

ACTIVE AMPS INSIGHTS 2024



European Network Remembrance and Solidarity

Activities and Insights 2023/24

CONTENTS

Opening letter by the ENRS Steering Committee	4
About the ENRS	6
An interview with Rafał Rogulski, Director of the ENRS	12

ARTICLES

The Memory Boom by Professor Jay Winter	15
Rethinking and Remaking Memory in a Time of War by Yuliya Yurchuk.....	18
Forgotten Victims by Professor Andrzej Nowak.....	22
Rescued from the Holocaust by Elżbieta Ficowska.....	37
23 August 1939: the Day Europe Opened Pandora's Box by Professor Jan Rydel.....	40
It all started with a song... by Dan Wolf	49
Searching for the Voice of the 'In Between' by Aliką Świdorska	53
Memorialising Public Space: Practices, Uses and Misuses in Central Europe by Catherine Horel.....	61

ENRS PROJECTS

Activities 2023/24: international interdisciplinary projects	26
Projects for a general audience	28
Projects for students and educators	42
Projects for academics	58
Projects for institutions dealing with 20th-century history	69
A brief history of the ENRS	78
ENRS assemblies and team	80
Gender equality and sustainable development at the ENRS	83
Acknowledgements	84

Ladies and Gentlemen,

It is our pleasure to share the European Network Remembrance and Solidarity's projects and plans for 2024 and beyond.

The key purpose of the ENRS is to document and promote the study of 20th-century history and how it is remembered. Our fields of interest centre on times of dictatorial regimes, wars and the resistance to oppression. We support academic research, educational projects and promotional events through an international network of scholars and ENRS partner institutions. The network's activities contribute to building better relations between European societies through discussing our common past.

In present times the above tasks are on one hand more important than ever, on the other they have never been more challenging. A hugely destructive war is being waged at the frontiers of our member and observer countries. The invasion of Ukraine by Russia still takes its toll of thousands of soldiers' and civilians' lives. The Israel-Hamas war contributes to the growing sense of insecurity and uncertainty across the world. We are witnessing events and actions we had imagined would never happen again. The aggressors are committing war crimes, setting up camps, abducting children from occupied territories, destroying cultural artefacts and threatening to unleash nuclear war.

International wars as well as massive disinformation continue to have a profound impact on the ENRS's activities. We have undertaken many initiatives aimed at analysing these phenomena, discussing them and looking for ways to avert them. An international forum in Berlin 'What's the point of history... if we never learn? Dialogue, Remembrance and Solidarity in Europe: New Challenges for Public History and Historical Education' sought to confront current and potential problems for a European culture of remembrance. The participants joined a shared conversation about the past and its importance for seeking the truth, peace, democracy, freedom and tolerance, as well as for a remembrance that respects differences, looks for connections and strengthens understanding and solidarity in Europe.

We understand that the role of responsible historical education is crucial. The ENRS platform 'Hi-story lessons' continues to explain the subject of disinformation and fake news. In a series of webinars and resources for teachers and students, experts advise on how to distinguish historical disinformation from genuine debates about the past and differences of opinion among

International wars as well as massive disinformation continue to have a profound impact on the ENRS's activities.

researchers, and how to recognise historical fake news and not fall victim to manipulation.

The topic of the European Remembrance Symposium in Warsaw in May 2024 is 'Commemorating and Narrating Freedom'. Starting from philosophical perspective that defines freedom not only by its absence and efforts to regain it (freedom from enslavement, persecution, occupation, etc.), but also by social agency and responsibility (freedom to), embodied in such phenomena such as freedom of choice, assembly, freedom of speech, religion, human rights and minority rights, we will look at various narratives on the broader memory of freedom.

From the perspective of commemoration, we will analyse and show practices and rituals that sustain freedom today as well as warn about those that might challenge democratic legacies of commemoration. The strengthening of democratic politics of memory in the era of disinformation and the growing influence of propaganda, in particular via social media and new digital technologies under the influence of non-democratic regimes, make our responsibility for encouraging remembrance essential.

In this year's catalogue, apart from presenting our current projects and initiatives, we are proud to share insightful articles written by experts – historians, academics and representatives of the network. We hope they will inspire new ways of reflecting on the past and our common European heritage.

The ENRS Steering Committee

Dr Jerguš Sivoš

Professor Jan Rydel

Dr Florin Abraham

Professor Matthias Weber

Dr Réka Földváyiné Kiss

ABOUT THE ENRS

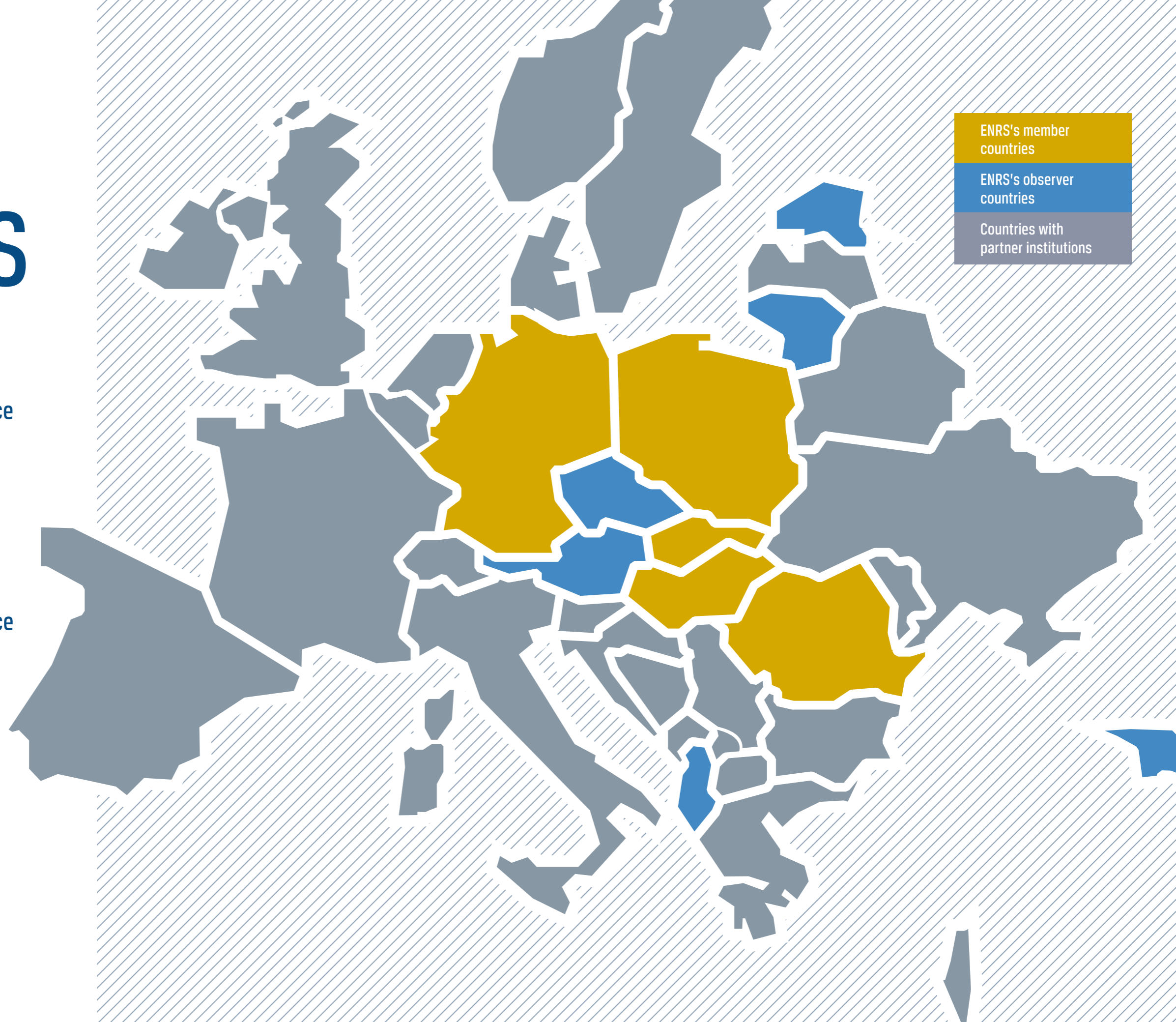
Who we are

The European Network Remembrance and Solidarity is an international initiative whose aim is to foster dialogue on the history of 20th-century Europe and European cultures of remembrance, with particular emphasis on periods of dictatorships, wars and resistance to political violence, and enhance public awareness.

The members of the network are Germany, Hungary, Poland, Romania and Slovakia, with representatives from Albania, Austria, the Czech Republic, Estonia, Georgia, Latvia and Lithuania present in its advisory bodies.



For more information
visit www.enrs.eu



We use creative ways to teach history in our educational projects.



Our Mission

Guided by the spirit of friendship, we combine a sound knowledge of history with innovative, thought-provoking teaching.

We provide platforms of dialogue and mutual understanding so that present and future generations can use 20th-century history as a source of reference and benefit from the experience. At a time when hostilities are ongoing in the EU's close neighbourhood, building a strong democratic community is of particular importance.

We develop a network of countries and institutions dealing with 20th-century history to promote cooperation in the spirit of objectivity, openness and mutual respect. We care about the language used in historical debates and base this on the most recent studies of history and memory.

Prof. Andrii Portnov during his lecture in Berlin, Germany 2023.

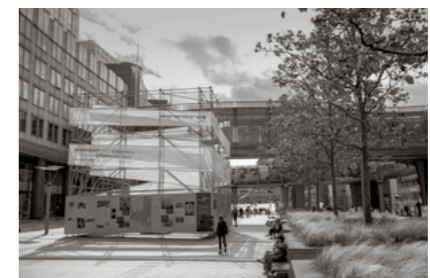
What we do

We deliver various projects in international partnerships with research centres, public institutions and nongovernmental organisations from across Europe and beyond.

We carry out our mission by disseminating historical knowledge and supporting research, in particular by:

- ▶ Organising conferences, symposia, seminars and workshops;
- ▶ Delivering cultural and educational projects;
- ▶ Publishing and translating works for academic as well as general audiences.

We deliver our own projects as well as collaborate with research centres, public institutions and nongovernmental organisations from across Europe.



We contribute to the European culture of remembrance by linking the history of European nations.

Nurturing a dialogue about the history and memory of the 20th century is a never-ending task



An interview with **Rafał Rogulski**, Director of the ENRS

What is the most important objective of the European Network Remembrance and Solidarity?

The ENRS was created to foster an international dialogue about the history of Europe, its states and nations in the 20th century. It is important to us that this topic takes its rightful place in public discourse and that, in turn, the people of Europe come to know and understand one another better. Wars, the death of millions of people; the collapse of the superpowers; the emergence of new states and the rebirth of pre-existing ones; population movements; border changes; concentration camps; the Holocaust; totalitarian and authoritarian political systems – Nazism and communism; impoverishing and enslaving entire nations and social groups; the struggle for freedom, its regaining and the way it was used in practice; and the struggle for and observance of human rights – these are selected processes that took place in the 20th century. Knowledge and the memory of them shape our identity, our attitude towards others and towards ourselves. If the processes of political and economic unification of Europe are to bring us closer together, it is worthwhile for us to know not only our own history, but also that of our neighbours. We need to be able to see the history of our nation and our country in a broader, international context. Only then will it be possible to talk about deepening not only the community of civilisation, but also the community of culture.

Why is it so important to remember and discuss these difficult events?

By expanding our knowledge and remembering, we at least give ourselves a chance of not making the same mistakes and allowing us to live in free, democratic states, in a democratic and strong community, to develop in peace. The discourse on history can and should be seen as a preventive measure against potential conflicts. I know that in the face of Russia's cruel aggression in Ukraine, and also in the face of previous conflicts, such as the wars in the Balkans, it is difficult to speak with optimism about learning from history, but the ENRS grew out of a conflict over memory, over interpretations of the past, over the commemoration of the victims of the Second World War and other difficult aspects of 20th-century history. One of the conclusions reached by the creators of the ENRS was that what was missing was a broader discussion that acknowledged, above all, the different perceptions of certain historical events and processes and recognised some aspects are indeed remembered but in different ways by individual countries and nations. Often we may feel that the memory of others in a certain sense limits or deforms our own, and vice versa. Sometimes certain issues are blanked out, while others are emphasised, and vice versa. To understand this, it is necessary to know why this is so.

An important motive in the creation of the ENRS was the fact that not only was it recognised that such differences of opinion and plurality of thinking existed, but an attempt was made to find some means of allowing us to live with this better and more comfortably. It would allow us to differ in an informed way, it would help us to increase our knowledge of ourselves and one another in Europe. The ENRS was born out of the need for a space to develop and contain a dialogue, in particular about the events of 20th-century European history.

A dialogue between...?

Mainly Europeans, but also all other interested parties. Both those who are familiar with history and those not yet interested. We invite the former to deepen their knowledge through our projects, while we would like to make history interesting for the latter. We want to show them that a certain basic knowledge of history helps to orient themselves in today's world. It helps them to understand both the dramatic events that are happening around them and the many political decisions taken in different countries, often conditioned by an interpretation of historical events of which we are often unaware. In order to be able to understand such decisions, we need to look at them on many levels, one of them being the historical context.

Is creating a space for such dialogue therefore one of the missions of ENRS?

Nurturing a dialogue about the history and memory of the 20th century is a never-ending task. It is an ongoing process carried out by a number of institutions in different countries: historical museums, memorials and central and local government institutions, both public and private. Most of them focus on the history of the country in which they were founded and operate. We, on the other hand, aim to make them work together and thus strengthen an international dialogue about the various events and processes of 20th-century history.

In this endeavour, our partners are all those concerned – from politicians, the media, civil servants and opinion-forming groups that shape the institutional landscape of our reality to the entire multitude of people who are aware of being a part of a historical process and want to learn as much as possible about it.

The Memory Boom

Over the last 40 years we historians have been living through a memory boom. We are not alone. In the humanities and the social sciences as a whole, the field of memory studies has expanded exponentially.

Given the multifaceted nature of historical, cultural and social experiences, can we speak of sharing a memory of them?

I would start by asking what it means to remember together? Is it about remembering the same thing the same way, or is it about creating a sense of togetherness across the diversity of memories? The former is as impossible as it is unnecessary, while the latter would support the creation of a sense of community of interest, which the European Union undoubtedly is. One of the aspects on which this community is founded is history: a shared history. Yet building a sense of community on the basis of history is not easy. Yes, there are aspects of history that affect different countries and national communities to a similar degree, but there is a range of experiences both in the realm of facts but, perhaps above all, the memory of those events to this day divide rather than unite.

Is it possible to reconcile these different memories? Can they be turned into a shared common memory?

The point is not to reconcile them by force, but to build a sense of community despite these differences. The community of interests I have in mind is not based solely on questions of economy, history or security, but combines all these components simultaneously, and strengthens our awareness that together we are stronger in every respect. Artificially highlighting differences without showing how to overcome them – only if by accepting them – is something that weakens the community and in reality exposes us to danger, which, as we know, is no longer lurking around the corner, but brazenly standing at the door and pressing the bell. Undoubtedly, historical knowledge can be the linking element, because it helps us understand, but it is not enough on its own.

Today we sometimes find certain behaviour from the past difficult to understand or accept.

Well, there will always be something left once we are gone. Some currents of thought, ways of acting, some facts, events and processes, and perhaps some of them will continue to be difficult for our great-grandchildren analysing them more than 100 years' time to understand. Yet to us today these seem important and appropriate. When we set out to study the past and try to evaluate it, we cannot ignore the historical context in which the phenomena we are interested in occurred.

You have mentioned the dangers of disinformation today? How do we deal with those? How can we responsibly learn about history in the age of disinformation?

The key issue when it comes to dealing with disinformation is knowledge and scepticism, maintaining a distance and thinking critically about information being transmitted in different ways. The technical level in which people can be disinformed today is increasing at a tremendous rate. Thanks to today's technologies, it is possible to present and put various statements in people's mouths that can be spoken as if it is their voice, but it can have nothing to do with what they have ever said or perhaps even thought. This allows for an almost unbelievable level of manipulation. To shield ourselves against disinformation, we need to remain sceptical, critically check various sources and use our common sense.



by Jay Winter, Charles J. Stille
Professor of History Emeritus at
Yale University, New Haven, CT, US

Everyone interested in history or politics, in sociology or anthropology has found in their field of study clusters of scholars who start their enquiries by examining the significance of memory for their discipline. In the 1970s and 1980s, race and class were the primary organising concepts of intellectual exchange. Now memory has replaced them.

In part, memory has arrived to fill a vacuum. Marxism as a theory of history collapsed long before the Soviet Union fell apart, and race lost its coherence as a concept of social analysis when confronted with the record of intercommunal violence in post-imperial Africa and Asia. The Rwanda and Cambodia genocides made it difficult to use models of white domination to account for crimes committed by Africans and Asians against other Africans and Asians. And while scholars interested in gender stimulated work in many different disciplines, they have not yet provided a political framework for understanding the violence of the last century and its after-effects.

Memory addressed the question as to the origins and consequences of violence in ways that have proved fruitful in two senses. Memory has helped account for the genocidal violence of the last century, and memory has provided a language in which the victims of genocidal violence can reassert their 'authority', their right to tell their own history in their own ways.

This dual agenda – memory as a ubiquitous tool of social analysis and memory as an instrument of social justice for the victims of war and violence – helps account for the efflorescence of memory studies throughout the world.

In parallel, there has been a 'memory boom' in the field of neurology and psychology. We now know more than ever before about the workings of the mind in creating and reshaping memory traces. The breakthrough was to set aside the old model of the brain as a kind of super hard disk filled with preserved memories. This static notion of storage and retrieval gave way to a much more rigorous model of the brain as a kind of orchestra conductor, drawing from different regions of the brain memory traces that come together to present memories to the mind. The critical point is that remembering is not an act of retrieval but a moment of recreation. When we remember, we change the elements of what we remember by turning them into a collage, a complex alloy of different elements assembled differently every time we recollect an event, person or mood.

Memory does not re-present reality: memory reconfigures it.

The second major breakthrough in the science of memory studies was the recognition that violent and life-threatening events cannot be recalled in the way we remember less destructive events in our lives. We call these difficult memories 'traumatic memories'. They cannot be assembled easily as a collage, since recalling these events threatens the integrity of the self, understood as the way we hold ourselves together under severe stress. When extreme violence happens – in the form of rape, sexual abuse, physical injury, psychological torture, terrifying ordeals or other insults – memories of such events remain in fragmentary or silent form. Putting them together as a narrative is painful and at times impossible. Those fortunate to have professional help and supportive

social and family environments can take the long road to recovering memories. They are the lucky ones.

The reason the recognition of traumatic memory matters is that the voices of the victims of trauma in war and genocide become carriers of an essential ethical message. They tell us that even after the horrors of the past century, it is possible, indeed necessary, to say in public that human beings can survive injustice and live by a moral code. At the core of that code is the assertion that everyone has the right and the duty to speak truth to power.

Commemoration

Commemoration is a form of memory activism that goes beyond the academy. It is present throughout the world. Public remembrance requires a place and a trace, or in Greek, a *topos* and a *logos*. At a particular place, people come together to remember a particular moment in history represented by an object, a flame, a structure, a symbol.

All societies identify particular dates in the calendar as worthy of public commemoration. They can be dates associated with important moments in national history, such as the end of victorious wars or revolutions. It is a mistake, though, to see commemoration solely through the eyes of a state. States may ordain or legislate that such and such a date is a holiday, honouring a particular event. But over time, the survival of such events requires participation by members of civil society. The authors of public commemoration matter less than do the memory activists or memory agents who continue to do the work of public remembrance.

Memory agents matter because the initial emotional and political charge propelling commemoration forward tends to fade over time. All commemorative

The second major breakthrough in the science of memory studies was the recognition that violent and life-threatening events cannot be recalled in the way we remember less destructive events in our lives.

events have a half-life; that is, the energy behind them begins to dissipate over time. Memory agents recharge the batteries of the commemorative project; without such an effort, commemoration loses its force. Without an audience, public remembrance fades away.

This act of entropy, or the loss of momentum in commemoration, is inevitable. To forestall forgetting, a group of people have to donate their time and collect sufficient funds to enable them to organise public acts of remembrance. If these agents die, or move away, or get arrested, others must take their place. New generations have to take over their roles, or attach to the date or the place of commemoration new meanings.

Commemorative sites are public settings for the performance of memory. They are built in such a way as to enable people to come together on a particular day to remember a particular set of events that are deemed to be significant. That is why they are placed in public thoroughfares, in front of public buildings or in cemeteries or churches. These places frame the performance that takes place adjacent to them. At times, these sites of remembrance are fenced off to prevent animals from grazing there or people from using them for recreation.

The events that take place in front of memorial sites are designed to instruct the public about the important event commemorated there. That is why schoolchildren are sent there, and why flags or other symbols of

collective life are on display. In some countries, clergymen participate, but the language used is almost always a mix of the sacred and the secular.

One of the paradoxes of public remembrance is that stories about the past change when visions of the future change. After the collapse of communism in 1989, the future of the former communist world opened up to new horizons. To chart the trajectory of that future, it was necessary to align it with elements in the past that pointed towards the new possibilities in national life. In this sense, memory narratives are always about the future.

The writing of history is but one part of the effort to produce a memory narrative of use to our society. **History is memory seen through documents. Memory is history seen through emotion. Both tell us how we got to where we are.** The free expression of both history and public remembrance is the bedrock on which democracy rests. We should be grateful, therefore, for the memory boom of the last 40 years. It is one of the pillars of an open society and a resource for those yet to realise their freedom.

Rethinking and Remaking Memory in a Time of War

Not all history is remembered but every memory has a history. Russia's horrific war against Ukraine transforms not only history but also the memory of Ukrainians.



by Yuliya Yurchuk,
Södertörn University, Sweden

If before the year 2014, the main memory events in Ukraine were the Holodomor (starvation enforced by Stalin's regime during 1932–33) and the Second World War, since 2014 it has been the memory of the Revolution of Dignity (that started in November 2013 and ended in February 2014 with more than a hundred people killed by the police) that has taken the central place in the Ukrainian memoryscape. As a scholar of memory who has been studying Ukraine for more than a decade I have learned a lot about memory due to the war.

Historical parallels

When the full-scale invasion started on 24 February 2022, many Ukrainians drew parallels to the memory of the Second World War. There is even evidence that the older generation reacted to Russians entering the villages and towns by referring to them as 'Germans'. It was difficult to find the correct words to articulate something one could not comprehend. There was simply nothing more terrible in living memory one could draw parallels to. Memory of the Second World War became the vehicle that helped put what seemed unspeakable into words. Historian George Liber wrote: 'The Second World War ignited a monstrous, all-encompassing inferno, a conflagration without end or mercy.' Indeed the Second World War that started for many Ukrainians in 1939 with the Soviet occupation in the West, and continued from 1941 with Nazi Occupation of the whole territory, became the most traumatic period with extensive physical destruction and enormous

demographic losses. This allowed historian Timothy Snyder to speak about Ukraine as the epicentre of what he calls 'Bloodlands'.

Now Ukrainians are going through yet another 'all-encompassing inferno, a conflagration without end or mercy' inflicted by Russia intoxicated by its imperialist expansionist ideology, which Timothy Snyder defines as yet another kind of fascism equipped with the power of social media that circulates ideologies easily and fast. Now hundreds of thousands of Ukrainian children are being deported to Russia and the people in the occupied territories suffer unimaginable tortures and hardships. As the death toll of people in Ukraine is not known, people in Ukraine continue to demonstrate unprecedented courage and perseverance in their resistance.

Memory is first and foremost a cognitive function of our brains and this cognitive function helps us to survive.

Considering the losses and the terror of war, it is not surprising that people look for parallels in history to describe what is happening. Having been studying memory for more than 15 years, I have learned more about memory in the last two years than in all the previous years. Now I understand better that memory is first and foremost a cognitive function of our brains and this cognitive function helps us to survive. When Russia encircled Ukrainian cities, towns and villages, people remembered family stories of survival and resistance transmitted down to them through many generations who lived and survived before them. These memories gave them strength to act. I also remember

that the moment when I heard that Russia attacked the whole of Ukraine, I immediately thought about my grandparents who survived the war. That gave me hope that our generation will also survive. Tragically the fact is that many have not survived and will not survive this war. For me, this is something that is still impossible to admit. As a historian, I am always very careful with drawing parallels between the past and the present in order not to overshadow the past. But on a personal level, through the work of memory, parallels do help us. It seems that we were wired to find solace in our past. Maybe this is the true meaning of the phrase '*historia magistra vitae*' (history [is] the teacher of life)?

Memory as an imperative

Another thing that I have better understood about memory since the invasion is an imperative to remember. Indeed, there is a moral need to remember one's past. I only now fully understand how important remembrance is for society and what a tragedy it is when memory is banned and remembrance is not possible. Authoritarian regimes are notorious for doctoring and silencing the past.

The struggle of Ukrainians against authoritarian Russia is also a struggle for the right to remember. In the Soviet Union there was no memory of the Holocaust, for instance. There was no distinction or nuances in memory of the victims. People collectively were presented either as winners or as victims. The master narrative of war in the Soviet Union was mainly the narrative of triumph of victory over Nazism (which in the Soviet Union was referred to as fascism). There was a lot of misnaming during the Soviet period. The Second World War was known as the Great Patriotic War and even the chronology was misleading. When I went to school, we read that the war started in 1941, not in 1939. It was in drastic contrast to the stories I heard from

my grandparents. Already as a schoolgirl I understood that there was a discrepancy between what one read in the schoolbooks and what one heard from family. As a historian, I know that such discrepancies are common for authoritarian and dictatorial regimes. Democracies help memories to survive. Moreover, in democracies there are more opportunities to combine what one hears at school and at home as many smaller stories find their way into a bigger official narrative. Autocracies and dictatorships work in a different way, they create histories where many people cannot recognise themselves. The gap between lived experience and what one reads in textbooks is big and sometimes insurmountable.

With the fall of the Soviet Union the situation changed. German scholar Aleida Assmann writes that after the fall of the Berlin Wall, Europe faced three different processes regarding memory. In Western Europe, its societies tried to address memories of perpetrators and victims in the remembrance of the Holocaust and crimes of the Nazi regime. In Eastern Europe, societies focused on their memories as victims of the crimes of a Communist regime. Finally in Russia, society succumbed to nostalgia for the lost greatness that later consolidated to legitimise aggression against neighbouring states. True, even in Russia, at the beginning of the 1990s, under Boris Yeltsyn there was a slight move towards the reconceptualisation of memory. The best example of this direction was the recognition by Russia of Katyn massacre when 22,000 Polish military officers and intellectuals were executed by Soviet secret police. Yet even these shifts did not involve Russia's re-evaluation of its imperialist legacies. Russia's war against Ichkeria (or better known as Russia's Chechen Wars) only proved that Russia continued to hold its territories with force. With Putin's coming to power in 2000 even the slightest shifts in reinterpretation of Soviet history were stopped on the state level and the country moved back to

the Soviet narratives of triumph without reflecting on the price of this triumph. Stalin got rehabilitated as a 'skilled manager'. The memory culture regarding the Second World War is often called the Victory frenzy (*pobedobesie*, which in Russian combines a meaning of victory and diabolical obsession).

This culture is mainly based on the cult of violence. In 2014, when Russia annexed Crimea and started the war in Donbas, Victory Day was celebrated with the phrase 'We can repeat it', which is a direct opposite to the ethics of the Western memory of war reflected in the slogan 'never again'. Moreover, Russian memory culture bears strong masculine and patriarchal connotations. During the celebrations of Victory Day, one can see slogans such as 'On Berlin!' or 'On German women' – a direct connotation to notorious mass rapes by the Soviet Army. When crimes are not punished, they are repeated. War atrocities inflicted by Russia in Georgia, Syria and Ukraine show it all too well. Researchers of memory call the West European approach to remembering the Second World War as a 'memory of regret'. Russia did not regret and continued to fall into the Great Victory frenzy year after year.

The gap between lived experience and what one reads in textbooks is big and sometimes insurmountable.

It is a big problem that Russia cannot cope with its past. Crimes against humanity committed by the Communist regime were never recognised by the Russian regime. To say the truth, they were never fully recognised by non-East European societies either. The English historian Tony Judt wrote that after the war, we all pretended that

The outcome of the war will define Ukraine's and Europe's future.

we had peace and ignored that half of Europe was actually under the occupation of the Soviet regime. Ukrainian writer Oksana Zabuzhko described the fall of the Soviet Union as a 'semi-collapse' of the empire because even after acquiring independence many former republics were still under the influence of Russia. Ukraine's attempts to keep this influence resulted in the Revolution of Dignity and later in Russia's attack on Ukraine.

Empires seldom give up their expansionist ambitions without bloodshed. Russia is what the German historian Dietmar Rothermund calls a 'post-imperial nation' that shows all the symptoms of 'post-imperial malaise': lack of acceptance of reality, painful experience of the loss of imagined 'greatness' that results in an injured feeling of pride and a nostalgic relationship with the past. This post-imperial identity allows Russians to see themselves as victims even in relation to Ukraine, ignoring the fact that it is Russians themselves who are the cause of suffering and that it is Russia that is committing the crimes. Before 2014 I could not imagine the power of such nostalgic memory and how it can justify the most horrible crimes committed by Russia. The outcome of the war will define Ukraine's and Europe's future. The outcome will also define who and how they will be remembered after the war. I hope that Ukraine will win and democracy will prevail, and we will have a chance for a complex and inclusive memory: a memory of Ukrainian resistance and European solidarity that stood against imperialism and won.

Forgotten Victims

We remember little, increasingly little, of 20th-century history. Generally only as much as the most powerful media of memory record for a while in the collective imagination: the most repeated themes of major films, symbols inscribed in school textbooks and mainstream museum practices.



by Professor Andrzej Nowak,
Polish Academy of Sciences,
Warsaw, member of the ENRS
Academic Council

At the same time, a wave of protests continues to rise for the introduction into the 'catalogue of compulsory memory' of the forgotten, wronged and humiliated victims whom we have not previously remembered or only pretended not to notice. What criterion should be adopted in this competition for the ever-shrinking tiny piece of public attention, of collective memory? Maybe it is worth remembering those victims who seem to be the most forgotten, who have not left communities of mourners, who have been completely 'trampled into the ground' (sometimes quite literally) who have not had any system of cultural symbols created around their suffering?

Let me give one example. I wonder how many history books in the world, how many films, how many museums focusing on 20th-century history mention a single order, preserved in writing and already available to professional researchers for years, on the basis of which 111,091 people were executed? There are few such crimes, even in the bloody history of the 20th century. This one, in fact, was five times larger in scale than the Katyn operation, certainly better known and commemorated, but which claimed the lives of 'only' some 22,000 Polish officers and prisoners of war on the basis of Stalin's decision of March 1940.

The order whose victims I take the liberty of reminding you of here was issued in the same political circle, only three years earlier, even before the outbreak of the Second World War. It was order no. 00485 of 11 August 1937 issued by the head of the NKVD, Nikolai Yezhov, on the basis of a decision two days earlier by the Politburo of the All-Russian Communist Party (Bolsheviks). It was an order for the genocide of the Polish minority living in the USSR at the time. There was probably no single document before that entailed the deliberate liquidation of such a large number of people on the basis of ethnicity. Yezhov proclaimed the fight against the 'fascist-insurgent, spying, sabotage, defeatist and terrorist activities of Polish intelligence in the USSR'. He also set a clear task for subordinate NKVD services throughout the country: a 'complete liquidation of the hitherto untouched broad, diversionary and insurgent backup resources' and the 'basic human reserves' of Polish intelligence in the USSR'.

Such 'backup resources' and 'basic reserves' could be formed by anyone who had Polish nationality entered in their passports. According to the 1926 census in the USSR, there were 782,000 such people. According to the following census (1939), the number of Poles in the USSR decreased to 626,000. This was precisely the effect of the system of unprecedented persecution to which Poles were subjected in the Stalinist state. More than 150,000 of those who were shot dead (not just in 1937–38) died during deportations or starved to death in 1932–33. At least every second adult male was deprived of life in this Polish community of fate.

Groundbreaking in understanding the scale of this operation was the work of Russian researchers from the Memorial Nikita Petrov and Arseniy Roginsky (1993 and 1997, respectively), who presented official internal NKVD reporting. These are its figures: in the Polish operation, 143,810 people were arrested between

Maybe it is worth remembering those victims who seem to be the most forgotten, who have not left communities of mourners and who have been completely 'trampled into the ground'.

September 1937 and September 1938. Of these, 111,091 were executed. Not all of them were ethnic Poles, whose number among those slaughtered in this one operation is estimated between 85,000 to 95,000. However, Poles were systematically killed in the Soviet state in other operations as well: they were the victims of the anti-*kulak* operation of 1930–31, the Great Famine of 1932–33 both in Ukraine and Kazakhstan (after all, it was not only Ukrainians and not only Kazakhs who died from starvation), and as a result of successive waves of arrests and deportations of the Polish population first from the border areas with the Second Polish Republic in Soviet Ukraine and Belarus, and then in 1936 from these republics to Kazakhstan in general. At the height of the terror (1937–38), Poles were also shot en masse as part of smaller NKVD schemes, such as the German operation (liquidating 'German spies'), the 'cleansing' of the NKVD itself from the Polish element still introduced to it in large numbers by a Bolshevik revolutionary and politician Felix Dzerzhinsky, and many others.

The validity of order no. 00485, originally intended to be in force for three months, was extended to nearly two years. Its deadly effects were completed four days later by another order issued by Yezhov. It was numbered 00486, and concerned the families of 'traitors to the fatherland' (not just Poles). Only those who had betrayed their loved ones could avoid arrest. Children over the age of 15 were subject to 'adult' repression. Younger ones were to be sent to orphanages or to work.

The exceptional scale of repression directed by the Soviet state against Poles has been pointed out by Harvard University professor Terry Martin. On the basis of a named list of victims shot in Leningrad in the period 1937–38, he calculated that Poles were killed 31 times more often than their number in the city would suggest. In other words, a Pole in and around Leningrad was 31 times less likely to survive during the height of the Great Terror than the average resident of the city most affected by Stalin's crimes. Yale University professor Timothy Snyder calculated the following numbers for the entire Soviet Union at the time of the Great Terror: the Poles were, unfortunately, a chosen people in it. Stalin's choice determined that they were 40 times more likely to be shot than the average for all nations of the USSR. Poles accounted for 0.4 per cent of the total population in the USSR, while they made up around 13–14 per cent of the victims in the 681,000 executed between 1937 and 1938. So much for dry statistics based on NKVD data. But, as Snyder rightly wrote in his monograph *Bloodlands* (2010), we must above all remember that each victim had a name, each has an individual biography and each deserves human remembrance. With poignant empathy, the fate of Poles murdered as part of NKVD operations in Ukraine in 1937–38 was portrayed by perhaps the most eminent contemporary scholar of the Stalinist system, Professor Hiroaki Kuromiya of Indiana University. In his book *The Voices of the Dead* (American edition 2007), we can see this great crime through the prism of the individual fates of people executed simply for saying 'Poland is a good country' (this was interpreted as 'fascist agitation'), or for refusing to renounce a Polish husband or wife.

The memory of this crime must be claimed in the name of historical truth about the times of the Great Terror. This concept, linked to the years 1937–38, present in all history textbooks (including Polish ones) of the 20th century, is most often limited to Stalin's crackdown on the old Leninist cadres and the Red Army's top brass. Today's historical propaganda in Russia, uncritically adopted by the dominant part of the media in Poland, presents the Great Terror, or the Great Purge, as an internal tragedy of the Russians, a 'domestic conflict' that only Russians have the right to talk about. Meanwhile, according to NKVD data, of the 681,000 people executed between 1937 and 1938, 247,000 were victims of 'nationality operations' (led by the Polish), and more than 350,000 were *kulaks* (not necessarily Russians; there were also a great many Poles among them, but certainly no communists in this category). The Polish victims, so numerous in this terrible crime, remain silent. We cannot give them a voice, but we can, and we must, restore their memory. We cannot allow them to be dissolved in the false image of the Great Purge, in which only Bukharin, Kamenev, Zinoviev or Tukhachevsky are remembered.

There are not any graves left behind for the victims of the 'Polish operation'. There was no Anna Akhmatova to mourn them in her *Requiem*, nor Arthur Koestler to show their fate in *Darkness at Noon*. These were ordinary people, not generals, not renowned poets or world-famous political activists. They were killed and their families deported deep into the Soviet Union, condemned to oblivion alone. They did not leave influential friends to claim their memory. Then came the Second World War and its great tragedies. There was no room left for the memory of the victims murdered before that war to be cultivated by its later victors.

Yet it is precisely for this reason that once we know about them, we should not forget them. It is for the same reason that we should not forget the great sacrifice of the Jewish genocide committed by German Nazism. We must remember the victims of the crime all the more strongly: the more they seem forgotten, nameless, powerless – this is what humanity, our humanity, demands of us. Would it not be worthwhile to become aware of the existence of these people, each of whom had a name, each of whom had a face, but each of whom became *Homo sacer* (a person made worthless and located outside the law) – exactly as Giorgio Agamben depicted it on the basis of the Holocaust experience described by Primo Levi. Perhaps it is worth showing, also to today's world, this example of a great crime that transforms people into victims – killed with impunity but not sacrificed – into ones excluded from the bios, simply because they belonged to a group chosen by political power to be shot dead.

We must above all remember that each victim had a name, each has an individual biography and each deserves human remembrance.

ACTIVITIES 2023

international
interdisciplinary
projects

In 2023 we implemented in total 18 international, mostly interdisciplinary projects in eight European countries (Belgium, Croatia, France, Germany, Poland, Romania, Slovakia and Spain) including: five conferences, two information campaigns, eight exhibition displays, two editions of educational programmes for secondary school students and the development of a multilingual, educational portal.

Additionally, over 20 minor accompanying events were organised across Europe: debates, educational webinars and workshops, podcasts, curatorial tours and publications. As a result of these activities, we produced four comprehensive sets of educational materials for pupils and teachers, and over 60 audio and video recordings and clips. We cooperated with over 80 partner institutions from 18 countries (Austria, Belgium, Czech Republic, Croatia, Denmark, Estonia, France, Germany, Hungary, Lithuania, Moldova, the Netherlands, Poland, Romania, Slovakia, Spain, Ukraine and the United Kingdom).

18

2 educational programmes
for students

20 accompanying
events

2 information
campaigns

80

5 conferences

partner
institutions
from
18 countries

We look for platforms of dialogue and mutual understanding so that current and future generations can use 20th-century history as a source of knowledge and experience.

PROJECTS FOR A GENERAL AUDIENCE



After the Great War: A New Europe 1918-1923

The year 2023 marked the sixth year of the travelling outdoor exhibition that delivers a varied and fascinating visual account of this critical time in 20th-century history.

The aftermath of the First World War was turbulent and ambiguous, yet in many ways a watershed moment in the history of Europe. As four big empires collapsed, several independent national states emerged and filled the void. In most countries democracy replaced monarchy. Industrialisation and urbanisation accelerated. Women entered a crucial phase in their struggle for political rights. New trends in the arts and architecture reflected wide-ranging changes in the social, political and cultural landscape. All this and much more contributed to what was later named 'New Europe'.

The outdoor exhibition prepared by the ENRS in cooperation with experts from over a dozen countries aimed to capture this period in all its complexity. By presenting a whole range of different perspectives – of winners and losers, of politicians and ordinary people, of individuals and communities – the display offered a polyphonic rather than a top-down narrative, leaving the viewers space to reach their own conclusions.

The multitude of viewpoints is reflected by the diversity of means of expression: the main narrative is supplemented with personal testimonies and illustrated with a rich variety of archival photos, pictures, graphics and maps. The exhibition also features original films from the era and many interactives to stimulate the viewer. Free educational leaflets containing additional questions to answer and problems to solve are also available within the location.



The exhibition fits in with the landscape of the visited cities and helps the residents understand their role in European history. The architectural daring of the exhibition is what first grabs the viewer's attention. Szczecin, Poland 2023.



Our intention and ambition was to create an exhibition that was developed through dialogue and encourages further discussion. [...] the exhibition's narrative is the product of the dialogue of more than 40 historians from 18 countries. As you can imagine, it was a great challenge and very much a teaching experience to merge together the stories each of these historians wished to tell, with their differing backgrounds and perspectives.

IGA RACZYŃSKA
Deputy Director of the ENRS

Each time, accompanying events are organised, from official openings and debates on history open to the general public to curatorial guided tours. Brussels, Belgium 2023.

Over 200 archive materials, including photos, films, documents and maps, are shown in an interactive form to interest visitors of all ages. Szczecin, Poland 2023.



The display is always presented in two language versions: English and that of the hosting country. All the resources displayed in the exhibition are available online. Bremen, Germany 2023.

The exhibition started its international tour in the autumn of 2018 and so far has visited 27 cities in 15 countries:

- ▶ Prague
- ▶ Sarajevo
- ▶ Bratislava
- ▶ Verdun
- ▶ Berlin
- ▶ Weimar
- ▶ Wrocław
- ▶ Kraków
- ▶ Warsaw
- ▶ Rijeka
- ▶ Poznań
- ▶ Lublin
- ▶ Vienna
- ▶ Kaunas
- ▶ Vilnius
- ▶ Tallinn
- ▶ Darmstadt
- ▶ Dublin
- ▶ Sibiu
- ▶ Trieste
- ▶ Szczecin
- ▶ Gdańsk
- ▶ Brussels
- ▶ Bremen
- ▶ Strasbourg
- ▶ Bad Ischl
- ▶ Lyon

The display is always presented in English and in the language of the host country. Each time, it is accompanied by special events, from official openings and debates on history for the general public, to curatorial guided tours, seminars for teachers and workshops for students.

The virtual exhibition 'After the Great War' is available at the ENRS website, where you will also find a guided video-tour by Professor Jay Winter, tailored educational brochures and an online version of the exhibition catalogue. All the resources displayed in the exhibition are available digitalised and transformed into a multilingual online platform dedicated to the roots of New Europe.



Visit the virtual exhibition at www.enrs.eu/afterthegreatwar





The exhibition was first shown at the European Commission headquarters in Brussels, the day before International Holocaust Remembrance Day in 2018, and since then has visited 23 cities in 10 countries. Berlin, Germany 2023.

The exhibition is dedicated to Holocaust survivors and their rescuers. Their fates are shown against a broader historical background. Gdańsk, Poland 2023.



The Holocaust was supposed ultimately to wipe out the Jewish nation, condemning each and every one of them to non-existence and oblivion. Speaking about it, listening to survivors' accounts, such as the story of Elżbieta Ficowska, is an act against this criminal intention.

PROFESSOR ERYK KRASUCKI

An extract from a lecture 'An exceptional genocide: a look at the discussion concerning the Holocaust'

Between Life and Death: Stories of Rescue during the Holocaust

By showcasing the unprecedented terror of the Holocaust and the horrors people had to endure, the touring exhibition confronts us with fundamental moral questions and prompts in-depth historical reflection.

Stories of survival and rescue during the Holocaust are among the most moving and heartbreaking in human history. Such extreme circumstances revealed many layers of both good and evil in human nature.

The touring exhibition 'Between Life and Death: Stories of Rescue during the Holocaust', prepared in cooperation with the POLIN Museum of the History of Polish Jews in Warsaw and the Silent Heroes Memorial Centre in Berlin, juxtaposes the individual fates of those who were forced to live in hiding, under constant threat, with those who heroically offered help, often risking their own and their families' lives. The accounts are then shown within the context of their wider socio-political framework in order to highlight the specific conditions prevailing during the war in each of the relevant territories.

The display presents stories from 12 different European countries: Croatia, Denmark, France, Germany, Hungary, Italy, Lithuania, the Netherlands, Poland, Romania, Slovakia and Ukraine. Each section features two personal testimonies – the first from the perspective of a survivor and the second from that of a rescuer. A panel dedicated to diplomats who used their positions to help those endangered by the Holocaust is also included.



The exhibition presents testimonies, that provide deeply moving insights into people's behaviour during the Holocaust. Berlin, Germany 2023.



Elżbieta Ficowska (Elżunia) was saved from the Warsaw Ghetto as a baby. She was hidden and carried out of the ghetto in a box with a silver spoon – her only family memento.

Rescued from the Holocaust

by Elżbieta Ficowska

You ask me how I managed to survive. I didn't manage to do anything.

It was July 1942. On 22 July the liquidation of the Warsaw Ghetto began. I was there, in the middle of that hell. I was six months old and I lost everyone. The whole family, a big family supposedly died. And there was a child left behind, who was six months old, without a mother, father, grandmother, grandfather, uncles and aunts. I was all alone.

What happened to me was a miracle of love from both sides: on the part of my Jewish family, for whom I imagine it was a very traumatic experience, to give away a six-month-old child and not being certain about her future. What was going to happen to this child being given to people they didn't know? And how much love was needed from the other side to take in such a child and take care of her? Rescuing an infant was incredibly difficult. An infant cries just as ailing people do. It could attract the attention of the Germans.

My foster mum, who had saved a great many children and many adults, had her own children; she'd had them very early. She'd had them so early that, I think, somehow the maternal instinct hadn't yet kicked in for her because she was 16 years old when she'd got married. It's as if she was saying that

she wanted to become independent, acting against her family's wishes. Then she left her husband with the children and went to St Petersburg. She played roulette. She was such a liberated woman. Obviously, she had to get a profession because she hadn't had one before, but as she'd left her husband she had to cope on her own. She graduated from a school for midwives and fieldshers [medical workers]. She was excellent in her profession. But why am I talking about it? Because after she took this little child, she gave this whole maternal instinct, which had had no outlet, to me.

I was quite a difficult child, stubborn and difficult to deal with, who demanded everything I needed immediately, because, indeed, I always got my needs met. Well, and if it wasn't for the shock I experienced, which happened to me when I was 17 years old when I found out about my life story, because I hadn't known it before, there's no knowing what would have become of me. The worst thing that has happened in my life was something I was not conscious of. Once I was conscious of it, I was surrounded only by love and goodness.

The Holocaust was a great tragedy of a whole nation and of individual people but there's a lot of light in this story of mine. It has a lot of optimism, because even in such hell, even in such inhumane conditions, there are people who have a heart, who can love, who are willing and able to help. And this is very important, especially now when you tell your children about it, so that they don't get that ultimate negative message that the world is very cruel and self-annihilating, that people can be so entirely debased. Not entirely. Irena Sendler always said that not enough people helped. She wished there had been more of them, but they were there. And these people could be easily called heroes, because they risked their own lives and those of their families.

No one is born a hero. Heroism is some kind of abnormality, even though positive, it is still abnormal.

It deviates from the norm. Not everyone is willing to risk their own life or the lives of their own children to save a stranger. But there were such people, and there were many of them.

The display presents stories from 12 different European countries. Gdańsk, Poland 2023.

Each time, accompanying events and guided tours are organised. Szczecin, Poland 2023.

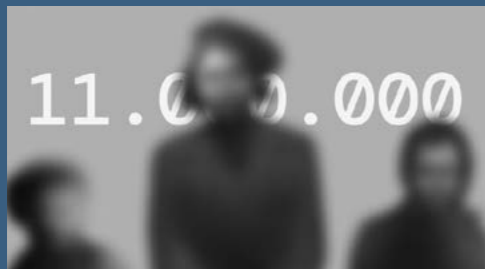


The display was first shown at the European Commission headquarters in Brussels, the day before International Holocaust Remembrance Day in 2018 and since then has been on a tour to 23 cities in 10 countries:

- ▶ Amsterdam
- ▶ Dresden
- ▶ Berlin
- ▶ Bratislava
- ▶ Belžec
- ▶ Kaunas
- ▶ Vilnius
- ▶ Osaka
- ▶ Košice
- ▶ Wrocław
- ▶ Yokohama
- ▶ Nitra
- ▶ Markowa
- ▶ Tsuruga
- ▶ Zvolen
- ▶ Bucharest
- ▶ Gifu
- ▶ Trnava
- ▶ Budapest
- ▶ Szczecin
- ▶ Talinn
- ▶ Bern
- ▶ Gdańsk



Learn more at enrs.eu/between-life-and-death



27 January

International Holocaust Remembrance Day celebrated on 27 January marks the anniversary of the liberation of the Auschwitz-Birkenau German Nazi Concentration Camp in 1945.

Every year the ENRS reminds us about this special day through social media campaigns, articles written by experts, educational workshops and free resources such as webinars, brochures and infographics for teachers and students using the platform 'Hi-story lessons'.

The ENRS prepared a short animated film entitled *Memento*, directed by the Hungarian writer Zoltán Szilágyi Varga. The video is available on the ENRS YouTube channel.



Scan to watch *Memento* animated film



Learn more about the project at www.enrs.eu/january27

When trying to grapple with the Holocaust, we stand in front of a distortion of human nature without full explanations despite all the research undertaken, the number of victims counted and the exact description of the events.

ZOLTÁN SZILÁGYI VARGA
Director of *Memento*

An outdoor campaign presenting the victims of totalitarian regimes in Berlin, Germany 2023.



Remember. August 23

Each year the ENRS observes the European Day of Remembrance for Victims of Totalitarian Regimes on 23 August by carrying out a public campaign: 'Remember. August 23'.

The aim of the campaign is to recount the fates of people who suffered violence and persecution perpetrated in the name of totalitarian systems in Europe. The stories are brought to the public in numerous ways – through outdoor and social media campaigns, videos available online and selected public TV channels across Europe, as well as articles written by experts in online and print media.



The aim of the campaign is to increase public awareness of the threats posed by extremist ideologies. Warsaw, Poland 2023.



23 August 1939: the Day Europe Opened Pandora's Box

by Professor **Jan Rydel**,
member of the ENRS Steering Committee

The Wednesday of
23 August 1939 marks
an extraordinarily important
date in the history of
Central Europe, indeed
all of Europe.

On that day, Joachim von Ribbentrop, foreign minister under the German Reich, flew to Moscow and, after brief negotiations with Vyacheslav Molotov, Soviet foreign commissioner, signed – in the presence of Joseph Stalin himself – the non-aggression agreement between Germany and the Union of Soviet Socialist Republics, soon to be known as the Molotov–Ribbentrop (or the Hitler–Stalin) Pact.

The most important part of that document, with a direct impact on the developments in Europe in the following days and weeks, was the secret additional protocol, which divided Central and Eastern Europe into German and Soviet spheres of influence. The former was to include the western half of Poland and Lithuania (soon to be handed over to Moscow), while the latter the eastern half of Poland, Finland, Estonia and Latvia, as well as Romanian Bessarabia.

Hitler feared a war on two fronts, and at the same time insisted the arrangements be made quickly because of the imminent arrival of the autumn rains and fog, which could stop the Blitzkrieg (German: Lightning War), making it much easier for the Poles to defend themselves. In order to achieve his aims, he had to secure at least the neutrality – and preferably active cooperation – of the Soviets during the attack on Poland and the subsequent showdown with the West. This was the reason why the German side willingly and speedily agreed to such a vast expansion of the Soviet

sphere of influence and in practice the borders of the USSR. Looking at the scene from a different perspective, one can see that without Stalin's agreement and cooperation with Hitler, who 'just a while ago' was the number one enemy for the communists, the outbreak of the Second World War in 1939 would almost certainly not have occurred, and any additional months of peace might have changed the fate of the world.

Germany and the Soviet Union did not give Europe and the world that chance, however. On 1 September 1939, Germany attacked Poland, soon followed by the USSR, which did the same on 17 September. In the areas occupied by the Wehrmacht and the Soviet army, war crimes were committed from the very first days of the onslaught. Soon deportations of Poles to concentration and forced labour camps and the Soviet Gulag incarceration facilities began. The repressions were aimed at the broadly defined leadership and opinion-forming class. In the spring of 1940 during the Katyn Massacre, the Soviets murdered more than 20,000 Polish prisoners of war. On 30 November 1939 the Soviet Union invaded Finland, which – thanks to a fierce defence – managed to save its independence. In the autumn of 1939, Lithuania, Latvia and Estonia had to conclude friendship agreements with the USSR and allow the Soviet army into their territory. After less than a year, at the beginning of August 1940, all three were incorporated into the USSR. In June 1940 the Soviets, threatening to invade the country, forced Romania to hand over Bessarabia and the northern half of Bukovina. Cruel repressions took place in the Baltic states occupied by the USSR, especially the deportation of hundreds of thousands of men, women and children to Siberia. The Finns and Romanians had to take in hundreds of thousands of refugees fleeing the areas annexed by the Soviets, and those who remained were exposed to Soviet repression. At the same time, the Germans had already murdered a significant part of the Polish intelligentsia, established the Auschwitz concentration camp and set up ghettos for Jews.

The Molotov–Ribbentrop Pact concluded on 23 August Pandora's box. On that day the worst plagues prepared by the totalitarian systems – Nazism and Stalinist communism – were inflicted on Europe. The choice of 23 August as the European Day of Remembrance for Victims of Totalitarian Regimes is therefore fully justified.

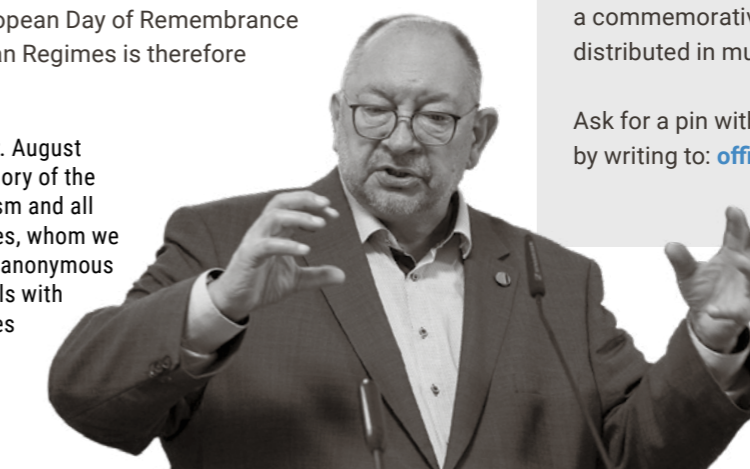
The aim of the 'Remember. August 23' is to cultivate the memory of the victims of Nazism, Stalinism and all other totalitarian ideologies, whom we strive to portray not as an anonymous collective but as individuals with their own distinctive stories and fates.



Show You Remember

The network marks the day by wearing a commemorative pin with a black ribbon, distributed in museums and memorial sites.

Ask for a pin with a black ribbon by writing to: office@enrs.eu



The videos available online include the stories of:

- ▶ **Władysław Bartoszewski** (Poland)
- ▶ **Doina Maria Cornea** (Romania)
- ▶ **Milada Horáková** (former Czechoslovak Republic)
- ▶ **Jaan Kross** (Estonia)
- ▶ **Ieva Lase** (Latvia)
- ▶ **Péter Mansfeld** (Hungary)
- ▶ **Kazimierz Moczarski** (Poland)
- ▶ **Juliana Zarchi** (Lithuania)
- ▶ **Mala (Mally) Zimetbaum** (Belgium) and **Edek Galiński** (Poland)
- ▶ **Borys Romanchenko** (Ukraine)



All videos can be found here:
enrs.eu/remember-august-23-individual-stories

In 2023, the ENRS published a guide on how to commemorate August 23, suggesting various activities and a list of places around Europe where visitors can pay tribute to the victims of totalitarian regimes.



Scan to download
the remembrance
guide (pdf)

PROJECTS FOR STUDENTS AND EDUCATORS



Participants try to understand the past through the prism of their own emotions and experiences. Jasenovac, Croatia 2023.

'Sound in the Silence' takes place in important historical places. Wannsee, Germany 2023.



Sound in the Silence

The project provides teenage secondary school students with an opportunity to reflect on difficult aspects of 20th-century European history in an in-depth and interactive way.

Young people discover the history of the place, in order to then process and interpret it through art. Berlin, Germany 2023.



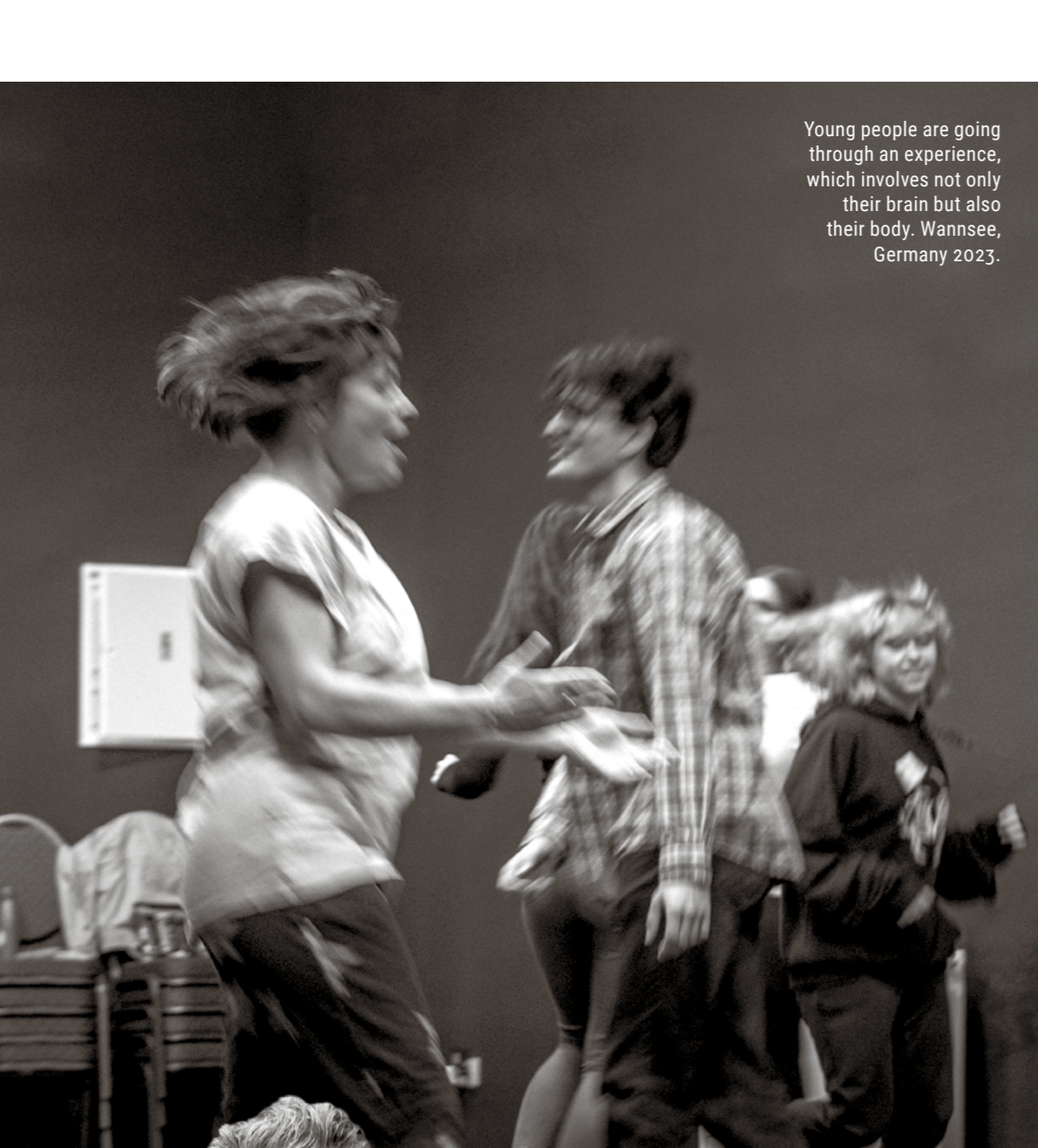
Each edition of 'Sound in the Silence' is organised in a different location that has been affected by the turbulent events of the last century. Young participants first learn about the history of the place, in order to then process and interpret it through art – by creating a performance under the guidance of professional artists. While the students work on their role plays, their teachers accompanied by local educators take part in workshops on interdisciplinary methods used in historical education.

The project is a joint initiative of the ENRS and the MOTTE Cultural Centre, Hamburg. The next 'Sound in the Silence' edition will take place in Romania. So far, the visited locations include the memorial sites in Neuengamme, Ravensbrück, Borne Sulinowo, Auschwitz-Birkenau, Warsaw, Gdańsk, the Denkort Bunker Valentin Memorial in Bremen, Kaunas 9th Fort Museum and Gusen, Mauthausen Memorial Sites, House of the Wannsee Conference and Jasenovac Memorial Site.

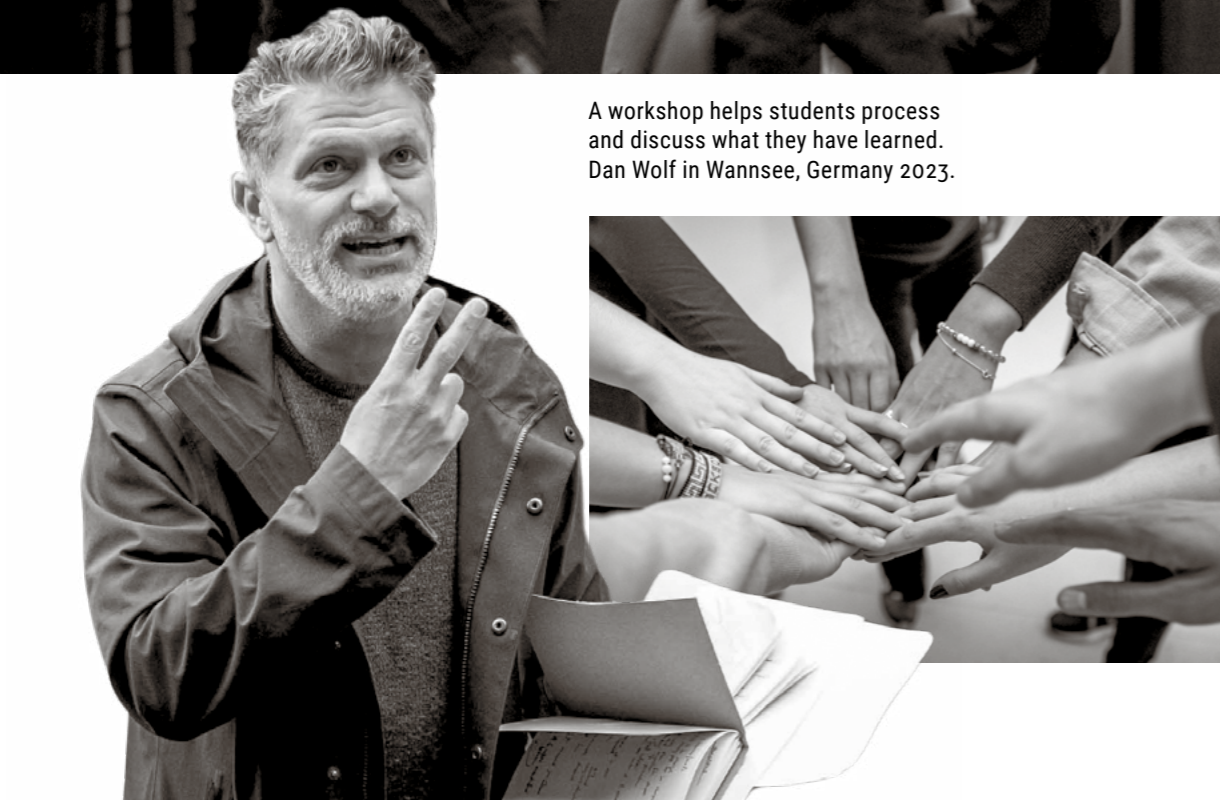
The 2022 and 2023 editions were funded by the EU Citizens, Equality, Rights and Values Programme (CERV).

The participants of the 2024 edition will visit memorial sites in Bucharest and Pitești Prison.

Young people are going through an experience, which involves not only their brain but also their body. Wannsee, Germany 2023.



A workshop helps students process and discuss what they have learned. Dan Wolf in Wannsee, Germany 2023.



Imagine meeting another 20 students from all around Europe for the very first time and working together with them for a whole week. [...] and the most important thing in your life is to bring this performance together.

Each edition of 'Sound in the Silence' ends with a final artistic performance. Wannsee, Germany 2023.



The success of this project is the fact we are not sitting down with books. We are not expecting students to remember dates, times, names. We are expecting them to experience the place, to digest the history of this place, reflect upon it, and then create using these emotions and these codes. And that to me is the success of this project.

SEAN PALMER
Musician



At historically challenging locations students work with artists to understand how the past is connected to their questions in the present. Jasenovac, Croatia 2023.



Participants have a chance to find new ways of looking at the history of Europe. Wannsee, Germany 2023.





What is very important in this project is that students are going through an experience, which involves not only their brain but also their body. They not only digest all the information that a location is loaded with, but also all the historical information. They can really digest it; they can look at it from a distance, release emotions and express them. The history has a personal connection with them and it touches their hearts more, so they literally learn by heart.

KATARÍNA RAMPÁČKOVÁ
Choreographer



For more information visit enrs.eu/sound-in-the-silence

It all started with a song...

by Dan Wolf, Artistic Director of Sound in the Silence

'Sound in the Silence' is a multidisciplinary project that uses location-based workshops to explore and express the lasting effects of the Second World War. We connect young people across cultures through art and education workshops on location where history happened. We work with issues of remembrance and social justice and use creative expression to help repair what is broken in our world. Each iteration of this intercultural project culminates in a site-specific public performance that articulates our thoughts, motivates us to action and inspires more people to join us.

But where did the idea for 'Sound in the Silence' come from?

It all started with a song.

In 1999 my creativity and my culture collided when I found myself sitting across the table from a German filmmaker who was in town to do research for a documentary film he was making about my family. I was a 24-year-old struggling actor, rapper and playwright trying to figure out how to create a sustainable career as an artist. He was a 50-year-old artist who was following the melody (and story) of a famous song from Hamburg to Shanghai to New York and finally to San Francisco. His name was Jens Huckeriede.

When he was 28, Jens decided to become an artist who would use his art and performance to think about how his own personal history related to the Holocaust, and to challenge others to do the same. He told me that his projects were part of a creative methodology called 'New Forms of Remembrance' which claims that we must use provocative, charged locations to inspire our work in order to give the generations a chance to understand history and their place in it.

Jens told me that one of his projects was painting the lyrics of Hamburg's most famous song 'An de Eck steiht'n Jung mit'n Tüdelband' (On the corner stands a boy with a hoop) onto the sidewalk in the Wohlersallee, a neighborhood in Hamburg where there had been a *Jüdisches Volksheim*, a home for Jews, that became



a place to bring Jews before they were deported 'to the East' in the 1940s. The people who lived in the neighborhood did not like it but when he showed them the lyrics he was painting, they would start to sing 'An de Eck steiht'n Jung mit'n Tüdelband' and tell him stories about Leopold and Ludwig Isaac, the Jewish brothers who wrote it. When he discovered that Leopold is my great grandfather, his research led him to me.

That meeting in 1999 changed my life. Together Jens and I made the film *Return of the Tüdelband* [2003], which is a journey with contemporary music into Jewish-German history. In the film, I start to search for my family history in Hamburg and, while doing so, discover my artistic roots.

I started to think about how Jens's concept of 'New Forms of Remembrance' could be combined with my approach to music and theatre. **I imagined bringing a curated group of artists to historically charged locations like concentration camps, memorial sites and museums and turning the seminar rooms into recording studios, writing rooms and rehearsal halls.** I envisioned a three-part process where learning about the location would act as source material for creating live performance. We would start by educating ourselves with book learning and studying the social and economic impacts of the war on the villages surrounding the area of the concentration camp. Then we would spend a week living at the location and this experiential education would act as fuel for our creative prompt. Then we would develop music, theatre and film and craft it into a unique performance that would reflect the experience of our time spent at the location.

I started to think about my grandfather, and how, when I was a child, I asked him about our family history. He said nothing. He stayed silent. It was a silence that told me never to ask again. My grandparents were hounded, afraid and betrayed by their country. We don't need silence. We need to yell, and sing, and scream, and tell our story. **There is sound in all this silence...**

In Between?

The 'In Between?' project encourages students and young professionals to explore the complex history of European borderlands with the use of interdisciplinary methodology.

The aim of the project is to reflect on the intricacies of the 20th century from the perspective of those whose past often escapes the most commonly known historical narratives. The participating students, selected through an international recruitment process, represent various fields of interests, including history, cultural anthropology, sociology, linguistics and the arts.

Each of the study visits to current and former border regions in different parts of Europe is preceded by audiovisual workshops, as well as by an introduction into oral-history methods and digital archiving, and a lecture on the relevant historical context. Then the participants conduct interviews with representatives of local communities and visit museums and sites of remembrance, and present them in the form of a video or a podcast. Selected items from the collected materials are available online on the ENRS website and YouTube channel or shared with archives such as the Europeana Migration, EUscreen and Virtual Shtetl.

The 2024 edition of 'In Between?' will consist of two parts. The first part will be a three-day workshop in Warsaw where the international group of students will be introduced to interviewing, oral history and audio documentation methods. Following this, the group will be divided into two smaller teams and embark on study trips to one of the selected regions: Masuria in Poland and the Estonian-Finnish sea border area.



Learn more at:
enrs.eu/inbetween



The individual stories make up the history of a region that is a borderland of countries, languages and cultures. 'In Between?' study visits to Alsace, France 2022.

I think this project is good because it is international. We can cooperate with people from different countries, different backgrounds and different fields of study.

AMANDA BAXOVÁ

Participant in the 2022 edition

The participants visit local museums and sites of remembrance to learn about the history of the place. Cieszyn, Poland 2022.





Alika Świdarska, ENRS.

Searching for the Voice of the 'In Between?'

by Alika Świdarska, ENRS

Their rich uncle may have been a smuggler; their beautiful cousin whose name disappeared from family conversations may have eloped with the boy from the next village.

They may have got their characteristically coarse voice from the cold they caught as kids swimming across the river to play with the boys on the other bank. These and other stories are being told in the project 'In Between'. 'In Between' gives a voice to the people whose lives were shaped by the complex and often divisive borders of 20th-century Europe.

The motivation behind 'In Between', says Joanna Orłoś, who has accompanied the project since its inception in 2016, was the curiosity about how local inhabitants remember history on either side of the border.

The goal was to give young people who participate in the visits an opportunity to meet witnesses, who still remember times before the border was drawn.

Out of the 26 destinations that hosted the programme up until now – from the site of the Argelès internment camp on the French-Spanish border, raised for 100,000 refugees of the Spanish Civil War, to the once bustling, multicultural villages of the Polish Roztocze region on the Ukrainian border that was decimated by the Holocaust and subsequent deportations and economic migrations – each region appears to be a universe in its own right. Far away from the centres that promoted the founding myths of national identities, the daily life of the peripheries has been marked by both physical division and contact with the Other – neighbours from across the border, who speak a different language, sing a different anthem and support a different football team. In some cases, these are stories of peaceful coexistence, but more often, they bear the memory of violent rupture: forced relocations, ethnic cleansing, economical friction and separation from friends and relatives with checkpoints and barbed wire.

What motivates the students who join the project ranges from strictly academic to highly personal.

Ola, a cultural studies student at the Adam Mickiewicz University in Poznań, was interested in developing her oral history skills. She returned from the study visit to Lubaczów/Ivano-Frankivsk with an idea for her PhD. For Aline, from Strasbourg, who held a degree in video journalism and anthropology, the trip to Alsace was an occasion to reflect on her origins and identity. Luděk, a Czech historian who had already published two books, wanted to immerse himself in the multi-ethnic environment of Český Těšín/Cieszyn and observe how it has evolved since the division of the town. For all of them, putting borderlands under a magnifying glass not only developed knowledge and technical abilities, but was also a big adventure and gave the satisfaction of creating something that would last, be it a professionally documented ethnographic interview deposited in the archives, a work of art displayed in an exhibition or a podcast for a general audience.

In 2024, 'In Between' will explore intangible borders. Participants will visit two regions that used to be borderlands: the coasts of Finland and Estonia, where the Iron Curtain divided Europe until 1991, and the Masuria region in former East Prussia, which was ceded to Poland in 1945. In addition to history and oral history workshops, they will learn to transform interviews and recordings gathered during their trips into artistic podcasts on the subject of local identity, the past, present and future of the area. What legacy do these invisible borderlands carry? How can they be interpreted with sound?



The participants of 'In Between?' explore the landscape of the borderland. Cieszyn, Poland 2022.

Then young people create podcasts with individual stories told by local people. Cieszyn, Poland 2022.





The event focused on a shared conversation about the past and its importance for seeking the truth, peace, democracy, freedom and tolerance.

The speakers discussed challenges for history teaching in public spaces and historical education.

'What's the point of history... if we never learn?'

The international forum 'What's the point of history... if we never learn? Dialogue, Remembrance and Solidarity in Europe: New Challenges for Public History and Historical Education' at the Humboldt Forum in Berlin brought together politicians, representatives of cultural and educational institutions, and actors in the field of historical and political education.



The speakers discussed challenges for history teaching in public spaces and historical education in a contemporary European society composed not only of different nations, but also of growing migrant communities and conflicting interest groups. The event was organised by the ENRS and the Federal Institute for Culture and History of Eastern Europe in cooperation with the Humboldt Forum Foundation and the Embassy of Romania in Germany.

Claudia Roth, Federal Government Commissioner for Culture and the Media, Berlin, Germany 2023.



The participants of the forum pointed out that the politics of memory of any given country is not always identical with that of civil society. Occasionally, even the discourse on a common European past seems to be called into question.



Hi-story Lessons

How to plan engaging 20th-century **history lessons**?

How to use the knowledge of the past to **enable students to understand** the present?

How to spot historical **fake news**?

Hi-storylessons.eu is a multilingual educational platform for teachers and educators with free, ready-to-use resources on 20th-century European history, disinformation and historical manipulation.

6
languages

- lesson scenario plans
- webinars
- articles written by experts

- infographics
- videos and animations

Watch our webinars presenting resources and tools for history teachers, including:

- ▶ *An educational kit for teaching about the Holocaust*
- ▶ *How to spot historical fake news?*
- ▶ *How to commemorate International Holocaust Remembrance Day?*
- ▶ *Against the Holocaust: Jewish Resistance*
- ▶ *Remembering the Holodomor*



You can access the webinars at:
youtube.com/c/EuropeanNetworkRemembranceandSolidarity



You can find all materials at:
hi-storylessons.eu



51,000
users in 2023

PROJECTS FOR ACADEMICS

International academic conferences organised by the ENRS in cooperation with partners from all over Europe are a good platform for scholars and researchers to meet, share their projects and exchange ideas and insights.

With this conference we also wanted to show a sign of academic solidarity with Ukraine. We have speakers from 15 European countries and we all have different views, but together we are engaged in the democratic discourse against totalitarianism.

PROFESSOR MATTHIAS WEBER

Director of the Federal Institute for Culture and History of Eastern Europe, Oldenburg

We certainly haven't learned enough. Western countries have made catastrophic mistakes by not listening to the warnings of countries that have had bad experiences with Russia.

RAFAŁ ROGULSKI
Director of the ENRS



Academic opportunities

The ENRS is engaged in various projects dedicated to students and researchers. The network seeks prospective collaborators for its scholarly conferences, publications and other projects, which require academic expertise. Moreover, the ENRS runs an internship programme, offering internships at the ENRS office in Warsaw to university students and graduates of the humanities from across Europe.

International academic conferences organised by the ENRS in cooperation with partners from all over Europe are a good platform for scholars and researchers to meet, exchange ideas, share their projects and discuss important topics within the fields of history and memory.

The conference 'The Politics of Memory as a Weapon: Perspectives on Russia's War against Ukraine' organised in Berlin (2023) by the ENRS and the Federal Institute for Culture and History of Eastern Europe (BKGE) in cooperation with the Documentation Centre for Displacement, Expulsion, Reconciliation gathered a wide international audience. The speakers tried to answer the question how has our view of Ukraine and the relationship with Russia to individual European states changed since 24 February 2022. The conference aimed to examine the stereotypes, patterns, mechanisms and methods used in the political and social implementation of historical disinformation and discuss ways in which these can be prevented or mitigated.



The debate **'Europe on the Move: a Debate on the Centenary of the Treaty of Lausanne'**, another joint initiative of the ENRS and the BKGE, focused on migrations as one of the cornerstones of modern European societies. Specialists from various areas of migration studies met at the German Emigration Center in Bremerhaven to discuss the phenomenon and legacy of forced and economic migrations and to assess their impact on European identity from a 21st-century perspective.

The aim of the Bucharest conference **'The Light Comes from the West!'** was to present the most recent findings concerning migrations from the countries of the former Eastern bloc. The lectures provided a broad overview of the subject, ranging from analyses of official migration policies of the communist regimes and migrants' strategies to leave the country, to exile communities in the West and the role the emigrés in Cold War interactions and human rights activism. The event was co-organised with the National University of Political Studies and Public Administration and the National Institute for the Study of Totalitarianism of the Romanian Academy, both in Bucharest.

When we were planning the debate, there was the refugee crisis going on; when we were organising it, the dramatic full-scale war in Ukraine broke out and we are now holding it during the war in Gaza. [...] Migrations are one of the most important processes not only in the history of the 20th century.

BARTOSZ DZIEWANOWSKI-STEFAŃCZYK

ENRS, German Historical Institute, Warsaw

The debate aimed to revisit the broadly defined politics of migration in the light of new archival material and recent research approaches.



Memorialising Public Space: Practices, Uses and Misuses in Central Europe

by Catherine Horel, CETOBAC/CNRS, Paris, member of the ENRS Editorial Board

One of the tasks of the ENRS and its publications is to explore the fabrication of memory.

It is crucial to distinguish memorialisation from history writing because they refer to different, if not contradictory, processes. Memory belongs to the individual as well as to the collective when it is inscribed in public spaces: statues, memorials, cemeteries, generally what we call 'places of memory'. A narrative is attached to them that can be of diverse and sometimes opposed in nature. Therefore regime changes assign a new meaning to these places: they are transformed or simply erased in order to make place for a completely different discourse. This *damnatio memoriae* affects not only the statues commemorating leaders one revered and then hated but can also pretend to cancel the memory of a particular group (destruction of places of worship and desecration of graves are the most common features of this phenomenon). Thus it is obvious, that memory and commemorations are used as a political tool. This is why they are often addressed as 'memory politics', formulated by governments and state authorities. The past is instrumented to make it conform to the dominant ideology: this is of course an old practice that reached its first climax under the totalitarian regimes. The challenge faced by the historian is to decipher these processes, deconstruct the narratives and explain how remembrance has to



be contextualised. In doing this, history writing often stands in contradiction with the politics of memory imposed from the top down but at the same time has to be very cautious in the face of demands coming

bottom-up because the latter also follow an agenda that is not necessarily allied with historical knowledge. In this respect, education to historical methodology is essential, first through textbooks that need to be as objective as possible without creating new taboos, but also through teaching about the distinction between history and memory using pedagogical tools such as alternative tours (showing the places referring to the memory of 'the Others') and training pupils and students with skills of observation. Initiatives like the French-German, German-Polish, Greek-Turkish textbooks are a way of reconnecting people with the neighbours' memory and of overcoming national(ist) narratives. Here historians have to play a role in promoting regional and transnational approaches, border-crossing mechanisms and personalities, the circulation of ideas and cultural exchanges. Being aware of an entangled and connected past enables us not only to understand the present but can also help us to detect attempts at falsification.

The ENRS Internship Programme (Erasmus+)

We seek motivated, responsible and proactive individuals from all over Europe to provide direct support to our team in Warsaw, Poland. Students with a passion for history and interest in working in an international environment are welcome to apply. Applications from outside Erasmus+ are also considered.

Contact: Beata Drzazga
beata.drzazga@enrs.eu



During the 'Genealogies of Memory' conferences, world-renowned academics and young researchers present their latest work. Warsaw, Poland 2023.

Discussions are always an important part of conference. Warsaw, Poland 2023.



Genealogies of Memory

The annual conference 'Genealogies of Memory' is one of the flagship projects of the ENRS. The aim of the meeting is to facilitate intellectual exchange between scholars representing different fields related to memory and history, as well as to promote their work internationally.

The 13th 'Genealogies of Memory' concentrated on the relationships between memory biopolitics and the history of large-scale disasters. The issues addressed during the conference included how memory and the experience of traumatic events have been reworked at the collective level and which discourses of memory and non-memory accompany them. How do societies remember past epidemics and disasters and to what extent? Have they learned any lessons for the future? Have they developed strategies to prevent similar situations in the future? Is the memory of such phenomena so short-lived that successive generations have to relive the past as lessons have been forgotten?



Technology allows people to join the conference from around the world: Rafał Rogulski (ENRS) welcomes the participants of the event.



Last year's edition explored how memory and the experience of traumatic events have been reworked at the collective level and which discourses of memory and non-memory accompany them.

Several decades of research on collective memory has shown how important it is in determining the identities of communities, nations and cultures.

Particularly in regions such as Central and Eastern Europe that have troubling legacies of extreme violence, confronting dark pasts has been an important tool for promoting social justice and reconciliation.

At the same time, organised processes of remembering and forgetting have been the source of profound political, cultural and social conflicts that have shaped the reality of our region in recent decades. With the annual conference series 'Genealogies of Memory', we facilitate intellectual exchange between established and early-career scholars representing different fields related to memory and history, as well as researchers studying Central

and Eastern Europe. 'Genealogies of Memory' is the oldest project of the ENRS, organised since 2011. We started by mapping the theoretical and methodological concerns of scholars in the regions, and considered how cultures of memory in Eastern Europe differed from those in other parts of the world. Then we discussed how processes of remembrance intertwine with a number of specific issues, including transitional justice, religion, economy and, most recently, health and famine. Since the first conference, one of the main goals of 'Genealogies of Memory' has been an attempt to define the specificity of Central and Eastern Europe by looking at the changing practices of memory in the region during the 20th and 21st centuries. At the same time, we encourage seeing history and memory in a broader European and global context, and look at possible applications of memory research from the CEE region within the broader international study of social and cultural memory.

MAŁGORZATA PAKIER AND JOANNA WAWRZYNIAK

The initiators of Genealogies of Memory



This year the participants of the conference will discuss how the memory of landowning elites in Europe has changed in recent decades.



Students and researchers can exchange experiences and share their projects.



Professor Dora Vargha (University of Exeter) giving her insights during the discussion.



The 'Genealogies of Memory' conferences

- 2011** **Genealogies of Memory in Central and Eastern Europe: Theories and Methods**
- 2012** **Regions of Memory: a Comparative Perspective on Eastern Europe**
- 2013** **Legal Frames of Memory: Transitional Justice in Central and Eastern Europe**
- 2014** **Collective vs. Collected Memories: 1989–1991 from an Oral History Perspective**
- 2015** **Memory and Change in Europe: Eastern Perspective**
- 2016** **Regions of Memory II: Memory Regions as Discourse and Imagination**
- 2017** **Image, History and Memory**
- 2018** **Memory and Religion: Central and Eastern Europe in a Global Perspective**
- 2019** **Myths, Memories and Economies: Post-Socialist Transformations in Comparison**
- 2020** **The Holocaust between Global and Local Perspectives**
- 2021** **European Remembrance and Solidarity, co-organisation of the Memory Studies Association (MSA) annual conference**
- 2022** **History and Memory in International Relations**
- 2023** **Pandemics, Famines and Industrial Disasters of the 20th and 21st Centuries**
- 2024** **Gentry, Nobility and Aristocracy: Post-Feudal Perspectives**

Selected lectures from past 'Genealogies of Memory' have been included in the book series *European Remembrance and Solidarity* published by Routledge.



Prof. Michał Kopczyński (University of Warsaw) during 'Genealogies of Memory' in Warsaw, Poland 2023.



More about the conference at: enrs.eu/genealogies

'European Remembrance and Solidarity' book series

The ENRS in cooperation with the academic publisher Routledge launched a book series dedicated to history and remembrance in 20th-century Europe with special attention given to the experiences of Central and Eastern Europe.

With this series, the ENRS wishes to contribute to the current intellectual debate on European integration, memory and identity by a complex analysis of the dynamically changing socio-political and cultural environments. The series comprises of volumes on memory and historical consciousness of Central and East European societies and examines diverse aspects of past and present civilisation, such as art and cultural activity, religion and churches, and political culture and diplomacy, authored and edited by scholars of various disciplines, including history, art history, anthropology, sociology and political science.

All volumes are a result of the academic and research projects run by, or in cooperation with, the ENRS.

Titles in the series:

A New Europe, 1918–1923: Instability, Innovation, Recovery | Edited by Bartosz Dziewanowski-Stefańczyk and Jay Winter

This set of essays introduces readers to new historical research on the creation of the new order in East-Central Europe in the period immediately following 1918.

Image, History and Memory: Central and Eastern Europe in a Comparative Perspective | Edited by Michał Haake and Piotr Juszkiewicz

The volume discusses the active relationship among the mechanics of memory, visual practices and historical narratives.

Memory and Religion from a Postsecular Perspective | Edited by Zuzanna Bogumił and Yuliya Yurchuk

The book argues that religion is a system of significant meanings that have an impact on other systems and spheres of social life, including cultural memory.

Remembering the Neoliberal Turn: Economic Change and Collective Memory in Eastern Europe after 1989 | Edited by Veronika Pehe and Joanna Wawrzyniak

A study on how societies, groups and individuals remember and make sense of global neoliberal change in Eastern Europe.

Coming soon:

Disinformation in Memory Politics | Edited by Florin Abraham and Bartosz Dziewanowski-Stefańczyk

A volume on the impact of disinformation on both internal and foreign memory politics, which will show theoretical approaches, current mechanisms and actors of disinformation and suggest some possible ways of prevention.

Editorial Board

- ▶ Marek Cichocki
- ▶ Peter Haslinger
- ▶ Catherine Horel
- ▶ Csaba Gy. Kiss
- ▶ Dušan Kováč
- ▶ Elena Mannová
- ▶ Andrzej Nowak
- ▶ Attila Pók
- ▶ Marcela Sălăgean
- ▶ Arnold Suppan
- ▶ Stefan Troebst
- ▶ Jay Winter



More about the series at enrs.eu/project/ers-series



PROJECTS FOR INSTITUTIONS DEALING WITH 20TH-CENTURY HISTORY

OPENING 9 MAY 2023 13:30-17:00

Welcome speeches

Discursos de bienvenida
Discursos de benvinguda

Prof. Montserrat Puig i Llobet Ana Gallego Torres
Dr Jordi Guixé i Coromines Rafal Rogulski

DAY 1

UNIVERSITAT DE BARCELONA

11th EUROPEAN REMEMBRANCE SYMPOSIUM
AND
6th TALKING STOCK
OF EUROPEAN MEMORY POLICIES

Resistance and Solidarity

11 MAY 2023

ENRS
European Network
Remembrance and Solidarity

Fundació Solidaritat
UNIVERSITAT DE BARCELONA

EUROM
EUROPEAN
OBSERVATORY
ON MEMORIES

European Remembrance Symposium

The annual symposium aims at initiating and deepening cooperation between institutions and organisations involved in researching the history of 20th-century Europe. The idea behind the event is the belief that a dialogue concerning events of the last century is needed, taking into account various sensitivities, experiences and existing interpretations.

Since its inauguration in 2012, the European Remembrance Symposium has promoted a multidisciplinary and cross-cultural approach to modern history. Barcelona, Spain 2023.



The idea of the symposium came from the conviction that a dialogue relating to the events of the last century is imperative.



The annual meeting aims to initiate and deepen cooperation between institutions and organisations dealing with the history and remembrance of 20th-century Europe, as well as with historical education.

With conflicts in Central and Eastern Europe and all over the world, and with the war in Ukraine, we should talk about differences and approaches to such old and basic concepts in our democratic society as solidarity and resistance. In our debates during this conference on memory and history, we delved deeply into these notions to create better societies but, above all, to increase our knowledge about memory practices and memory processes.

DR JORDI GUIXÉ I COROMINES
Director of EUROM, Barcelona

Since its inauguration in 2012, the European Remembrance Symposium has promoted a multidisciplinary and cross-cultural approach to modern history, hence establishing itself among Europe's leading networking events dedicated to memory issues. Held every year in a different European city, the meetings bring together representatives of governmental and nongovernmental organisations, historians, education experts and journalists who reflect on the latest developments in historical research and try to work out new, engaging ways of bringing historical knowledge to the wider public. The event offers the participants an opportunity to attend

discussion panels and networking sessions, during which their institutions and projects can be presented to a wider audience.

In 2023 the 11th European Remembrance Symposium was organised together with the 6th conference 'Taking Stock of European Memory Policies', an event held by the European Observatory on Memories (EUROM). Here the participants examined the topics of solidarity and resistance and discussed various examples of how they were practiced, remembered and represented in different parts of Europe in the 20th and 21st centuries.





Each year event brings together over 200 representatives of memory institutions from around the world.



This year's symposium is dedicated to various narratives within the broader memory of freedom in Europe and abroad, and takes place in Polish History Museum, Warsaw, Poland.



European Remembrance Symposiums



More about the Symposium: enrs.eu/european-remembrance-symposium

2012 Does a European Culture of Memory Exist? Gdańsk, Poland, 14–15 September

2013 How Much Transnational Cooperation Does European Remembrance Require? Caesuras and Parallels in Europe Berlin, Germany, 10–12 October

2014 Turning Points in 20th-Century European History: Europe between War and Peace 1914–2004 Prague, Czech Republic, 9–11 April

2015 Remembrance of the Second World War 70 Years After: Winners, Losers, Perpetrators, Victims, Bystanders Vienna, Austria, 11–13 May

2016 1956: Contexts – Impact – Remembrance Budapest, Hungary, 24–26 May

2017 Violence in 20th-Century European History: Commemorating, Documenting, Educating Brussels, Belgium, 6–8 June

2018 After the Great War: Challenges for Europe 1918–2018 Bucharest, Romania, 15–17 May

2019 The Making and Re-Making of Europe: 1919–2019 Paris, France, 27–29 May

2021 Memory and Identity in Europe: Present and Future Tallinn, Estonia 26–28 October

2022 Reconciliation: a Long and Winding Path Dublin, Ireland 1–3 June

2023 Resistance and Solidarity Barcelona, Spain, 9–11 May

2024 Commemorating and Narrating Freedom Warsaw, Poland, 21–24 May

The symposium includes panel discussions and a series of networking events, such as Q&A and turbo-presentation sessions, visits to museums and memorials.



Filip Springer, Małgorzata Praczyk and Małgorzata Pakier during the first meeting in Warsaw, Poland 2023.



Special events

During a special event series 'To Understand Memory: Between Academic and Literary Writing', acclaimed historians and renowned Polish literary journalists shared their experiences of writing about history and memory.

The authors of books on converging subjects were invited to talk about their working methods and possibilities of exchange between the historical and literary research methods.

The series of meetings is organised by the ENRS, in cooperation with Warsaw's History Meeting House and the Center for Research on Social Memory as a series of conversations moderated by Małgorzata Pakier, featuring among others:

- ▶ **Filip Springer and Małgorzata Praczyk:** on a post-anthropocentric perspective and the secrets of academic and literary writing
- ▶ **Joanna Kuciel-Frydryszak and Ewelina Szpak:** on social change in the Polish countryside, historical perspective and the use of sources
- ▶ **Łukasz Bukowiecki and Ziemowit Szczerek:** on the city's memory and oblivion in academic and journalistic narrative

Learn more at:
enrs.eu/project/zrozumiec-pamiec



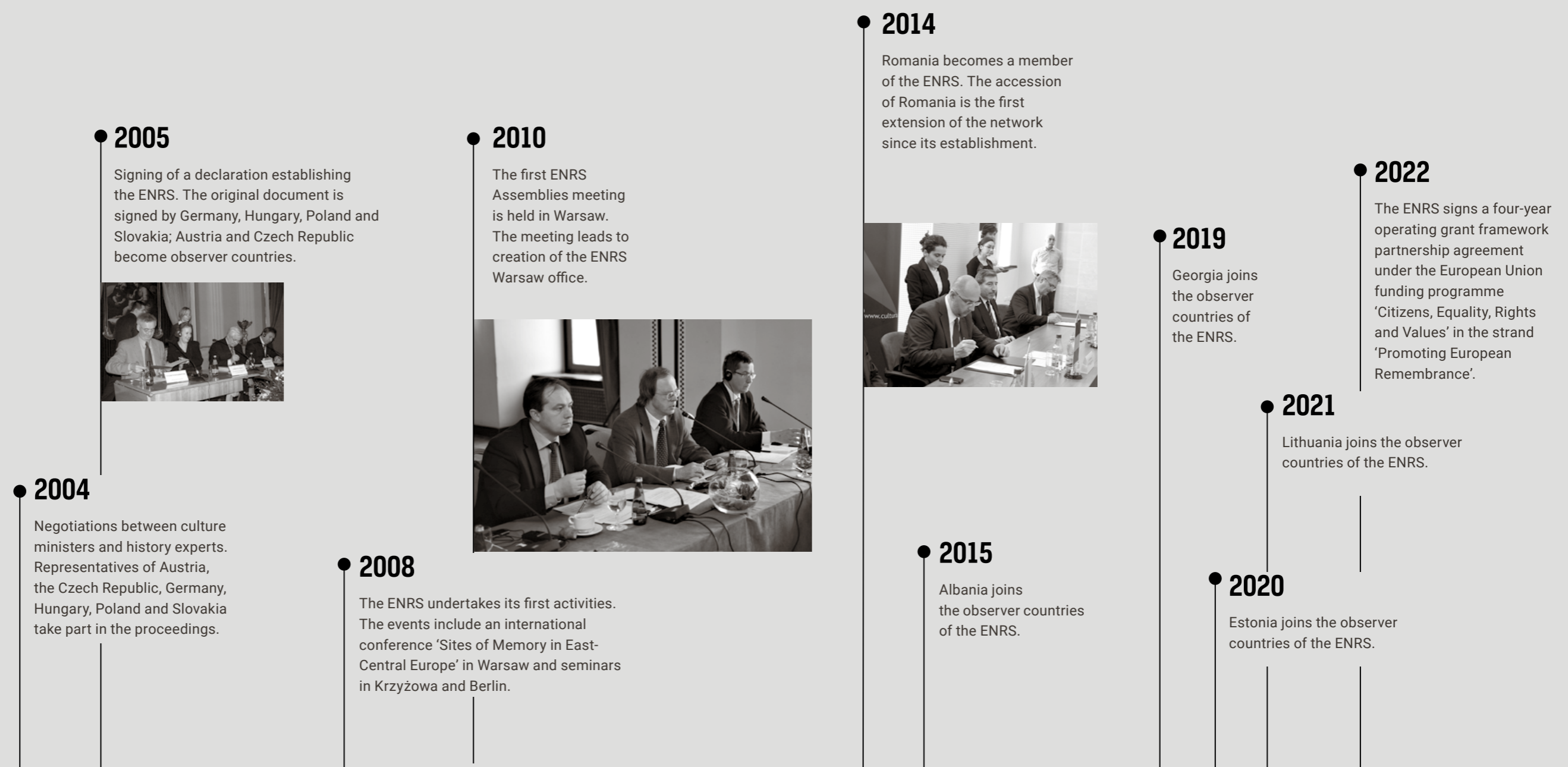
So far we have run

225 PARTNER SHIPS

30 projects in

countries, engaging more than 500 partner institutions from over 40 countries

Interested in becoming our partner? If you work for an institution active in the field of history and memory of 20th-century Europe that would like to cooperate with us, send your proposal to: office@enrs.eu



A BRIEF HISTORY OF THE ENRS



Learn more about ENRS history: enrs.eu/en/a-brief-history-of-the-enrs

Professor Jan Rydel,
Professor Attila Pók and
Dr Anna Kaminsky.
Berlin, Germany 2023.



Gundula Bavendamm and
Professor Matthias Weber.
Berlin, Germany 2023.



ENRS Assemblies meeting in
Berlin, Germany 2023.

ENRS ASSEMBLIES

Steering Committee

The Steering Committee is the ENRS's top decision-making body. Its members, the ENRS coordinators, are appointed by the member countries' ministers of culture or their counterparts. Each member country is represented by one person or, on occasion, by two. In either case each country has only one vote. The Steering Committee makes decisions regarding the ENRS's strategy and projects. The function of the chairperson is rotational and changes every six months.

- ▶ Dr Jerguš Sivoš, Slovakia, Chair
- ▶ Dr Florin Abraham, Romania, Deputy Chair
- ▶ Dr Réka Földváryné Kiss, Hungary
- ▶ Professor Jan Rydel, Poland
- ▶ Professor Matthias Weber, Germany

Advisory Board

The Advisory Board draws its members from among prominent representatives of the worlds of learning, culture and politics in ENRS member countries and in countries that are not yet full members but which are interested in participating. The board's principal responsibilities are commenting on the overall directions of the ENRS's medium- and long-term development and representing the network in its member countries and elsewhere.

Members:

- ▶ Robert Kostro, Poland, Chair
- ▶ Martin Andreller, Estonia
- ▶ Dr Iván Bertényi, Hungary
- ▶ Ján Budaj, Slovakia
- ▶ Professor Josef Höchtel, Austria
- ▶ Professor General Mihail E. Ionescu, Romania
- ▶ Sandra Kalniete, Latvia
- ▶ Dr Zoltán Maruzsa, Hungary
- ▶ Marius Pečiulis, Lithuania
- ▶ Professor Adrian Pop, Romania
- ▶ Johannes Schrapf, Germany
- ▶ Gentiana Sula, Albania
- ▶ Professor Kazimierz Michał Ujazdowski, Poland

German representatives are currently in the process of being elected.

Academic Council

The Academic Council is made up of prominent historians and social scientists. Its principal tasks include suggesting areas of ENRS research and educational activities, reviewing proposals for scholarly projects, representing the ENRS at conferences, congresses and scholarly meetings and evaluating the network's scholarly activities.

Members:

- ▶ Professor Attila Pók, Hungary, Chair
- ▶ Professor Marie-Janine Calic, Germany
- ▶ Professor András Fejérdy, Hungary
- ▶ Professor Constantin Hlihor, Romania
- ▶ Dr Anna Kwiatkowska, Poland
- ▶ Professor Róbert Letz, Slovakia
- ▶ Professor Andrzej Nowak, Poland
- ▶ Professor Marcela Sălăgean, Romania
- ▶ Professor Malkhaz Toria, Georgia
- ▶ Dr Oldřich Tůma, Czech Republic



Professor Andrzej Nowak.



The ENRS team during the European Remembrance Symposium in Barcelona, Spain 2023.

ENRS Team

Rafał Rogulski (Director)

Iga Raczyńska (Deputy Director)

Administration Department:

Wojciech Pazik (Head)

Agnieszka Kucharska

Magdalena Ważny

Communication and PR Department:

Magdalena Żelazowska (Head)

Monika Haber

Agnieszka Osiak

Alika Świdarska

Strategy and Development Department:

Beata Drzazga (Head)

Natalia Pomian

Marianna Sadownik

Iwona Szelewa

Projects Department:

Joanna Orłoś (Head)

Agnieszka Mazur-Olczak (Deputy Head)

Urszula Bijoś

Dagmara Chelstowska

Aleksandra Kalinowska

Helena Link

Julia Machnowska

Maria Naimska

Justyna Radziukiewicz

Academic Department:

Małgorzata Pakier (Head)

Gábor Danyi (Deputy Head)

Konrad Bielecki

Bartosz Dziewanowski-Stefańczyk

Karolina Kruźlak

Anna Michalska

Ewelina Szpak

Accounts Department:

Ewa Tulwin (Head)

Anna Balcerak

Anna Wrzosek

Gender equality at the ENRS

Since the beginning, the ENRS has emphasised respect for the dignity of the individual in its organisational culture and activities. Thus gender equality, as well as the prevention of discrimination and gender-based violence, and all its consequences have always been as important as they are obvious both in ENRS projects and in the daily life of the team.

In all ENRS activities, we take into account the importance of integrating gender issues into each stage of the project, as well as applying internal rules on safety and equal treatment. This transparent approach has helped us both to manage our initiatives in a way that aspires to maintain gender equality and to provide equal opportunities in the work environment, essential for creating a supportive workplace culture.

Following the European Commission Guidance on Gender Equality Plans, the ENRS has developed a Gender Equality Plan, which provides an opportunity for a more comprehensive and systematic analysis of the integration of a gender-equality perspective in ENRS activities.



Download ENRS Gender Equality Plan (pdf) at https://bit.ly/ENRS_GEP



Dagmara Chelstowska and Justyna Radziukiewicz, ENRS.

Sustainable development at the ENRS

At the ENRS we take pride in sharing our commitment to sustainable development in the workplace. We have implemented significant changes within our office environment to reduce our ecological footprint.

We started by reducing the use of copying materials and optimising our heating and cooling systems, resulting in reduced energy consumption and lower emissions. We have also improved our recycling standards.

However, these changes do not stop within our office walls. When we organise events, we also consider sustainability. When travelling to our exhibition or conference locations, we encourage our team to carpool or use public transport. We prioritise organic and seasonal foods at our events, working with sustainable caterers to provide reusable dishes and cutlery, eliminate disposable packaging and offer more sustainable dietary options.

Our promotional materials are now printed in limited numbers, and we produce universal materials that can be used at various events. After each event, we monitor our consumption of promotional materials and assess how we can improve. We aim to ensure that our materials are printed on recycled paper or can be shared digitally whenever possible.

We believe that every small step towards sustainability makes a big difference.

**The European Network
Remembrance and
Solidarity is a project of
the following ministries:**



Ministry of Culture and National Heritage
Republic of Poland



Federal Government Commissioner
for Culture and the Media



MINISTRY OF INTERIOR



MINISTRY
OF CULTURE
OF THE SLOVAK REPUBLIC



MINISTRY OF CULTURE

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or European Education and Culture Executive Agency (EACEA). Neither the European Union nor the granting authority can be held responsible for them.



Co-funded by
the European Union

Editorial Team

Alika Świdorska
Magdalena Żelazowska

Proofreading

Caroline Brooke Johnson

Photographs

Archive of European Network
Remembrance and Solidarity

Layout Design

Małgorzata Jurko / studio

ISBN 978-83-961186-4-6

Contact

European Network
Remembrance and Solidarity
Zielna 37
00-108 Warsaw, Poland
office@enrs.eu



www.enrs.eu



@enrs.eu



@enrs_eu



@enrs.eu



European
Network
Remembrance
and Solidarity



European
Network
Remembrance
and Solidarity

The European Network Remembrance and Solidarity is an international initiative whose aim is to foster discourse on 20th-century history and remembrance, with particular emphasis on periods of dictatorships, wars and resistance to political violence. The members of the network are Germany, Hungary, Poland, Romania and Slovakia, with representatives from Albania, Austria, the Czech Republic, Estonia, Georgia, Latvia and Lithuania present on its advisory bodies. Envisaged as an ever-developing project, the network's activities go beyond the member countries, expanding the area of dialogue about 20th-century history further afield across Europe.

The ENRS organises a wide range of projects, from exhibitions and publications to workshops, study visits and academic conferences thus building a network of institutions dealing with history in the spirit of objectivity, openness and respect. Our aim is, guided by the ethos of mutual trust, to support the development of a common European culture of remembrance.