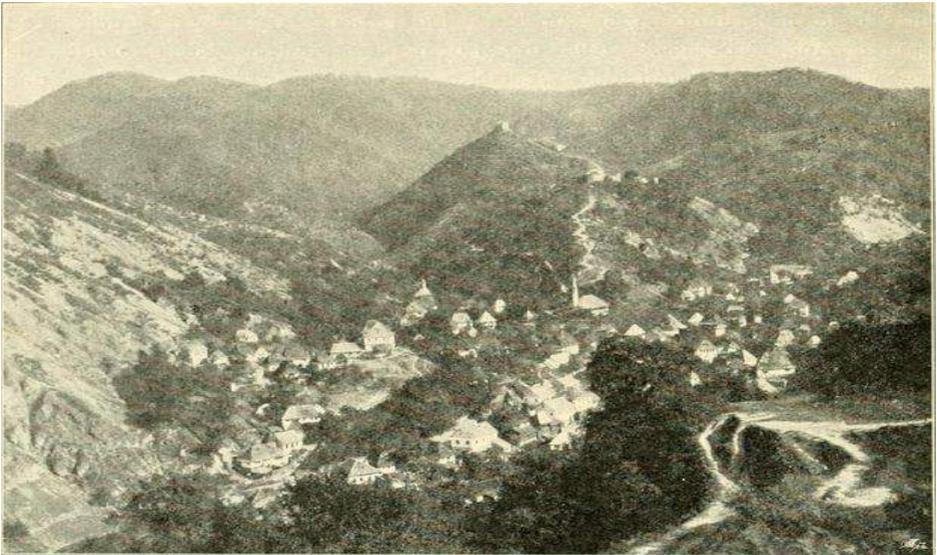


SREBRENICA



SREBRENICA

“Srebrenica is a small, picturesque mountainous settlement of around 1500 inhabitants. The rivers Krizevica and Cicevac run through the urban part of the municipality. Just above the town, on a steep slope, there is a fortress built by Turks and in the vicinity there is another ruined medieval fortress with two towers”. This is the opening sentence by Heinrich Renner from his collection of travel books *Back and Forth Through Bosnia and Herzegovina*, written at the end of XIX century, describing Srebrenica, its nature, surroundings, opportunities and possibilities.



Stadtansicht von Srebrenica.

Photo taken from the book of Heinrich Renner „Durch Bosnien und die Hercegovina (kreuz und quer), Berlin 1987. – Panorama of Srebrenica at the end of XIX century

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Even though more than century has passed since this book was published, a turbulent period of history—wars, economic development, and genocide—continued to leave its marks on Srebrenica. In fact, a travel writer who comes to Srebrenica today could open her writing with the same sentence as Renner did in his time. Although there have been significant changes, some things remained the same.

Srebrenica is a settlement in the easternmost part of Bosnia and Herzegovina. It is organized as a municipality with 19 local communities (Brežani, Crvica, Gostilj, Kostolomci, Krnjići, Luka, Orahovica, Osatica, Podravanje, Potočari, Radoševići, Ratkovići, Sase, Skenderovići, Skelani, Srebrenica, Sućeska, Toplica, Vijogor). It borders the municipalities of Bratunac, Milici and Rogatica. And, located on the Drina River, Srebrenica borders with neighboring Serbia.



Srebrenica today

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Throughout the millennia of settlement of this area, since the prehistoric age, the municipality changed its name on multiple occasions: Domavia, Argentaria, Argentum, etc. The first mention of Srebrenica under this name in written sources was recorded on August 16, 1352, when two Dubrovnik bookkeepers stated that at the request of Grub Mencetić they submitted a letter to Bevenjutiću {Bene de Benuennuta} "in Sebernica".

Being rich with minerals, silver in particular, this area was an attractive place for people to settle. Even the Illyrians, an ancient Balkan tribe, worked on mining the ore. In antiquity, the area became interesting to the Romans, who decided to colonize it, for the purpose of the extracting the ore.

Domavia was a Roman mining settlement and a metallurgical center that existed on the site of today's village of Sase in Srebrenica. During excavations carried out by Ludwig Pogatschnig 1884-1885 a city curia (urban curia) and a city bath were discovered. In addition to the remains of city facilities, certain monuments and inscriptions were also found, the most important of which have the name of the place (Domavia) and the status of municipality and colony. The records that speak of Domavia as the center of mining administration for the Roman provinces of Pannonia and Dalmatia are also significant.

In addition to Domavia, in Srebrenica, another municipality was established in the territory of today's Skelani. The municipality of Malvesiatium most likely received this status in the first century, during the Flavian dynasty. In addition to the monuments found during the excavation at this archaeological site, archeologists found the remains of a hall, palace and public baths.

SREBRENICA IN MEDIEVAL PERIOD

With the arrival of German miners of Sasi in the first half of the 14th century, the mining era of this site experienced significant growth. With the developing silver and other mining, Srebrenica became attractive to rulers and traders, who wished to conquer and exploit the region's wealth, but who also left a significant impact on the history and culture of this place.

Due to its position on the trade route, Srebrenica attracted traders from Dubrovnik who, on their way through Bosnia and Serbia, found a strategic stronghold in which they established their settlements or colonies.

With the development of mining, trade and crafts, followed by the development of the residential infrastructure (private and public buildings), Srebrenica became one of the most developed urban settlements in the medieval Bosnian state. The significance of Srebrenica was further established with the existence of the minting manufacture which produced, among other things, the Srebrenican dinar.

Srebrenica's geographical position on the Drina River, the border between Western and Eastern civilization, has contributed to strategic importance of the place. Sources from 1389 mention the customs service in Srebrenica, and at the beginning of the 15th century the place was given the status of a city. Urban development is also evidenced by the fact that a sewage system was also implemented in the settlement. Srebrenica was the only known settlement of the Middle Ages in which there was a kind of sewage system established.

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In Srebrenica, Dubrovnik merchants had their own colony and permanent consuls. The city had a Purgatory Council, a statute, and a mining law that shows the basics of city self-government. The settlement also had a prince and a city seal. The fortress Srebrenik, intended for the protection of the city, is located directly on the hill above Srebrenica.

Given the territory's economic and strategic value, Srebrenica was attractive to various rulers. It was thus conquered on several occasions, but was eventually returned to the control of the Bosnian medieval state.

From 1404, Srebrenica was in the hands of Hrvoje Vukčić Hrvatinić, and in 1410 the Hungarian King Sigismund of Luxembourg took over (where he stayed from 14th to 21st October 1410), and from 1411 it was in the hands of the Serbian Autocrat, Despot Stefan Lazarevic. Bosnian rulers tried in vain to regain Srebrenica. This only became possible in 1446 during the reign of King Stjepan Tomaš.

The existence of several hundred necropolises of stećak tombstones are spread throughout the territory of the municipality of Srebrenica, tombstones of the Bogumil religious community, but also other communities that accepted the stećak as a part of their tradition. The Bogumil religious community, mostly under the rule of Bosnian Ban Kulin, found fertile ground in medieval Bosnia and in Srebrenica as well. Thus, they left a significant cultural and historical trace.

In order for "non-believers" or heretical tendencies to be subdued in Srebrenica, which is on the border with Orthodox Serbia, Catholic Franciscans came along with the Dubrovnik merchants, establishing a province, or Franciscan vicarage, in Srebrenica.

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After their arrival in the 13th century, they built a monastery and a church. The monastery is considered to be the oldest Franciscan monastery in Bosnia and Herzegovina.

The Order of Franciscans in Srebrenica was first mentioned around 1361, and the first mention of a Chaplain in Srebrenica was in the year 1376. For the benefit of the Church of St. Mary and the monastery in Srebrenica, located in the city center, Dubrovnik merchants contributed money, silver, clothes, and horses. The Guardian in Srebrenica, Frančesko, was mentioned in records from the year 1454. In Čaglje, near Srebrenica, there was the church of St. Nicholas.

Based on some historical sources, it is reasonable to believe that Srebrenica was also the seat of the Orthodox Metropolitan.

Important political changes, as well as various social influences, significantly contributed to the development of the town. Srebrenica became the economic center of Middle Podrinje which, besides Dubrovnik residents, was also frequently visited by inhabitants of Kotari, Ulcinj, Korcula, Albanians, Greeks, and Ottomans.

In addition to mining and trade, Srebrenica was also a significant center for various crafts in the 15th century. Of the 34 crafts that existed in Bosnia, sources confirm the existence of 15 of them in Srebrenica. There were: goldsmiths, doctors, minters, weavers, tailors, butchers, bakers, builders, and others. The city had mills, a leprosarium, and its own slaughterhouse.

In this environment, various cultural activities also developed. There was a local tradition of ornamenting clothes (decorations on the dress 'a modo di Srebrenica' in 1454).

SREBRENICA UNDER THE OTTOMANS

After the fall of Despotovina (at the end of 1459 and the beginning of 1460) Srebrenica was occupied by the Ottomans. The presence of the Ottomans in Srebrenica and Bosnia was evident earlier, but it was short-lived. Sultan Mehmed II, the Conqueror, considered the Franciscans of Srebrenica as the representatives of the town. He later issued the Srebrenica Ahdnama. On this occasion, Sultan Mehmed II donated to the Franciscans a "silver lactate", which is presumed to be a kind of relic from Dalmatia.

Under the Ottomans Srebrenica was, administratively, part of the Smederevo region, and after 1480, part the Zvornik Sandžak region.

In addition to the already existing upper part of the town, under the Ottomans, the Lower Town, called the Turkish quarter, came into development. According to a report from 1476, there were about 700 houses, with about 3,500 inhabitants. With the decreasing importance of the town in the Ottoman era, the number of inhabitants also decreased. According to the census of 1512, there were 260 houses and 52 unmarried inhabitants. In the mining law for Srebrenica (1488) there were certain provisions taken from the Ottomans (from the time of the Duke of Kovačević).

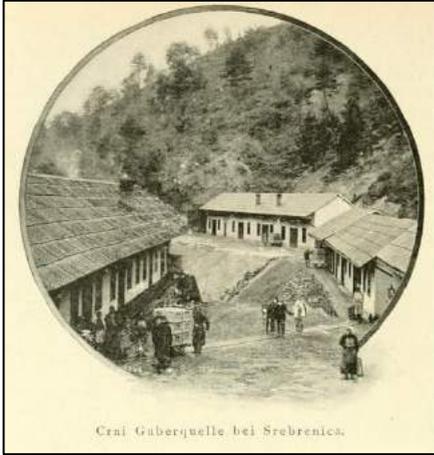
In 1499, Sultan Bajazid II confirmed the privilege (the protection charter, or Ahdnama), previously given to the Franciscan Order of Srebrenica by his father Mehmed II, in 1463. With the division of the Bosnian Franciscan vicarage in 1514, the Province of Bosnia Srebrena was created, which was named after Srebrenica, which included all Franciscan churches under Ottoman rule. The

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Church of St. Mary and the Franciscan monastery collapsed in the wars of the 18th century.

AUSTRO-HUNGARIAN PERIOD

By the decision of the great powers in 1878 at the Berlin Congress, the mandate of Austria-Hungary was assigned to enter Bosnia and Herzegovina, under the pretext of establishing peace in the country. With the departure of the Ottomans, there were significant changes in the demography of Bosnia-Herzegovina. The Austro-Hungarian administration also came to Srebrenica, but this monarchy was not the only one



Crni Guberquelle bei Srebrenica.

Heinrich Mattoni Company, Bottling of "Crni Guber" mineral waters that entertained pretensions towards this region. That is, the Garašanin Plan, which would lead to certain political tensions, deemed that Podrinje and Srebrenica, should become part of Serbia's territory.

The Austro-Hungarian monarchy began the exploitation of natural resources of Srebrenica. After a long period of neglect of mining in Srebrenica, with the new authority, interest in mining and related economic activity was revived. The Austro-Hungarians also noticed the significance of today's well known healing springs of Guber spa, which they studied, and then bottled and exported to different parts of the world.

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In addition to mining and forestry, several additional facilities and factories were created here, including the Guber water bottling company. After the assassination of Crown Prince Franz



Ockerfabrik in Srebrenica.

Plant of ocher paint towards the end of XIX century in Srebrenica, *Durch Bosnien und die Hercegovina* – Heinrich Renner (Berlin, 1987)

Ferdinand in Sarajevo 1914, committed by Gavrilo Princip, the First World War began, resulting in the collapse of the Austro-Hungarian Monarchy.

The following century was marked by the wars and suffering of Srebrenica and its inhabitants.

TITO'S YUGOSLAVIA

Srebrenica was liberated by the Partisans on March 11th, 1945, from the well-established Ustasha Militia and Chetnik units. After the end of the Second World War, and especially in the 1980s, Srebrenica experienced significant economic expansion, and was ranked among the most developed municipalities of the Socialist Republic of Bosnia and Herzegovina.



At the opening ceremony of the second phase of the project implementation "11. MART" in Potočari- 11.03.1985.

A large number of the youth of Srebrenica went to study all over the world, and the economy of the area was constantly growing and strengthening.

The production of ore continued, and it was exploited in two silver mines, in Sase and Podravanje. New industrial plants were established on a regular basis, including the Battery Factory in Potocari, the Galvanizing Factory, the Sawmill Plant in Zeleni

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Jadar, the Furniture Factory and other important economic entities that employed a large proportion of the population of Srebrenica, as well as inhabitants of neighboring municipalities.

The period of development continued till the early 1990s, when there was a significant change in the political order of Yugoslavia. The one-party system was abandoned, and a multi-party system was introduced that resulted in the formation of nationalist parties and the disintegration of Yugoslavia.

The beginning of the war marked the end of the most fruitful economic and cultural development and, most important, the era of coexistence that was known in Srebrenica.

GENOCIDE

The Srebrenica genocide was a war crime committed in July 1995 during the war in Bosnia and Herzegovina. The Army of Republika Srpska, under the command of General Ratko Mladic, with the paramilitary unit "Scorpions", which was under the control of the Serbian Ministry of Internal Affairs (Yugoslavia), and together with hundreds of Greek and Russian volunteers, committed this crime against the Bosniak population of Srebrenica, which was at the time a "protected zone" of the United Nations. The conquering Serb forces killed, expelled and otherwise abused the Bosniak population in the protected zone.



Commemoration to the Genocide victims
(Potočari 11. July 2016.)

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After the Second World War, the genocide in Srebrenica was characterized as the largest massacre in Europe, which resulted in killing more than 8,000 people, mostly civilians. Besides Srebrenica, there were Bosniak residents from neighboring municipalities, who had found refuge in the town until 1995.



Early in 1992, units of the Yugoslav People's Army (JNA), as well as armed groups led by Arkan, Mauzer and other Paramilitary Units, entered and occupied Srebrenica, with a large part of the Bosniak population being expelled. Although the population was predominantly Bosniak, the goal of the expulsion from Srebrenica and neighboring municipalities had to do with strategic or political intentions to keep Bosnia and Herzegovina within the territory of Yugoslavia, which, especially during the war period, aimed to transform it into Greater Serbia. It was well understood that the area of the Middle Podrinje was of great strategic significance for the preservation of the territorial integrity of the territory inhabited by the Serb population, with the Bosniaks presenting an obstacle.

However, as early as May 1992, combatants of the Army of Republic of Bosnia-Herzegovina (ARBiH) managed to regain control of Srebrenica. By September 1992, members of the

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ARBiH from Srebrenica merged with units from Zepa, which was under the control of Bosniaks.

By the beginning of 1993, the liberated territory was further expanded to Cerska, located to the west of Srebrenica. During that period, the territory, or enclave, extended to 900 square kilometers, but the isolation of this territory from that under the control of the ARBiH, especially Tuzla, was a significant problem, so that the enclave remained vulnerable, which later facilitated the carrying out of genocide.



Although under the protection of the United Nations troops, the Srebrenica population was continuously subject to terror involving starvation, wounding and killing of the residents.

With the fall of the enclave and the arrival of Serb military and paramilitary formations on July 11, 1995, the genocide began, and its was of grave consequence to the population of Srebrenica.

General Ratko Mladic and a group of Republika Srpska Army officers were convicted of war crimes, including genocide, before the International Criminal Tribunal for the former Yugoslavia (ICTY). This court, among other things, rendered several verdicts of genocide concerning the Srebrenica massacres. Additionally, in 2007 the International Court of Justice (the "World Court") found Serbia responsible failure to prevent genocide.

SREBRENICA TODAY

During the war, Srebrenica suffered significant losses of population and damage to the economy. Part of the expelled population lives in Srebrenica again today. Due to the poor economic situation and the complexity of the political system, younger people are struggling for their survival and for a better future, in coexistence among the ethnicities.

Most important, despite the fact that this is a place with a heavy burden of history, where genocide was committed, the population of Srebrenica has a common language for coexistence and tolerance. This is true, despite obvious political efforts to keep the population of Bosnia and Herzegovina in fear of another national conflict and disorder.

A wise man from Srebrenica once said: "With time, people here change much in themselves, and the only thing that remains unchanged is just that desire for change."

One thing is certain, and that is the fact that Srebrenica will remain a legend that will endure as long as there are people willing to continue to live their lives there.

And finally, ADOPT owes its existence to Srebrenica and will continue the two-millennia history of this town.



ADOPT SREBRENICA - ACCEPT SREBRENICA

Our organization is an answer to the need to gather people who share common values and a vision of Srebrenica. There are those who contribute to togetherness, not by fleeing from the past but, with superhuman power, try to respond to the challenges they face on a daily basis. Yes, there are those who sympathize with the suffering of fellow citizens who are still recovering from trauma. Yes, they do not stop searching for the threads that are ever-present, which in essence make each individual a human being.

ADOPT Srebrenica, as an informal group, was founded in 2005 after doctor Irfanka Pasagic was awarded the Alexander Langer International Prize.

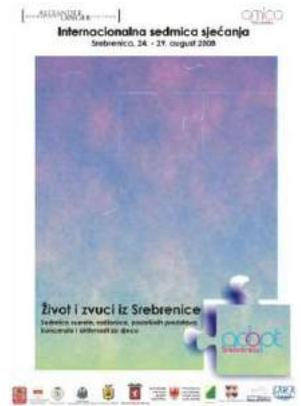
Among the initial objectives of the project was the desire to try to find the potential of an interethnic group in an environment that is deeply scarred by the consequences of the conflict, in particular to foster the development of intercultural dialogue initiatives, to work on memory, and nonviolent conflict management. Our work is specifically directed at younger people who are squeezed between the unbearable burden of what has happened before, and the difficult task of looking ahead.

The Alexander Langer Foundation and the International Network for Srebrenica, made up of friendly organizations and institutions, mostly from Italy, supported the work and registration of the "Accept Srebrenica" Association (ADOPT Srebrenica), which took place in June 2016.

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INTERNATIONAL WEEK OF REMEMBRANCE

One of the initial activities is held every year in the presence of experts in the field of international law and human rights, researchers, journalists, artisans, writers, representatives of organizations, volunteers, participants from B&H, Italy and other countries. The International Week of Remembrance was first organized in 2007 in Srebrenica, with the aim of initiating a dialogue on past events and facing the past.



DOCUMENTARY CENTER

The idea was inspired by members of the ADOPT Association who are confronted with personal tragedy and a commitment to hear memories of those who are no longer alive today, searching for lost photographs, recordings and videos, and other documentation. We promote the memory of the people and the values they shared among themselves, as a witness to the times that supported the common values traditionally fostered in our territories before the war in B&H.

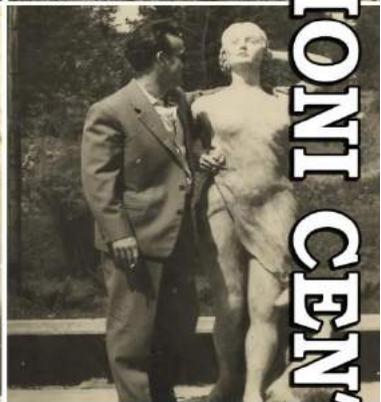
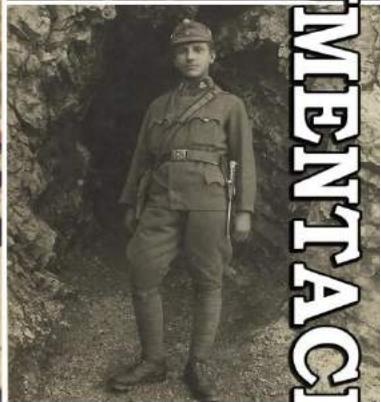
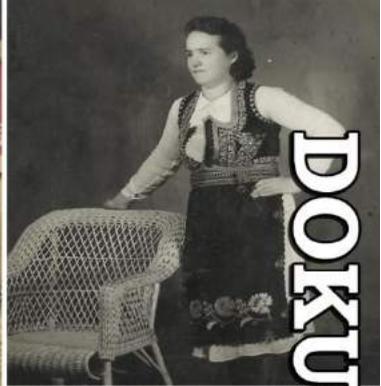


PROMOTING ACTIVITIES IN THE FRAMEWORK OF THE INTERNATIONAL NETWORK FOR SREBRENICA



Through numerous initiatives, meetings, presentations, workshops, theater performances, exchanges and participation in conferences in Bosnia and Herzegovina and Italy (Bolzano, Trento, Venice, Cesena, Trieste, Turin, Rome, Pescara, etc.), together with students, pupils, civil society associations, government organizations, research organizations, we have highlighted the values of community, the problems that multiethnic and divided communities face, represented a common vision of the future and analyzed the heritage of Alexander Langer:

his thoughts, writings and activities.



DOKUMENTACIONI CENTRAR

DOCUMENTATION CENTER “ADOPT” SREBRENICA

When we engage in exploring the past of Srebrenica, we can rely on a rich historical heritage, conveyed by oral tradition, written records, and visible monuments.

This town, whose existence dates to the the beginning of the new era, can boast of a rich history, cultural significance and numerous events important for the well-being of the area.



Nevenka i Vladislav Bajagić in well-known City Café of Srebrenica 1962.

Unfortunately, the records of the past times have remained only in very rare documentation, and much of that precious information was destroyed in numerous wars.

Those who have ventured to investigate Srebrenica's past have been faced with clear gaps in the information that is available.

The Documentation Center “ADOPT's” Srebrenica project goes back to 2011. A member of “ADOPT,” Muhamed Avdic, came into possession of a number of photographs created during the prewar period.

In the photographs that Muhamed acquired, the life that existed in Yugoslavia was presented, that is, the places and persons who were part of the advanced community, who are now part of history. Their time was interrupted by the greatest bloodshed since World War II in Europe.

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In the world of social networks, Internet and smartphones, photography is a part of everyday life whose cultural and sociological value is not awarded the significance it deserves.

It is rare that any citizens of Srebrenica, in attempting to save themselves and their loved ones, in their flight from Srebrenica, reflected on the memories they left behind.



Third grade of "Mihajlo Bjelaković" elementary school, generation 1969.

Countless family albums, photographs of the first birthdays, going to the army, weddings, and similar important events will always remain lost, and with them, the testimony and memories of individuals who are no longer with us. Very often, members of the family are only left with a memory of loved ones who were not lucky to be among those still alive.

The younger generation growing up in Bosnia-Herzegovina and in Srebrenica started life during the war, or were raised on stories of

war. This beginning had a significant impact on the development of postwar generations, while the way of life that used to be has been forgotten.

The Documentation Center “ADOPT” Srebrenica aims to collect photographs, videos, documents and other materials that testify about Srebrenica from the peak of its economic, social, and cultural development, to preserve the memory of all Srebrenica inhabitants who must not be forgotten. The project also works to offer families and survivors the possibility of finding traces of their ancestors in the archive database offered by the Documentation Center.

GATHERING THE ARCHIVE MATERIAL

Archival material (photos, videos, documents) finds different paths to becoming part of the Documentation Center collection. The original material consisted of photographs from the collection of Muhamed Avdic and photographs provided by the families of members of ADOPT, which was a pilot project for everything that would follow later.

Due to the widespread destruction of photographs, there are few individuals in Srebrenica who in their private photo albums have a large collection of photographs taken throughout the pre-war period.. Also, photography was much less in vogue in that period, which creates a significant problem in finding an already limited number of photos that can be tied to Srebrenica.

Donors who were contacted and who agreed to hand over their private material for the Documentation Center, have also shared the information they possess regarding their material. In the case of photography, information such as the place and time of creati

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-on, and the persons depicted, represent an important part of the archival material, and is also a significant aid to third parties searching for specific persons.

After gathering of the material, it is scanned, that is, a digital copy is made, which, along with documentation of relevant information, becomes part of a collection that is usually named after the donor of the material.



Cleaning of the documents

through digital communication methods, where individuals from Srebrenica who live elsewhere can provide materials that will be included in the Documentation Center collection.

In addition to fellow citizens who donated materials, these materials also came from different sources. On several occasions, important archival material (mainly documents, work-books, etc.) came from the discovery of these in abandoned buildings, discarded in poor climatic conditions, conducive to decay. Such material was saved, and later processed and classified into separate collections.



Personal documents of the workers found in one of the devastated objects

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ARCHOS

After collecting the material, as well as related information, what follows is the classification and publication in a specialized archive software - ARCHOS.

ARCHOS is special software for cataloging, archiving and research, which works on various types of documents belonging to funds and collections located in the archives of the Documentation Center, which are available for easier search of the entire material.



ARCHOS

ARCHOS is a system transferred to the ADOPT Association by the "Istituto piemontese per la storia della Resistenza e della società contemporanea 'Giorgio Agosti' - Institute for the History of Resistance and Contemporary Society Giorgio Agosta" from Turin (ISTORETO), which has in its bases a significant collection of documentary material from the Second World War, and which has been in the process of archiving for seventy years.

The program is available as a web catalog where those who are interested will have the opportunity, through the search engines, to find available materials on the website of ADOPT Srebrenica.

The Metarchive ARCHOS is displayed as a multiple catalog in which information and access is explored using a hierarchical file structure, browsing the catalog, or by translating text into a simple or advanced search.

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The hierarchical file structure is organized according to levels: funds, series, subsessions, and files. Each archival level can be opened by entering the corresponding icon, while linking with its title leads to the corresponding descriptive card.



The Web catalog contains all types of digital documents in smaller format.

Users can view the documents by accessing the appropriate descriptive and card using the browser to display the requested material.

IMPORTANCE OF THE PROJECT

The Documentation Center is certainly an important project for all citizens of Srebrenica, regardless of their age, and it is very important for us to work on it. Certain events are often viewed as historical or statistical facts, while in fact the identity of a person associated with these events is neglected. This is particularly tragic with regard to people who are no longer with us. You can kill a man in many ways: once, when you physically kill him, and the second time, when you forget him.

The essence of the Documentation Center is based on the idea of memory, the idea that nobody deserves to be forgotten, and especially those who cherished life, but could not live it to the fullest extent.

With our project, younger generations have the opportunity to find out how Srebrenica used to live, and that before the war there was a very treasured peace based on coexistence. That peace should always be sought as the highest goal.



(U)MJESTO ŽIVOTA

oblot
Srebrenica

IZLOŽBA FOTOGRAFIJA
DEVASTIRANIH PRIVREDNIH OBJEKATA



PLANT OF CONCRETE ELEMENTS (BETONARA)

Founded in 1958, the company GRO "RADNIK" Srebrenica employed 112 workers at the beginning, and the scope of its activities was restricted to construction works in the territory of the municipality of Srebrenica. The craft workshops were also part of this company, and the company started its expansion soon after.

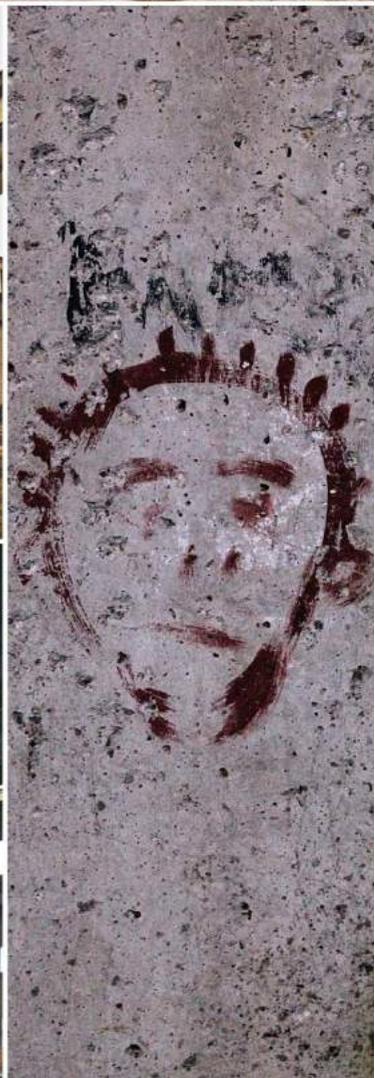
GRO "Radnik" Srebrenica worked as one of the subcontractors for the construction of the hydroelectric power plant Bajina Bašta, but also in other places in Yugoslavia.

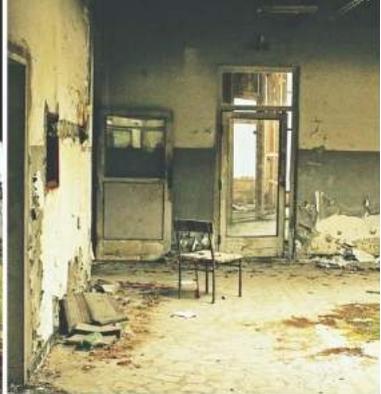
The construction of a department store in Srebrenica, owned by the company, began in 1978, and the store was finished opened in 1980.

In 1980, the construction of the Factory of Concrete Elements in Dugo Polje in Srebrenica was commenced. Sead Pašagić, one of the company's executives, laid the foundation stone for the construction of this factory.

The factory was built with the joint assets of GRO "RADNIK" Srebrenica and their partner "PRIMORJE" from Ajdovščina. The value of the construction was about 50 million dinars, of which 11 million were secured by "PRIMORJE".

The factory of concrete elements initially produced about 13,000 m² of useful surfaces (assembly elements), but the production later tripled. At the initial stage, this plant employed 50 workers.





FACTORY OF FRICTION ELEMENTS - FEROS POTOČARI

This company was founded in 1961. The leadership of the municipality was inspired to start a company that would work on the production of friction materials. Milorad Stefanović was assigned to organize the production, which involved preparing the premises of the then Fire Station where the factory would initially be located. Mr. Stefanović worked in this function until October 1st of the same year, and was then appointed as the director of the company, named FEROS Srebrenica.

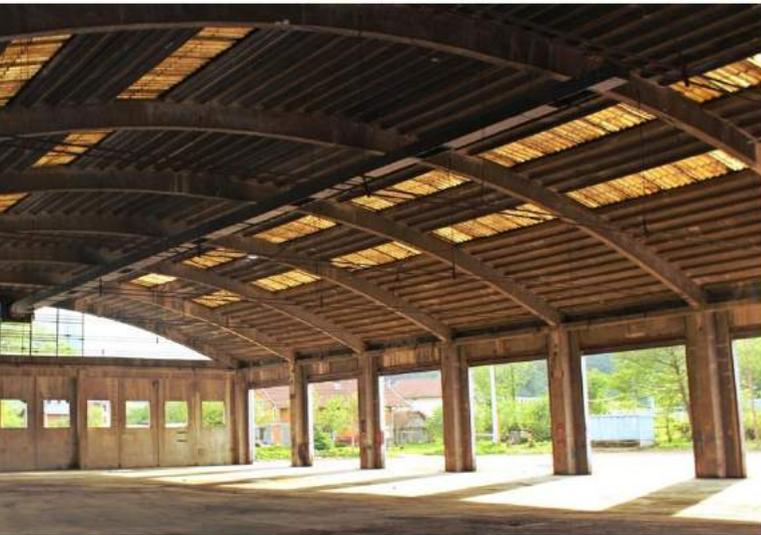


The original products of FEROS were brake pads for passenger and commercial vehicles. In 1964 FEROS moved to another building.

The company expanded steadily, certainly thanks to having joined a Bosnian-Herzegovinian giant enterprise, UNIS. In 1977, the construction of a plant in Potocari began, put into operation next year. The range of products expanded. According to the license of the West German company "BERAL" in 1979, production improved, and a some of the products, including most of the cladding and lining, was exported to Romania and Albania.

After privatization, FEROS was reincorporated as a joint-stock company. After the war, the factory was restarted, but it was shut down after several years of production.





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SREBRENICA PREVOZ - TRANSPORT COMPANY

Due to growing need for transportation of workers, especially the miners from Sase Mine, on the March 1st, 1967, in Srebrenica, a branch office of the transport company "STRELA" Valjevo started its operation. The company began with 16 employees and 9 buses, but the number of employees at the end of the year grew to 25.

The total number of vehicles that was used by the company, renamed SREBRENICA EKSPRES, was 52 buses. Forty of them went to surrounding villages. They had 2500 listed seats and 1600 standing places. From 1967 to 1981, the company transported 25 million passengers.

A sub-section of the company was called "REMONT", which operated the repair workstation and other services as well. It consisted of a car wash, furnishing and technical inspection. There was also a department for servicing TAM vehicles.



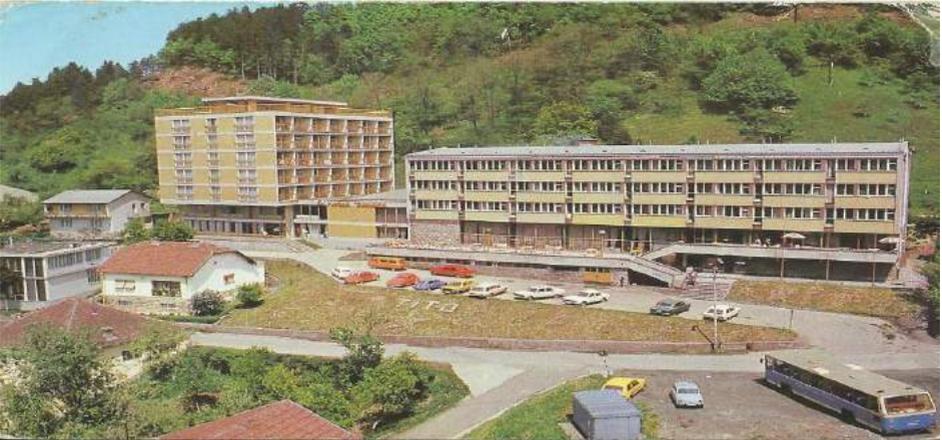
Former employee Milena Stjepanović





HOTEL DOMAVIA

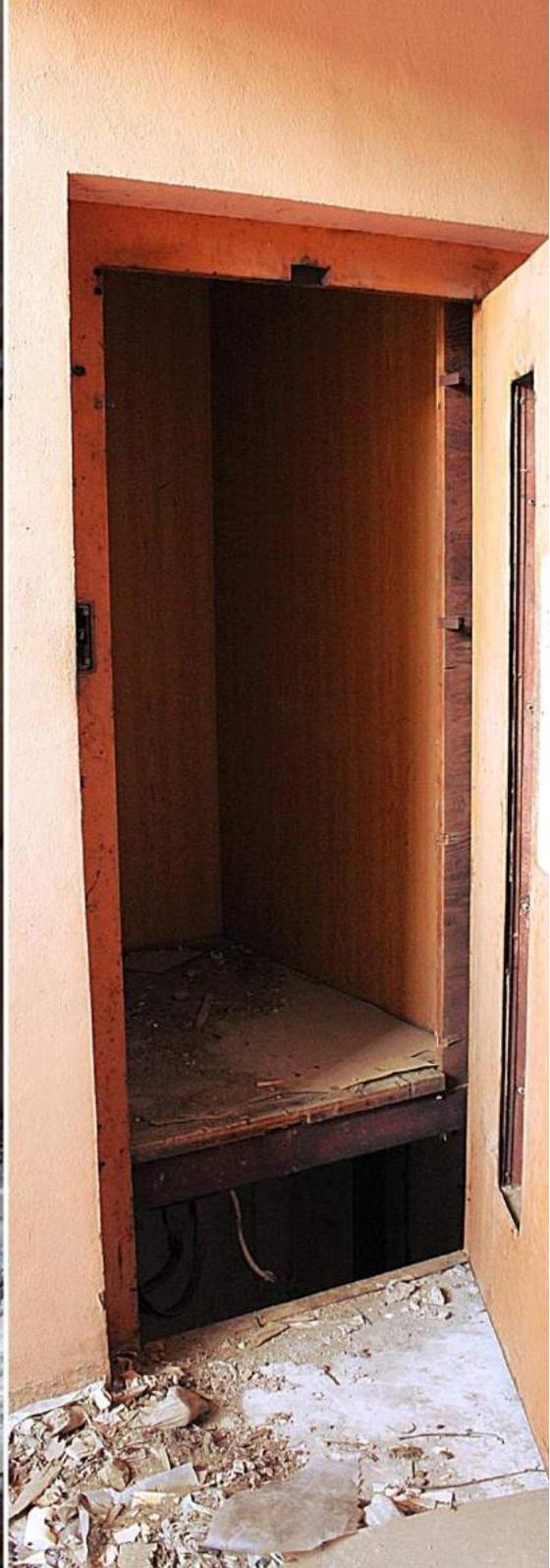
The familiar yellow building, at the peak of its existence, offered accommodation to a large number of tourists, most of whom were users of spa services. The building was constructed in several stages, namely, the upper part of the hotel was built in 1971, while the other part of the building (the longer one depicted below) was built somewhat earlier.



Hotel Domavia on postcard from the eighties

The total capacity of this hotel was 240 beds, and it contained a modern restaurant noteworthy for the many festivities that were held there.

Older Srebrenicans say that, due to popular demand, it was difficult for a large number of tourists, especially those from Belgrade, to make reservations for the New Year's holidays. After the war, the building was in operation for some time, but mostly as a refugee center.



A large architectural drawing or blueprint spread out on a table. The drawing features a grid of data, likely a schedule or a list of items, with columns and rows. The text is partially legible and appears to be in a non-English language. The drawing is spread out on a wooden table, and a person's hand is visible in the foreground, holding the edge of the paper.

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HOTEL „ARGENTARIJA“

The abundance of healing mineral waters in the municipality of Srebrenica, renowned since ancient times, attracted patients who were treated with water from numerous springs. The spa also attracted those who recognized economic opportunities in this rare gift of nature.



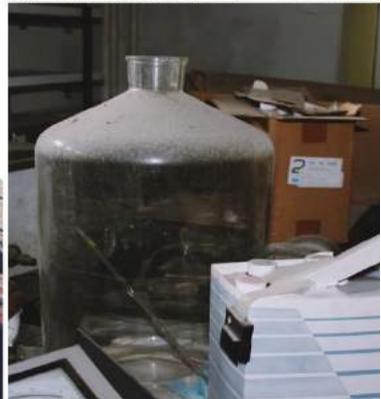
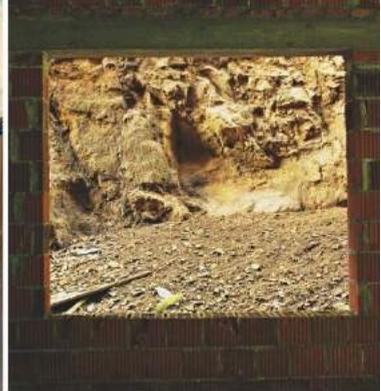
Heinrich Mattoni comp., advertising brochure for the "Crni Guber"

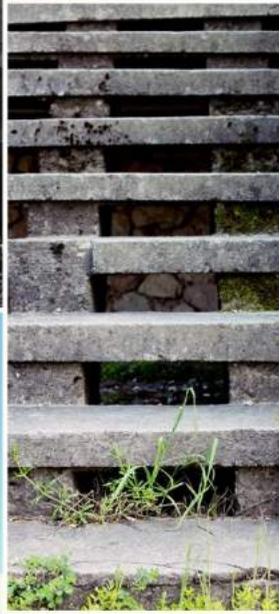
With the arrival of the Austro-Hungarian Government in the late 19th century, the first investors interested in water exploitation came to Srebrenica. The Heinrich Mattoni Company from Vienna was the first to

export the waters of Guber spa outside the borders of Srebrenica to European, American and North African markets.

The foundation stone for the hotel "ARGENTARIJA", was laid in 1975. The hotel established the Center for the Treatment of Anemia and Medical Rehabilitation, and modern physical therapy was practiced.

Patients came mainly from different parts of Yugoslavia, and their treatment lasted from 3 to 6 weeks. The majority of them were located in the premises of the hotel "DOMAVIA" or in private accommodation, while in the "Argentarija" there were 40 beds for seriously ill patients. The hotel operated in a reduced capacity after the war, and after several privatizations, its fate is now uncertain.





HUNTING LODGE SREBRENICA - "LOVAC"



Nade Bajagić Photographs

Certainly among the most beautiful architectural examples in Srebrenica is the Hunting Lodge (LOVAC), located just below the medieval fortifications and not far from the town center.

The construction of this facility began in 1971, and contributions to the construction were mostly donated by members of the local hunting society whose needs it would serve. There was a restaurant and a motel within the building, with several rooms, and every so often, famous personalities from the Yugoslav music scene would perform there.

Srebrenica residents, as well as tourists who visited our town, dined there and could experience a unique panoramic view of Srebrenica.

Today, this facility serves as a gathering place for young people. But, in a different manner from one shown on the older photographs.



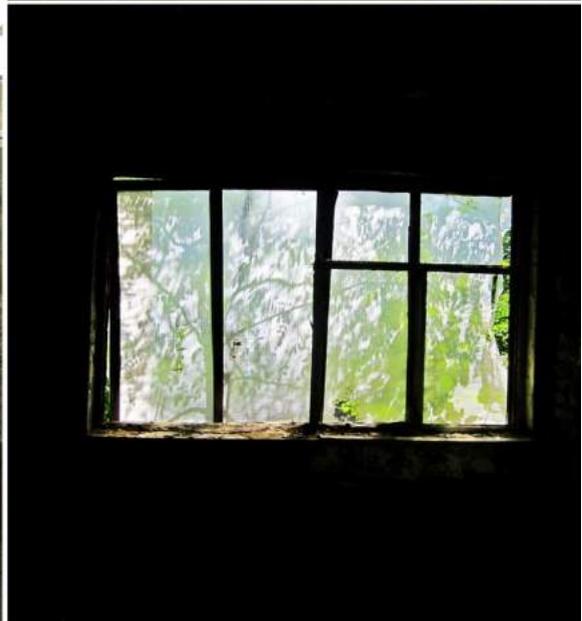


WATER SUPPLY RESERVOIR

Srebrenica's water supply system was built in several phases in order to bring drinking water from Zeleni Jadar to the citizens of Srebrenica and Potocari. In the first phase of water supply construction, a seven-kilometer water-intake and pipeline was built, and the value of the project was 18 million dinars.

The second phase consisted of the construction of a filter station in Zeleni Jadar, as well as a pipeline from Vraca to the reservoir, while the third phase involved construction of the pipeline from the reservoir to the town's market in Srebrenica. The value of the construction project in the second and third phase was 115 million dinars. The water supply system was finalized in 1982.

The reservoir in Bojna was used as part of Srebrenica water-supply system.





FURNITURE COMPANY "ZELENI JADAR"

The beginnings of wood processing in our municipality date back to 1964, the year of the establishment of the Sawmill which operated in a building assembled at Baratova Street in Srebrenica. Initially, there were 50 workers in the company who worked on log processing.

In 1968, the production moved to Zeleni Jadar, a strategically important zone where work began on the milling of thinner logs and non-standard planks. In 1972, a facility for creating plywood packaging was built, in which 50 workers were employed, bringing the number of workers in different positions in this company to more than 200.

The management of the Sawmill in Zeleni Jadar, which was part of the Yugoslav giant wood processing company "ŠIPAD", decided to expand the product range and to build the Stylish Furniture Factory. It was planned that the new factory would produce 7 thousand racks and dining sets annually, and 5 thousand various other sets. In order to start production in this factory, it was planned to employ 300 new workers.





BIJELE VODE - WHITE WATER EXCURSION SITE

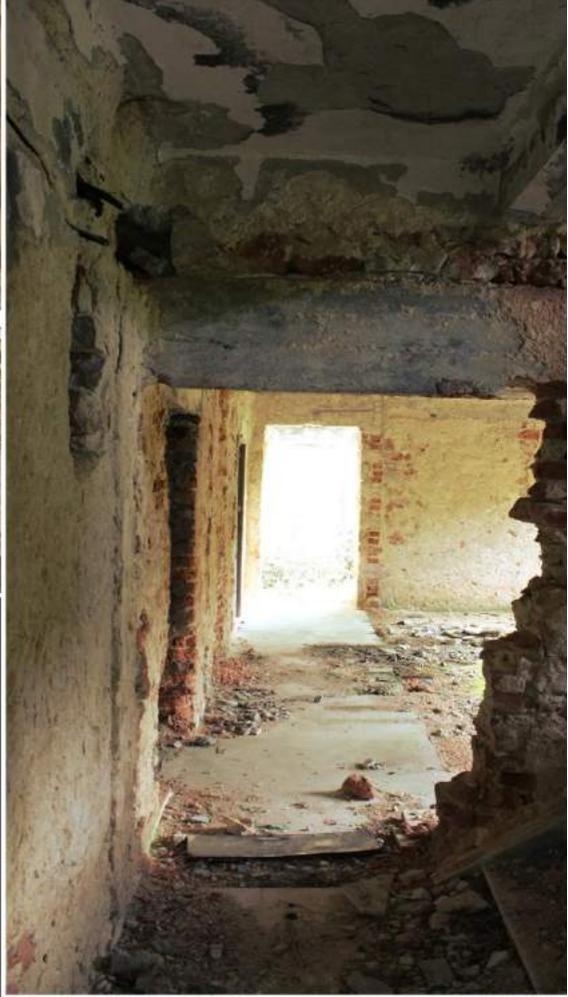
In a natural environment, not far from the village Ljeskovik, and near a mountain stream, there stands the "Bijela Voda," or "White Water" center. It was located near the "SUŠICA" hunting grounds; this hunting facility was one of the best of this kind, but the grounds were not available to everyone.

The game at this excursion site was preserved for selected guests from the Yugoslav political elite. One of those guests was Rodoljub Colakovic, a prominent fighter and WWII revolutionist who, after one of his visits, left the following message:

"I say farewell to all of you, to the Drina canyon and to this beautiful landscape. Protect this beauty. And you, the mountain, do not surrender to anyone. Resist the ruination of human hands and human nature. Resist and preserve your beauty and your people for future generations. I am leaving and I do not know if we'll see each other again, but you all stay in my heart. "



Stecak necropolis in Ljeskovik





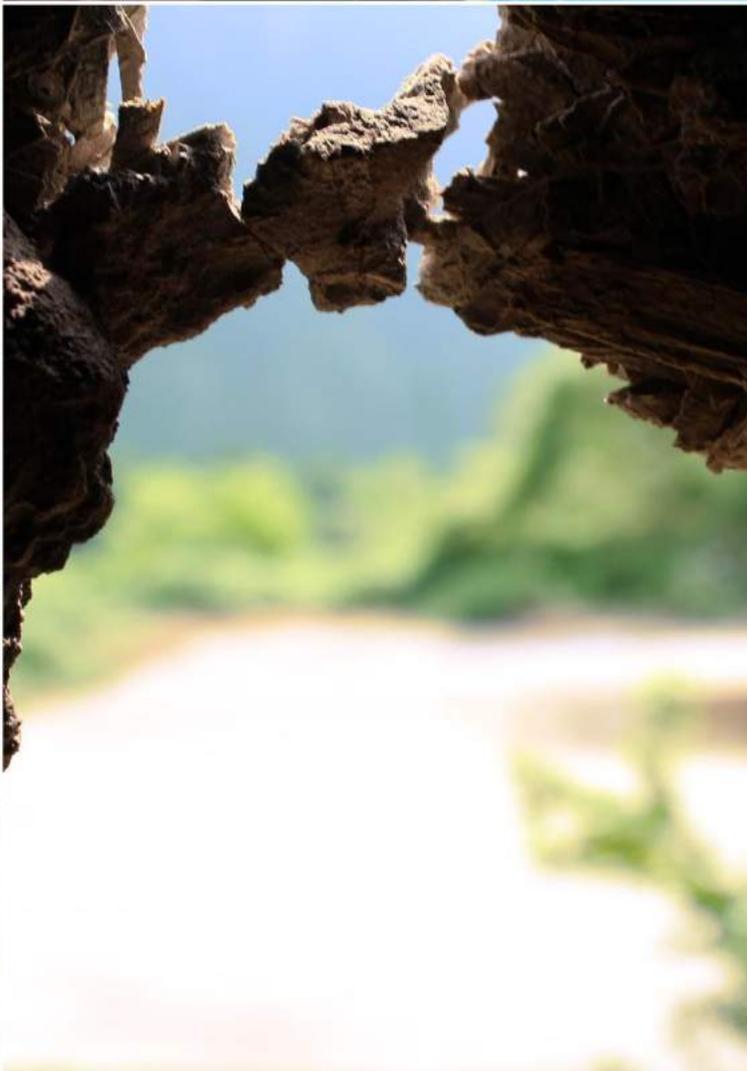
ELEMENTARY SCHOOL IN OSAT

The expansion of education in Srebrenica experienced its peak in the aftermath of the Second World War; before that, students had only a few educational institutions, mostly within the religious communities. Thanks to the large number of children, but also to the introduction of a mandatory education system, a significant number of primary schools covering certain local communities came into being in the municipality of Srebrenica. At the height of this educational revival in Srebrenica, more than 7000 pupils attended, of whom 1000 attended elementary school in Osat.

The elementary school in Osat, in fact, only fits halfway into the concept of our presentation.

Half of this facility has been restored for the purpose of teaching the few students who attend school here today, while the other half of the building is still in ruins.







**ALEXANDER
LANGER**

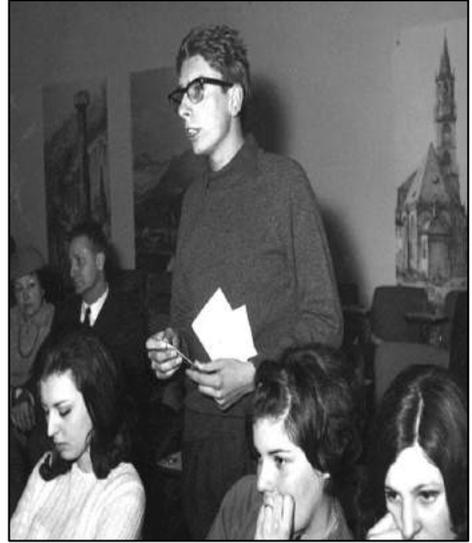
Alexander Langer

Born in Sterzing/Vipiteno in South Tyrol on 22 February 1946, Langer was a journalist, translator, and teacher. He collaborated since his youth on journals, organizations, and civil initiatives. From 1978 on, he was elected for three terms in the legislature of the Provincial Council of Bolzano.

In the 1980s, he was among the promoters of the Green political movement in Italy and Europe which, in comparison with the traditional parties, constituted an innovative and intersectional movement.

Elected to the European Parliament in 1989. Langer became president of the newly formed Green Party. He was especially committed to a foreign policy of peace, for more just North-South and East-West relations, for the ecological conversion of society, economy and lifestyles. He undertook official trips and missions to Israel, Brazil, Russia, Argentina, Albania, Egypt, Rumania and Bulgaria.

After the fall of the Berlin Wall, he increasingly committed himself to oppose the rising demon of nationalism. He gave support to the forces of reconciliation in the former Yugoslavia. With the "Verona Forum", he offered a space for dialogue to



Alexander Langer 1967.

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hundreds of promoters of coexistence in Verona, Strasburg, Vienna, Brussels, Paris, Tuzla, Skopje and Zagreb.

On 26 June 1995, he met in Cannes with other European Parliamentarians, to deliver a dramatic appeal to world leaders: "Europe will die or be reborn in Sarajevo".

In 1981 and 1991, Alexander Langer refused to participate a census that reinforced the policy of ethnic division in his land. With this as a pretext, in May 1995, he was excluded, without great scandal, from candidacy in the election for Mayor of Bolzano.

He decided to take his life on 3 July 1995 at the age of 49.

Langer rests in the little cemetery of Telves/Telfes (BZ), next to his parents.

ALEXANDER LANGER FOR A COMMON, MULTI-ETHNIC LIFE

TEN POINTS FOR COEXISTENCE

1 A MULTIETHNIC COEXISTENCE WILL BE THE NORM, RATHER THAN THE EXCEPTION; THE ALTERNATIVES ARE EITHER ETHNIC EXCLUSION OR LIVING TOGETHER.

The situation of communities living together with different languages, cultures, religions, and ethnic backgrounds on the same territory will become increasingly frequent, especially in the cities. And this is not news. In the European cities of antiquity and the Medieval Age as well, there were African, Greek, Armenian, Jewish, Polish, German, Spanish and other neighbourhoods.

Multiethnic, multicultural, multireligious, multilingual, multinational living together is therefore, and will be increasingly, the norm, rather than the exception. This does not mean that it will be possible to arrive at this state of normal without difficulties; to the contrary. Diversity, the unknown, the stranger—these things complicate life, create fear and can become the object of mistrust and hatred, can spur competition to its extreme realization of "mors tua, vita mea" (your death means my life). This is demonstrated by the very experience of someone who from one valley comes to the next one to be married and, therefore, must adapt and at the same time demands respect and adaptation. The ever-growing migrations and the mobility which modern life affords inevitably trigger a higher level of interethnic and intercultural interaction, in all corners of the world. For the first time in history, it is - maybe—possible to choose consciously to deal with and resolve in a peaceful manner these numerous movements of people, communities, and populations, even if the

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cause of their migration is often to be found in violence (poverty, misery, exploitation, environmental destruction, war, and persecution). But rhetoric and declarations of goodwill are not sufficient; if one really wants to foster coexistence among diverse people on the same territory, one must develop the complex art of togetherness. On the other hand, it is increasingly evident that the approach based on the affirmation of ethnic or similar rights—be they national, confessional, tribal, or "racial"—through objectives like the ethnic state, or ethnic secession, ethnic purification, or national homogenization, leads to conflicts and wars of an unforeseeable scope. The alternative between ethnic exclusivism (even when the motivation is self defence) and multiethnic coexistence is the key question of the ethnic issue today, whether one deals with oppressed or minority ethnic groups, recent or older immigration, religious minorities, ethnic reawakenings, or interconfessional, intercultural conflict.

Multiethnic coexistence can be perceived and experienced as an enrichment and an opportunity for something more, rather than as a condemnation. We do not need sermons against racism, intolerance and xenophobia, but experiences and positive projects, and a culture of living together.

2 IDENTITY AND COEXISTENCE: NEVER THE ONE WITHOUT THE OTHER; NEITHER FORCED INCLUSION NOR FORCED EXCLUSION.

"The more clearly we are separated, the better we will understand each other"—there is today a strong tendency to deal with the problems of multiethnic cohabitation through more complete separation. "Melting pots" do not have a strong consensus, even where they were declared as a clear objective (for example, in the USA), and there are countless rebellions against more or less

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forced assimilation. At the same time, one witnesses the existence of movements for equality, against marginalization and ethnic discrimination, and for equal dignity.

Policies for forced inclusion (assimilation, prohibition of language or religion, etc.), or forced exclusion (marginalization, "ghettoization", expulsion, extermination) have given no positive results. One must guarantee a wider number of individual and collective choices, accepting moments of ethnic intimacy as an expression of identity that do not necessarily harm inter-ethnic encounters and cooperation. The guarantee that one can maintain one's identity, on one hand, and an equal opportunity to participate, on the other, must feed into each other in a reciprocal manner. This obviously requires that not only public rules and regulations orient their efforts in the direction of friendly coexistence among communities, but above all that the communities themselves wish to do so.

3 TO KNOW EACH OTHER, TALK AMONG EACH OTHER, INFORM ONESELF, INTERACT: "THE MORE WE HAVE TO DO ONE WITH THE OTHER, THE BETTER WE WILL UNDERSTAND EACH OTHER".

Living together offers many possibilities for mutual understanding. In order for this to happen with equal dignity and without marginalization, it is important to develop a maximum possible level of mutual knowledge. "The more we have to do one with the other, the better we will understand each other", could be the counterproposal to the separatist slogan mentioned above.

Learning the language, the history, the culture, the habits, the prejudices and stereotypes, the fears of the different communities living together is an essential step in interethnic relations. An

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important role can be undertaken by common information sources (intercultural, multiethnic newspapers, radio and TV broadcast, and the like); common opportunities for learning and entertainment; getting together occasionally, taking the opportunity to share—even if only in exceptional cases—"internal" events of a community that are different from one's own (feasts, rites, etc.); even a simple invitation to lunch or dinner. Common storybooks, common celebrations of public events, even perhaps moments of common prayer and meditation can do a lot to avoid the risk that ethnocentric visions become consolidated to the point that they come to feel natural and expected.

4 "ETHNIC IS BEAUTIFUL?"—WHY NOT?, BUT NOT AT ONLY ONE DIMENSION; TERRITORY, GENDER, SOCIAL POSITION, LEISURE TIME AND MANY OTHER COMMON DENOMINATORS MAY BE IMPORTANT AS WELL.

At times, for different communities, the ethnic organization of society can have legitimacy and even good reasons to exist; however it must be a free choice, and not become in turn integralist and totalitarian. This means that we will have to accept ethnic parties, ethnic associations, ethnic clubs, and often also ethnic schools and churches. But it is evident that if one wants to favour living together, rather than ethnic self-isolation, one will need to put value in all the other dimensions of private and community life which are not, above all, ethnic. And first of all, the common living space and its care, as well as professional, social, age group, and in particular gender-linked objectives and interests; women can better discover and experience common objectives and sensitivities.

One must avoid a situation where people live all their lives and all moments of their daily existence inside ethnic structures and

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dimensions; they must be offered other opportunities which normally are of an interethnic nature. It is essential that people meet and talk, and show their values not through a "diplomatic representation" of their own ethnic group, but directly; it is therefore quite relevant that each person may enjoy strong individual human rights, along with the necessary communal rights, some of which will also have an ethnic connotation (use of the language, protection of traditions, etc.); not all communal rights need be applied and channelled only along to ethnic lines (for example, social rights—a home, a job, assistance, health—or environmental rights).

5 DEFINE AND DELINEATE IN THE LEAST RIGID WAY POSSIBLE ONE'S BELONGING; DO NOT EXCLUDE MULTIPLE BELONGINGS AND INTERACTIONS.

Normally, ethnic belonging does not require a particular definition or delimitation: it is the fruit of history, tradition, education, habits, more than a question of options, will, and precise choice. The more a definition of belonging and of a delineation against others becomes rigid and artificial, the more there is an inherent danger of conflict. An emphasis on discipline, or worse, ethnic imposition of the use of the language, religious practices, dress (with the extreme expression of imposed uniforms), in daily attitudes, to the point of a legal definition of belonging (registration, remarks on documents, etc.) carry with them an unhealthy pressure to take count of each other, to test the strength of the group, to the erection of barricades and physical borders, and to the demand for a territory to be exclusively for one's own group.

On the other hand, to consent and enhance a more flexible and less exclusive practical sense of belonging, and therefore allow for

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a certain osmosis among different communes and multiple references on the part of "border" subjects, helps to create "grey zones", with a low ethnic definition and discipline and therefore enhances free exchange, intercommunication, interaction.

Avoiding all legal forms of labeling people from an ethnic (or confessional) point of view is one of the measures to prevent conflicts, xenophobia, and racism.

The self-determination of subjects and of communities must not stem from a delineation of one's own borders and of limits to access, but rather it should come from a positive definition of one's own values and objectives, and it must not reach the point of exclusionism and separatism. One must favour a concept of loyalty open to several communities, and not an exclusive one, a concept in which above all children of immigrants, children from "mixed families", people stemming from more pluralistic and cosmopolitan backgrounds can recognize themselves.

6 RECOGNIZE AND EVIDENCE THE MULTIETHNIC DIMENSION: RULES, RIGHTS, LANGUAGES, PUBLIC SIGNS, DAILY GESTURES, THE RIGHT TO FEEL AT HOME.

The coexistence of different ethnic groups, languages, cultures, religions and traditions on the same territory, in the same city, must be recognized and made visible. The members of different communities that live together must feel that they are at home, that they are citizens, that they are accepted and rooted (or that they can plant roots). Bi- (or multi-) lingualism, the possibility to establish diverse religious, cultural and linguistic institutions, the existence of specific structures and opportunities that put in evidence and give value to each ethnic group present, are important elements for a culture of togetherness. The more one

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organizes the coexistence of languages, cultures, religions, characteristic signs, the less one will have to deal with fights about the validity of locations or of territories for one or another ethnic group: it is necessary to dilute all forms of ethnic exclusivism or integralism in a natural coexistence of multiform signs, sounds, smells and institutions.

Europe has learned the hard way to accept the presence of several confessions that can coexist on the same territory without trying to dominate all the others or to expel each other in turn; now the same process must take place purposefully in relation to the multiethnic reality; coexistence among different ethnic groups in the same space, with appropriate individual and collective rights in order to guarantee equal dignity and freedom for all, must become the rule, not the exception.

7 RIGHTS AND GUARANTEES ARE ESSENTIAL, BUT THEY ARE NOT ENOUGH; ETHNOCENTRIC NORMS FAVOUR ETHNOCENTRIC BEHAVIOUR.

One must not believe that ethnic identity and interethnic coexistence can be guaranteed above all by laws, institutions, structures and courts, if they are not deeply rooted among the people, and if they do not have a foundation in a widespread social consensus; one must not underestimate, for that matter, the importance of a clear and reassuring normative framework, that guarantees to all the right to one's own identity (through linguistic, cultural, educational rights, means of information, etc.), to equal dignity (through the guarantee of full participation, against all discrimination), to necessary self-government, without any tendency to annexation in favour of one of the ethnic communities living together. It is especially important that situations of interethnic coexistence benefit from a status of

autonomy that pushes the local community (all of it, without any ethnic discrimination) to take its fate in its own hands, and fosters interethnic cooperation, so as to develop a common territorial consciousness; this can help to discourage attempts at resolving tensions and conflicts with farfetched arguments on the territorial "status" (annexes, change in the borders, etc.).

And one must not forget that laws and structures which are heavily ethnocentric (i.e., that are based on the continuous emphasis on ethnic belonging, on evident ethnic separation, etc.), inevitably lead to an escalation of conflicts and tensions, and to the generation or reinforcement of ethnocentric attitudes, whereas, on the other hand, laws and structures that are supportive of interethnic cooperation, can encourage and strengthen choices of good coexistence.

8 OF THE IMPORTANCE OF MEDIATORS, BRIDGE BUILDERS, WALL JUMPERS AND FRONTIER EXPLORERS.

In each and every situation of interethnic coexistence, one must deal, in the beginning, with a lack of mutual knowledge, relationships and familiarity. It is therefore very important that there exist people, groups, and institutions that situate themselves consciously at the border between the communities living together and cultivate intensively all manners of knowledge, dialogue and cooperation. The promotion of common events and moments of meeting and common action does not appear spontaneously, but requires a stubborn and yet delicate work of awareness-building, mediation and familiarization, which must be developed with care and credibility. Next to the identity and to the more or less clear borders between the different ethnic aggregations, it is fundamental that someone, in such societies, be committed to the exploration and the overcoming of borders;

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this is an activity which in times of tension and conflict may seem like betrayal, but which is decisive to soften rigidity, relativize borders and favour interaction.

9 A CRUCIAL CONDITION: BAN ALL FORMS OF VIOLENCE.

In a situation of interethnic coexistence, it is rare that there are no tensions, no competition, no conflicts; unfortunately, conflict of ethnic, religious, national, or racial origin has an enormous power of involvement and mobilization, and involves so many elements of collective emotionality, that it is difficult to govern and to arrive at reasonable solutions if it slips out of control. Explosions of nationalism, chauvinism, racism, religious fanaticism, are the most disruptive factors of civil cohabitation known (more than social or economic tensions). They involve practically all dimensions of community life: culture, economy, daily life, prejudices, habits, as well as politics or religion. One therefore needs strong capabilities in order to deal with and dissolve ethnic conflict. This means that every ethnic community will need to give value within its ranks to the people and forces who are capable of exercising self-criticism and criticism towards one's own community: real "betrayers of ethnic compactness", who, however, must never transform themselves into deserters, if they want to maintain their roots and remain credible. It is precisely in conflict situations that it is important to relativize and diminish the forces that push the different ethnic communities to seek external support (protecting powers, external interventions, etc.) and give value to the elements of common linkage to the territory.

One necessity emerges above all: to ban all forms of violence, to react with the maximum decisiveness each time that the germ of ethnic violence appears, which—if it is tolerated—risks spiraling

beyond control. In this case as well, laws and police are not enough; one needs a decisive social and moral rejection, based on strong roots: a convinced and convincing "no" to violence.

10 THE PIONEER PLANTS OF A CULTURE OF TOGETHERNESS: MIXED INTERETHNIC GROUPS.

Mixed interethnic groups (however small they may be) can have extraordinary value in situations of tension, conflict or even simple coexistence. They can experiment on their own skin, and in what could be called a courageous pioneering laboratory, the problems, difficulties and opportunities of interethnic coexistence. Interethnic groups can have their own precious value and carry out their activities in the most diverse fields: from religion to politics, from sports to socializing in leisure time, from union work to cultural commitment. In any case, they will represent the most advanced point of experimentation in living together, and therefore deserve total support from those who care for the art and culture of togetherness as the only realistic alternative to the reappearance of a generalized ethnocentric barbarianism.

ALEXANDER LANGER FOUNDATION

On the website www.alexanderlanger.org you can read the numerous writings by Alexander Langer during his intense and encounter-filled life.

You can also find the description in several languages of the activities the Foundation carries out, the books published, the prizes given, the utopia of a Euro-Mediterranean brotherhood and of European civil peace corps. Since 2006. the Foundation has established a cooperative relationship with the Association Tuzlanska Amica, to support the international network "Adopt Srebrenica".

The Foundation is recognized by the Autonomous Province of Bolzano as a non-profit volunteer organization (Onlus).

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