Transregional Academy

After Violence

The (Im-)Possibility of Understanding and Remembering

June 10-17, 2019

Tkuma Ukrainian Institute for Holocaust Studies, Dnipro
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After Violence

The (Im-)Possibility of Understanding and Remembering

Transregional Academy
June 10-17, 2019, Tkuma Ukrainian Institute for Holocaust Studies

Our Transregional Academy will address issues related to the understanding and remembering of traumatic experiences of physical and symbolic violence that occurred during the 20th and 21st centuries. This violence was prolonged by the erasure of memory, through silence, oblivion, fear, indifference, and manipulation of the public consciousness. The Academy will consider problems of representation and the silencing of traumas in various kinds of narrative texts (memories, fiction, journalistic texts, historiography, cinema, graphic arts, paintings, monuments and other symbolic structures). The Transregional Academy will predominantly focus on Ukraine, which became one of the main battlefields of the 20th century, profoundly affected by revolutions, the two world wars, and the Holocaust. Ukraine now represents a space of both military and symbolic conflict. The Academy additionally wants to explore studies covering the wider Eastern-European region, seeking original and productive comparisons with similar phenomena beyond Ukraine.

Steering Committee: Iuliia Buyskykh (Kyiv), Susi K. Frank (Berlin), Andrii Portnov (Frankfurt/Oder), Igot Shchupak (Dnipro), Viktoria Serhiienko (Kyiv), Denys Shatalov (Dnipro), Annette Werberger (Frankfurt/Oder).

Program

Monday, June 10
19:00 Welcome Dinner
Venue: Primus Restaurant, Barykadna Str. 9

Tuesday, June 11
Main venue: Tkuma Ukrainian Institute for Holocaust Studies, Menorah Centre, Sholom-Aleykhem St. 4/26, 3rd floor, elevator “B”
10:00-11:00 Introduction
Video Room
11:00 Coffee Break
11:15-13:30 Lecture
Video Room
How to Read the City? Dnipro and its Histories
Tetiana Portnova (Dnipro National University)
13:30 Lunch
Primus Restaurant
15:00-17:30 Excursion—Practicum—Discussion
Museum “Jewish Memory and Holocaust in Ukraine”
Jewish Museum—Experience of Reconstruction
Denys Shatalov
17:30 Coffee Break

Wednesday, June 12
10:00-11:00 Project Presentations
Group A (Video Room)
Yulia Artymyshyn (National Academy of Sciences of Ukraine, Lviv)
Deportations of the Ukrainians from the Polish-Ukrainian Borderland of 1944-1951 in the Regional Memory of Ukraine
Discussant: Michal Korhel

Group B (Room 31)
Lidia Prisac (University of Bucharest)
Writing Armenian Refugees History: Administrative Practices in Greater Romania (1915/1918–1940)
Discussant: Nena Močnik

Group C (Room 32)
Ursula Woolley (UCL SSEES London)
The Practice and Policy of Public History in Ukraine: Wartime Securitisation of Identity or Decolonisation?
Discussant: Yevhen Filianin

18:00-20:00 Cultural Evening
Theatre/Film screening
11:00–12:00 Project Presentations

**Group A** (Video Room)

Bozhena Kozakevych (European University Viadrina)

Sovietization between 1917 and 1941. The Establishment of the Soviet System in Ukraine and Kyrgyzstan

Discussant: Elżbieta Olzacka

**Group B** (Room 31)

Astrea Pejović (Central European University, Budapest)

Towards Anthropology of Defeat: Heroization of the Yugoslav Wars in Serbia

Discussant: Siarhei Hruntou

**Group C** (Room 32)

Nawel Sebih (University of Sorbonne Nouvelle (Paris 3))

The (Im-)Possible Representation of Traumatic Historical Events in Cinema: Digging Voids and Excavating Absence

Discussant: Hisashi Shigematsu

12:00 Coffee Break

12:30-14:00 Lecture

Video Room

Researching Violence in Socialist and Post-Socialist Societies

Jan C. Behrends (Centre for Contemporary History Potsdam)

14:00 Lunch

Primus Restaurant

**Thursday, June 13**

10:00-11:00 Project Presentations

**Group A** (Video Room)

Michal Korhel (Augsburg University)

Borderland Children. Czech-German Children in Czechoslovakia’s Politics and Society after the Second World War

Discussant: Bozhena Kozakevych

**Group B** (Room 31)

Nina Seiler (University of Zürich)

Negated Community. The Suffocation of Communitarian Ideas in Polish Political and Artistic Discourse Around 1968

Discussant: Lidia Prisac

**Group C** (Room 32)

Yevhen Filianin (Dnipro University)

Orthodox Church in Southern Ukraine: History of (Non-)Subordination to the Moscow Patriarchate as an Element of Public Conscience Manipulation in Post-Soviet Society

Discussant: Datja Klingenber

11:00-12:00 Project Presentations

**Group A** (Video Room)

Tobias Wals (Berlin)

Ukraine Beyond the Frontline – Collected Reportages

Discussant: Ursula Woolley

**Group B** (Room 31)

Siarhei Hruntou (National Academy of Sciences of Belarus, Minsk)

In the Shadow of Obelisks: Memory as a Revenge and Reconciliation in Individual and Public Monuments to the Victims of the Second World War in Belarus

Discussant: Pavlo Leno

**Group C** (Room 32)

Hisashi Shigematsu (University of Tokyo)

History and Memory of the Lithuanian Activists Front

Discussant: Ursula Woolley

12:00 Coffee break

12:30-14:00 Source Seminar

(Vide Room)

The Impact of War, Violence and Dislocation on Lifeworlds of “Ostarbeiter”

Carmen Scheide (Bern University)

14:00-16:00 Lunch

Primus Restaurant

16:00-18:00 Excursion

The Remains of Ekaterinoslav’s History

Andrii Portnov, Iegor Vradii & Denys Shatalov

Cultural Evening

(Theatre/film screening)

16:00-17:30 Lecture

(Vide Room)

Fieldwork in Dnipro: Theory, Methods and Production of Anthropological Knowledge

Julia Buyskyh (The Centre for Applied Anthropology, Kyiv)

17:30-18:00 Coffee break

18:00-19:00 Exhibition Opening

Museum “Jewish Memory and Holocaust in Ukraine”

I still feel sorry when I throw away food – Grandma used to tell me stories about the Holodomor

Lia Dostlieva (Poznań)

**Friday, June 14**

9:15-11:30 Excursion—Practicum—Discussion

The Construction of Trauma: The ATO Museum and the WWII Diorama

Denys Shatalov

12:00 Coffee break

12:30-13:30 Project Presentations

**Group A** (Video Room)

Nina Weller (European University Viadrina)

Designing the Past. Imagined History, Fiction and Memory in the Belarusian, Russian and Ukrainian Cultures

Discussant: Yulia Artymyshyn
Saturday, June 15

10:00-11:00 Project Presentations

Group A (Video Room)

Elżbieta Olzacka
(Jagiellonian University, Krakow)
*The Memorialization of the Ukrainian Revolution of Dignity (2013-2014) and the War in Donbas (2014-) in the Public Space of Ukrainian Cities*

Discussant: Tobias Wals

Group B (Room 31)

Pavlo Leno
(Uzhhorod National University)
*Victory Day in Transcarpathia*

Discussant: Astrea Pejović

11:00 Coffee break

11:30-13:00 Roundtable

*Humanities and Social Sciences Nowadays: Looking for Personal Strategies*

Moderated by Viktoriia Serhiienko & Julia Buyskykh

13:00 Lunch

Primus Restaurant

15:00-18:00 Excursion

*The Remains of Soviet Dnipro*

Andrii Portnov & Denys Shatalov

Sunday, June 16

10:00-12:00 Fieldwork Projects Presentations

Video Room

12:00-13:30 Final Discussion

Moderated by Andrii Portnov

13:30 Lunch

Primus Restaurant

19:00 Farewell Dinner

Venue: Poplavok Restaurant, 7 Sicheslavska Naberezhna
Yuliia Artymyshyn, PhD, is a Junior Research Fellow at the Ivan Krypiakevych Institute of Ukrainian Studies at the National Academy Sciences of Ukraine. She received her Master's Degree in History from the Ivan Franko National University of Lviv in 2015. Yuliia continued her postgraduate studies at the Ivan Krypiakevych Institute of Ukrainian Studies (November 2015-October 2018). In July 2017, she received a scholarship from the Department "Artes Liberales" at the University of Warsaw. In October 2018, Yuliia received her PhD with her thesis “Deportations of the Ukrainians from the Polish-Ukrainian borderland of 1944–1951 in the regional memory of Ukraine”. Her research interests are memory studies, history of Ukrainian-Polish relations in the 20th and 21st centuries, oral and social history, and gender studies.

Orthodox Church in Southern Ukraine: the History of (Non-) Subordination to the Moscow Patriarchate as an Element of Public-Conscience Manipulation in Post-Soviet Society.

Religion often becomes an instrument of various kinds of political speculation. We see this in concepts like «The Russian World» or «Moscow as the Third Rome», used by the Russian Federation for the ideological justification of their expansive policy. These issues have become even more relevant with the recent attempts of the Russian Orthodox Church to prevent the Ukrainian Orthodox Church from obtaining Autocephaly status. My study addresses the relations between the Christian Orthodox population of Southern Ukraine and the Orthodox Patriarchates. After the events of 1686, part of the Kyivan Church located in territory controlled by Moscow (the Hetmanate) was transferred to the Moscow Patriarchate for temporary care. However, the Orthodox population from Ukrainian lands beyond Russian control continued to recognize the Patriarch of Constantinople. Thus, the Patriarch of Moscow did not have canonical power in the territories of Galicia, Volyn, Transcarpathia, Podilia, Bukovina, as well as Crimea and Southern Ukraine. The Cossacks of the Zadunai Sich, who settled in the territory
of the Ottoman Empire after the destruction of the Zaporozhian Sich in 1775, also recognized the exclusive power of the Constantinople Patriarchate. These facts contradict the narrative of deep bonds between the Russian Orthodox Church and Ukrainian territory. Because it is not sufficiently depicted in historiography, this problematic relationship between the Ukrainian inhabitants, the Moscow Patriarchate, and the Ecumenical Patriarchate of Constantinople requires a deeper study. Studying the role of religion in our past is an essential component of dispelling historical myths and resisting the attempts to manipulate our minds.

Frontier studies of the Southern Ukraine also have a strategic theme, which helps to explore the origins of Ukrainian mentalities, as well as unearth the poly-ethnic and multi-religious relations present in the region. These studies provide a valid context to the events that took place in the 20th and 21st centuries in Ukraine and Eastern Europe as a whole, as problems of ethno-political and religious nature have played an important role in a number of conflicts in the region.

Yevhen Filianin is a student at the Dnipro National University, Faculty of History. For five years he has been interested in frontier studies and the effect of the frontier’s environment on people’s mentality, particular in Ukrainian History. In recent years, he has also been studying politics and the ways politics and violence have been connected during the past and present.


For the last decade, he has been conducting field research on burial grounds in Belarus, and besides this, has been working on the problems of memory representation in landscapes and commemorative practices. He published about 40 articles in Belarus, Ukraine and Russia, as well as chapters in four collective volumes. He participated in various international research projects with different partners, including the Romanian Academy of Sciences, the Russian Academy of Sciences, and the Russian Ethnography Museum in St. Petersburg. In 2017, he was awarded a “Thesaurus Poloniae” research grant by the International Cultural Centre in Krakow. Siarhei currently works as senior researcher in the Ethnology Department of the Centre for the Belarusian Culture, Language and Literature Research of the National Academy of Sciences of Belarus.

The project studies two strategies of memory preservation in public and individual monuments to the victims of the Second World War in Belarus. The first is based on revenge, which sows the seeds of dangerous political speculations and populism. The second proposes memory based on humanistic values, which then leads to reconciliation. The latter shows a possible path to the forgiveness and overcoming of the violent experience of the Second World War.

Darja Klingenberg is a post-doctoral researcher at Goethe University in Frankfurt am Main. Her academic expertise lies in the fields of migration studies and Russian-speaking migration, particularly in post-Soviet Jewish migration to Germany, feminist theory, gender studies, and intersectional approaches to social inequality, sociology of dwelling, food studies and sociology of humor. Her dissertation, “Dwelling after Migration: Materialism, Hope and Melancholia of Russian Speaking Migrant Middle Classes”, proposes a new lens of analysis for migration studies through the processes and practices of dwelling and settling in migration. Through this, she sheds new light on the often-overlooked migrations of Russian speakers to Germany and the experiences and hidden injuries of migrant middle classes. Her post-doctoral project further investigates the social position and strategies towards the politics of memory of ‘unobtrusive’ migrant populations and the contradictions of model minorities in Germany. She is currently based in Hamburg with a Research Scholarship from the Volkswagen Stiftung.

Michal Korhel

State, Children and Power. Czech-German Children in the Power Struggles of post-WWII Czechoslovakia

For centuries, Czechs and Germans have lived side-by-side in the Czech borderlands, also known as the Sudeten German territories, in a coexistence that was ruptured by war and its consequences. As a result of the Czechoslovak post-war policy against the Germans and their alleged collaborators, Czechs who had ‘fraternalized’ with Germans during the Second World War were punished. Children born of mixed relationships were exposed to the Czech nationalism’s endeavor to ‘cleanse’ Czechoslovakia from everything German. Many of them were deprived of their Czechoslovak citizenship and were hence hindered from receiving full social care, education or even better food rations in the early post-war years. Beyond that, some of them were not just witnesses to, but also became subjects of humiliation, labeling and frequent abuse.

The primary aim of this study is to analyze power relations in post-WWII Czechoslovakia based on the position of Czech-German children. Understanding “power”, according to the German sociologist Heinrich Popitz, as the ability to assert oneself against others allows us to examine power relations on various levels – the national, international and individual.
Juxtaposing governmental policy aimed at dealing with children born of mixed Czech-German relationships with the implementation of this policy reveals tensions between central and local Czechoslovak officials. The fate of these children may help to determine which authorities were involved and how they strived to prevail in the power struggle on the national level. As many Czech-German families were separated by forced expulsion of the German-speaking population from Czechoslovakia, their children became of international interest. Analyzing the issues of repatriation and the international social and legal protection of children, the role of this group in the conflict between East and West during the Cold War will be assessed.

Finally, based on the qualitative analysis of oral history interviews, the study will examine the different experiences of Czech-German children with various forms of violence within the context of post-war Czech society. Exploring how children handled such experiences allows us to discuss their ability to deal with the state’s “national cleansing” policy as well as the way their own national identity was shaped.

Michal Korhel is a PhD student at the Jan Evangelista Purkyně University in Ústí nad Labem (Czech Republic) as well as a PhD student at Augsburg University (Germany), where he conducts his current research on children born of foreign soldiers and Czechoslovak women, as well as on children from Czech-German mixed relationships in Czechoslovak society after WWII. He is also a member of the Marie Curie Innovative Training Network “Children Born of War”. As a Visiting Fellow, Korhel has taught at the Faculty of International Relations and Area Studies of the Russian State University for the Humanities in Moscow. He holds a Master’s degree in Modern History from the Friedrich Schiller University Jena (Germany). He has held internships at various research institutions, including the NIOD Institute for War, Holocaust and Genocide Studies, the German Historical Institutes in Warsaw and Moscow, and the Buchenwald and Mittelbau-Dora Memorials Foundation. Aside from his native language Slovakian, Korhel is fluent in German and English, as well as speaking Polish and Russian. In his research, he focuses on the impact of violence on individuals and societies as well as on the post-WWII history of East Central Europe with a special interest in the social history of the Cold War and east-west cooperation.

Bozhena Kozakevych

Sovietization between 1917 and 1941. The Establishment of the Soviet System in Ukraine and Kyrgyzstan

Bozhena Kozakevych received her MA in German language and literature from the Ivan Franko National University of Lviv. In 2012, the topic of her master thesis was “Linguistic means of representation of totalitarianism in the work of Herta Müller”. After graduation, Bozhena Kozakevych worked as the scientific assistant of the Chair for German philology at the Ivan Franko National University of Lviv. In 2013 she got a scholarship from the German Academic Exchange Service for the master program “Culture and History of Middle and Eastern Europe” at the European University Viadrina Frankfurt (Oder). In 2017 she graduated from Viadrina University in finishing her master thesis on the topic “Lemberg 1939-1953. Sovietization of a multi-ethnic city”. Since 2017 Bozhena Kozakevych is working for the Foundation Memorial to the Murdered Jews of Europe (Berlin) in the project “Protecting Memory”. The project’s purpose is to transform the neglected and forgotten mass graves of Jews and Roma in Ukraine into dignified places of remembrance and information. Since October 2018 Bozhena Kozakevych is working as academic assistant at the Chair of Entangled History of Ukraine, European University Viadrina Frankfurt (Oder). The working title of her PhD project is “History of Memory and Forgetting. Berdychiv 1918-2018” (Geschichte der Erinnerung und des Vergessens). Her scientific interest is devoted to the following topics: the process of Sovietization in Ukraine and Central Asia; religion and the Soviet state; culture of remembrance in Eastern Europe; Jewish history of Russia, Poland and Ukraine.

Pavlo Leno

Victory Day in Transcarpathia

The aim of the project is to study the features of Victory Day celebrations in Transcarpathia. The study examines the use of preserved Soviet memorial complexes by the local habitants. Also analyzed are Soviet patriotic rituals that have changed over the years since Ukraine’s independence. Sources used for the research were archival data, oral memories and photographic documents. The population of Transcarpathia had a special experience of Second World War and, as a result, a specific memory about this period has arisen. As a result, it led to the formation of rituals and traditions of commemorating Victory Day that differ from the traditions of other regions in Ukraine.

Pavlo Leno received his PhD in Ethnology from the Ryšky Institute of Art Studies, Folklore and Ethnology of the National Academy of Science of Ukraine (Kiev, Ukraine). He works as an Assistant Professor at the Faculty of History and International Relations of Uzhhorod National University in Uzhhorod, Ukraine. He has many years of experience as a field researcher of Ethnography and Ethnology in different regions of Ukraine, Slovak Republic, and Romania. Pavlo is responsible for the organization and leading of yearly ethnography practice seminars with students in groups of 15 or more. Together with Vasily Kotsan, Director of the Transcarpathian Museum of Folk Architecture and Life, he founded the scientific ethnography journal «Етніка Карпат» (Ethnika Carpat). The journal publishes the results of annual ethnological expeditions to different regions of the Carpathians. They include scientific research and oral-history interviews. Pavlo’s current research interests includes: memory studies, Soviet politics of memory, traditional material culture of Ukrainians of Transcarpathia, history of ethnology, and oral history.

Nena Močnik

Sexuality in the Aftermath of Violence: Lessons from Bosnia on Silence, Social Stigma and the Long-term Impact of War-related Sexual Violence

This project outlines some of the most important achievements but also failures of different stakeholders – survivors, NGO activists, therapists, artists and academics – to bring just and positive social change to the many women that experienced sexual violence, rape and forced impregnation during the war in Bosnia-Hercegovina in the 1990s. I want to discuss ‘lessons’ from Bosnia-Hercegovina that could potentially be applied in the current and future research and practice in documenting, reporting and helping the survivors of conflict-related sexual violence and rape in Ukraine.

Nena Močnik is a postdoctoral researcher at Turku Institute for Advanced Studies, University of Turku, Finland. Her book, Sexuality after War Rape: From Narrative to Embodied Research (Routledge 2017), was awarded the Bank of Montreal Award in Women’s Studies (University
of Ottawa, 2018). She was the recipient of several fellowships including the EnTe Fellowship (New Europe College, Bucharest, 2016-2017), a fellowship from the ICNC Summer Institute for the Advanced Study of Nonviolent Conflict (Tufts University, 2016), a Brown International Advanced Research Institute Fellowship (Brown University, 2015) and a Fulbright Visiting Scholar Fellowship (University of Southern California, 2014). She is the author of several human-rights-related forum theatre performances and her own monodrama “Canned”. She has delivered workshops and training in the field of social justice and anti-discrimination, using mostly approaches from community theatre and applied drama. In 2018, she was invited to be the external expert at EUROCLIO - European Association of History Educators, developing experiential and embodied pedagogical practices in history teaching. With financial support from the European Commission - European Remembrance program, and 7 university and NGO partners, she initiated and is leading the project “#NeverAgain: Teaching Transmission of Trauma and Remembrance through Experiential Learning”. At the moment she is working on her new research and forthcoming book, War-related Sexual Violence and Trauma Transmission: Reconciliation and Peacebuilding in Post-Conflict Settings, Routledge 2020.

Elżbieta Olzacka

The Memorialization of the Ukrainian Revolution of Dignity (2013-2014) and the War in Donbas (2014+) in the Public Space of Ukrainian Cities

The aim of my current research is to analyze memorialization processes of the Revolution of Dignity and the war in Donbas taking place in the public space of Ukrainian cities. I focus on mnemonic practices of commemoration and their products, including both material objects (such as memorials, exhibitions, public art) as well as social performances, in which the meanings concerning these events and their participants are created and presented at the intersection of individual and social remembrance. I believe that this may lead to the reconstruction of the mutual relations between “communicative memory”, referring to the historical experiences of contemporary people, and “cultural memory”, the transmission of meanings from the past through cultural materializations, in the process of memorizing recent and current traumatic events. My research has been carried out from 2017 as part of two projects: (1) “The Cultural Context of the Conflict in Eastern Ukraine”, granted by the National Science Centre in Poland (Miniatura 1); and (2) “Narratives and Commemorations of the Revolution of Dignity and the Conflict in Eastern Ukraine in the Public Space of Ukrainian Cities”, granted by the Faculty of Philosophy, Jagiellonian University (Competition for Young Researchers in the Academic Year 2017/2018 and 2018/2019) as well as the Center for Urban History of East Central Europe, Lviv (Residence Grant 2018/2019).

Elżbieta Olzacka is an Assistant Professor at the Centre for Comparative Studies of Civilisations, Jagiellonian University, Krakow, Poland. She has received Master’s degrees in Sociology (2007) and Russian Studies (2011), and a PhD in Sociology (2014) from the Jagiellonian University. She has held numerous short research stays, which include the Lomonosov Moscow State University, Russia; the Centre for the Study of War, Propaganda and Society at the University of Kent, Canterbury; the Center for Transcultural Asian Studies (CETRAS) at the University of Freiburg, and the Centre of Contemporary Central Asia & the Caucasus at The School of Oriental and African Studies, University of London. In 2018, she was a Visiting Scholar at The Institute for European, Russian and Eurasian Studies (IERES) at the Elliott School of International Affairs, George Washington University, USA.

Her interests include theories of war and conflict in sociological, anthropological and cultural study perspectives. Several of her papers, as well as her book War and Culture. The Early Modern Military Revolution in Western Europe and Russia, have been devoted to the role of cultural context in the analysis of historical and contemporary wars. Her main areas of interest also include the culture, society and history of the former Soviet region (especially Eastern Europe and Central Asia). In 2014-2016, she conducted a research project, financed by the Polish National Science Center, dedicated to the civil war in the Republic of Tajikistan. In 2018, she started a research project devoted to the process of shaping new national heroes and their representations in the public spaces of Ukrainian cities. Her current research is on the dynamics of national identity and collective memory construction in the context of conflict.

Astrea Pejović

Towards an Anthropology of Defeat: The Heroization of the Yugoslav Wars in Serbia

This thesis is organized around the idea of writing an “anthropology of defeat”. It follows the question of how a defeated state makes sense of its responsibilities through processes of commemoration. It antagonizes the Serbian state against processes of transitional justice, which frame Serbia as the perpetrator of the biggest number of war crimes, including genocide, while simultaneously pressuring the state to commemorate those crimes. The research aims to problematize the idea that the outcome of the wars involved a fixed binary opposition between victory and defeat. Through an analysis of how the defeated side commemorates the war, it aims to expose the varieties of narratives that have been voiced using the state as the main channel. The research starts with an analysis of the commemoration of three state-sanctioned war heroes. Following these three cases, I argue that the state seeks to purify its role in the wars by constructing narratives of bravery over war crimes. Furthermore, while commemorating the outstanding courage of its heroes, the state also generates self-victimize narratives by positioning itself against more powerful enemies. I argue that these representations of enemies further reproduce the real-existing war-enmity, which works in the opposite direction of post-war reconciliation processes. Framed in this way, these narratives represent the 1990s wars as outcomes of an ancient hatred among Balkan peoples, erasing the political aspect of the conflict and the responsibility therewithin. The research also shows how, contrary to the aims of the state, the mythologized lives of the heroes have managed to escape state-sanctioned narratives and how they have generated communities, opening space for the articulation of personal war traumas and critique of the state.

Astrea Pejović is a Ph.D. Candidate at the Department of Sociology and Social Anthropology at the Central European University in Budapest. Her Ph.D. research “Towards an Anthropology of Defeat: the Heroization of Yugoslav Wars in Serbia” follows three heroes from three different, but intertwined, conflicts from the 1990s – Major Milan Tepić from the War in Croatia, Košare Heroes from the War in Kosovo, and Colonel Milenko Pavlović from the
1999 NATO Bombing. Through the analysis of these three heroes, the research aims to deduct how the morally-ambiguous wars have been re-shaped into a heroic narrative and how that narrative contributes to the construction of different enemies (Croats, Albanians, NATO/West/America). The thesis consists of one year of ethnographic work in Serbia. It experiments with visual methods, including visual archives, photography, and film. Through this research, Astrea connects her two backgrounds – her studies of Visual and Performing arts at the Faculty of Drama and Cultural studies in Belgrade, and Sociology and Social Anthropology at the Central European University.

**Lidia Prisac**

**Writing Armenian Refugees History: Administrative Practices in Greater Romania (1915-1918-1940)**

The project investigates the history of the Armenian refugees that fled to interwar Romania after the collapse of the Tiarist Empire and the Armenian Genocide in the Ottoman Empire. Greater Romania had incorporated within its borders a region very different from the others – Bessarabia –, which soon became a sort of “foreign body”. Romanian authorities regarded the Armenian immigration as an act of Bolshevist propaganda inside the “healthy body of the Romanian nation”. The political refugees, along with the exponents of the national minorities, were perceived as emissaries of Bolshevism that infiltrated the country to undermine the integrity of the Romanian unitary state. During the presentation I will try to answer the following questions: How did Greater Romania treat the “problem” of refugees in general, and how, in particular, that of the Armenians, in the context of an intense process of building the nation state? What was the attitude of the Romanian authorities towards “undesirable” refugees in the circumstances of an outright contestation of the frontiers? To what extent had Greater Romania managed to cope with the issue of refugees after the First World War, when the national minorities’ issue, to which it committed itself, suffered a total failure? How did Greater Romania handle refugees along with national-ethnic and religious minorities in the country? How did the Armenian-rooted population in Romania get mobilized in the circumstances of the two flows of Armenian refugees? What was the contribution of international organizations to the territory of Romania?

**Nawel Sebih**

**The (Im-)Possible Representation of Traumatic Historical Events in Cinema: Digging Voids and Excavating Absence**

This research aims to examine the aesthetic of the void in light of its close relation to the representation of tragic historical events. The study of films from WWI to the Yugoslav Wars allows us to identify the fundamentally non-symbolic aspect of trauma as a causal origin of this correlation. This demonstration leads to the identification of three key stages on which the cinematic representation of trauma is mostly based. Each of these three phases revolves around a distinctively traumatic blankness similar to the absence that counter-monuments aim to create or intensify when commemorating communal traumas.

**Nina Seiler**

**Negated Commonity: The Suffocation of Communitarian Ideas in Polish Political and Artistic Discourse around 1968**

In this project, I explore the notion of commonality in Polish cultural and artistic discourse around the year 1968. This year marks a turning point within socialist discourse in Poland: Where young people invested into a more liberal, egalitarian socialism in the late 1960s, the official narrative turned towards a nationalistic closing by enforcing biopolitical and ideological exclusions. The shift from trying to implement what can be called a “commonist ethics” (Buck-Morss 2013) towards subordination under a normative “imagined community” (Anderson 1983) was initiated by outbursts of physical and psychological violence from party officials, as well as from society as a whole. I would like to explore this rift between Polish society and the newly-drawn and -reinforced ethnic, social, and ideological borders at the time of the ‘68 revolts and their immediate aftermath. I will look at the intertwining of communitarian and immunitarian (Esposito 2004a, 2004b) mechanisms in and through cultural discourses, bodily performances and artistic production, both as a mediation and exploration of the political. The material includes documents such as political manifestos and leaflets, protest songs, diaries, photographs or drawings, but I will focus mainly on artistic reflection in theatre, cinema, and literature. This postdoctoral project is part of the project “Crisis and Communitas: Performative Concepts of Commonality in Polish Culture Since the Beginning of the 20th century”, funded by the Swiss National Science Foundation 2018-2022. The project supervisor is Prof. Dr. Dorota Astrea.
Hisashi Shigematsu

History and Memory of the Lithuanian Activists Front

As Lithuanian historian Liudas Truska points out, the national history of Lithuania is characterized by its “cult of ‘fights and suffers.’” Not only victimhood but also resistance has been emphasized in Lithuanian national history since the end of the 1980s. The Lithuanians, therefore, often focus on both a history of victims, who tragically suffered under two totalitarian regimes (the Nazis and the Soviets), and a history of national heroes, who bravely resisted against them. In this project, I focus on how the Lithuanian Activists Front (LAF) and their leader, Kazys Škirpa (1895–1979), have been depicted among the Lithuanian diaspora during the Cold War and in Lithuanian society today, as their activities during World War II are perceived as controversial. Škirpa was the Lithuanian representative in Germany from 1938 to 1941. When the Soviets annexed Lithuania and other Baltic states in 1940, he started an anti-Soviet resistance movement and founded the LAF in Berlin. It is known that the LAF made anti-Semitic proclamations in 1940–1941. When Nazi Germany began to invade the Soviet Union in June 1941, the LAF declared the restoration of independence and the establishment of the Lithuanian Provisional Government (LLV). Although the LLV were not directly involved in the massacre of the Jews, they collaborated with the Nazis and propagated anti-Semitic declarations. Today, Škirpa is often regarded as a national hero in Lithuania. He contributed chapters in 1997 and 2018 about the traumatic experiences of the 20th century, especially focusing on the history of radical political movements and the Holocaust in Lithuania. He contributed chapters to 60 Chapters to Understand Lithuania (Eiko Sakurai ed., Akashi Shoten, forthcoming) and a chapter in Competed History in Central and Eastern Europe and Russia: Troubled Past of Nazism and Socialism (Nobuya Hashimoto ed., Minerva Shobo, 2017). In addition, he jointly translated A History of the Baltic States (by Andres Kasekamp, Akashi Shoten, 2014) and The History of Lithuania (by Alfonsas Eidintas et al., Akashi Shoten, 2018).

Nina Seiler

Compared History in Central and Eastern Europe, especially focusing on the history of radical political movements and the Holocaust in Lithuania. He contributed chapters in 60 Chapters to Understand Lithuania (Eiko Sakurai ed., Akashi Shoten, forthcoming) and a chapter in Competed History in Central and Eastern Europe and Russia: Troubled Past of Nazism and Socialism (Nobuya Hashimoto ed., Minerva Shobo, 2017). In addition, he jointly translated A History of the Baltic States (by Andres Kasekamp, Akashi Shoten, 2014) and The History of Lithuania (by Alfonsas Eidintas et al., Akashi Shoten, 2018).

Tobias Wals

Ukraine Beyond the Frontline—Collected Reportages

Until recently, most Dutch people were hardly aware of the existence of Ukraine. This changed when the Euromaidan uprising erupted in 2014 – suddenly the inhabitants of a country which had long been considered an appendix of Russia denounced their pro-Russian president and hoisted the European flag. From one day to the other, Ukraine started to dominate the headlines in the Netherlands and elsewhere in Western Europe. But the optimistic story of hope and resistance was soon eclipsed by what followed. Russia, unable to accept a pro-Western Ukraine, annexed Crimea and organised a separatist uprising in the Donbas. Now, five years later, the conflict drags on with no solution in sight. Ukraine continues to make the headlines, especially when armed violence flares up. Western media are myopically focusing on the war. For most Dutch people, the country beyond the frontline remains terra incognita. In Oekraïne achter het front (‘Ukraine beyond the frontline’) I show the Dutch public other, less familiar sides of Ukraine, by telling stories that usually don’t find their way to the media. The finished book will contain twelve to fifteen reportages, moving from countryside to metropolis to frontline, and from ‘lighter’ subjects to more serious material. History, and especially the traumatic experiences of the 20th century, play a central role in almost all of the stories. Not shunning the cliché that ‘it’s such a diverse country’, I visit some of the many different communities in Ukraine – Romanians, Crimean Tatars, Russophones – and try to find out how the past affects them. Oekraïne achter het front will be published by De Geus and is expected to appear at the end of 2019.

Nina Weller

Designing the Past: Imagined History, Fiction and Memory in the Belarusian, Russian and Ukrainian Cultures

The project examines memory of World War II in literature, film and graphic novels in Belarus, Russia and the Ukraine from the 1990s to the
2000s. Against a background of memory-political controversies and new pluralistic cultures of remembrance in these countries, the project asks how new artistic mediums deal with the interaction between metanarratives of the «Great Patriotic War», the respective national historical myths, and Western European remembrance discourses. The relationship between new forms of designing the past, memory narratives and fiction is the focal point of the project. Which motives come to the fore in the coexistence and competition of the cultures of remembrance in these three countries? Which role did the different forms of narrating and representing the contemporary remembrance of World War II, the Holocaust, and the occupation play in the rewriting, mythologizing, and re-appropriating of this history? How has memory been staged, how was history fictionalized, and how was the imaginary presence of the past reflected upon in the 1990s and 2000s? The project aims to examine the parallels and differences that emerge in popular culture in reaction to official discourses of remembrance or to alternative versions of them in the three countries. During the conference, I will discuss some representative examples from Ukrainian literature and film from the 2000s and focus on the impact of “inherited” images of violence in contemporary fiction.

Nina Weller holds a Ph.D. in Comparative Literature from the Free University (FU) of Berlin. She studied Russian and German Literature at the Humboldt University (HU) of Berlin. From 2006 to 2009, she was member of the DFG research project on Russian Post-Soviet Novels and Film, “Die nicht mehr neuen Menschen. Fiktionalisierung von Individualität im postsowjetischen russischen Film und Roman”, at the Free University of Berlin. From 2012 to 2014, she was a scientific coordinator responsible for public relations at the Faculty of Human Sciences of the University of Potsdam (UP). From 2014 to 2015 she worked at the Institute for East European Studies at the Free University of Berlin. From 2015 to 2018, Nina Weller was a postdoctoral researcher at the Graduate School for Eastern and Southeastern European Studies at the Ludwig Maximilians University (LMU) of Munich. In November 2018, she started a research project on memory cultures and fictionalized narrations on WWII in Belarus, Russia and the Ukraine: “Designing the Past: Imagined History, Fiction and Memory in Belarusian, Russian and Ukrainian Cultures” at the European University Viadrina (EUV) in Frankfurt / Oder.

Ursula Woolley

The Governmental and Non-Governmental Practice and Policy of Public History in Ukraine 2014-2019: History Discourse as Security Discourse or Accelerated Decolonisation?

The project investigates civic and state responses in Ukraine in state disputes between Ukrainian and Russia over public interpretations of history. It examines how securitised historical discourses are informed by actors’ subjective historical understanding and how these discourses are deployed in practice, in cultural policy, activism and politics. Theorisations of public history, of transnational history and histoires croisées, of the securitisation of identity and of postcolonialism provide the methodological framework. The research investigates elite public discourse about history in Ukraine, and how, and with what consequences, intersubjectivity, between state and non-state actors, and elite and non-elite actors, translates this discourse into state policy and civic action. It investigates national policy discourse on public history, national critical discourse on public history and national public history content. It investigates how this discourse acts on, and is acted on by, city-level cultural politics in regional cities where local cultural, academic and political actors publicly and legibly articulate local historical identities. It hypothesises that the practice of public history is a finely nuanced way of understanding how we narrate ourselves.

Ursula Woolley is a first-year MPhil/PhD candidate at the School of Slavonic and East European Studies (SSEES), University College London (UCL) where her supervisor is Professor Andrew Wilson. She received her MRes in East European Studies from UCL SSEES in 2018 and wrote her MRes thesis on the implementation of the 2015 Decomunisation legislation in Ukraine as a response to Russian securitisation of identity. She received her BA in Modern and Medieval Languages from Clare College, Cambridge in 1990. Between 1990 and 2006 she worked for the British Council, including in Kyiv (1991-95) and Moscow (1996-2000). From 2006 to 2012 she held various political leadership roles on Islington Borough Council (London). Between 2012 and 2016 she was Executive Director of Pushkin House in London. Since 2017 she has been a Trustee of the (independent) Ukrainian Institute in London (affiliated with the Ukrainian Catholic University in Lviv). Her general research interests are the history and politics of Ukraine; the instrumentalisation of historical narratives in politics; interdiscursivity between elites and non-elites in identity construction; and memory, security and public history in post-communism and post-colonialism.
Steering Committee

Iuliia Buyskykh

received her PhD in Ethnology from the History Department at the Taras Shevchenko National University of Kyiv, Ukraine. In 2014-2015 she obtained the Polish Government Scholarship for Young Scholars, completing an internship at the Centre for East European Studies and the Department of Ethnology and Cultural Anthropology, University of Warsaw. In 2015-2016 she was a research fellow at the University of Warsaw through the V4EaP Scholarship Program from the Visegrad Fund. She has conducted field research in Poland since 2015, focusing on religious culture in borderlands localities. From October 2017 to January 2018 she was a Visiting Fellow at the Forum Transregionale Studien, Berlin. She has been co-founder of the NGO “The Centre for Applied Anthropology” in Kyiv (since 2017). Her current research interests include lived religion, neighborhood relationships, memory and border studies.

Susanne Frank

(Humboldt University Berlin) studied in Vienna, Konstanz and Moscow, and graduated from the University of Konstanz: 1988 Master of Arts (Slavic Studies/ History); 1996 PhD (Russian Literature), 2004 Habilitation (Slavic and comparative literatures). Since 1999 she has been Chair of East Slavic Literatures and Cultures at the Institute for Slavic Studies. Her current fields of research are: geopoetics and geopolitics, Russian and Russian-language literatures in multilingual contexts, History and current developments of literatures in (post)imperial contexts (Ukrainian, Georgian, and Azerbaijani literature), magical realism as a post-colonial mode of writing, Latin American and (post-)Soviet literatures in comparison, and ecological approaches to cultural semantics.

Andrii Portnov

PhD in History (2005), is since May 2018 Professor of Entangled History of Ukraine at the European University Viadrina (Frankfurt/Oder). He is also Guest Professor at the University of Potsdam and Director of the Prisma Ukraina – Research Network Eastern Europe at the Forum Transregionale Studien (Berlin). He is the author of five books (published in Ukrainian and Russian) and numerous articles on intellectual history and memory politics in modern Eastern and Central Europe. Currently he works on the biography of the city of Dnipropetrovsk. Personal website: http://portnov.org.uk; Videoblog: https://www.youtube.com/user/video4ai.

Viktoriia Serhiienko

is a scientific researcher at the Institute of Ukrainian Archeography and Source Studies of the National Academy of Sciences of Ukraine. Currently she is a fellow at the New Europe College in Bucharest. She has graduated from the department of History at Poltava National University, and has completed her PhD studies at the history department of Taras Shevchenko National University of Kyiv. Viktoriia Serhiienko is author of 20 scientific publications in Ukrainian, Polish, Russian and Belarusian scholarly journals and collections of scientific works. Her researches focuses on the religious and social history of Ukraine in the XIX-XX centuries. The last topic she was working on deals with the history of Russophile and Ukrainophile orientations in eastern Slovakia between the two world wars.

Igor Shchupak

graduated with honors from the History Department of the Zaporizhzhia State Education Institute, completed post-graduate education and the course in Jewish History at Bar-Ilan University in Israel. In 1995 he defended his PhD thesis at the Zaporizhzhia State University and in 2002 obtained evaluation of his PhD at the Toronto University. In the 1990s and 2000s, he worked at the Department of the Newest History of Ukraine and the Department of the World History in Zaporizhzhia National University. Shchupak worked as Editor-in-Chief of the Publishing House “Premier” in Zaporizhzhia and as Editor-in-Chief of the weekly magazine Forum in Toronto. 1999–2002 and since 2004 he has been Director of the “Tkuma” Ukrainian Institute for Holocaust Studies (it has this name since 2012). He was co-author of and manager of the exhibition in the Museum “Jewish Memory and Holocaust in Ukraine” (Dnipro) and works now as its director. Shchupak is a Member of the Ministry of Education and Science of Ukraine Working groups on creation of state education standards, new state history programs and history textbooks. He is member of Ukrainian-German Commissions on History and Ukrainian-Polish Committee of Experts on improving the content of history and geography textbooks and many other commissions and editorial boards. Shchupak is the author of more than 150 academic works on Holocaust History, History of Jews and problems of interethnic relations in Europe, the author of history textbooks for Ukrainian schools. In 2018, he received the title of Honored Educator of Ukraine.

Denys Shatalov

obtained his MA in History in 2012 and his PhD in 2016, both from Oles Honchar Dnipropetrovsk National University, with a thesis on Ukrainian Cossacks in public discourse during the second half of the eighteenth to the first half of the nineteenth century. Since January 2015, Denys has been Research Fellow at the “Tkuma” Ukrainian Institute for Holocaust Studies and the Jewish Memory and Holocaust in Ukraine Museum. Since December 2018, he has been Head of the Research and Museum Department at the “Tkuma” Institute. In his studies, he focuses on the representation of the Nazi extermination of the Jews in the Soviet public sphere. Along with his engagement in Holocaust studies and teaching, he also conducts research on the imagination and representation of Little Russian and Russian society in the first half of the nineteenth century. His main focus is on the phenomenon of Ukrainian Cossacks and how they are imagined in Ukrainian national myth. Denys is also interested in the intellectual history of Ukraine and Russia and Ukrainian national projects during the first half of the nineteenth century, the history of memory, reading and literature, and everyday knowledge about the past. His recent publications include Imaginations of the Appearance of the Cossacks from the Late-Eighteenth to Mid-Nineteenth Century: Texts, Graphics and Everyday imaginations. Part 1-3 (2018) and Preserved Memory: The Holocaust in the Soviet War Memoirs (2019).
Korine Amacher

is Professor of History of Russia and the USSR at the University of Geneva. She is the director of the Master program Russia - Central Europe. She is running a research project funded for three years (2016-2019) by the Swiss National Fund for Scientific Research, entitled Divided Memories, Shared Memories. Ukraine / Russia / Poland (XX-XXI centuries): an entangled history. Her main publications focus on political and revolutionary movements in the Russian Empire, the Soviet and Russian historiography, the political uses of the past and the (re)writing of history in contemporary Russia.

Jan C. Behrends

studied history, literature, and philosophy in Berlin (FU, HU), at the Moscow State University and at the University of Wisconsin. He received a PhD in history in 2005 with a thesis on Stalinist culture in Poland and East Germany. Since 2011 he is a senior research fellow at the Centre for Contemporary History (ZZF) in Potsdam. He teaches at the Humboldt Universität zu Berlin. Behrends’ publications include works on propaganda, statehood, urban studies and violence. His most recent books is a collection of interviews with German historians of Eastern Europe who re-shaped the field during the Cold War.

Lia Dostlieva

is an artist, curator, cultural anthropologist and author at Culture.pl, Czas Kultury, and Korydor in.ua. Primary areas of her research include the issues of empathy, trauma, post-memory, commemorative practices, and agency and visibility of vulnerable groups. She is particularly interested in how trauma comes to language, in possibilities of representation of traumatic events and in how “difficult knowledge” and “difficult past” could be described and visualised. As an artist, she works across a wide range of media including photography, installations, multimedia, textile sculptures, interventions into urban space.

Miloš Řezník

is Director of the German Historical Institute at Warsaw (since 2014). He studied history at the Charles University Prague (1989-1994) and obtained his PhD-degree there with a thesis on the territorial patriotism in the Polish Prussia in the 18th century (2001). Habilitation at the University of Olomouc 2007. 1995-1996 specialist adviser for Poland at the Ministry of Foreign Affairs of the Czech Republic, 1998-2001 Charles University Prague, 2001-2002 researcher at the Research Centre for History and Culture of the East-Central Europe (GWZO) in Leipzig, 2002-2008 junior-professor, since 2009 Professor of European Regional History at the University of Chemnitz, Germany (2009-2014 Vice-Dean of the Faculty of Arts); since 2009 Co-Chair of the Czech-German Historians’ Commission. Fields of research: Polish history, Habsburg monarchy, nation-building, collective identities, historical memory, elites; late 18th-early 20th century. His publications include: Neuorientierung einer Elite. Aristokratie, Ständewesen und Loyalität in Galizien 1772 – 1795 (Frankfurt 2016), Za vaši a naši svobodu. Století polských povstání 1794 – 1864 (Prague 2010).

Annette Werberger

is Professor of Comparative Literature (especially Eastern European Literature), Dean of Research at the Faculty of Cultural and Social Sciences at the European University Viadrina in Frankfurt/Oder. She received her PhD in Slavic Literature and her habilitation in Slavic and Comparative Literature form the University of Tübingen and worked as a postdoctoral researcher at the University of Konstanz. She has published on the poetics of Osip Mandelstam, on folklore and ethnography, and on Russian, Yiddish, Polish, and Austrian literatures. Her main topics are world literature as entangled literature, the concept of a “Theory from the East”, Jewish cultures in Eastern Europe, and literary primitivism.
Tetiana Portnova

PhD in History (2008), is since March 2008 Assistant Professor at the History Department of Oles’ Honchar Dnipro National University where she teaches courses on intellectual history, archival studies, museology and contemporary historiography. She was Guest Research Fellow at the Harvard Ukrainian Research Institute (2009). She is the author of two books: “City and Modernization: Yekaterinoslav in the middle of 19th – the beginning of the 20th century” (2008, in Ukrainian) and “To Love and to Teach: What Ukrainian Intellectuals Thought about Peasantry in the Second Half of the 19th century” (2016, in Ukrainian). Fields of research interest: urban and intellectual history of the 19th century.

Carmen Scheide

holds an Assistant Professorship (Dozentur) for East European History at the Institute of History, University of Bern, Switzerland (since August 2016). She studied East European, Modern and Contemporary History and Slavic Studies in Munich, Moscow and Freiburg im Breisgau. She received her PhD in 1999 with a thesis on Politics towards Women and Female Workers Daily Life in the Early Soviet Union. 1995–2005 she worked as Academic Assistant at the History Department of the University of Basel. In 2009 she was Fellow at the Cluster of Modern and Contemporary History and Slavic Studies in Munich, Moscow and Freiburg im Breisgau. She received her PhD in 1999 with a thesis on Politics towards Women and Female Workers Daily Life in the Early Soviet Union. 1995–2005 she worked as Academic Assistant at the History Department of the University of Basel. In 2009 she was Fellow at the Cluster of Excellence at the University of Konstanz. She obtained her Habilitation in 2011 with her second book about Remembering the Great Patriotic War in the Soviet Union between individual and official memory. 2012-2016 she was principal investigator in an interdisciplinary, international research project about regionalism in Ukraine at the Center for Governance and Culture in Europe, University of St. Gallen. She is editor-in-chief of the open access journal Euxenos: Governance and Culture in the Black Sea Region. Her research focuses on East European History, memory studies, gender studies and historical anthropology. She has a broad teaching experience and worked in main archives of Russia, Ukraine, Germany and Switzerland.

Serhii Plokhii

is Mykhailo S. Hrushev’kyi Professor of Ukrainian History and Director of the Ukrainian Research Institute at the Harvard University. His research interests include the intellectual, cultural, and international history of Eastern Europe, with an emphasis on Ukraine. He is the author of “Chernobyl. A History of a Tragedy” (2018), ”Lost Kingdom: The Quest for Empire and the Making of the Russian Nation” (2017), ”The Gates of Europe: History of Ukraine” (2015), ”The Last Empire: The Final Days of the Soviet Union” (2015) and many other books.

Viktoriia Serhiienko

is a scientific researcher at the Institute of Ukrainian Archeography and Source Studies of the National Academy of Sciences of Ukraine. Currently she is a fellow at the New Europe College in Bucharest. She has graduated from the department of History at Poltava National University, and has completed PhD studies at the history department of Taras Shevchenko National University of Kyiv. Viktoriia Serhiienko is author of 20 scientific publications in Ukrainian, Polish, Russian and Belarusian scholarly journals and collections of scientific works. Her researches focuses on the religious and social history of Ukraine in the XIX-XX centuries. The last topic she is working on deals with the history of Russian and Ukrainophile orientations in eastern Slovakia between the two world wars.

Prisma Ukraina – Research Network Eastern Europe is a program at the Forum Transregional Studien, Berlin. It links academics from numerous universities and research institutions in Berlin, Brandenburg and beyond who focus in their work on Ukraine and Eastern Europe. We provide spaces for interdisciplinary research with comparative approaches and thus seek to contribute to a language that does justice to the complexity of the region as a whole and opens up transregional perspectives. Prisma Ukraina has been initiated and is being headed by the Prof. Andrii Portnov, Chair for Entangled History of Ukraine at the European University Viadrina.

“Tikuma” (“Revival”) Ukrainian Institute for Holocaust Studies is the first national center for Holocaust history education. The institute was founded in 1999. Its main fields of activity are research programs, educational programs and activity, publishing of scientific, educational and methodological literature on Ukrainian Jewish history and the Holocaust. The Institute also provides scientific support for the Museum “Memory of the Jewish People and the Holocaust in Ukraine”.

The task of the DHI in Warsaw is to study the History of Poland. German-Polish Relations, issues of Comparative History of Poland and Germany as well as Historiography. Also Jewish History, an integral component of the history of both nations, represents an area of research for the institute. It publishes study conclusions, source editions as well as historical studies in German and in Polish translation. Furthermore the DHI organises diverse academic events and promotes young academic scholars through scholarships and colloquia. The institute also distributes information and mediates academic contacts.

About us

The Centre for Applied Anthropology was founded in November 2017 in Kyiv, Ukraine by a group of four ethnologists and historians (head of the NGO is Olena Soboleva). It is a non-profit non-governmental organization that unites currently six scholars who carry out anthropological research projects mainly in Ukraine. One of the priority areas of the Centre’s activity is the development of cultural anthropology as an academic discipline in Ukraine. To this end, the Centre strives to bring the most productive and up-to-date theoretical and practical achievements in the field of anthropological research into the Ukrainian academic discourse. We are also working on creating an effective platform for professional communication by organizing international workshops, schools, conferences, and public discussions.

Located at the University of St. Gallen in Switzerland, the Center for Governance and Culture in Europe (GCE) collaborates with researchers in Germany, Vienna, the U.S., and the Black Sea region since its establishment in 2011. Affiliated members collaborate on a range of interdisciplinary projects, including State Capture and Corruption in Russia, and Transcultural Contact Zones in Ukraine. The GCE seeks to foster cooperation between humanities and social science researchers in Switzerland and individual states in the Black Sea region.

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