IDENTITY ON THE LINE

INTRODUCTION

We are all constantly on the move, voluntarily or unwillingly, physically and emotionally. We move between home and away, belonging and alienation, silence and openness, resilience and vulnerability, injustice and reconciliation. Finding one's identity somewhere between these poles is demanding and requires the ability to constantly change and adjust.
You are now entering an exhibition about seven physical movements, seven migration processes, all of them having taken place sometime in the 20th century. They have shaped the identities of millions of people and, as such, have also shaped the European identity.
Will you recognise yourself, when reading the stories of some of these former migrants and their descendants? Will you recognise their feelings?

Migration as physical movement is embedded in human nature. The search for food or hope for a better future has been leading people to move since the earliest times. Wars and expulsions force people to leave their homes. Many of these movements demand a lot from migrants. Their lives and health are threatened, their right to self-determination is challenged, and their individual identities become objects of other people's prejudices and actions.
Here you will meet people from different parts of Europe and from all kinds of backgrounds. They had to relate to very different migration processes and underwent a great number of experiences. What unites them all are the strong feelings relating to their experiences. This has led to their need to reconstruct their own identities. Their new living conditions and the reactions from their social environment have had a massive impact. This goes for the migrants themselves, but also for their children and grandchildren.
Europe is continuously transforming. All migration processes, even the painful ones, lead to new cultural diversity, which can be seen as a positive force in today's societies. Shared experiences empower the citizens of Europe and help create our joint European identity, one based on the values of all of its people: respect for human dignity and human rights, freedom, equality, and democracy.

HOPEFUL / HOPELESS / LONGING / BELONGING / ALIENATION / EMPOWERMENT / POWERLESSNESS / RECOGNITION / VIOLATED / DISRESPECTED / ABUSED / INSECURE / GUILT / SHAME / LOSS / LOST / FEAR / CONNECTEDNESS / WELCOME

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UVOD

Vsi se ves čas selimo, prisilno ali prostovoljno, fizično in čustveno. Potujemo med domom in tujino, pripadnostjo in odtujenostjo, molkom in odkritostjo, trdoživostjo in ranljivostjo, krivico in spravo. Da bi med temi skrajnostmi našli lastno identiteto, moramo biti sposobni nenehnega spreminjanja in prilagajanja.
Vstopate na razstavo o sedmih fizičnih premikih, sedmih migracijskih procesih, ki so se odvijali v dvajsetem stoletju. Oblikovali so identitete milijonov ljudi in s tem tudi evropsko identiteto.
Se boste prepoznali v kateri od zgodb teh nekdanjih migrantov in njihovih potomcev? Boste prepoznali njihova čustva?

Migracija kot fizično gibanje je zapisana v človeški naravi. Ljudje se selimo že od samega začetka zgodovine, bodisi zaradi pomanjkanja hrane bodisi ker upamo v boljšo prihodnost. Mnogi so prisiljeni zapustiti svoje domove zaradi vojn in preganjanja. Te selitve migrante pogosto postavljajo pred hude izzive. Ogrožena so njihova življenja in zdravje ter pravica do samoodločbe, njihove individualne identitete pa postanejo predmet predsodkov in usmerjajo delovanje drugih.
Tu boste spoznali ljudi različnega izvora, ki prihajajo z različnih koncev Evrope. Izpostavljeni so bili zelo različnim migracijskim procesom in doživeli so številne preizkušnje, povezujejo pa jih močna čustva, ki so jih zaznamovala po teh izkušnjah. Od tod izvira njihova potreba, da znova vzpostavijo svojo identiteto. Njihove nove življenjske razmere in odzivi nekaterih v njihovem (novem) družbenem okolju imajo pri tem ogromen vpliv. To velja tako za migrante kot za njihove otroke in vnuke.
Evropa se nenehno preobraža. Vsi migracijski procesi, tudi tisti najbolj boleči, prispevajo k novi kulturni raznolikosti, ki jo lahko v današnjih družbah prepoznamo kot pozitivno silo. Skupne izkušnje krepijo moč državljanov Evrope in soustvarjajo našo skupno evropsko identiteto, ki temelji na vrednotah vseh njenih posameznikov: na spoštovanju človekovega dostojanstva in človekovih pravic, na svobodi, enakosti in demokraciji.

UPANJE / BREZUP / HREPENENJE / PRIPADNOST / ODTUJENOST / OPOLNOMOČENOST / NEMOČ / POTRDITEV / OSKRUNJENOST / PREZIR / ZLORABLJENOST / NEGOTOVOST / KRIVDA / SRAM / IZGUBA / IZGUBLJENOST / STRAH / POVEZANOST / SPREJETOST

HOME &

DOMA

Kaj vam pomeni »dom«? Je to kraj ali stanje duha? Kaj potrebujete, da bi se počutili kot doma, in kako se počutite, ko ste zdoma?

What does “home” mean to you? Is it a place or a state of mind? What do you need to feel at home, and how does it feel to be away?

•I• »Vrnila sem se domov. Staršem sem povedala, da bom zelo verjetno šla v partizane. Mama mi je prišila zvezdo, narahlo, da bi jo lahko zlahka odtrgala. Spomnim se, da mi je pripravila kovček, ki je ne vem kako preživel, in torbo. Stekleničko kolonjske ali parfuma, ki sem jo za rojstni dan dobila od prijateljice. [...] Brisačo, [modro] jopo, ki sem jo sama spletla. Mama je imela zame tudi [prgišče kuhanega] graha. [...] Nato sem se poslovila od staršev, sestre …«

Fania Yocheles - Brancovskaya, 99 let (Litva).
Preživela je geto v Vilni, med drugo svetovno vojno se je pridružila partizanom v gozdu Rudninkai.

Fania kaže sliko svoje družine med intervjujem za Muzej judovske zgodovine Vilna Gaon.
2016, Litva. Fotografija: Neringa Latvyte, zasebna zbirka.

•I• “I came back home. I told my parents that I would very likely join the partisans. [My mother] sewed the star loosely, so I could rip it off easily. My mother prepared, I remember, a briefcase that had somehow survived, and a handbag. A bottle of cologne or perfume, which I got for my birthday from my friend. [...] A towel, a [blue] blouse I knitted myself. And my mother had some [handful] of [boiled] peas. [...] And I said goodbye to my parents, my sister…”

Fania Yocheles-Brancovskaya, age 99 (Lithuania).
A survivor of the Vilnius ghetto and a partisan in the Rudninkai forest during World War II.

Fania shows a picture of her family during the interview by the Vilna Gaon Jewish History Museum.
2016, Lithuania. Photo by Neringa Latvyte, private collection.

•II• »Kam pravzaprav spadam? Kje je moj dom? Kateri del naših novih samijskih naselij imamo lahko za svojega? Imam pravico žalovati za krajem, ki nikoli ni bil moj?
Tudi tisti, s katerimi sem se pogovarjala, imajo podobne občutke, pravijo na primer: ‘Na obrobju te dežele se počutim doma, tam, kamor vem, da ne vleče nikogar drugega. Ne čutim posebne pripadnosti kraju, kjer živim.’ Sicer ne morem reči, da sem tu nesrečna, vendar mi manjka neka globlja povezanost.«

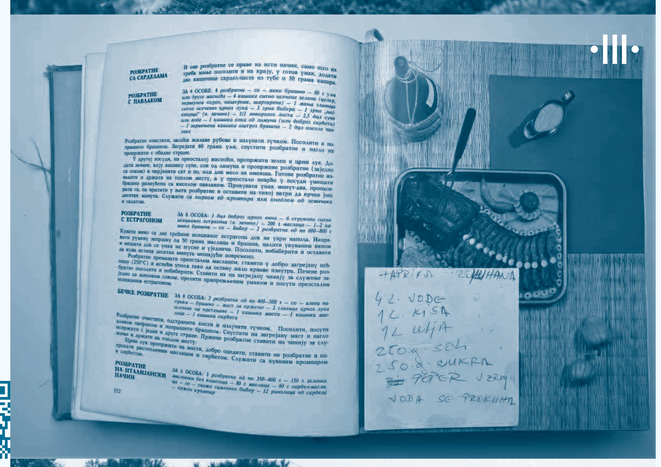
Elin Anna Labba, 40 let (Švedska).
Elin Anna je vnukinja severnih Samijev, ki so jih prisilili v selitev v Vájsáluokto.

Elin Anna na obali jezera Akkajaure.
2020, Švedska. Fotografija: Sara Lansgren, zasebna zbirka.

•II• “Where exactly do I belong? Where is my home? Which part of our new Sámi settlements can we call ours? Do I have the right to mourn for a place that has never been mine? Others that I’ve talked to say similar things, like that I feel at home on the periphery of this land, in places where I know nobody else longs to be. They don’t feel really attached to their home. I can’t say I’m unhappy here, but I lack a deep connection.”

Elin Anna Labba, age 40 (Sweden).
Elin Anna is the granddaughter of a Northern Sámi who was forced to relocate to Vájsáluokta.

Elin Anna in Vájsáluokta.
2020, Sweden. Photo by Sara Lansgren, private collection.



•III• »Ta knjiga je stara skoraj toliko kot jaz. Moja mama jo je vzela s sabo leta 1975, ko je prišla v Slovenijo z mano v eni roki in s kovčkom v drugi. [...] Mislim, da za mamo ta knjiga pomeni vez z domom, saj so takrat ženske hodile s trebuhom za kruhom … moja mama je odšla sama in se ustalila tu.
To je bila njena vez z domom.
Iz tistega časa mi je najbolj ostal v spominu vonj po domači hrani: kurja juha, višnjev zavitek … vonj po domu, vonj po času, ki je minil in se ne bo več vrnil.«

Dragana Marošević, 50 let (Slovenija).
Dragana je kot mlada deklica z mamo prišla v Slovenijo, kjer zdaj živi s svojo družino.

Kuharska knjiga, ki jo je Dragana dobila od mame v spomin.
2021, Slovenija. Zasebna zbirka.

•III• “This book is almost as old as I am. My mother took it with her in 1975 when she came to Slovenia carrying me and one suitcase. [...] I think that for my mother it represents a link to her home, because at that time women went … in search of a way to earn their daily bread … my mother went alone and settled down here.
This was a link to her home.
What I remember most about those days is the smell of home cooked food: chicken soup, wild cherry strudel... the smell of home, the smell of a time that has passed and will never come back.”

Dragana Marošević, age 50 (Slovenia).
Dragana came to Slovenia with her mother as a little girl and lives there with her family.

A cookbook Dragana’s mother gave to her as a keepsake.
2021, Slovenia. Private collection.

•IV• »Čez noč smo postali tujci, kot da se ne bi nikoli poznali. Takrat smo verjeli, da je naš domači kraj naš dom. A po vseh teh letih smo bili nenadoma povsod tujci. Če dobro premislim, sem tujka povsod, v Sloveniji, na Hrvaškem – in danes tudi v Srbiji.«

Dragica Dobrila, 63 let (Slovenija).
Iz Beograda (Srbija) je prišla v Slovenijo, da bi pomagala starejši sestri, ki je šla tja pred njo, ter še danes živi tukaj.

Mlad mož stoji pred tankom Jugoslovanske ljudske armade med desetdnevno vojno.
1991, Slovenija. Fotografija: Tomi Lombar, hrani Muzej novejše zgodovine Slovenije.

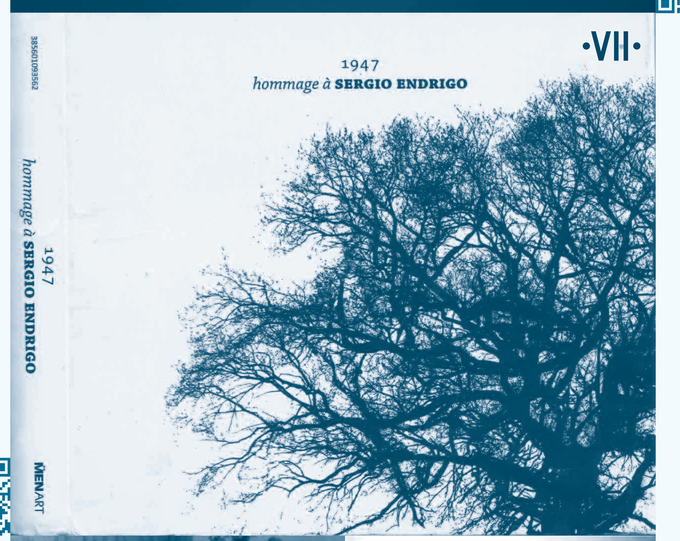
•IV• “Overnight, we became strangers, as if we hadn’t known each other before. At the time, we also thought we were at home in our hometowns. After so many years we became strangers everywhere. If I really think about it, I am a foreigner everywhere, in Slovenia, in Croatia, and today also in Serbia.”

Dragica Dobrila, age 63 (Slovenia).
She came to Slovenia from Belgrade (Serbia) to help her older sister, who was already in Slovenia and is still there.

A young man standing in front of a Yugoslav People’s Army tank during the Ten Day War.
1991, Slovenia. Photo by Tomi Lombar, kept by the National Museum of Contemporary History.

AWAY

ZDOMA



·V· “The war affected our lives enormously. Our house was robbed and left in ruins. We stopped visiting Bosnia. Our relatives were expelled at the end of the war. Today, we have almost no relatives in Bosnia. In 2002, we visited our house for the first time after the war. My parents still keep the key to it.”

Lidija Jularić, age 41 (Slovenia).
Her parents moved from Bosnia to Slovenia, where she was born and raised. The house her parents built before moving away was destroyed during the wars that broke out following the dissolution of Yugoslavia in 1991.

Keys to a home that no longer exists.
2021, Slovenia. Private collection.

·VI· “My family believed – at least you could hear it from my aunts, who always said so – that our stay in Pomerania was temporary. But I say that my mother and father came here seeking a better life. They came from ‘there’ and they were ‘here’ and I am the first generation that comes from ‘here’. I was born here and this is my place.”

Jolanta Nitkowska-Węglarz, age 68 (Poland).
Jolanta’s father came to Słupsk from the Nazi concentration camp in Schwetig in 1945. Her mother was a forced labourer in Germany from 1939 and came to Poland after 10 years – in 1949. They both followed other members of their families who had come to Słupsk earlier. Jolanta was born and raised in Słupsk and lives there today.

The German tureen from the set was given to Jolanta’s parents as a wedding gift. Later, the children broke all the other pieces, only the tureen was left. Both Jolanta and her mother used it to store important items.
2021, Poland. Photo by Ewa Mazur, kept by the Museum of Middle Pomerania in Slupsk.

·VII· “My advice to everyone would be to stay where they were born, it’s the most beautiful thing. Look at Sergio Endrigo’s [lyrics from the song ‘1947’]… it’s something that hurts and my wife doesn’t want me to put this record on because I always cry... Here, it made me shed two tears now.”

That was the last time I saw it
What will happen with my city
I have seen the world and I am asking myself
Would I be the same had I remained there
I don’t know why I'm thinking of you tonight
Flowering road of youth
How I would like to be a tree that knows
Where it was born and where it will die

Egidio Cattonar, age 74 (Belgium).
He was among those who left the Istrian peninsula – today divided between Croatia and Slovenia – to move to Belgium after World War II.

Cover for the double CD produced as part of the project “1947 – Hommage to Sergio Endrigo”. Sergio Endrigo (1933–2005) was a renowned singer-songwriter who dedicated part of his work to his fellow migrants who left Istria after 1947.
2012, Croatia. Photo and graphics by Mauricio Ferlin.

·VIII· “My mum had put a doll in the living room, on the sofa, and it was my only doll with hair. I wanted to comb her hair, but my mum never let me touch it because the doll had to be there in the living room and I was not allowed to play with it.”

Maria Grazia Belci, age 65 (Italy).
She left the Istrian peninsula (today divided between Croatia and Slovenia) as a child. As an adult she bought a doll that reminded her of her old toy and her childhood in her homeland.

Maria Grazia as a child in Vodnjan-Dignano (Croatia) with her doll.
Cca. 1960, Croatia. Private collection.

·IX· “It was not until 1985, when I returned to Greenland, that I felt, ‘Stop it, this was not it’. There I truly discovered that this was not where I belonged. It was hard, because we lived there with our child. I felt like I was going back in time, to a place I didn’t know.”

Greenlandic woman living in Denmark, age 57 (Denmark).
Both of her parents are Greenlandic, born and raised in Greenland. She moved to Denmark to study at a young age, and has been back to Greenland a few times. She now lives in Denmark.

Greenlandic town from an airplane.
1996, Greenland. Photo by Ivalo K. B. F. Olsvig, private collection.

·V· »Vojna je močno spremenila naša življenja. Našo hišo so izropali in za seboj pustili ruševine. Nehali smo hoditi v Bosno. Naše sorodnike so po koncu vojne izgnali, tako da danes v Bosni nimamo tako rekoč nobenega sorodnika. Leta 2002 smo šli prvič po vojni pogledat našo hišo. Moji starši še vedno hranijo ključ.«

Lidija Jularić, 41 let (Slovenija).
Njeni starši so se iz Bosne preselili v Slovenijo, kjer se je Lidija rodila in odrasla. Hiša, ki so jo pred odhodom v Slovenijo zgradili njeni starši, je bila uničena med vojno v Jugoslaviji, ki je izbruhnila po razpadu Jugoslavije leta 1991.

Ključ za dom, ki ga več ni.
2021, Slovenija. Zasebna zbirka.

·VI· »V moji družini smo bili prepričani – vsaj tete so to vedno govorile – da smo na Pomorjanskem samo začasno.
Jaz pa trdim, da sta mama in oče prišla sem v iskanju boljšega življenja. ‘Sem’ sta prišla od ‘tam’ in jaz sem prva generacija od ‘tukaj’. Tu sem bila rojena in tu sem doma.«

Jolanta Nitkowska - Węglarz, 68 let (Poljska).
Jolantin oče je prišel v Slupsk iz nacističnega koncentracijskega taborišča v Schwetigu leta 1945. Njena mama je bila od leta 1939 na prisilnem delu v Nemčiji, od koder je po desetih letih leta 1949 prišla na Poljsko. Oba sta sledila drugim članom svoje družine, ki so že pred tem prišli v Slupsk. Jolanta se je rodila in odraščala v Slupsku, kjer živi še danes.

Jušnik, del nemškega porcelanskega servisa, ki ga je Jolanta dobila od staršev za poročno darilo. Sčasoma so otroci razbili vse razen jušnika. Jolanta in pred njo mama sta v njem hranili dragocene predmete.
2021, Poljska. Fotografija: Ewa Mazur, hrani Muzej Srednjega Pomorjanskega v Slupsku.

·VII· »Vsakomur bi svetoval, naj ostane, kjer je bil rojen, to je nekaj najlepšega. Samo poglejte pesem Sergia Endriga ‘1947’ … zelo čustvena je. Žena sploh noče, da bi si zavrtel to ploščo, saj vedno jočem, ko jo poslušam. Vidite, tudi zdaj sem potočil solzi.«

Takrat sem ga nazadnje videl.
Kaj se bo zgodilo z mojim mestom?
Videl sem svet in zdaj se sprašujem,
bi bil isti človek, če bi ostal tam?
Ne vem, zakaj danes mislim nate,
cvetoča pot mladosti.
Kako rad bi bil drevo, ki ve,
kje je bilo rojeno in kje bo umrlo.

Egidio Cattonar, 74 let (Belgija).
Egidio je bil med tistimi, ki so po drugi svetovni vojni zapustili istrski polotok (ki je danes razdeljen med Hrvaško in Slovenijo) in se preselil v Belgijo.

Naslovnica dvojnega albuma na zgoščenki z Endrigovimi pesmimi, del projekta »1947 – Hommage to Sergio Endrigo« Mauricia Ferlina iz leta 2012. Sergio Endrigo je bil priljubljeni kantavtor in je del svojega umetniškega ustvarjanja posvetil drugim migrantom, ki so po letu 1947 tako kot on zapustili Istro.
2021, Hrvaška. Fotografija in grafika: Mauricio Ferlin.

·VIII· »Mama je punčko postavila v dnevno sobo na kavč, in to je bila moja edina punčka z lasmi. Hotela sem jo česati, pa mi ni pustila, da bi se je dotaknila, ker je morala biti tam v dnevni sobi, in jaz se nisem smela igrati z njo.«

Maria Grazia Belci, 65 let (Italija).
Istrski polotok, ki je danes razdeljen med Hrvaško in Slovenijo, je zapustila kot otrok. Ko je odrasla, si je kupila punčko, ki jo je spominjala na njeno staro igračo in otroštvo v domovini.

Maria Grazia kot otrok v Vodnjanu/Dignanu (Hrvaška) s svojo punčko.
Ok. 1960, Hrvaška. Zasebna zbirka.

·IX· »Šele ko sem se leta 1985 vrnila na Grenlandijo, sem se zavedela, da to ni bilo to. Šele tam sem dejansko spoznala, da ne sodim tja. Težko je bilo, ker sva tam živela z najinim otrokom. Počutila sem se, kot da sem se vrnila v preteklost, v kraj, ki ga nisem poznala.«

Grenlandka, ki živi na Danskem, 57 let (Danska).
Oba njena starša sta Grenlandca, rodila sta se in odrasla na Grenlandiji. Na Dansko se je preselila kot študentka in se nekajkrat vrnila na Grenlandijo. Zdaj živi na Danskem.

Pogled na grenlandsko mesto z letala.
1996, Grenlandija. Fotografija: Ivalo K. B. F. Olsvig, zasebna zbirka.

BELONGING &

PRIPADNOST

Kdo si in kaj je tisto, zaradi česar si to, kar si? Kdo ima moč oblikovati tvojo identiteto, ti dati občutek, da pripadaš – ali nasprotno, da ne sodiš zraven?

Who are you, and what makes you, you? Who has the power to define your identity, make you feel like you belong – or, in turn, like you don't?

•I• »Kdo sem? Ko mi je bilo približno 14 let, sem se vprašal prav to. […] Nisem se opredeljeval za Šveda, čeprav sem bil rojen na Švedskem. Tudi za Norvežana se nisem imel, čeprav imam norveški priimek. [...] Očitno tudi Sami nisem, saj je okrajna uprava mojo družino izključila iz naše skupnosti rejcev severnih jelenov Vapsten. Kot Sami nosim svojo identiteto kot težko breme, obenem pa je ta moj vir moči in znanja – *faamoe* (kar v samijščini pomeni moč).«

Tomas Colbengtson, 64 let (Švedska).
Tomasova družina živi v kraju, kamor so Samije prisilno izselili.
Njegova družina se je morala umakniti prišlekom.

Steklen kipec neznane Samijke v dveh delih.
2021, Švedska. Fotografija: Elina Nygård, zasebna zbirka.

•I• "Who am I? When I was about 14 years old I asked myself that question [...] I did not identify as Swedish, although I was born in Sweden. I did not identify as Norwegian, despite my Norwegian last name [...]. Apparently, I wasn't Sámi either, since the county administrative board had excluded my family from our reindeer herding community of "Vapsten". I carry the heavy weight of my Sámi identity on my shoulders, but at the same time it's a source of great strength and knowledge – of 'faamoe' (strength in Sámi)."

Tomas Colbengtson, age 64 (Sweden).
Tomas belongs to a family living in a place where the Sámi migrants were forcibly sent.
His family had to make space for newcomers.

Glass statue of an unknown Sámi woman, divided in two.
2021, Sweden. Photo by Elina Nygård, private collection.

•II• »To so tiste male stvari, ki najprej na videz ne bolijo, a se z leti nakopičijo. In potem začne prihajati na dan. Zame je bil to občutek, da sem 'nekaj manj'. Tako se začneš spraševati, zakaj se počutiš manjvredno. Pa nisi! Moja mama vedno reče: 'Če se že moraš primerjati z njimi, povej, kaj ti torej manjka? Oblečena si prav tako lepo kot oni! Ješ, kar jedo oni, hodiš v šolo kot oni in na izlete tako kot oni!' Mama mi je pokazala, da nisem prav nič drugačna od njih, veste?«

Amra Bajrektarević, 25 let (Slovenija).
Amrini starši so se preselili v Slovenijo iz Bosne še v času Jugoslavije. V otroštvu je večkrat doživela, kako so drugi omalovaževali njeno kulturo, njej pa dajali občutek, da ne sodi k njim.

Amra Bajrektarević.
2019, Slovenija. Fotografija: Ajda Martinčič, zasebna zbirka.

•II• "These are those small things that are initially not outwardly hurtful, but they pile up over the years. And then it starts to come out. For me it was a feeling of being 'less than'. And you start asking yourself why you feel inferior. You are not! My mum always says: 'If you really have to compare yourself to them, what is it that you are missing? You are dressed nicely, just like them! You eat what they eat, you go to school just like them; you go on trips, you are like them!' She was the one who made it clear that I am no different from them, you know?"

Amra Bajrektarević, age 25 (Slovenia).
Her parents moved to Slovenia from Bosnia during the time of Yugoslavia. Growing up, she encountered many instances in which her cultural background was disparaged and that made her feel like she didn't really belong.

Portrait of Amra Bajrektarević.
2019, Slovenia. Photo by Ajda Martinčič, private collection.

•III• »Saj ne, da me ne sprejemajo, me – tukaj kot čefurja, tam pa kot Slovenca. Sprejemajo me, a kar zadeva mene, me nikjer ne sprejemajo. Nihče me ne prime za roko in reče, ti si naš. [...] In tako si vedno nekje vmes. Na koncu se vprašaš: kam torej spadam? Mojo identiteto povsod določajo drugi, ne da bi me kdorkoli kaj vprašal o tem. Povsod imajo o meni neko mnenje, pri katerem sam nimam besede. Nihče me še nikoli ni vprašal: 'Si čefur ali Slovenec?', ali pa: 'Si Slovenec ali si naš?'«

Boris Denić, 54 let (Slovenija).
Boris se je rodil v Sloveniji bosanski materi in hrvaškemu očetu.

Grafiti »Čefurji raus«. 'Čefur' je slabšalni izraz za prebivalce Slovenije, ki izvirajo z drugih območij nekdanje Jugoslavije, in njihove potomce. Na levi, lik Rudolfa Maistra (1874–1934), ki velja za vojaškega junaka prve svetovne vojne in slovensko domoljubno ikono.
2014, Slovenija. Fotografija: Mitja Velikonja, zasebna zbirka.

•III• "Not that they don't accept me, I am accepted here as a *čefur*, and there as a Slovene. I am accepted, but for me as such I am not accepted anywhere. Because no one grabs you by the hand and says you are ours. [...] And then you're somewhere in between. In the end, you ask yourself, well, where do I belong? So my identity is determined everywhere without me being asked about it. Everywhere they have an opinion about me that I didn't suggest or express. No one ever asked me 'Are you a *čefur* or a Slovene?'; or on the other side, 'Are you a Slovene or one of us?'"

Boris Denić, age 54 (Slovenia).
Boris is the son of a Bosnian mother and Croatian father, who moved to Slovenia, where he was born.

Graffiti reading "Čefuri raus" (transl. Čefurs out!). Čefur is an offensive term used to describe the inhabitants of Slovenia originating from other regions of former Yugoslavia, or their descendants. Appearing on the left, an effigy of Rudolf Maister (1874–1934), who is regarded as a military hero of World War I and a Slovene patriotic icon.
2014, Slovenia. Photo by Mitja Velikonja, private collection.

•IV• »Zgodilo se je leta 1964, predzadnje leto šole. Učiteljica, ki je bila Hrvatica, mi je rekla, da ne bom naredil razreda, ker ne govorim dovolj dobro hrvaško ... Pa sem rekel: 'Saj sem vse razrede zaključil v italijanščini,' na kar je ona odgovorila: 'Torej pojdi na drugo stran.'«

Egidio Cattonar, 74 let (Belgija).
Egidio je bil med tistimi, ki so v tretjem valu migracij po drugi svetovni vojni zapustili istrski polotok (ki je danes razdeljen med Hrvaško in Slovenijo).

Hrvaški in italijanski učbenik.
2021, Hrvaška. Fotografija: Studio Sonda, 2021. Hrani Etnografski Muzej Istre.

•IV• "This was in 1964, the penultimate year of school. The Croatian teacher told me that I would not pass because I did not speak Croatian well... and I said: 'But I have completed all my classes in Italian', and she replied: 'Then go to the other side.'"

Egidio Cattonar, age 74 (Belgium).
He was among those people who left the Istrian peninsula (today divided between Croatia and Slovenia) in the third wave of migration after World War II.

Croatian and Italian school books.
2021, Croatia. Photo by Studio Sonda, kept by the Ethnographic Museum of Istria.

•V• »Kot otrok sem vedno čutila, da sem drugačna. [...] V šoli sem se zmeraj, ko je učitelj pri zgodovini rekel 'Mi, Slovenci ...', počutila 'To pa nisem jaz' in občutila neke vrste odrinjenost. Ko me je oče enkrat prišel iskat v vrtec, sem ga prosila, naj govori slovensko. Danes tega ne vidim več kot problem, ampak kot nekaj, kar me bogati. Pomaga mi, da se razumem z različnimi ljudmi in okolji. S selitvijo in s svojo brezpogojno podporo so mi starši razširili obzorje.«

Lidija Jularić, 41 let (Slovenija).
Njeni starši so se iz Bosne preselili v Slovenijo, kjer se je rodila Lidija.

Lidija Jularić prejema darilo od Dedka Mraza.
Osemdeseta leta 20. stoletja, Slovenija. Zasebna zbirka.

•V• "When I was growing up I always felt different. [...] In school, every time the teacher mentioned 'Us, Slovenes...' in history class… I felt 'That's not me' and felt kind of rejected. One time my father came to visit me in kindergarten, I said, 'Dad, please speak Slovene.' Today, I don't see this as a problem anymore, but as something that enriches me. Because of this, I can get along with different people in different environments. With migration and unconditional support, my parents gave me a broader perspective."

Lidija Jularić, age 41 (Slovenia).
Her parents moved from Bosnia to Slovenia, where she was also born.

Lidija Jularić receiving a gift from Dedek Mraz (Father Christmas).
1980s, Slovenia. Private collection.

•VI• »Leta 1921 sem bil prvi otrok, ki je šel v šolo v Arjeplogu na Švedskem. Počutil sem se kot avtsajder, čeprav ne vem, kaj so si drugi otroci dejansko mislili o meni. [...] Ni mi bilo prijetno videti toliko ljudi naenkrat, v okolju, ki mi je bilo popolnoma neznano.«

Anders Persson Blind (Švedska)
je bil prvi otrok iz Karesuanda, ki je leta 1921 začel hoditi v šolo v novem okolju (Arjeplog).
Nosil je drugačna oblačila in govoril drug samijski jezik.

Otroški čevlji iz kože severnega jelena. Med prisilnim preseljevanjem pred sto leti so takšne čevlje nosili samijski otroci. Otroci niso vedeli, kam grejo in ali se bodo vrnili domov.
Dvajseta leta 20. stoletja, Švedska. Hrani Muzej samijske kulture Ajtte na Švedskem.

•VI• "I was the first child to start school in Arjeplog, Sweden, in 1921. I felt like an outsider, but I don't really know what the other children thought of me. [...] I thought it was really unpleasant to see so many people at the same time, an environment totally unfamiliar to me."

Anders Persson Blind (Sweden).
He was the first child from Karesuando to start school in the new area (Arjeplog) in 1921.
He wore different clothes and spoke a different Sámi language.

Shoes like these, made of reindeer skins, were used by the Sámi children during the forced migrations about 100 years ago. The children did not know where they were heading and that they would not return home.
1920s, Sweden. Kept by Ájtte - Swedish Mountain and Sámi Museum.

ALIENATION

ODTUJENOST

·VII· “We didn’t even know how to live, how to behave, and they looked down on us terribly in many places, both in Tortona and in Tirrenia, but not in Trieste. I remember more in Tuscany, precisely in Calambrone, Tirrenia, the Italians used to say to their children ‘Be good, because otherwise I’ll let the refugees eat you.’ Here you can understand that for our parents, seeing us treated in this way… What could we do?... Nothing.”

Luigi Donorà, age 86 (Italy).
After leaving Istria, Croatia, the Donorà family lived in different refugee camps throughout Italy for years before settling and adapting to their new home in Turin, Italy.

Donorà’s family at the San Paolo refugee camp in Turin.
1950, Italy. Private collection.

·VIII· “It’s the pearl collar from the national costume that I got for my confirmation. When I was getting married, I could not fit into the inner anorak and inner collar anymore, so I took the pearl collar off and used it with a regular dress. It was important for me to have it with me when I got married, even though it was not the whole national costume. It was very important for me to wear the pearl collar, as it means a lot in terms of who I am. It was hard to disassemble the suit. As if part of its identity had been separated from it.”

Greenlandic woman, age 57 (Denmark).
Both of her parents are Greenlandic, born and raised in Greenland. She moved to Denmark to study at a young age, and has been back to Greenland a few times.

Pearl collar and wrist warmer in pearls from the West Greenlandic national costume.
2020, Denmark. Photo by informant, private collection.

·IX· “The Danish and Greenlandic flags together on the same footing. It is from my time as an employee at the Danish Office of Greenland Home Rule. It was to be thrown out, and I thought ‘no, it should not, I should take it home, because this is what I am.’ When I’m in Denmark I’m a Greenlander, and when I’m in Greenland I’m a Dane, and I get hurt every time, because I’m both, you cannot take one or the other out.”

Naja (Denmark).
Daughter of Greenlandic mother and Danish-Faroese father. She was born and raised in Greenland, moved to Denmark with her family when she was 14 years old, and has been back to Greenland on holiday only once.

The Greenlandic flag (Erfalasorput) and the Danish flag (Dannebrog) on the same footing.
2020, Denmark. Photo by Naja, private collection.

·X· “I was the Dane who was not a ‘real Dane’. I had no contact with Greenland, and therefore I was not a ‘real Greenlander’ either. I was in No Man’s Land, and somehow I feel that I’ve been in that No Man’s Land for most of my life. [...] I grew up in Southern Jutland [in Denmark]. I always felt like I had to wear a mask to fit in. As a child, there were not many with an ethnic background other than Danish in Southern Jutland, so people looked at me. I was different. I’ve been working on throwing away the mask and finding out who I am.”

Klara-Sofie Rosing Birkblad, age 56 (Denmark).
Daughter of a Greenlandic mother and a Danish father. She was born and raised in Denmark. She first visited Greenland as an adult, travelling with her mother and her daughter.

Clay mask in fireplace made by Klara-Sofie. She works with masks creatively and found out later in life that mask dancing is a Greenlandic tradition.
2021, Denmark. Photo by Klara-Sofie Rosing Birkblad, private collection.

·XI· “I was still wearing my high school clothes in the ghetto and arrived in Stutthof dressed that way. We had to undergo disinfection. We were told to undress. I had to take a shower and the water trickled over my head and face. They didn’t give us towels. They threw us men’s underwear and shirts. […] This transformation from a well-dressed girl is indescribable: it’s as if they took away our selves! I was now prisoner number 43199 with men’s striped trousers which thank God, I could tighten up with a shoelace I found. […] I recovered from the shock... I began to fight!”.

Yehudit (Dita) Sperling-Zupovitz, age 99 (Lithuania).
Survivor of the Kaunas ghetto and the Stutthof Concentration Camp.

Lipstick belonging to Yehudit (Dita) Sperling-Zupovitz.
2021, Lithuania. Photo by Tomas Kapočius, private collection.

·XII· “I am from Słupsk, flesh and blood. Once, I even argued with some gentleman here, at the museum, in the Mill, when I was telling [the visitors] about the [post-war] settlers, and I mentioned that I am also a native-born inhabitant of Słupsk. He said that I couldn’t be a native-born inhabitant and I replied: ‘How come? I was born in Słupsk’. And the gentleman told me that [historically] Pomerania wasn’t a part of Poland, that everybody came here from somewhere else. And I said: ‘It was a long time ago. I was born here and I am from this place’. So, by any standards I am from Słupsk.”

Joanna Rutkowska, age 37 (Poland).
Joanna’s parents and grandparents came to Pomerania from different parts of Poland.
Joanna’s mother was born and raised in Słupsk, as was Joanna, and both live there to this day.

Rutkowska’s grandparents wedding photo.
1948, Poland. Private collection.

·VII· »Nismo vedeli, kako naj živimo ali ravnamo, in mnogokje so zviška gledali na nas, tako v Tortoni kot v Tireniji, samo v Trstu ne. Spomnim se, da so v Toskani, natančneje v Calambronu pri Tireniji, Italijani svojim otrokom govorili, naj bodo pridni, sicer bodo pustili beguncem, da jih pojejo. Zdaj si lahko predstavljate, kako je bilo našim staršem, ko so videli, kako ravnajo z nami ... a kaj smo mogli? Nič.«

Luigi Donorà, 86 let (Italija).
Po odhodu iz Istre, Hrvaška, je družina Donorà živela v različnih begunskih taboriščih po vsej Italiji, dokler se niso ustalili in navadili na svoj novi dom v Torinu, Italija.

Družina Donorà v begunskem taborišču San Paolo v Torinu.
1950, Italija. Zasebna zbirka.

·VIII· »Za birmo sem dobila ta ovratnik iz steklenih biserčkov, ki sodi k narodni noši. Ko sem se poročila, mi noša ni bila več prav, zato sem snela ovratnik iz steklenih biserčkov in ga nosila z običajno obleko. Veliko mi je pomenilo, da sem ga imela ob sebi, ko sem se poročila, čeprav brez preostale noše. Hotela sem ga imeti na sebi, ker govori o tem, kdo sem. Težko mi je bilo razstaviti obleko. Kot da bi ji vzela del njene identitete.«

Grenlandka, 57 let (Danska).
Njeni starši so se rodili in odrasli na Grenlandiji. Zdaj živi na Danskem, kamor se je preselila kot študentka, in od takrat je že večkrat obiskala Grenlandijo.

Ovratnik in zapestnika iz steklenih biserčkov, narodna noša zahodne Grenlandije.
2020, Danska. Fotografija: anonimna pričevalka, zasebna zbirka.

·IX· »Danska in grenlandska zastava na skupnem podstavku. To je še iz časa, ko sem bila zaposlena v danskem uradu lokalne vlade Grenlandije. Hoteli so ju vreči v smeti, pa sem si mislila, to pa ne, moram ju odnesti domov, saj predstavljata to, kar sem. Ko sem na Danskem, me imajo za Grenlandko, ko sem v Grenlandiji, pa za Danko, in to me vedno znova zaboli, saj sem vendar oboje, ne da se ločiti enega od drugega.«

Naja (Danska).
Njena mama je Grenlandka, oče pa pol Danec, pol Ferec. Rodila se je na Grenlandiji in pri 14 se je z družino preselila na Dansko. Od takrat je samo enkrat (med počitnicami) obiskala Grenlandijo.

Grenlandska zastava (Erfalasorput) in danska zastava (Dannebrog) na istem podstavku.
2020, Danska. Fotografija: Naja, zasebna zbirka.

·X· »Bila sem tista Danka, ki ni bila ‚prava Danka‘. Ker nisem imela nobenih stikov z Grenlandijo, tudi ‘prava Grenlandka’ nisem bila. Bila sem na nikogaršnji zemlji, in na nek način se počutim, kot da sem tam že skoraj vse življenje. [...] Odrasla sem v južni Jutlandiji [na Danskem]. Vedno sem imela občutek, da si moram nadeti masko, če se želim vključiti. Ko sem bila otrok, v južni Jutlandiji ni bilo veliko ljudi, ki ne bi bili Danci, zato sem vedno izstopala. Bila sem drugačna. Že nekaj časa poskušam odvreči masko in ugotoviti, kdo sem.«

Klara-Sofie Rosing Birkblad, 56 let (Danska).
Po mami je Grenlandka, po očetu Danka. Rodila se je na Danskem, kjer je tudi odraščala. Grenlandijo je kot odrasla prvič obiskala na potovanju s svojo mamo in hčerjo.

Maska iz gline in ognjišče, ki ju je naredila Klara-Sofie. Tudi ustvarjalno se ukvarja z maskami in pred nekaj leti je izvedela, da je ples v maskah grenlandska tradicija.
2021, Danska. Fotografija: Klara-Sofie Rosing Birkblad, zasebna zbirka.

·XI· »V getu sem bila še vedno oblečena tako kot v šoli in v teh oblekah sem prišla v Stutthof. Morali smo na dezinfekcijo. Ukazali so nam, naj se slečemo. Morala sem se oprhati, voda mi je kapljala po glavi in obrazu. Niso nam dali brisače. Vrgli so nam moško spodnje perilo in majice. […] Ta preobrazba iz lepo oblečenega dekleta je bila nekaj neopisljivega – kot da bi nam vzeli lasten jaz! Zdaj sem bila zapornica številka 43199 s črtastimi moškimi hlačami, ki sem si jih hvala bogu lahko zavezala z vezalko, ki sem jo našla. […] Ko sem si opomogla od šoka … sem se začela boriti.«

Yehudit (Dita) Sperling - Zupovitz, 99 let (Litva).
Preživela geto v Kaunasu in koncentracijsko taborišče Stutthof.

Šminka Yehudit (Dite) Sperling - Zupovitz.
2021, Litva. Fotografija: Tomas Kapočius, zasebna zbirka.

·XII· »Sem iz Slupska, z dušo in telesom. Enkrat sem se celo kregala z nekim gospodom tu v Muzeju v Mlinu, ko sem [obiskovalcem] pripovedovala o [povojnih] naseljencih in sem omenila, da sem tudi sama domačinka, rojena tu v Slupsku. Rekel je, da domačinka že ne morem biti, pa sem ga vprašala: ‘Zakaj ne, saj sem bila rojena v Slupsku?’ Povedal mi je, da (v preteklosti) Pomorjansko ni bilo del Poljske in da so sem vsi prišli od nekod drugod. Pa sem mu rekla: ‘Tega je že dolgo. Tu sem bila rojena in tu sem doma.’ Tako da kakorkoli pogledaš, sem iz Slupska.«

Joanna Rutkowska, 37 let (Poljska).
Joannini starši in stari starši so na Pomorjansko prišli iz različnih koncev Poljske. Joannina mama se je rodila in odrasla v Slupsku, tako kot Joanna, in obe še danes živita tam.

Poročna slika Joanninih starih staršev.
1948, Poljska. Zasebna zbirka.

RESILIENCE &

TRDOŽIVOST

Kaj se zgodi, če ti zato, ker razkriješ svojo identiteto, grozi nevarnost? Če ti vzamejo pravico, da si, kdor hočeš biti? Kje najdeš moč, da se upreš?

What happens if expressing your identity puts you in danger? If the freedom to be who you want to be is taken away? Where do you find the strength to push back?

•I• »Fronta se je približevala, zato so se odločili, da nas bodo preselili v drugo delovno taborišče. Hoditi smo morali skozi mesta, kjer so ljudje videli, kako smo oblečeni. Dali so nam običajna oblačila. [...] dala samo ruto, ki je bila temno modra s kot zrno graha velikimi pikami. Čez nekaj časa so bele pike začele izginjati in na njihovem mestu so nastale luknje. Odločila sem se, da bom ruto popravila. Zakaj neki sem morala to početi sredi temnega gozda, kjer te nihče ne vidi? Šele zdaj to razumem kot simbol odločenosti, da se ne bom predala. Zelo rada sem imela to ruto in po osvoboditvi sem jo obdržala za spomin. Ta ruta na neki način predstavlja boj mladega dekleta za preživetje.«

Yehudit (Dita) Sperling - Zupovitz, 99 let (Litva).
Preživela geto v Kaunasu in koncentracijsko taborišče Stutthof.

Ruta, ki jo je Yehudit (Dita) Sperling - Zupovitz dobila v koncentracijskem taborišču Stutthof.
2015, Litva. Fotografija: Paulius Račiūnas, hrani Muzej judovske zgodovine Vilna Gaon.

•I• "The front drew close and they decided to move us to another labour camp. They marched us through the cities where people saw how we were dressed. They gave us normal clothes. [...] added a headscarf which was dark blue with white pea-size dots. Over time the white dots began to disappear and in those places holes appeared. I decided to fix the headscarf. Why did I need to do this in the dark forest where no one can see me? I only now understand that this was a symbolic way of not giving up. The headscarf was very dear to me, and after the liberation I kept it as a keepsake. I have to say this scarf was sort of a symbol of a young girl's struggle to survive."

Yehudit (Dita) Sperling-Zupovitz, age 99 (Lithuania).
Survivor of the Kaunas ghetto and the Stutthof Concentration Camp.

The headscarf of Yehudit (Dita) Sperling-Zupovitz she was given at the Stutthof Concentration Camp.
2015, Lithuania. Photo by Paulius Račiūnas, kept by Vilna Gaon Jewish History Museum.

•II• »Vsi smo bili junaki. V gozdovih smo se imele za enake moškim … Enkrat pa je poveljnik čete rekel: 'Ve niste moški!' Vedno znova smo se morale dokazovati.«

Fania Yocheles -Brancovskaya, 99 let (Litva).
Preživela je geto v Vilni, med drugo svetovno vojno pa je bila partizanka v gozdu Rudninkai.

Partizani iz vilenskega geta po vojni.
1944, Litva. Neznani fotograf, hrani Muzej judovske zgodovine Vilna Gaon.

•II• "We were all heroes. While in the woods, we thought we were men...
But the chief of the squad once said, 'You're not men!' We had to prove ourselves every time."

Fania Yocheles-Brancovskaya, age 99 (Lithuania).
Survivor of the Vilnius ghetto and a partisan in the Rudninkai forest.

Partisans from the Vilnius ghetto after the war.
1944, Lithuania. Photographer unknown, kept by Vilna Gaon Jewish History Museum.

•III• »Senca holokavsta me spremlja, vse odkar sem spoznala, za kaj gre. Moja mama je preživela holokavst, a samo fizično, ne pa tudi psihično. Ponoči se je zbujala s krikom 'Na pomoč, nacisti!' [...] Nazadnje je naredila samomor. Ni več zdržala z vsem tem v sebi. [...] Tako se je po mamini smrti holokavst nadaljeval z mano. Krivila sem se, da je nisem rešila. Tako sem čutila. O tem nisem mogla govoriti z nikomer, saj so me od otroštva učili, da ne smem govoriti o tem, kar je pomembno. [...] Po materini smrti si nisem bila več podobna. Bila sem popolnoma druga oseba. Pozabila sem, kdo sem. Postala sem jezna, razdražljiva. Nobenega potrpljenja nisem imela, za nikogar. Vse skupaj je trajalo predolgo.«

Bella Shirin,75 let (Litva).
Hči preživelih iz geta Šiauliai ter koncentracijskih taborišč Dachau in Stuthoff.

Bella Shirin z družino.
1958, Litva. Fotografija: Aronas Funkas, zasebna zbirka.

•III• "The shadow of the Holocaust has accompanied me ever since I began to understand things. My mum survived the Holocaust physically, but not spiritually. At night, she often used to wake up and shout, 'Help! Nazis!' [...] In the end she committed suicide. She couldn't keep it all inside herself. [...] And so after my mother's death, the Holocaust continued for me. I blamed myself. I could have saved my mother. That was what I felt. I couldn't speak because I was taught from childhood not to speak about what is important to you [...] After my mother's death, I wasn't me. I was a completely different person. I forgot what I was. I became angry, very nervous. I had no patience for anyone. And it went on for too long."

Bella Shirin, age 75 (Lithuania).
Daughter of survivors from the Šiauliai ghetto and the Dachau and Stutthof concentration camp.

Bella Shirin with her family.
1958, Lithuania. Photo by Aronas Funkas, private collection.

•IV• »Šele pred tremi ali štirimi leti sem od strica izvedela, [...] da je ta vodič hotel posiliti mojo mamo. Zavrnila ga je [...], zato nas je zapustil na mestu, od koder smo v daljavi videli luči Trsta. Rekel je: 'Na svidenje, sledite svetlobi … zdaj je vse odvisno od vas.' Štiri ure smo hodili skozi noč ob lajanju psov v daljavi. Mama je ves čas molila rožni venec in mrmrala: 'Ne bo nam uspelo, nikoli nam ne bo uspelo,' jaz pa sem ji rekla: 'Ne skrbi, mami, k očetu greva, bova že prišli.'«

Maria Grazia Belci, age 65 (Croatia).
Z mamo je morala nezakonito prečkati mejo med Jugoslavijo in Italijo.
Želeli sta k njenemu očetu, ki je že pred tem emigriral v Italijo.

Rožni venec.
2016, Hrvaška. Fotografija: Mario Buletić, hrani Etnografski Muzej Istre, Hrvaška.

•IV• "I only learned some 3 or 4 years ago from my uncle [...] that this guide had tried to abuse my mum. She refused him [...] and this guide abandoned us where we could see the lights of Trieste in the distance. He said 'goodbye, follow the lights... you are on your own now.' We walked for four hours in the dark with the dogs barking in the distance [...] mum was constantly praying the rosary and saying 'we will never make it, we will never make it', and I said: 'Don't worry mum, we are going to dad, we'll get there.'"

Maria Grazia Belci, age 65 (Croatia).
She had to cross the border between Yugoslavia and Italy illegally with her mother.
They were trying to meet her father who had emigrated earlier to Italy.

Rosary. 2016, Croatia.
Photo by Buletić Mario, kept by the Ethnographic Museum of Istria.

•V• »V Trstu smo ostali tri dni, v Silosu smo spali kar na tleh, brez odej, ničesar nismo imeli … kot živali … predstavljajte si bolečino, ki sta jo doživljala moja mama in oče ... Bil sem mlad, meni se o vsem še sanjalo ni. Seveda razumem, da pri 13 že lahko kaj razumeš, a ne bolečine ob odhodu od doma, ko za vedno pustiš za sabo vse svoje imetje, svoja polja, živino.«

Luigi Donorà, 86 let (Italija).
Bil je med številnimi avtohtonimi Italijani, ki so zapustili Istro, ko je bila s pariško mirovno pogodbo leta 1947 priključena Jugoslaviji. Njihova prva postaja je bilo begunsko taborišče v Trstu (Silos).

Luigi in njegova hči, Giuliana Donorà, nosita majici, posvečeni domačemu kraju, ki ga je Luigi moral zapustiti v mladosti.
2010, Hrvaška. Zasebna zbirka.

•V• "We stayed in Trieste for three days, at the Silos, we slept on the floor, right on the floor, without blankets, nothing… just like animals... you can imagine the pain my mother and father experienced... I was young, what did I know? Yes, I understood, at 13 you can understand something, but never the pain of having to leave your home, your property, like your fields, animals."

Luigi Donora', age 86 (Italy).
He was one of the many local Italians that left Istria after it was ceded to Yugoslavia after the Paris Peace Treaty in 1947. Their first stop was the Silos refugee camp in Trieste.

Luigi and his daughter, Giuliana Donorà, wearing T-shirts dedicated to the hometown he had to leave as a young boy.
2010, Croatia. Private collection.

•VI• »Predvsem se ne sramuj svojega izvora, saj za to nimaš nobenega razloga. Pri sebi razčisti, kdo ali kaj si, in se ne sramuj tega, kajti če je tebe sram, te bodo drugi še toliko lažje podcenjevali. Ne obupuj, če se ti godi krivica zaradi tvojega rodu. Dvomim, da pomaga, če spremeniš svoje ime ali priimek. Boš spremenil tudi imena vseh svojih sorodnikov, da bi izbrisal vse 'sledi'? O tem je treba govoriti, saj imaš v nasprotnem primeru občutek, da tega ni.«

Sandra Antić, 34 let (Slovenija).
Njeni starši so se v Slovenijo priselili iz srbskega dela Bosne.

Sandra Antić.
2021, Slovenija. Fotografija: Primož Lukežič, zasebna zbirka.

•VI• "Above all, don't be ashamed of your background, because you have no reason to be. Make clear to yourself who or what you are, do not be ashamed of it, because if you are ashamed it will be easier for others to belittle you. If you suffer injustice because of your origin, do not despair. I don't know if it helps at all if you change your first and last name. Will you then change the names of all your relatives in order to erase the 'traces', too? It's important to talk about this, because if you don't talk about it then you have a feeling it doesn't exist."

Sandra Antić, age 34 (Slovenia).
Her parents moved to Slovenia from the Serbian part of Bosnia.

Portrait of Sandra Antić.
2021, Slovenia. Photo by Primož Lukežič, private collection.

•VII• »Res je, nisem hotela otrok, in to samo zato, da ne bi bili stigmatizirani. Vedno sem imela občutek, da bi bilo zame vse drugače, če bi imela drug priimek. Smešno, (bodočemu možu) sem na prvem zmenku rekla: 'Kako sem vesela, da nisi čefur.' Enkrat mi je tašča rekla, naj si po poroki spremenim ime, da bo zvenelo manj bosansko.«

Anonimna pričevalka, 42 let (Slovenija).
Njeni starši so se iz Bosne preselili v Slovenijo, kjer se je rodila in živi še danes.

Grafit Vsak Slovenc bi mogu polj(ubit) enga čefurja. Čefur je slabšalni izraz za prebivalce Slovenije, ki izvirajo iz drugih območij nekdanje Jugoslavije, in njihove potomce.
2014, Slovenia. Fotografija: Mitja Velikonja, zasebna zbirka.

•VII• "Yeah, I didn't want any children, just so they wouldn't be stigmatized. I always had a feeling it would have been different for me if I had a different last name. It's funny that I told (my future husband) on my first date: 'How glad I am that you're not a *čefur*'. I remember my mother-in-law once telling me to change my name after the wedding to make it sound less Bosnian."

Anonymous, age 42 (Slovenia).
Her parents moved from Bosnia to Slovenia, where she was born and lives today.

Graffiti reading Vsak Slovenc bi mogu poljubit enga čefurja. In English: Every Slovene should kiss a čefur, but the original said ubit meaning kill, not poljubit meaning kiss. Čefur is an offensive term used to describe the inhabitants of Slovenia originating from other regions of former Yugoslavia, or their descendants.
2014, Slovenia. Photo by Mitja Velikonja, private collection.

VULNERABILITY

RANLJIVOST

•VIII• “My Inuit tattoos mean a lot to me. That I can be allowed to express myself and the spiritual world we have in Greenland, and the meaning we see in the different signs… I also find it exciting that I can be allowed to express myself through my tattoos and feel beautiful by having them. It’s a way I can take back part of my ancestors’ culture, part of the culture that has disappeared over time [due to colonialism]. [...] For me, tattoos are also a way to be a little rebellious, because someone took something from my ancestors, and I can kind of take it back and show how beautiful it is.”

Naja Motzfeldt, age 33.
Daughter of a Danish mother and Greenlandic father. She was born and raised in Greenland, and moved to Denmark to study at the University of Copenhagen.

Inuit tattoos – dots from under the chin to between the breasts are called Putu, which is a way out for evil spirits.
2020, Greenland. Photo by Josepha Lauth Thomsen, edited by Naja Motzfeldt, private collection.

•IX• “I’ve been very impressed and fascinated [by my parents], because they could get by in any situation. Both my mum and my dad approached the world in the way that says ‘we can’t change reality as a whole, but we can change a little bit of it. So let’s do that, let’s change that bit, let’s make the reality around us interesting, fascinating’. They were always interested in the world, in different cultures.”

Renata Wilgosiewicz-Skutecka, age 59 (Poland).
She was born and raised in Słupsk. Her mother was born in Pomerania in 1935, but the family moved to Volhynia to her grandfather’s patrimony. They were able to escape the Volhynia Massacre and in order to save their lives voluntarily joined a forced labour camp in Kõslin in Pomerania.

Renata Wilgosiewicz-Skutecka’s parents’ wedding photo.
1959, Poland. Private collection.

•X• “It was a terrible shock to me when his wartime history was unveiled. Working my way through all this material has been an emotional roller coaster for me, an experience which I feel has had a lot of influence on my own life. All the suffering from the past gave my father a painful adolescence, which in turn gave me a painful adolescence, which has now taken me several years of therapy to attempt to come to terms with.”

Anonymous, age 48 (Norway).
Grandchild who discovered that her beloved grandfather had a dark past. In addition, she learned that he had physically abused his own son, who, in turn, abused her.

The home-knitted jacket of her grandad, who was the informant’s safe haven when she tried to escape her father’s physical abuse.
2020, Norway. Private collection.

•XI• “My father was a soldier on the Eastern Front. He was part of the regime that staged the Holocaust in Eastern Europe. There are still things I will not talk about. I have a feeling that what I tell also reveals something about me.”

Anonymous, age 79 (Norway).
Son of a Norwegian who accepted an offer to enlist and serve in the German occupying forces.

Informant at the age of 13.
Cca. 1954, Norway. Private collection.

•XII• “I see clear lines linking my grandmother, my mother, and me. My mother used to poke her finger into my back and say, ‘straighten up!’ – presumably to conquer her inner shame. My mother justified her action by saying that her mother used to do the same thing to her. To me, that is a symbol of transferring shame.”

Anonymous, age 32 (Norway).
Descendant of members of the Nazi Party.

In the informant’s family it was forbidden to ask what had happened during the war. The informant only knew that her grandmother had been a part of Jentehirden, the Nazi girls’ organisation, and was rejected by local society after 1945. Here a group of Jentehirden is taking part in the Nazi Hafrsfjorddagen parade.
1941, Norway. Photo by Hans Henriksen, kept by The Regional State Archives in Stavanger.

•XIII• “When somebody started talking about the war, I fell silent. Everybody told what their fathers had done, but not me. So, I was a quiet child. Later this feeling of shame changed into restlessness and insecurity. Would anything new emerge?”

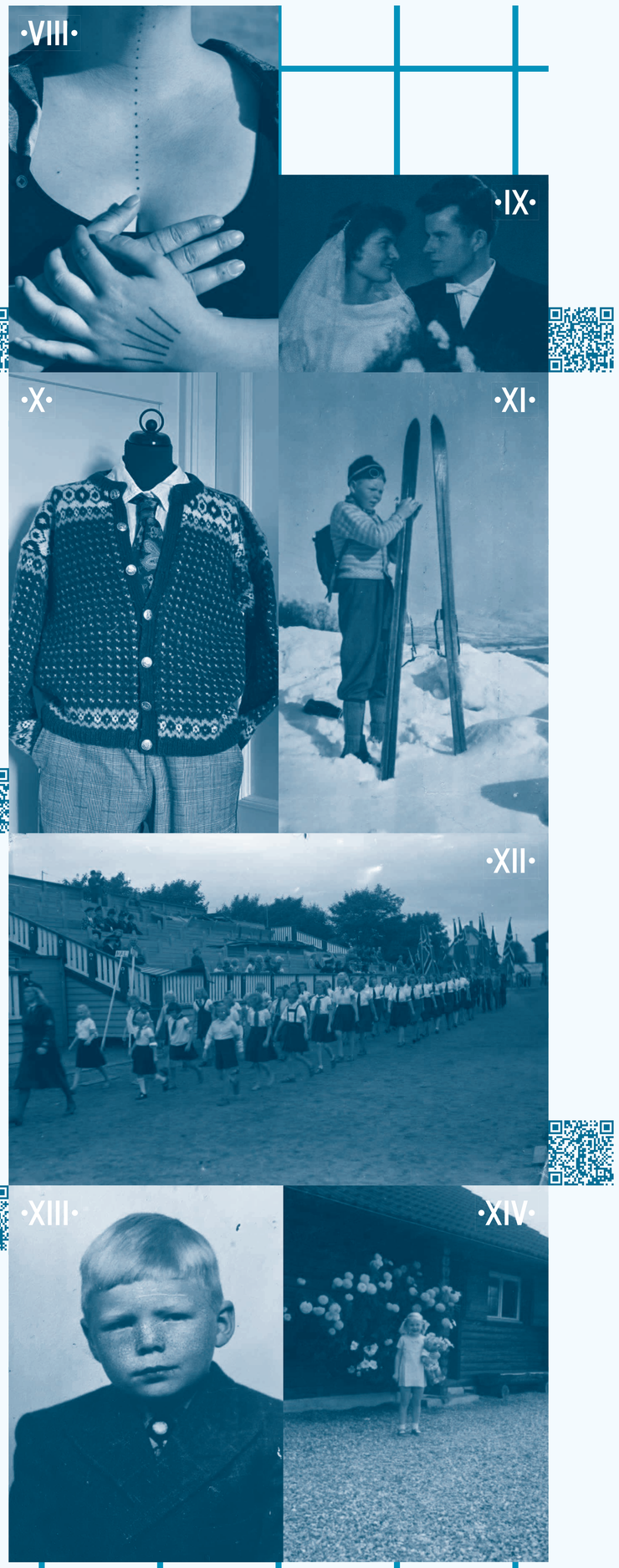
Anonymous, age 79 (Norway).
Son of a Norwegian who fought for the Germans on the Eastern Front.

Portrait of the informant at the age of 7.
1948, Norway. Private collection.

•XIV• “I feel that I experienced the war in a passive way; that I know what war is really about. People who have grown up with a father traumatized by war will know what it is all about, no matter which side of the war he was on.”

Anonymous, age 55 (Norway).
Daughter of a German soldier who served in Norway.

The informant standing in front of the cabin, which was one of the few places where her father could be happy.
1970, Germany. Private collection.



•VIII• »Moji inuitski tatuji mi veliko pomenijo. Omogočajo mi, da izrazim sebe in duhovni svet, ki ga imamo na Grenlandiji, ter pomene, ki jih vidimo v različnih znamenjih … Poleg tega, da z njimi izrazim sebe, se z njimi počutim lepo. So eden od načinov, da si znova prisvojim kulturo svojih prednikov, ki je sčasoma [zaradi kolonializma] izginila. [...] Zame so tatuji tudi nekakšno znamenje upora, kajti nekdo je mojim prednikov nekaj vzel, jaz pa si lahko to vzamem nazaj in pokažem, kako lepo je.«

Naja Motzfeldt, 33 let.
Njena mama je Danka, oče Grenlandec. Rodila se je na Grenlandiji, kjer je tudi odraščala, dokler se ni preselila na Dansko, da bi študirala na Univerzi v København.

Inuitski tatuji – pike, ki si sledijo od brade do prsi – se imenujejo Putu in predstavljajo izhod za zle duhove.
2020, Grenlandija. Fotografija: Josepha Lauth Thomsen, uredila Naja Motzfeldt, zasebna zbirka.

•IX• »Od nekdaj občudujem [svoje starše], ker so se vedno znašli, ne glede na situacijo. Oba, mama in oče, sta vedno gledala na svet kot na nekaj, česar ne moreš popolnoma spremeniti, lahko pa spremeniš en majhen delček te stvarnosti. ‘Narediva takole, spremeniva to, naj bo svet okrog nas zanimiv, navdušujoč.’ Vedno ju je zanimal svet, različne kulture.«

Renata Wilgosiewicz - Skutecka, 59 let (Poljska).
Renata se je rodila in odrasla v Slupsku. Njena mama se je rodila leta 1935 na Pomorjanskem, nato pa se je družina preselila v Volinijo na posestvo njenega starega očeta. Volinijskemu pokolu so se izognili tako, da so se prostovoljno javili v delovno taborišče v Kõslinu (Pomorjansko).

Poročna fotografija staršev Renate Wilgosiewicz - Skutecke.
1959, Poljska. Zasebna zbirka.

•X• »Ko sem izvedela, kaj je počel med vojno, je bil zame to velik šok. Prebijanje skozi vse to gradivo je bila čustvena preizkušnja, ki je močno vplivala na moje življenje. Vse to trpljenje v preteklosti je boleče zaznamovalo najstniška leta mojega očeta in posledično tudi moja, in kar nekaj let terapije sem potrebovala, da sem sploh začela sprejemati preteklost.«

Anonimna pričevalka, 48 let (Norveška).
Pričevalka je izvedela za temno preteklost svojega ljubljenega deda, tudi kako je zlorabljal svojega sina, ki je nato zlorabljal njo.

Dedova doma spletena jopa. Pri dedu je pričevalka našla zatočišče, ko je bežala pred očetovim fizičnim nasiljem.
2020, Norveška. Zasebna zbirka.

•XI• »Moj oče se je boril na vzhodni fronti. Bil je del režima, ki je utrl pot holokavstu v Vzhodni Evropi. O nekaterih stvareh še zdaj nočem govoriti. Občutek imam, da vse, kar povem, razkrije nekaj o meni.«

Anonimen pričevalec, 79 let (Norveška).
Sin Norvežana, ki je sprejel ponudbo, da se priključi nemškim okupacijskim silam.

Pričevalec, ko je bil star 13 let.
Ok. 1945, Norveška. Zasebna zbirka.

•XII• »Vidim jasno povezavo med mojo staro mamo, mamo in mano. Mama me je imela navado s prstom dregati v hrbet, češ naj se zravnam – domnevam, da zato, da bi premagala svoj občutek sramu. Mama je to opravičevala s tem, da je njena mama isto delala njej. Zame pa je to znamenje prenašanja sramu na druge.«

Anonimna pričevalka, 32 let (Norveška).
Potomka članov nacistične stranke.

V pričevalčevi družini o vojni niso smeli govoriti ali spraševati. Pričevalka je vedela samo, da je bila njena stara mama članica Jentehirden (nacistična organizacija za mladinke) in da jo je po letu 1945 njena okolica zavračala. Na sliki skupina članic Jentehirden na paradi Hafrsfjorddagen.
1941, Norveška. Fotografija: Hans Henriksen, hrani Regionalni državni arhiv Stavanger.

•XIII• »Ko je začel kdo govoriti o vojni, sem kar umolknil. Vsi so govorili o tem, kaj so počeli njihovi očetje, samo jaz ne. Tako da sem bil tih otrok. Kasneje se je ta občutek sramu razvil v nemir in negotovost. Bo še kaj prišlo na dan?«

Anonimen pričevalec, 79 let (Norveška).
Sin Norvežana, ki je služil v nemški vojski na vzhodni fronti.

Pričevalec, star 7 let.
1948, Norveška. Zasebna zbirka.

•XIV• »Mislim, da sem izkusila vojno, čeprav pasivno, tako da vem, kaj pomeni vojna. Otroci očetov, ki jih je travmatizirala vojna, vedo, za kaj gre, ne glede na to, na kateri strani vojne je bil njihov oče.«

Anonimna pričevalka, 55 let (Norveška).
Hči nemškega vojaka, ki je služil na Norveškem.

Pričevalka pred kočo, ki je bila eden redkih krajev, kjer je bil njen oče lahko srečen.
1970, Nemčija. Zasebna zbirka.

SILENCE &

MOLK

Je molk lahko odrešilen? Lahko potlači sram, strah, bolečino? Imajo skrivnosti dolgoročne posledice? Nam odkritost lahko pomaga znova vzpostaviti nekdanje vezi in sprejeti vse, kar smo?

Can silence keep us safe? Suppress shame, fear, pain? Do secrets have long-term consequences? Can openness help us reconnect and accept all the bits and pieces of who we are?

•I• »Po vojni je Dita umolknila in nihče ni več slišal za vojno – nihče. Ne moj drugi mož Volodja ne moj sin. Morda zdaj kaj prebere o tem. Moja vnukinja pa je spraševala! Sin nikoli. Tudi doma ni nihče spraševal. [...] Je mama govorila o vojni? Ne, nobena od naju ni nikoli govorila o vojni. Potem smo bili skupaj, a nikoli nismo govorili o vojni. [...] Vnukinja me je silila, naj kaj povem, pa nisem povedala nič groznega, samo tu in tam kaj. [...] Hotela sem pozabiti, preprosto vse izbrisati.«

Yehudit (Dita) Sperling - Zupovitz, 99 let (Litva).
Preživela iz geta v Kaunasu in koncentracijskega taborišča Stutthof.

Yehudit (Dita) in Juda Zupovitz v kaunaškem getu.
1944, Litva. Fotografija: Hirsh Kadushin, zasebna zbirka.

•II• »Zaradi tetke me je začel zanimati [dedkov] joik in hotela sem popolnoma razumeti vsak stavek, zvok in občutje, ujeto v njem. [...] Med raziskovanjem sem veliko izvedela o očetovi strani družine. Vsi so bili znani kot odlični joikerji, a jih je utišalo prisilno preseljevanje. [...] Mislim pa, da sta želja in užitek ob joikanju izginila med dolgotrajnim prisilnim preseljevanjem, ko je velik del skupnosti zapustil domače gore, svoje prijatelje, sorodnike ter ljubljene domače kraje.«

Marja Skum, 43 let (Švedska).
Marjina družina se je bila s svojo čredo severnih jelenov prisiljena izseliti v nov kraj. Med potovanjem v novo deželo je njen ded joikal o svojem domačem kraju. Joik je tradicionalna oblika pete pesmi ljudstva Sami; kot umetniški izraz Samijev vsak joik obuja ali prikliče osebo, žival ali kraj.

Marjin ded Per Thomasson Skum in babica Helena Katarina Skum (rojena Kansa).
Kmalu po tem, ko je nastala ta fotografija, so se morali izseliti.
1925, Švedska. Fotografija: Ernst Klein, hrani Nordijski Muzej.

•III• »[Po skrivni vrnitvi v Radziechow dolgo po vojni] je bilo prav neverjetno vse videti [znova]. Vse je bilo drugače kot v mojih spominih: sadovnjak, vrt, rože. Vse je bilo uničeno. Tudi v naši hiši – zelo veliko hišo smo imeli – so takrat živele tri ruske družine. Potem smo srečali znanca, Ukrajinca, ki nam je pomagal pri odhodu. Morali bi nas videti, naše srečanje je bilo tako čustveno, ni mogel ustaviti joka.«

Irena Klosowska, 90 let (Poljska).
Skupaj s starši je ubežala pokolu v Voliniji. Po drugi svetovni vojni je bilo njihovo domače mesto priključeno Sovjetski zvezi, zato ga je bilo skoraj nemogoče obiskati. Danes je del Ukrajine.

Repatriacijska izkaznica enega od družinskih članov.
Štirideseta leta 20. stoletja, Poljska. Zasebna zbirka.

•IV• »Kdaj so me otroci začeli spraševati? Že to vprašanje boli, ker jim nisem povedala ničesar. [...] Otroci me niso spraševali. Zadnjih nekaj let se o tem več govori, ker je v letih neodvisnosti nastala judovska skupnost [...]. Ko so mi pred leti povedali, da so ves čas čutili ta pritisk, sem jim rekla: 'Saj vam nisem ničesar povedala, nobenih zgodb.' 'Saj nisi, čutili pa smo ga vseeno.' [Ste med skrivanjem doživeli nasilje? Dolg premor.] Da. A o tem ne bova govorila.«

Fruma Vitkinaitė - Kučinskienė, 88 let (Litva).
Preživela kaunaški geto. Rešili so jo domačini, njeni starši in starejši brat pa so bili ubiti.

Fruma Vitkinaitė s teto Rivko Šmuklerytė - Ošerovič.
1946, Litva. Zasebna zbirka.

•V• »Tako je pač vsakdanje življenje. Ne, ne sprašujemo, ker postane preveč napeto. [...] [Kaj je mama govorila o vojni?] Otrokom ne prav veliko. Šele zadnjih trideset let, pred tem pa komaj kaj. Tu in tam kakšen drobec. Ne vem, kaj bi izpostavila. Ničesar ni, kar bi bilo bolj ali manj pomembno od ostalega.«

Vita Safian, 71 let (Litva).
Njena mama Fania Yoheles - Brancovskaya je preživela vilenski geto in šla v partizane.

Vita Safian s starši.
1953, Litva. Zasebna zbirka.

•VI• »Enkrat so mi rekli, naj ne govorim o tem, kar slišim doma. Kot bi bila vodnjak – ničesar nisem povedala. Pa sem želela … Tudi ko smo se iz Litve preselili v Izrael, se nisem odprla. Nisem mogla povedati, kaj čutim. Niti o najpomembnejših stvareh nisem mogla govoriti. [...] Odprla sem se šele po vrnitvi v Litvo leta 2016. [...] Odkrito moramo govoriti tako o bolečini kot o strahu. Če nimaš družine, ni nikogar bližnjega, s katerim bi lahko govoril. Pripravljena sem poslušati. [...] Moj cilj je olajšati izpoved vsakomur, ki doživlja hude čase ... Poslušati. [...] V šolah govorim z učenci – to je pomembno. [...] Če želimo to preprečiti, morajo ljudje vedeti.«

Bella Shirin, 75 let (Litva).
Hči preživelih iz geta Šiauliai ter koncentracijskih taborišč Dachau in Stuthoff.

Bella Shirin.
2020, Litva. Fotografija: Agnė Bekeraitytė, zasebna zbirka.

•VII• »Marsičesa se spominjam. Svoje spomine so [sorodniki] ubesedili v družinskih zgodbah. Teh sicer ni bilo veliko, kajti takoj po vojni, ko sem šla v šolo, so nam rekli, da o tem ne smemo govoriti. Nekajkrat sem ponovila nekaj, kar so povedali odrasli, pa me je mama, da bi me malo prestrašila, posvarila, naj o tem ne govorim, sicer se morda za nas ne bo dobro končalo [ker je nova poljska oblast sklenila zavezništvo s Sovjetsko zvezo].«

Barbara Dolata, 82 let (Poljska).
Sovjeti so jo z družino pregnali v Kazahstan, ko je bila stara komaj 11 mesecev.
Po šestih letih izgnanstva so lahko odšli v Grodno in kasneje so se ustalili v Slupsku.

Barbara s prijatelji na dan svojega prvega obhajila (druga vrsta, tretja z leve).
Štirideseta leta 20. stoletja, Poljska. Zasebna zbirka.

•VIII• »Teta Bogusia je bila stara že 11 let. [...] Veliko nam je povedala o bunkerju, ki ga je zgradil njihov ded, o začetkih 'strašnih noči', ko se je začel pomor [v Voliniji]. Vsak dan so se šli tja skrivat, vedno po drugi poti čez slemena, da ne bi utrli poti do svojega zaklonišča. Otroci so morali priseči, da ne bodo nikomur povedali o bunkerju, tudi svojim bratrancem in sestričnam ali sosedom ne. Bunker je nedvomno rešil naša življenja, vsej družini.«

Renata Wilgosiewicz - Skutecka, 59 let (Poljska).
Renata se je rodila in odrasla v Slupsku. Njena mama se je rodila leta 1935 na Pomorjanskem, nato pa se je družina preselila v Volinijo na posestvo njenega starega očeta. Volinijskemu pokolu so se izognili tako, da so se prostovoljno javili v delovno taborišče v Köslinu (Pomorjansko).

Renatini stari starši pred drugo svetovno vojno.
Neznano leto in kraj. Zasebna zbirka.

•I• "After the war, Dita shut her mouth and nobody ever heard about the war – nobody. Neither my second husband Volodia, nor my son. Maybe now he reads something. But my granddaughter asked! The son never. At home nobody. [...] Did mother talk about the war? No. We both never spoke about the war. Then we were together, and we never spoke about the war. [...] My granddaughter used to push me: 'Tell, tell.' No, I didn't say anything terrible, I only used to tell just a little bit. [...] I wanted to forget, just to delete everything."

Yehudit (Dita) Sperling-Zupovitz, age 99 (Lithuania).
Survivor of the Kaunas ghetto and the Stutthof Concentration Camp.

Yehudit (Dita) and Juda Zupovitz in Kaunas ghetto.
1944, Lithuania. Photo by Hirsh Kadushin, private collection.

•II• "My *Siessa* [auntie] sparked my interest in his [my grandfather's] *yoik*, and I wished to fully understand each sentence, sound, and feeling presented in his *yoik*. [...] While I was researching his *yoik* I learnt a whole lot about my father's side of the family. They were all known to be great 'yoikers', but were silenced by the forced relocation. [...] Most of all I can imagine that the desire and pleasure of 'yoiking' disappeared during the prolonged forced relocation process, when a big part of the community left their home mountains, when they left their friends, relatives, and familiar, beloved places."

Marja Skum, age 43 (Sweden).
Marja belongs to a family that was forcibly migrated to a new area with their reindeer herd. Learning to navigate on the new land her grandfather was 'yoiking' the old land. A *yoik* is a traditional form of song in Sámi music performed by the Sámi people; as an art form, each *yoik* is meant to reflect or evoke a person, animal, or place.

Marja's grandfather Per Thomasson Skum and grandmother Helena Katarina Skum (nee Kansa).
Shortly after this picture was taken, they had to move.
1925, Sweden. Photo by Ernst Klein, kept by Nordiska Museum.

•III• "You know, the experience [of secretly returning to Radziechow many years after the war] was incredible, when you see everything [again]. One remembers differently: the orchard, the garden, the flowers. And everything was in ruins. Even in our house – we had such a big house – three Russian families lived there at that time. And then we met a Ukrainian acquaintance who had a big part in our exodus. You should have seen, our meeting with him was so emotional, he cried so hard."

Irena Klosowska, age 90 (Poland).
She and her parents escaped the Volhynia Massacre. After World War II their hometown was incorporated into the Soviet Union, so it was almost impossible to revisit it. Today it is part of Ukraine.

Repatriation card of one of the family members.
1940s, Poland. Private collection.

•IV• "When did my children start questioning me? It is already a slightly painful question. In the sense that I didn't tell them anything. [...] My children didn't ask me. Now, as in the last years when the Jewish community emerged during the years of independence [...], this topic started to be spoken about more. When they told me some years ago that they had felt that pressure all the time I said to them: 'I didn't say anything to you. I didn't tell you any stories'. 'No, you didn't tell us, but we felt it.' [Did you experience violence during your hiding? Long pause] Yes. But we won't talk about it."

Fruma Vitkinaitė-Kučinskienė, age 88 (Lithuania).
Survivor of the Kaunas ghetto. She was rescued by locals, but her parents and older brother were killed.

Fruma Vitkinaitė with her aunt Rivka Šmuklerytė-Ošerovič.
1946, Lithuania. Private collection.

•V• "This is daily life. No. We don't ask, because then nervous tension appears. [...] [What mother used to talk about the war?] To the children, not much. Only during the last thirty years. Before that, not much. In fragments. I don't know what to highlight. There are no more or less important developments."

Vita Safian, age 71 (Lithuania).
Daughter of the Vilnius ghetto survivor and partisan Fania Yoheles-Brancovskaya.

Vita Safian with her parents.
1953, Lithuania. Private collection.

•VI• "Once I was told: 'Don't talk about what you hear at home.' It was like a well – I didn't tell anything. But I wanted to talk ... Once we left Lithuania I did not open up in Israel either. I couldn't say what I was feeling. I couldn't share the most important. [...] After returning to Lithuania in 2016 I opened up. [...] We have to talk about both pain and fear. If there is no one in the family, there are no close people to talk with. I am ready to listen. [...] My goal is to make it easier for anyone who is facing a difficult time... To listen. [...] I talk with students in schools – that's important. [...] People need to know, in order to prevent it."

Bella Shirin, age 75 (Lithuania).
Daughter of survivors from the Šiauliai ghetto and the Dachau and Stuthoff concentration camp.

Portrait of Bella Shirin.
2020, Lithuania. Photo by Agnė Bekeraitytė, private collection.

•VII• "I remember a lot. Their memories were strengthened by some family stories. There were not many of them by the way, because right after the war, when I went to school, we were told not to say anything about it. A few times I repeated something that the adults had said and my mother was warned to control me and made me not say anything, as it might not end well for us [as the new Polish authorities were allied with the Soviet Union]."

Barbara Dolata, age 82 (Poland).
She and her family were exiled to Kazakhstan by the Soviets when she was only 11 months old. After six years of exile they were able to leave for Grodno and later settle in Słupsk.

Barbara, second row, third from the left, with her friends on the day of her first communion.
1940s, Poland. Private collection.

•VIII• "Aunt Bogusia was already 11. [...] She told us a lot about the bunker their grandfather built, about the beginnings of the 'scary nights', when the [Volhynia] massacre started. They went there every evening to hide, each time choosing a different route through the ridges, so that they would not end up marking a path to their shelter. The children had to make a pledge and they couldn't tell anybody – not even their cousins, nor their neighbours – about the dugout. The dugout undoubtedly saved the lives of the whole family."

Renata Wilgosiewicz-Skutecka, age 59 (Poland).
She was born and raised in Słupsk. Her mother was born in Pomerania in 1935, but the family moved to Volhynia to her grandfather's patrimony. They were able to escape the Volhynia Massacre and in order to save their lives voluntarily joined a forced labour camp in Köslin in Pomerania.

Renata's grandparents before World War II.
Year and location unknown. Private collection.

OPENNESS

ODKRITOST

·IX· “We didn’t even have the freedom to speak, to tell the truth, because we felt bad, because we were afraid. The fact is that the Italians from Dignano who left were all afraid of ending up in the sinkholes."

Luigi Donorà, age 86 (Italy).
After various acts of intimidation Luigi and his parents left for Italy, leaving all the family belongings in Vodnjan, Croatia.

Pazin sinkhole.
1929, Croatia. Postcard, kept by the Ethnographic Museum of Istria.

·X· “In my family there were no prejudices, evil was neither spoken nor handed down.”

Giuseppina Marušić, age 84 (Croatia).
She and her sister faced different choices. While Giuseppina stayed in Yugoslavia with her mother and grandparents, her aunt and later her sister left for Italy.

The Marušić sisters remained close throughout their lives.
Cca. 1950, Croatia, then Yugoslavia. Private collection.

·XI· “Being Danish and a quarter Greenlandic is like putting together a confusing puzzle. The pieces do not quite fit together, and a number of pieces are missing – especially from the Greenlandic side. The challenge has been to create myself as a whole person with the pieces I have had available to me. [...] It still hurts when I talk about it, but it does not affect me in my everyday life. I have also come to terms with the fact that my mother has a hard time sharing and talking more. There is a big chapter of my life that my mother did not talk about much [Greenland]. That has created a hole, or a sense of want, in my identity, which is about what my roots are like.”

Woman, age 38 (Denmark).
Daughter of a Danish-Greenlandic mother and a Danish father.
Her mother has neglected to talk about their Greenlandic roots.

Pearl tie with Greenlandic motifs. The tie was often used by the informant’s Danish father, who honoured Greenlandic traditions and found it important for his children to know about Greenland. Pearl decorations are a traditional Greenlandic craft.
2021, Denmark. Private collection.

·XII· “Because I hadn’t been born yet [when my parents came to Słupsk], and [for them] it was a story that was happening ‘in the here and now’, they didn’t tell me much about it. What I know now, I learnt thanks to certain materials, thanks to notes, to diaries, mostly my grandfather’s, and a bit of my mother’s, but my grandpa was the one who did everything – collected various documents, newspaper clippings etc. He wrote chronicles himself. Through all of that today we can learn about the first years of life in Słupsk.”

Ewa Kwiatkowska-Czarzasty, age 54 (Poland).
Her grandparents and mother moved to Słupsk after the Second World War because of her grandfather’s political past, which was not well received by the Soviet authorities. Her father received an order to go and work in Słupsk. She was born and raised in Słupsk.

Painting by Ewa Kwiatkowska-Czarzasty of her mother.
2013, Poland. Private collection.

·XIII· “Something happened in Norway during the war, something terrible that was going to leave its mark on my father more than anything else. Something so strong that he was never willing to talk about it. Something that traumatized him so profoundly that it affected our entire family, even us four siblings, who have never experienced war. In this way, the war somehow became part of our lives, too.”

Anonymous, age 55 (Norway).
Daughter of a German soldier who served in Norway. He was probably traumatised when he was ordered to destroy the country he loved.

The cabin was built in the same style as those built in Norway and was set up in Southern Germany. It was the only place the informant's father was happy.
Year unknown, Germany. Private collection.

·XIV· “From my early childhood I was instructed not to tell anyone that I came from Germany. In the aftermath [of the war], I understood that these cover stories were good for me. I had friends who didn’t have such cover stories, and who ended their lives as adults, shooting themselves because they couldn’t cope with it anymore.”

Bjørn, age 77 (Norway).
Son of a German soldier.

The informant with his grandmother. As the son of a Norwegian woman and a German soldier, Bjørn was living in Germany for a few years before being returned to Norway.
1945, Germany. Private collection.

·XV· “I may seem open and sociable, but at the bottom of my heart I have always been lonely. I was sort of never able to live out my feelings, everything was stifled and hushed up (at home). There was so much under the surface, but no-one dared to touch it; the silence was total and all-pervading.”

Anonymous, age 62 (Norway).
At the age of 20 the informant learned that her mother had been married to a German soldier.

Norwegian women arrested after the war. The treatment they received for falling in love with German soldiers was harsh and exclusionary.
1945, Norway. Photographer unknown, kept by the Aust-Agder Museum and Archive.

·IX· »Niti pogovarjati se nismo mogli ali govoriti resnice, ker smo se bali. Dejstvo pa je, da so se vsi Italijani, ki so zapustili Vodnjan, bali, da bodo končali v vrtačah.«

Luigi Donorà, 86 let (Italija).
Po tem, ko so jih na različne načine ustrahovali, so Luigi in njegovi starši odšli v Italijo, za seboj pa pustili vse svoje imetje v Vodnjanu (današnja Hrvaška).

Razglednica z motivom pazinske vrtače.
1929, Hrvaška. Hrani Etnografski Muzej Istre.

·X· »V moji družini ni bilo predsodkov, o zlu nismo govorili in nismo ga prenašali na naslednje rodove.«

Giuseppina Marušić, 84 let (Hrvaška).
Giuseppina in njena sestra sta morali sprejeti vsaka drugačno odločitev. Giuseppina je tako z mamo in starimi starši ostala v Jugoslaviji, njena teta in kasneje še sestra pa sta odšli v Italijo.

Sestri Marušič sta vse življenje ohranili tesne stike.
Ok. 1950, Hrvaška, tedaj Jugoslavija. Zasebna zbirka.

·XI· »Biti Danka in četrt Grenlandka je, kot bi zlagal zapleteno sestavljanko. Koščki kar nekako ne grejo skupaj in cel kup jih manjka, posebej na grenlandski strani. Izziv je bil s koščki, ki sem jih imela na razpolago, sestaviti sebe kot celovito osebo. [...] Še vedno je boleče govoriti o tem, vendar pa to ne vpliva na moje vsakdanje življenje. Tudi s tem sem se sprijaznila, da mama zelo nerada govori o tem. V mojem življenju je dolgo poglavje, o katerem mi mama ni povedala skoraj nič [Grenlandija]. V meni je to ustvarilo praznino, občutek, da mi nekaj manjka, del moje identitete, ki je povezan z mojimi koreninami.«

Anonimna pričevalka, 38 let (Danska).
Po mami je pol Danka, pol Grenlandka, po očetu Danka.
Mama ni želela govoriti o njunih grenlandskih koreninah.

Kravata iz steklenih biserčkov z grenlandskimi motivi. Njen oče, ki je bil Danec, jo je pogosto nosil iz spoštovanja do grenlandskega izročila, saj je želel, da bi njegovi otroci poznali Grenlandijo. Pletenje okrasja iz steklenih biserčkov je tradicionalna grenlandska obrt.
2021, Danska. Zasebna zbirka.

·XII· »Ker me takrat še ni bilo na svetu [ko so starši prišli v Slupsk] in je bila [zanju] to zgodba, ki se je odvijala ‘tu in zdaj’, mi o tem nista veliko povedala. Vse, kar zdaj vem, sem izvedela iz različnega gradiva, zapiskov, dnevnikov, večinoma dedkovih, nekaj tudi maminih, ampak moj dedek je bil tisti, ki je zaslužen za vse – zbiral je različne dokumente, izrezke iz časopisov in podobno. Tudi sam je pisal kronike. Iz vsega tega lahko danes izluščimo, kakšna so bila prva leta v Slupsku.«

Ewa Kwiatkowska - Czarzasty, 54 let (Poljska).
Njeni stari starši so se po drugi svetovni vojni z njeno mamo preselili v Slupsk zaradi dedkove politične preteklosti, ki pri sovjetskih oblasteh ni bila dobro sprejeta. Njen ded je prejel ukaz za delo v Slupsku. Ewa se je tam rodila in odrasla.

Mamin portret, ki ga je naslikala Ewa Kwiatkowska - Czarzasty.
2013, Poljska. Zasebna zbirka.

·XIII· »Nekaj se je zgodilo med vojno na Norveškem, nekaj strašnega, kar je na mojem očetu pustilo večji pečat kot kar koli drugega. Nekaj tako hudega, da o tem nikoli ni želel govoriti. Nekaj, kar ga je tako travmatiziralo, da je zaznamovalo vso našo družino, tudi nas štiri otroke, ki nismo nikoli izkusili vojne. Tako je vojna na neki način segla tudi v naša življenja.«

Anonimna pričevalka, 55 let (Norveška).
Hči nemškega vojaka, ki je služil na Norveškem. Nemški vojak je ljubil Norveško, kjer je verjetno po ukazu povzročil gorje, ki ga je travmatiziralo.

Koča je bila zgrajena v norveškem slogu in postavljena v južni Nemčiji. To je bil edini kraj, kjer se je pričevalkin oče lahko sprostil in nasmehnil.
Neznano leto, Nemčija. Zasebna zbirka.

·XIV· »Že ko sem bil čisto majhen, so me učili, da ne smem nikomur povedati, da prihajam iz Nemčije. Po koncu vojne sem razumel, da so bile te lažne zgodbe v moje dobro. Nekateri moji prijatelji niso imeli takšnih lažnih zgodb in so končali tako, da so se ustrelili, ker tako niso več mogli živeti.«

Bjørn, 77 let (Norveška).
Sin nemškega vojaka.

Pričevalec s svojo babico. Bjørn, sin Norvežanke in nemškega vojaka, je nekaj let živel v Nemčiji, preden so ga vrnili na Norveško.
1945, Nemčija. Zasebna zbirka.

·XV· »Morda se zdim odprta in družabna, a globoko v sebi sem že od nekdaj sama. Nikoli nisem znala izživeti svojih čustev, doma smo vse v kali zadušili, utišali. Toliko vsega se je nakopičilo pod površino, a se tega nihče ni upal dotakniti; molk je bil popoln, vseprisoten.«

Anonimna pričevalka, 62 let (Norveška).
Pri dvajsetih je po naključju izvedela, da je bila njena mama poročena z nemškim vojakom.

Norvežanke, ki so jih aretirali po vojni. Okolica je bila do Norvežank, ki so se zaljubile v nemške vojake, tako sovražna in izključujoča, da mnoge o tem niso želele več govoriti.
1945, Norveška. Fotografijo neznanega avtorja hrani Muzej in arhiv Aust-Agder.

INJUSTICE &

KRIVICA

Kaj vam pomeni krivica? Ste jo občutili na svoji koži? Kako ste se ob tem počutili? Kaj lahko storite glede tega? Kje najdete moč za odpuščanje, kako dosežete spravo?

•I• »Rojen sem bil sredi žgočega konflikta, ki je trajal že 80 let. [...] Spor je izviral iz odločbe okrajne administracije iz leta 1971, ki je v korist severnih Samijev, tistih, ki so se bili prisiljeni preseliti, odločila, da južni Samiji ne bodo več del skupnosti rejcev severnih jelenov Vapsten. Zaradi tega smo s sorodniki izgubili zemljo, ki naj bi jo podedovali, to so bila pašna območja za naše severne jelene. [...] Zame ni dvoma, da je 'na znanosti utemeljen' rasizem še vedno ustaljena praksa švedskih organov oblasti. Naša zgodovina poleg te odločitve ponuja vrsto dokazov tega rasizma. Na primer, ko so nam prepovedali opravljati naše verske obrede in v šolah govoriti naš jezik, nas zasramovali, dokler nismo opustili svojih tradicij in joikanja (naše tradicionalno petje). Če mene vprašate, je edino, česar niso prepovedali, domača obrt (razen bobna).«

Tomas Colbengtson, 64 let (Švedska).
Tomas izhaja iz družine Samijev, ki živijo na območju, kjer so se naselili na silo preseljeni migranti. Njegova družina se je morala umakniti prišlekom.

Tomas Colbengtson.
2019, Švedska. Fotografija: Dan Jåma, zasebna zbirka.

•II• »Takrat je bilo nepredstavljivo, da bi se poročali med sabo. Poroka je znak dobrih odnosov med ljudstvi. In kot lahko vidite, se zdaj poročajo tudi etnično mešani pari.«

Mikael Urheim
opisuje novo stvarnost po prisilnem preseljevanju. Med potjo na jug so prišleki od laponske uprave dobili navodila, kje naj se naselijo. S svojimi čredami severnih jelenov so presenetili samijske družine, ki so tam že živele. Te je laponski sodni izvršitelj prisilil, da so pripravili prostor za prišleke.

Palica za usmerjanje severnih jelenov. Uporablja se pri vleki sani s severnimi jeleni. Na sliki je ženska palica lulejskih Samijev.
2021, Švedska. Fotografija: Elina Nygård, hrani Muzej samijske kulture Ajtte na Švedskem.

•III• »Slovenija, moja nova, nesojena država, me ni hotela. Ali želela. Ali pa je bila v svoji negotovosti šele rojene države enostavno nevoščljiva. In prišla so leta življenja v popolni negotovosti, brez vsakršnih veljavnih dokumentov, zdravstvenega zavarovanja, socialne in tudi fizične varnosti. Siva leta, a vendarle leta borbe. Borbe za preživetje, borbe za identiteto. Če sem že osem let izgubljal bitko za bitko proti vsemogočni birokraciji, sem pridobival trdnost, vztrajnost, ljubezen, empatijo, mehkobo in sposobnost odpuščanja. [...] Brez brezpogojne podpore in ljubezni staršev, sestre in partnerke, kdo ve kam bi me zaneslo ...«

Dragan Antonijević, 58 let (Slovenija).
V Sloveniji je osem let živel brez državljanstva.

Peticija za podelitev slovenskega državljanstva Draganu Antonijeviću, ki so jo podpisali njegovi prijatelji in podporniki.
2000, Slovenija. Zasebna zbirka.

•IV• »Oče je delal v orožarni. [...] Obtožili so ga, da je prišel v Italijo ocenit orožje in situacijo v orožarni. [...] Poklicali so ga na policijo, kjer so ga znova zasliševali in mu zagrozili: 'Poslušaj, Belci, si res želiš v Italijo? Pojdi. Povsod te bomo našli in vsem povedali, da si naš vohun.' Takrat je oče izgubil upanje, da bi odšel. Ostal je za trinajst let in šele tedaj zapustil deželo.«

Maria Grazia Belci, 65 let (Italija).
Ko je bila otrok, so s starši v precej dramatičnih okoliščinah zapustili Istro in odšli v Italijo. Vseeno so se še naprej redno vračali v Istro, kar Maria Grazia počne še danes s svojim sinom.

Maria Grazia s starši med enim prvih obiskov v domačem mestu Vodnjan/Dignano.
1969, Hrvaška. Zasebna zbirka.

•V• »V šoli sva z bratom sedela skupaj. Imeli smo tiste pisalne mize s črnilnikom. Torej, učiteljica je rekla, da želi preveriti najino znanje italijanščine. Dala mi je list papirja in enega bratu – ostali so seveda imeli zvezke. [...] Naslednjo uro je prišla druga gospa [...], vstala je izza mize in najina lista vsem pokazala, rekoč: 'Vidite, ta begunca sta pisala na ta lista, očitno sta bila rojena v hlevu.' Tega preprosto nisem prenesel, vzel sem črnilnik in ga vrgel vanjo.«

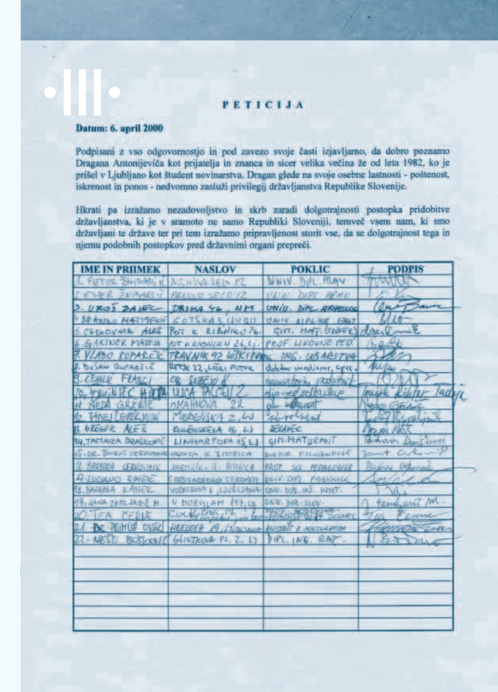
Luigi Donorà, 86 let (Italija).
Potem ko so z družino zapustili Vodnjan/Dignano (Hrvaška), so več let živeli v različnih begunskih taboriščih v Italiji.

Brata Luigi in Pino Donorà v Vodnjanu/Dignanu, nekaj let preden so se odselili v Italijo.
1940, Hrvaška. Zasebna zbirka.

•VI• »Vsi smo morali delati, celo za praznik svetega rešnjega telesa. Moj stari oče je imel trgovino, ki je morala biti odprta, a ko je šla procesija mimo njegove trgovine, je v znak spoštovanja zaprl vrata. [...] Ko je bilo procesije konec, pa ga je odpeljala ljudska milica, zasliševali so ga in pretepali. Vmešal se je duhovnik in ga branil, a ded je povedal, da je s tistim trenutkom življenje zanj tam postalo neznosno. Obtožili so ga izdajstva.«

Giuliana Donorà, 48 let (Hrvaška).
Hči skladatelja Luigija Donore.

Nekdanja trgovina Guilianinega deda.
2002, Hrvaška. Zasebna zbirka.



What does injustice mean to you? Have you ever experienced it? How did it feel? Where do you find forgiveness, and how do you build reconciliation?

•I• "I was born straight into a burning conflict that had been going on for 80 years. [...] The core of the conflict is that the county administrative board decided in 1971 to exclude the South Sámi from the reindeer herding community of Vapsten in favour of the North Sámi, those who were forced to relocate. That resulted in the fact that my relatives and I have been dispossessed of the land that we were to inherit, our reindeer herding areas. [...] To me it's clear that the roots of strong 'science-based' racism still is present within the practice of the Swedish authorities. Beside this particular action, there is further proof of that throughout our history. Like when they prohibited us to practice our religion, or to speak our language at school, shamed us into stopping practicing our traditions and 'yoiking'. From my point of view, doing handicraft was the only thing they did not prohibit (except for the drum)."

Tomas Colbengtson, age 64 (Sweden).
Tomas belongs to a Sámi family living where the forced migrants arrived.
His family had to make a place for the newcomers.

Portrait of Tomas Colbengtson.
2019, Sweden. Photo by Dan Jåma, private collection.

•II• "It was unthinkable that they would marry each other. Marriage is a sign of good relationships between peoples. But couples have started getting married now, you can see that."

Mikael Urheim
talks about the new reality that took hold when the forced relocation took place. During the trek south, the Lapp administration pointed out places where they were to settle. The Sámi families who already lived there were surprised by the reindeer herds and the people who came. The Lapp bailiff forced them to make room for the newcomers".

Driving stick used when driving a sledge pulled by a reindeer. This is a Lule Sámi stick for women.
2021, Sweden. Photo by Elina Nygård, kept by Ájtte - Swedish Mountain and Sámi Museum.

•III• "Slovenia, my new country, did not want me. Or, amidst the uncertainty of a newly formed country, it did not wish me well. Years of complete uncertainty followed, without any valid documents, health insurance, or social as well as physical security. Grey years, years of struggle. Struggles for survival, struggles for identity. As I lost battle after battle against the almighty bureaucracy for eight years I was gaining strength, perseverance, love, empathy, softness, and the ability to forgive. [...] Without the unconditional support and love of parents, sisters, and partners, who knows where I would have ended up..."

Dragan Antonijević, age 58 (Slovenia).
For eight years he lived without any citizenship.

Petition to grant Mr Antonijević Slovenian citizenship, signed by his friends and supporters.
2000, Slovenia. Private collection.

•IV• "Dad worked in the arsenal. [...] They accused him of going to Italy to identify the weaponry and the situation at the arsenal [...]. He was taken in by the police, where they questioned him further and told him: 'Listen Belci, do you really want to go to Italy? Go. Wherever you go, we will find you and say you're our spy.' At that point my father gave up the idea of leaving. He stayed, but left thirteen years later."

Maria Grazia Belci, age 65 (Italy).
She left Istria with her parents for Italy as a child under dramatic circumstances. However, they visited Istria on a regular basis, which she continues to do, together with her son, to this day.

Maria Grazia with parents during one of their first visits to their hometown, Vodnjan/Dignano.
1969, Croatia. Private collection.

•V• "At school my brother and I sat together. There were those desks with the inkwell. So, the teacher said, 'Now I want to check your Italian knowledge'. She gave us a sheet of paper, one to me, one to my brother – of course the others had a notebook [...] At the next lesson another woman came [...] she got up from the desk and showed everyone, saying, 'you see, these refugees have written on these two sheets, you can see that they were born in a stable.' I couldn't take it anymore; I took the inkwell and threw it at her."

Luigi Donorà, age 86 (Italy).
After his family left Istria, they spent many years in different refugee camps in Italy.

Brothers Luigi and Pino Donora' in Vodnjan/Dignano, several years before leaving for Italy.
1940, Croatia. Private collection.

•VI• "Everyone was forced to work, even on the Corpus Domini holiday. My grandfather had a shop and had to keep it open, but in the end, when the procession passed in front of his shop, he closed its doors as a sign of respect [...] And well, the procession ended, the People's Militia took him, interrogated and slapped him around. The priest intervened and defended him, but from that moment on my grandfather said it was impossible to stay there. They accused him of being a traitor."

Giuliana Donorà, age 48 (Croatia).
Daughter of the composer Luigi Donorà.

Donoràs grandfather's former shop.
2002, Croatia. Private collection.

RECONCILIATION

SPRAVA

·VII· “In those days they really believed that you could take people out of their situational context and give them a Danish education. [...] I am a product of that time when everything had to be Danish [in Greenland], and I must say that in that respect I succeeded. I only learned Danish in school, and spoke it as my main language. I grew up in a time when an early independence movement peaked in Greenland, so I hit some bumps [along the way] in Greenland. It has affected me so much that I came down here and stayed [in Denmark]. I have not had much to do with Greenland. It is only in recent years that it has started to interest me again, and I have started to get in touch with my family in Greenland through all the new media.”

Per, age 63 (Denmark).
Son of a Danish father and Greenlandic mother. He was born and raised in Greenland, and moved to Denmark when he was 15 years old to study.

Greenlandic Tupilak: a carved depiction of a spirit, to be used for good or bad, made by the informan’s father in his later days. His father has always been interested in Greenlandic culture, especially image carving.
2021, Denmark. Private collection.

·VIII· “In fact, in our town – Radziechow – all our neighbours were Ukrainian, we had very good relationships with them. And nothing terrible happened to us, physically, [during the Volhynia Massacre] simply because one of the neighbours, a Ukrainian, came to us and said ‘Listen, they [the Ukrainian Insurgent Army] are coming for you tomorrow night. Leave immediately. Not in half an hour, not in two or three hours.”

Irena Klosowska, age 90 (Poland).
She and her parents escaped the Volhynia Massacre. After World War II their hometown was incorporated into the Soviet Union, and today belongs to Ukraine.

Klosowska's (nee Cewe) address registration card.
1945, Poland. Private collection.

·IX· “My childhood was perhaps a little different from most, and I soon became aware of who my father really was. ‘How lucky you are!’ many said. They did not know how hard it was at home. [...] A member of our family once quoted my father as saying: ‘What peace has cost us is a price our descendants will have to pay in the form of fear and unrest passed on from one generation to another’. There is no doubt he was right in his observation.”

Jan Jørg Tomstad, age 67 (Norway).
Son of a well-known resistance member.

Jan Jørg with his family in the garden. His father, wearing a uniform, is probably home from military assignment.
1955, Norway. Private collection.

·X· “Those who experienced it were probably unable to take all the emotions evoked to heart. I think it was too painful and too deep. But for many who are still alive, and who are further down the generations, the pain has diminished, and it is therefore possible to talk about it. I hope I can contribute to the process by telling my story.”

Anonymous, age 32 (Norway).
Descendant of members of the Nazi Party who were severely punished by Norwegian society after the war.

As a 15 year-old the informant's grandmother was a member of 'Jentehirden', the Norwegian Nazi party's girl organisation, and family members joined the Norwegian Nazi Party (NS). This had a significant impact on their lives after the war. The illustration shows descriptive drawings of uniforms for members of 'Jentehirden', published by the national propaganda leadership of the NS in the Organisational yearbook.
1944, Norway. Uncredited illustrator, CC PDM.

·XI· “I was told that after the war that my father was convicted as a traitor because he had worked as a spy for the Germans. This was the first time I heard that story. I had already turned 50 when I learned all of this. It was horribly painful […] As long as there is doubt about the truth, it becomes difficult to relate to, to reconcile myself with and forgive. But can I really forgive? Guilt, forgiveness, and reconciliation, these are difficult ideas and concepts – but he was my father, and he was a kind man.”

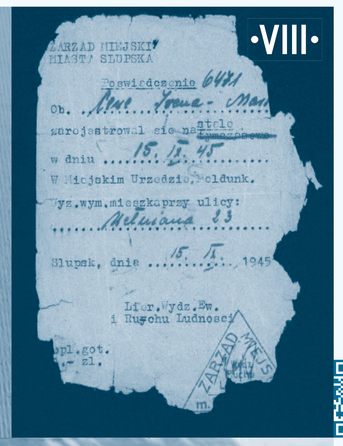
Anonymous, age 79 (Norway).
Daughter of a Norwegian who helped the Germans during the war.

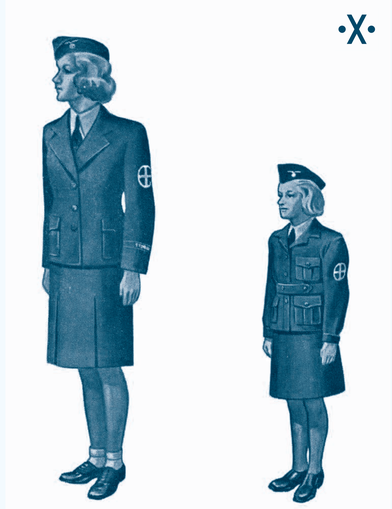
German soldiers lined up.
Between 1940-1945, Norway. Kept by Anno Domkirkeodden/DigitaltMuseum (CC PDM).

·XII· “I have thought a lot about the choices I have made over the years, and I know that I was never a German floozy. I was a Norwegian woman who fell in love with a German, and he loved me. There is nothing wrong in that, and we did not do anybody any harm. He was the love of my life.”

Woman, age 94 (Norway).
She was abandoned by her family and local society when she married a German soldier. Later, she promised her second husband never to talk about that part of her life and had to suppress all of her feelings in order to do so. That affected her daughter, who felt lonely and silenced.

A box that contained all of the items the German soldier and the Norwegian woman ever shared. He kept it as sacred all his life, despite her going back to Norway a few years after the wedding.
2020, Norway. Private collection.





·VII· »Takrat so dejansko verjeli, da lahko ljudi iztrgaš iz njihovega konteksta in jih vzgojiš v Dance. [...] Sem proizvod časa, ko je vse [na Grenlandiji] moralo biti dansko, in moram priznati, da sem bil v tem pogledu uspešen. Danščine sem se naučil šele v šoli in jo govoril kot svoj prvi jezik. Odrasel sem v času, ko je bilo grenlandsko gibanje za neodvisnost na vrhuncu, zato sem imel na Grenlandiji kar nekaj težav. To me je tako prizadelo, da sem prišel sem in ostal [na Danskem]. Z Grenlandijo nisem imel tako rekoč nobenih stikov. Šele pred nekaj leti me je spet začel zanimati moj izvor in s pomočjo vseh teh novih medijev sem začel iskati svojo družino na Grenlandiji.«

Per, 63 let (Danska).
Sin Danca in Grenlandke. Rojen je bil na Grenlandiji in je tam živel do 15. leta, ko se je zaradi šole preselil na Dansko.

Grenlandski tupilak: izrezljana podoba duha, ki ščiti svojega lastnika v dobrem in slabem; na stara leta ga je izdelal Perov oče. Njegovega očeta je od nekdaj zanimala grenlandska kultura, zlasti rezljanje podob.
2021, Danska. Zasebna zbirka.

·VIII· »Vsi sosedje v našem mestu Radziechowu so bili Ukrajinci, zelo dobro smo se razumeli. Tudi sicer se nam [med volinijskim pokolom] ni fizično zgodilo nič groznega, ker nas je eden od sosedov, Ukrajinec, posvaril, da naslednjo noč prihajajo [ukrajinska uporniška vojska] po nas: ‘Odidite takoj. Ne čez pol ure, ne čez dve ali tri ure.«

Irena Klosowska, 90 let (Poljska).
Skupaj s starši je ubežala pokolu v Voliniji. Po drugi svetovni vojni je bilo njihovo domače mesto priključeno Sovjetski zvezi, danes pa je del Ukrajine.

Potrdilo o prijavi naslova Irene Klosowske (rojene Cewe).
1945, Poljska. Fotografija: Zasebna zbirka.

·IX· »Verjetno je bilo moje otroštvo drugačno od večine in že zelo zgodaj sem vedel, kdo je bil moj oče. Ljudje so mi govorili, kakšno srečo imam, a nihče ni vedel, kako težko je bilo doma. [...] Nekoč je neki sorodnik citiral mojega očeta: ‘Ceno miru bodo morali naši nasledniki plačati s strahom in nemiri, ki se bodo nadaljevali iz roda v rod.’ Nedvomno je imel prav.«

Jan Jørg Tomstad, 67 let (Norveška).
Sin slavnega člana odporniškega gibanja.

Jan Jørg z družino na vrtu. Moški v uniformi je njegov oče, ki je bil takrat verjetno na dopustu.
1955, Švedska. Zasebna zbirka.

·X· »Tisti, ki so to doživeli, verjetno niso bili sposobni predelati vseh čustev. Mislim, da je bilo to doživetje zanje preveč boleče in pregloboko. A pri tistih nekaj generacij kasneje, ki živimo danes, je bolečina popustila in zdaj lahko govorimo o tem. Upam, da bom s svojo zgodbo pri tem pomagala.«

Anonimna pričevalka, 32 let (Norveška).
Potomka članov nacistične stranke, ki jih je norveška družba po vojni hudo kaznovala.

Pričevalkina stara mama se je pri 15 včlanila v Jentehirden, nacistično organizacijo za mladinke, preostali družinski člani pa so se pridružili norveški nacistični stranki (NS), kar je močno zaznamovalo njihova življenja po vojni. Na sliki sta risbi in opisa uniforme članic Jentehirden, ki ju je v letnem almanahu organizacije objavilo vodstvo NS za državno propagando.
1944, Norveška. Neimenovan ilustrator, javna domena.

·XI· »Povedali so mi, da je bil oče po vojni obsojen kot izdajalec, ker je vohunil za Nemce. Takrat sem prvič slišala to zgodbo. Ko sem vse skupaj izvedela, sem bila stara že čez 50. Zelo je bolelo. […] Dokler lahko dvomiš o resnici, se ne moreš sprijazniti s tem in odpustiti. Pa sploh lahko odpustim? Krivda, odpuščanje in sprava, to so težke besede in ideali – a bil je moj oče in zelo dober človek.«

Anonimna pričevalka, 79 let (Norveška).
Njen oče je med vojno pomagal Nemcem.

Nemški vojaki v postroju.
1940-1945, Norveška. Hrani Anno Domkirkeodden/Digitalt Museum, javna domena.

·XII· »Veliko sem razmišljala o svojih odločitvah v tem času in vem, da nikoli nisem bila nemška priležnica. Bila sem Norvežanka, ki se je zaljubila v Nemca, in tudi on me je ljubil. S tem ni nič narobe in nikomur nisva škodila. Bil je ljubezen mojega življenja.«

Ženska, 94 let (Norveška).
Družina in okolica sta se ji odrekli, ko se je poročila z nemškim vojakom. Svojemu drugemu možu je obljubila, da o tem poglavju svojega življenja ne bo nikoli spregovorila, a za to je bila prisiljena potlačiti vsa čustva. To je vplivalo tudi na njeno hčer, ki se je počutila osamljeno in utišano.

Škatla, v kateri sta predmete iz svojega skupnega življenja hranila nemški vojak in mlada Norvežanka. Zanj je ostala sveta do konca njegovega življenja, čeprav se je ona nekaj let po poroki vrnila na Norveško.
2020, Norveška. Zasebna zbirka.

ŠVEDSKA

Sielu bieđganeapmi / Zlomljeno srce

Ljudstvo Sami že od nekdaj naseljuje severno Fenoskandinavijo in skrajni sever zahodne Rusije, arktične dežele, ki jih poznajo pod imenom Sapmi. V preteklosti so bile edine meje, ki so kaj štele, tiste, ki jih je določila narava, in to je trajalo, dokler niso bile leta 1751 zarisane meje, ki so Norveško in Dansko ločile od Švedske in Finske. Sporazumu o meji je bil takrat priložen dodatek, t. i. Laponski kodicil, ki je Samije priznal kot samostojno ljudstvo s pravico izvajanja tradicionalnih dejavnosti, kot so lov, ribolov in reja severnih jelenov, na območjih, ki jih tradicionalno poseljujejo. A vse to se je spremenilo, ko je Norveška leta 1905 postala neodvisna.

(Fiona Graham)

Nekoč je Norveška nomadsko življenje pojmovala kot breme za državo in njene prebivalce. Število kmetov na severu je začelo rasti in črede severnih jelenov, ki so se poleti vračale na svoje tradicionalne pašnike ob atlantski obali, so nenadoma postale tekmice za zemljo.

Ko je Norveška leta 1905 postala neodvisna, se je s Švedsko dogovorila, da bosta na nekaterih območjih omejili rejo severnih jelenov. Leta 1919 so podpisali konvencijo o reji severnih jelenov, nov zakon, ki je urejal pravico Samijev do uporabe svoje zemlje na Norveškem. Ko je stopila v veljavo, je Samijem postavila mnogo omejitev. Nekatera območja so popolnoma zaprli, v drugih pa močno znižali dovoljeno število jelenov. Posledica tega zakona je bila, da so mnogi Samiji izgubili svoja tradicionalna poletna pašna območja. Z leti se je bilo več sto družin z mejnih območij prisiljenih preseliti v nove kraje.

Samiji, ki so že prej živeli na teh območjih, so prišleke dojemali kot nezaželene vsiljivce. Nihče jih ni vprašal, ali želijo sprejeti nove skupine rejcev severnih jelenov. Poleg tega je imela vsaka skupina svoj način vzreje severnih jelenov. Sto let kasneje nas spori med njimi še vedno vznemirjajo.

Sodni spori med skupnostmi severnih Samijev in norveško državo tečejo že leta. Samijske skupnosti se borijo za svojo pravico do starih pašnikov severnih jelenov, ki so jih morali zapustiti. Toda spori so nastali tudi znotraj Samijske skupnosti saj so nekatere družine, katerih predniki so se ustalili pred razselitvami, tožile potomce prišlekov. Tako prišleki kot staroselci so tako sedaj ujetniki zgodovine, ki sta jim jo vsilili Švedska in Norveška.

A to niso bile ne prve ne zadnje prisilne migracije Samijev. Deklaracija *Združenih narodov o pravicah avtohtonih prebivalcev* jim sicer zagotavlja, da jih nihče ne sme na silo preseliti z njihove zemlje proti njihovi volji. Pravico do zemlje ureja mednarodno pravo. A vseeno še vedno prihaja do prisilnih selitev avtohtonih ljudstev.

Kaj se zgodi v nas, ko nas preženejo z lastne zemlje, in to vedno znova? Ko nas prisilijo oditi, postati nekdo drug?

1 Mlada severna Samija v novi deželi ob jezeru Akkajaur.
Neznano leto, Švedska. Fotografija: Ludwig Wästfelt, hrani Muzej samijske kulture Ájtte.

2 Ibba Kallok sedi ob severnih jelenih v Bårddegiehtje guovllo.
Neznano leto, Švedska. Fotografija: Ludwig Wästfelt, hrani Muzej samijske kulture Ájtte.

3 Samiji iz različnih skupin zbrani ob ognju.
Neznano leto, Švedska. Fotografija: Ludwig Wästfelt, hrani Muzej samijske kulture Ájtte.

4 Ženske iz različnih skupin Samijev se družijo v ogradi s severnimi jeleni.
1944, Švedska. Fotografija: Sven Sundius, hrani Muzej samijske kulture Ájtte.

5 Ženska na poti s severnim jelenom in sanmi.
Neznano leto, Švedska. Fotografija: Ludwig Wästfelt, hrani Muzej samijske kulture Ájtte.

SWEDEN

Sielu bieđganeapmi / The Broken Heart

Since time immemorial, the Sámi people have lived in northern Fenno-Scandinavia and the far north of western Russia, in Arctic lands known to them as Sápmi. Once, the only boundaries of any consequence were natural ones – until the national borders separating Norway/Denmark from Sweden/Finland were drawn in 1751. Yet an addendum to the border treaty, the Lapp Codicil, recognised the Sámi as a distinct people with the right to pursue activities including hunting, fishing, and reindeer herding in the lands where they had traditionally lived. But all this changed with Norwegian independence in 1905.

(Fiona Graham)

Norway saw nomadic life as a burden for the country and the population that was settled. The number of farmers in the north began to grow and the reindeer herds that came to their traditional summer grazing lands by the Atlantic coast were suddenly competitors for the land.

When Norway became independent in 1905, they agreed with Sweden to limit reindeer husbandry to certain areas. In 1919, they signed a reindeer herding convention, a new law that regulated the Sámi's right to use the land in Norway. When it came into force, it meant great restrictions for the Sámi. Some areas were completely closed, and in others the number of reindeer allowed was greatly reduced. The consequence of the law was that many Sámi lost their traditional summer grazing land. Over the years, hundreds of families from areas close to the border were forced to move to new areas.

The Sámi who already lived in the areas saw the newcomers as unwelcome intruders. No one asked them if they wanted to receive new groups of reindeer herders. Also, the forms of reindeer husbandry were different from group to group. The conflicts that arose still affect us a hundred years later.

For many years now there have been court cases between the Sámi communities further north and the Norwegian state. The Sámis are fighting for their right to the old reindeer pastures that had to be left behind. But also the Sámi communities themselves are fighting against each other, those who came against those who were there before. All of them prisoners of a history Sweden and Norway forced upon them.

This is neither the first nor the last of the forced migrations among the Sámi people. According to the *UN Declaration on the Rights of Indigenous Peoples*, people cannot be forced to move against their will. The right to the land is regulated by international law. Despite this, indigenous peoples are to this day still being forcibly displaced.

What does it do to us to be forced off our land? Over and over again. Forced to leave, to become someone else?

1 North Sámi boys on their new land by Akkajaur.
Year unknown, Sweden. Photo by Ludwig Wästfelt, kept by Ájtte Museum.

2 Ibba Kallok sitting by the reindeer in Bårddegiehtje guovllo.
Year unknown, Sweden. Photo by Ludwig Wästfelt, kept by Ájtte Museum.

3 Sámi from different groups gathered around a fire.
Year unknown, Sweden. Photo by Ludwig Wästfelt, kept by Ájtte Museum.

4 Women from different Sámi groups meet at a reindeer corral.
1944, Sweden. Photo by Sven Sundius, kept by Ájtte Museum.

5 Woman moving with reindeer and sledge.
Year unknown, Sweden. Photo by Ludwig Wästfelt, kept by Ájtte Museum.

DENMARK

DANSKA

Among Greenlanders in Denmark

People have been migrating to Greenland for thousands of years. The ancestors of today's Greenlanders migrated to the country around the beginning of the 10th century. For the hundreds of years that followed, the Inuit in Greenland lived with minimal contact to the outside world, living in a traditional hunter-gatherer culture.

Between 1721 and 1953, Greenland was a Danish colony. In the period between 1721 and 1900 only a few travelled between the two countries. Denmark kept the colony of Greenland closed to the outside world and controlled all travel in and out of the country for Greenlanders, Danes and foreigners alike.

A gradual opening was seen from 1900, with more Greenlanders and Danes travelling between the two countries. The most common reason for travelling from Greenland to Denmark in this period was education, which often meant studying theology, health and social systems, language, or to supplement the education received in Greenland. Orphaned and disabled Greenlandic children were also sent on longer stays in Denmark for care or treatment. This lasted up until the outbreak of the war in Europe in 1939. From 1939 to 1945 World War II severed contact between Greenland and Denmark due to the German occupation of Denmark. Greenland was secured by the USA, even though on a number of occasions Germany tried to establish weather stations on the east coast of Greenland. After the war, relations were re-established between Denmark and Greenland, but the USA had made agreements with Denmark which allowed them to establish a number of military bases on the island.

In 1953 Greenland became a Danish county. In the aftermath of the war, all colonising countries were being pressured by the United Nations to abandon their colonies. Instead of giving Greenland total autonomy – which was common for other former European colonies, Denmark had a referendum, and Greenland was turned into an administratively integrated part of Denmark by declaring it an 'Amt' – a larger administrative unit made up by a number of municipalities (a county). This meant that for the following 26 years, Greenland was considered an administratively governed integral part of Denmark. However, this was more in name than in actual practice.

In the following years, more and more development projects were started and a process of the industrialisation of the Greenlandic fishery began, along with centralisation of the inhabitants from smaller settlements into the main towns. An increasing number of Danish craftsmen went to Greenland to work, often only for short periods of time. This created an even higher degree of interaction between the Greenlanders and Danes, which among other things created new family ties.

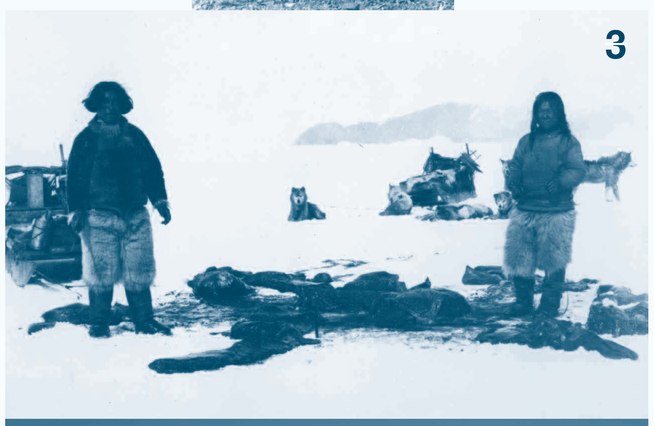
In 1979 Greenland was given home rule, and several government functions were placed under Greenlandic jurisdiction. However, many of the important decisions were still being taken by the government in Copenhagen. This was the first real step towards autonomy. But home rule was not a politically viable situation, especially not for the Greenlandic politicians. There was a growing pressure from Greenland for an extension of Greenlandic autonomy, and in 2009 the administrative relationship between Denmark and Greenland changed again. Greenland acquired self-government with the possibility to 'take home' most of the political and governmental functions. Now the majority of governmental issues are determined in Nuuk by the National Parliament. With the Law of Self-Government, Greenlanders were for the first time recognised as a people, they acquired rights to what lay beneath the surface of the land, and what happens to raw materials of the island is decided by the Greenlandic government, although the Danish parliament still has the ultimate jurisdiction in areas like defence and foreign affairs.

Today, more and more people travel between the two countries, and many Greenlanders have permanent residency in Denmark. There are many reasons for this: education, vacation, family, work or health-related issues. Today, some 17,000 Greenlanders live permanently in Denmark. In Greenland the total population is close to 57,000. Approximately 85% of the population are Inuit, and 15% of the population are Danish people.

The two countries have a long common history with an unequal balance of power between them. Greenland is part of The Kingdom of Denmark with the Faroe Islands and Denmark.

The Danes and the Greenlanders differ in many ways. They have different languages, cultures, appearances, values, humour, food, and more. But the long common history between Greenland and Denmark means that the ties are still very strong. Our project *Among Greenlanders in Denmark* focuses on the Greenlanders and what they experience in their day-to-day life.

The interviews with Greenlanders living in Denmark clearly show that they are exposed to prejudice, misunderstanding and an underlying racism on a regular basis, both from individuals and society as a whole. Positive cultural encounters also take place, but it became clear that many Danes do not know much about Greenland, Greenlanders or the Greenland culture, and this contributes to a feeling of not being included into Danish society.



1 Inuit drum dance with spectators. All of the women have characteristic hairstyles and are wearing national costumes.
1930–1933, Greenland. Unknown photographer, kept by the Knud Rasmussen Archive.

2 Inuit woman with child on her back at Dundas Mountain, Thule. Tent in the background.
1900–1910, Greenland. Photo by Krabbe, kept by the Knud Rasmussen Archive.

3 Two Greenlandic hunters with a skinned animal, probably a musk ox. Dogs and sled in the background. The 2nd Thule Expedition.
1916–1918, Greenland. Unknown photographer, kept by the Knud Rasmussen Archive.

4 Nuuk town in winter, with the Colonial Harbour and the statue of Hans Egede, the first missionary to Greenland.
2015, Greenland. Photo by Søren la Cour Jensen.

5 The Colonial Harbour in Nuuk town with colonial-period buildings.
2015, Greenland. Photo by Søren la Cour Jensen.

6 Confirmation at Vor Frelser Kirke [Church of Our Saviour] in Nuuk.
2015, Greenland. Photo by Søren la Cour Jensen.

Med Grenlandci na Danskem

Prve naselitve Grenlandije segajo v obdobje pred več tisoč leti. Predniki današnjih Grenlandcev so prišli na otok približno v začetku desetega stoletja. V naslednjih stoletjih so grenlandski Inuiti živeli v svojih tradicionalnih lovsko-nabiralniških skupnostih tako rekoč brez stika z zunanjim svetom.

Od leta 1721 vse do leta 1953 je bila Grenlandija danska kolonija. V obdobju med letoma 1721 in 1900 so med obema državama potovali le redki. Danska je svojo kolonijo Grenlandijo zaprla pred zunanjim svetom in nadzorovala vsa potovanja v državo in iz nje, kar je veljalo tako za Grenlandce in Dance kot za tujce.

Leta 1900 so se začele meje postopoma odpirati in med državama je potovalo vedno več Grenlandcev in Dancev. V tem času je bil najpogostejši razlog za potovanje z Grenlandije na Dansko izobraževanje, kar je največkrat pomenilo študij na področju teologije, zdravstva in sociale ter jezikov, ali pa nadaljevanje šolanja, ki so ga opravili na Grenlandiji. Tudi osirotele grenlandske otroke in otroke z motnjami v razvoju so pošiljali na Dansko v varstvo ali na zdravljenje. Tako je bilo do izbruha vojne v Evropi leta 1939, ki je zaradi nemške okupacije Danske do leta 1945 pretrgala stike med Grenlandijo in Dansko. Grenlandijo so zavarovale ameriške sile, čeprav je nemška vojska kar nekajkrat poskušala postaviti vremenske postaje na vzhodni obali Grenlandije. Po koncu vojne sta Danska in Grenlandija ponovno vzpostavili stike, ZDA pa so z Dansko sklenile sporazume, ki so ZDA dovolili na otoku postaviti vojaške baze.

Leta 1953 je Grenlandija postala danska provinca. Po koncu vojne so Združeni narodi začeli na vse kolonialne sile pritiskati, naj zapustijo svoje kolonije. Namesto da bi Grenlandiji dala polno avtonomijo, kot je bilo običajno za druge nekdanje evropske kolonije, je Danska izvedla referendum, s katerim je Grenlandija postala »Amt« – večja upravna enota, sestavljena iz več občin (provinca). Naslednjih 26 let je bila tako Grenlandija sestavni del Danske in pod njeno upravo, vendar je bilo tako bolj v teoriji kot v praksi.

V naslednjih letih je potekalo vse več razvojnih projektov, začela se je tudi industrializacija grenlandskega ribištva, ki je potekala vzporedno s centralizacijo prebivalstva, saj se je to iz manjših naselij selilo v večja mesta. Na Grenlandijo je, pogosto samo za krajša obdobja, hodilo delat vedno več danskih obrtnikov. Vse pogostejši stiki med Grenlandci in Danci so med drugim ustvarjali tudi nove družinske vezi.

Leta 1979 je Grenlandija dobila svojo lokalno vlado, ki je imela pristojnost za izvajanje več javnih funkcij. Vseeno je vlada v Københavnnavnu še vedno sprejemala večino pomembnih odločitev. To je bil prvi pomembnejši korak k avtonomiji. Lokalna vlada kljub temu ni bila politično sprejemljiva možnost, še posebej ne za grenlandske politike. Iz Grenlandije je prihajalo vedno več pozivov za večjo avtonomijo in leta 2009 se je razmerje med Dansko in Grenlandijo znova spremenilo. Grenlandija je dobila samoupravo z možnostjo, da prinese pod svoje pokroviteljstvo večino političnih in vladnih funkcij. Zdaj večino zakonodaje sprejema nacionalni parlament v Nuuku. Zakon o samoupravi je prvič v zgodovini priznal Grenlandce kot ljudstvo, dobili so pravico do mineralnega bogastva pod površjem zemlje in pristojnost odločanja o izkoriščanju mineralnih surovin je prešla na grenlandsko vlado. Danski parlament je še vedno pristojen za odločanje o obrambni in zunanji politiki.

Danes med državama potuje vedno več ljudi in mnogi Grenlandci imajo stalno bivališče na Danskem. Za to je več razlogov: šolanje, počitnice, družina, delo ali zdrav(ljen)je. Na Danskem danes stalno živi okrog 17.000 Grenlandcev. Na Grenlandiji danes živi okrog 57.000 ljudi, od tega 85 % Inuitov in 15 % Dancev.

Državi imata dolgo skupno zgodovino z neenakim razmerjem moči med njima. Grenlandija skupaj s Ferskimi otoki in Dansko sestavlja Kraljevino Dansko.

Danci in Grenlandci so si zelo različni. Ločujejo jih med drugim jezik, kultura, videz, vrednote, humor in hrana, vendar so vezi med njimi vseeno močne, saj jih druži dolga skupna zgodovina med Grenlandijo in Dansko. V projektu *Med Grenlandci na Danskem* smo raziskovali življenje Grenlandcev in preizkušnje, ki zaznamujejo njihov vsakdan.

Pogovori z Grenlandci, ki živijo na Danskem, so jasno pokazali, da so tako na osebni kot na družbeni ravni redno izpostavljeni predsodkom, nesporazumom in prikritemu rasizmu. Čeprav prihaja tudi do pozitivnih srečanj med obema kulturama, pa je vseeno očitno, da številni Danci ne vedo veliko o Grenlandiji, Grenlandcih in grenlandski kulturi, kar dodatno krepi občutek Grenlandcev, da niso sprejeti kot del danske družbe.

1 Inuitski ples bobnov z gledalci. Ženske imajo lase spete v tradicionalne pričeske, odete so v narodne noše.
1930–1933, Grenlandija. Neznani fotograf, hrani Arhiv Knuda Rasmussena.

2 Inuitka z otrokom na hrbtu pri gori Dundas, Thule. Za njo je šotor.
1900–1910, Grenlandija. Fotografija: Krabbe, hrani Arhiv Knuda Rasmussena.

3 Grenlandska lovca ob odrti živali, najverjetneje moškatnem biku. Za njima so psi in sani. Druga odprava iz Thule.
1916–1918, Grenlandija. Neznani fotograf, hrani Arhiv Knuda Rasmussena.

4 Mesto Nuuk pozimi. Kolonialno pristanišče. Na vrhu hriba stoji kip Hansa Egedeja, prvega misijonarja na Grenlandiji.
2015, Greenland. Fotografija: Søren la Cour Jensen.

5 Kolonialno pristanišče v Nuuku.
2015, Grenlandija. Fotografija: Søren la Cour Jensen.

6 Birma v Cerkvi Našega odrešenika (Vor Frelser Kirke) Nuuku.
2015, Grenlandija. Fotografija: Søren la Cour Jensen.

HRVAŠKA

CROATIA

Migracija italijanskih Istranov

Istro so v 20. stoletju upravljale štiri države: Avstrija (1814–1918), Italija (1918–1943), Jugoslavija (1943–1991) in od leta 1991 Hrvaška.

S kapitulacijo Italije in padcem fašizma leta 1943 je Istra kot mejna in etnično mešana regija (Slovani in Italijani) znova postala predmet pogajanj.

Sporazum, sklenjen 9. junija 1945 v Beogradu med vladami Jugoslavije, Velike Britanije in ZDA, je Istro razdelil na cono A in cono B. Del zahodno od Morganove linije (cona A), vključno s Puljem in neposredno okolico, je bil pod nadzorom zaveznikov, del vzhodno od Morganove linije (cona B) pa pod vojaško upravo jugoslovanske armade. Coni A in B sta bili ukinjeni šele s pariško mirovno pogodbo leta 1947.

Ti dogodki so sprožili emigracijo oziroma eksodus Italijanov iz Istre, pri čemer je šlo za posebno vrsto prisilnega izseljevanja avtohtone nacionalne skupnosti iz njene domovine. Izvajalo se je na podlagi 19. člena Mirovne pogodbe z Italijo iz leta 1947, ki je Italijanom na območjih z večjimi narodnimi manjšinami dal pravico, da se opredelijo za italijanske državljane. Italijanski državljani, ki so 10. junija 1940 imeli domicil na območju, ki ga je Italija prenesla na drugo državo, so postali polnopravni državljani z vsemi državljanskimi in političnimi pravicami države, na katero je bilo območje preneseno, izgubili pa so italijansko državljanstvo. Mirovna pogodba pa je določala tudi, da so se vsi, katerih pogovorni jezik je bil italijanski, lahko v roku enega leta od uveljavitve mirovne pogodbe opredelili za italijansko državljanstvo. Tisti, ki so se tako odločili, so se morali v enem letu po vloženi opciji izseliti v Italijo, če so želeli obdržati italijansko državljanstvo.

V primeru Italijanov iz Istre in z Reke je optiranje povzročilo množične migracije, ki so spremenile in preobrazile nacionalno in družbenokulturno podobo istrskega polotoka.

Čeprav je uradna politika novega režima do Italijanov zagovarjala »italijansko-slovansko bratstvo«, se je tako rekoč vse italijansko prebivalstvo odločilo za optiranje, saj so se na splošno dojemali kot žrtve politik, usmerjenih v uničevanje njihove nacionalne identitete.

Na »terenu« so bili izpostavljeni vse večjemu sumničenju in sovražnosti zaradi ideoloških in nacionalističnih razlogov. Italijane so pogosto enačili s fašisti, in ker so bili večinoma iz višjih slojev (v nasprotju s številnim slovanskim prebivalstvom), so v njih videli meščane, razred, ki mu je nova, socialistična oblast poskušala odvzeti veljavo.

S temi državljani so ravnali kot s »tujci« v njihovi lastni, zdaj slovanski domovini. Pogosto so v njih videli ostanke nekdanje kratkotrajne italijanske vladavine v Istri (1920–1943), iz katere se je kasneje razvil fašistični režim. Grožnje in ponižanje ter celo posamični umori Italijanov po vojni so širili strah med preostalo italijansko skupnostjo. Zanje, pa tudi za Istro v celoti, se je družabno, versko in kulturno življenje korenito spremenilo. Mnogi, ki so se identificirali kot Italijani (pa tudi številni Istrani slovanskega rodu), so se zato v želji po boljšem življenju odločili za selitev v Italijo ali druge države in celo na druge celine (večinoma v ZDA in Avstralijo). Nekateri deli Istre so bili po eksodusu več kot 200.000 ljudi skoraj izpraznjeni, ostali so brez kulturnih tradicij, ki jih je pred tem ohranjalo urbano in polurbano prebivalstvo.

Tisti, ki so optirali za Italijo, so običajno več let preživeli v begunskih taboriščih po vsej Italiji, kjer so čakali na priložnosti za delo. Prilagajanje novim družbenim in kulturnim razmeram ni bilo lahko, saj so z njimi, glede na to, da so se odločili zapustiti socialistično Jugoslavijo, pogosto ravnali kot z drugorazrednimi državljani in celo fašisti.

Zaradi političnih in drugih posledic desetletja niso govorili o eksodusu – tej temi so se izogibali tako znotraj družin kot v javnosti (v Istri). Po tako dolgem prisilnem ali prostovoljnem molku so se nekateri v novem kontekstu opogumili in spregovorili z raziskovalci, kar je na obeh straneh sprostilo in izzvalo globoka čustva.

1 Dragocenosti, ki so jih za seboj pustili italijanski emigranti, so bile najdene v stenah družinske hiše v Pulju.
Ok. 1947, Hrvaška. Fotografija: Lidija Nikočević, hrani Etnografski Muzej Istre.

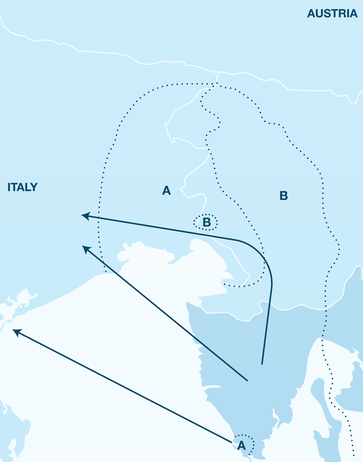
2 Demarkacijska črta – meja jugoslovanske okupacijske cone.
1945, Hrvaška. Neznani fotograf, hrani Center za zgodovinske raziskave Rovinj.

3 Demarkacijsko znamenje v Istri po Londonskem memorandumu.
1954, Hrvaška. Neznani fotograf, hrani Center za zgodovinske raziskave Rovinj, Hrvaška.

4 Osebna izkaznica.
1946, Hrvaška. Hrani Etnografski Muzej Istre.

5 Eksodus iz Pulja.
Štirideseta leta 20. stoletja, Hrvaška. Neznani fotograf, hrani Center za zgodovinske raziskave Rovinj.

6 Odhod emigrantov iz Pulja s »slovito« ladjo Toscana.
1947, Hrvaška. Neznani fotograf, hrani Center za zgodovinske raziskave Rovinj.



The migration of Italian Istrians

Over the course of the 20th century Istria was governed by four different states; Austria (1814–1918), Italy (1918–1943), Yugoslavia (1943–1991) and, since 1991, Croatia. With the capitulation of Italy and the defeat of fascism in 1943, Istria, as an ethnically highly diverse border region (Slavs and Italians), was once again subject to negotiation. With the agreement signed in Belgrade on 9 June 1945 between the governments of Yugoslavia and the governments of Great Britain and the USA, the territory of Istria was divided into Zone A and Zone B. The part west of the Morgan Line (Zone A), including Pula and its immediate surroundings, was ceded to the Allies, and the part east of the Morgan Line (Zone B) came under the military administration of the Yugoslav Army. It was only until the Paris Peace Treaty in 1947 that Zones A and B were abolished.

These developments started the emigration, or the exodus, of Italians from Istria, which was a particular type of forced displacement of an indigenous national community leaving their homeland. It was implemented through the instrument of the option in favour of Italian citizenship, provided for by Article 19 of the Peace Treaty in 1947. This right was granted in cases where substantial national minorities were created. Italian citizens who were domiciled on 10 June 1940 in the territory transferred by Italy to another state were to become citizens with full civil and political rights of the state to which the territory was transferred, losing their Italian citizenship. The Peace agreement, however, also stated that all those whose customary language was Italian would be entitled to opt for Italian citizenship within a period of one year from the coming into force of the Treaty. Any person so opting would retain their Italian citizenship, but would have to move to Italy within a year from the date when the option was exercised. In the case of the Italians of Istria and the City of Rijeka, the option was an instrument of mass migration, which led to changes and transformations on the national and socio-cultural level of the Istrian peninsula.

Although the newly established regime's official policy towards the Italians was marked by "Italo-Slavic brotherhood", almost all of the Italian population, which as a whole perceived itself as the object of persecutory policies aimed at destroying their national identity, resorted to this option. What was happening on the ground was the rise of great suspicion towards Italians and an ideology- and nationalism-driven hostility. Italians were suspected of being fascists, and since they were often members of the upper class (contrary to the numerous Slavic population) they were seen as bourgeoisie, the class that the new, socialist-oriented authorities were trying to disempower.

These citizens were treated as "foreigners" in their own, now Slavic country. They were often understood as remnants of the previous short-term Italian rule in Istria (1920–1943) that later evolved into the Fascist regime. Threats and humiliation, even the occasional assassination of some Italians in the post-war phase scared other Italians. For them, as for the whole of Istria, social, religious, and cultural life changed immensely. As a result, many of them, those who identified as Italias (as well as many Istrians of Slavic background) chose to leave for Italy as well as some other countries, even continents (mostly the USA and Australia) in search of a better life. The exodus of over 200,000 people left Istria partially depopulated and lacking the cultural traditions of the semi-urban and urban populations. Those that opted to emigrate would usually spend years in refugee camps throughout Italy waiting for job opportunities. Adaptation to the new social and cultural realities was not easy, as they were often regarded as second-class Italians or even fascists due to their decision to leave socialist Yugoslavia.

Because of its political implications and other repercussions, for decades the exodus was not a topic of conversation within families nor in public spaces in Istria. Having been silenced or remaining silent for so long, the new context encouraged some to open up to researchers and to speak up – which releases and provokes deep emotions on both sides.

1 Objects of value left behind by Italian emigrants, found built into the walls of a family house in Pula.
Cca. 1947, Croatia. Photo by Lidija Nikočević, kept by the Ethnographic Museum of Istria.

2 Demarcation line, the limit of the Yugoslav occupation zone.
1945, Croatia. Photographer unknown, kept by the Centre for Historical Research Rovinj.

3 Sign of demarcation in Istria after the London Memorandum.
1954, Croatia. Photographer unknown, kept by the Centre for Historical Research Rovinj.

4 Identity card.
1946, Croatia. Kept by the Ethnographic Museum of Istria.

5 Exodus from Pula.
1940s, Croatia. Photographer unknown, kept by the Centre for Historical Research Rovinj.

6 Departure of emigrants from Pula with the Toscana ferry.
1947, Croatia. Photographer unknown, kept by the Centre for Historical Research Rovinj.

POLAND

POLJSKA

We met in Słupsk: Stories of the Settlers

The Polish borders as we know them today are the result of the World War II and the decisions made in Yalta, and later in Potsdam, by the Big Three – the USA, Great Britain and the Soviet Union. Soviet Premier Joseph Stalin was adamant about not returning Poland's eastern territories, which the Red Army had annexed in 1939, but Poland was to be compensated by extending the western borders at the expense of Germany. Nonetheless, the country ended up 20% smaller than before World War II.

Thousands of people were forced to leave their homes, unless they agreed to forfeit their nationality and become citizens of the Soviet Union. They abandoned their homes and most of their belongings and travelled by military transports, echelons, in cattle wagons. The journey could last several weeks. They were leaving for an unknown future, in many cases heading to Pomerania. They didn't know where they would arrive or what to expect there. The authorities supported by the Soviet Union promised new land, new homes, jobs for everybody: a bright new future. People were told that they were participating in the restoration of territory to Poland. After many years of war, they wanted to believe in better days and start their lives over.

Some of the Polish settlers came from the depths of the Soviet Union, where they had been exiled after the annexation of the eastern territories by the Red Army. Some of them came from the regions of Poland that were Polish before the war and remained Polish after 1945, but were derelict after Nazi occupation. They were tempted by the promises of a better life proffered in the official propaganda.

Even during the war, Słupsk (or Stolp in Pomeranian back in the days) was a quiet, picturesque town inhabited by a German population with some Kashubians and Germans of Polish origin. But in January and February 1945, it was full of thousands of German refugees escaping from the advancing front line. On 8 March 1945 the Red Army took over the town. The first Poles came to Słupsk in April 1945. After many years of brutal war, peaceful coexistence among the three nations was impossible, which resulted in numerous personal tragedies. And the future affiliation of the land was uncertain.

Finally, during the Potsdam conference, the Big Three decided that the western Polish border would be the Oder-Neisse line, which meant that Słupsk, together with a vast swath of Pomeranian territory, would remain part of Poland. In 1950, only 1,089 inhabitants of Słupsk were people who had lived there before the war. The Germans had to leave their town, their homes and head for Germany – now divided into West and East Germany – and look for a new place they could call their own. Very few of them decided to stay. Without changing their location, they 'moved' from Germany to Poland. On the other hand, another population – devastated by the war, swept away by history – came to look for a brighter future. Both nations – German and Polish – shared the same destiny and experienced the same tragedy and had to come to terms with the same emotions begot from loss and faultless injustice. Many of them are still grappling with it today and passing it to next generations.

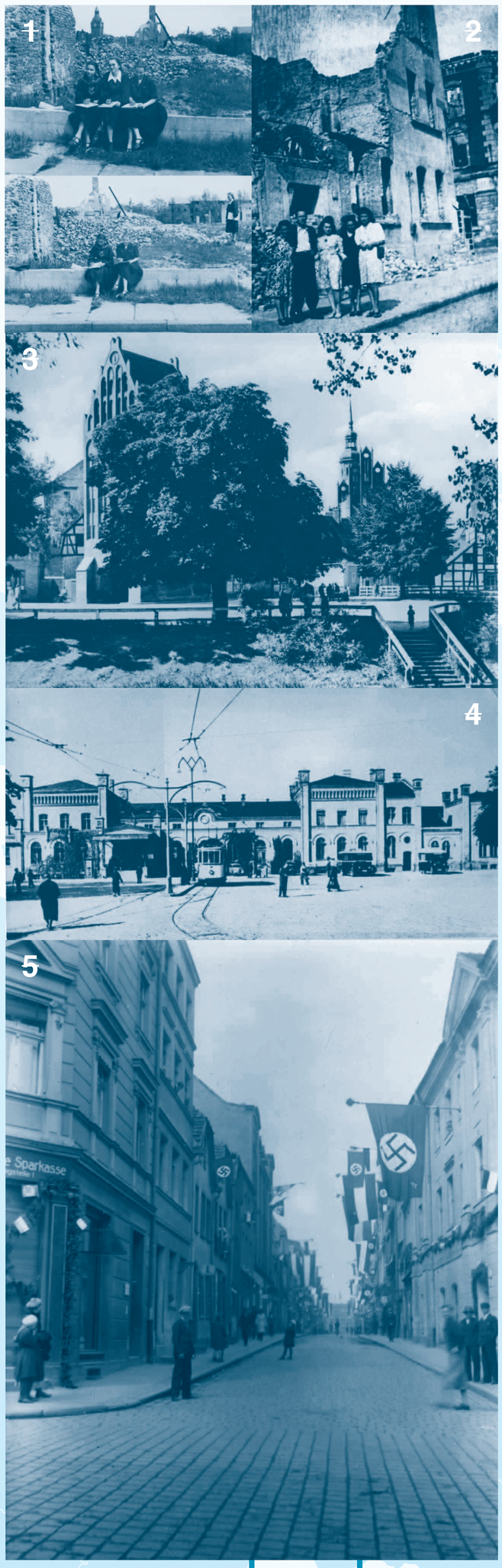
1 Schoolgirls among the ruins of Słupsk.
1950-1952, Poland. Photographer unknown, kept by the Museum of Middle Pomerania.

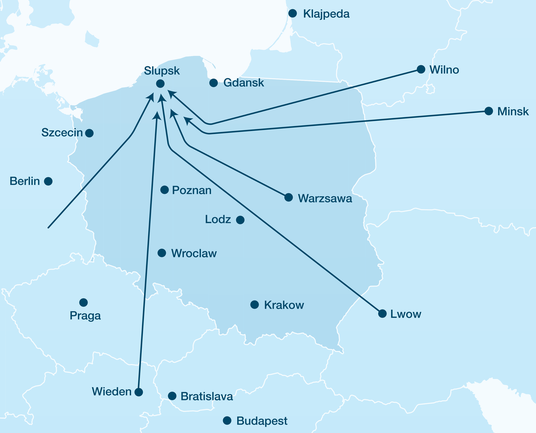
2 Polish settlers in ruins of Słupsk city centre.
1950-1952, Poland. Photographer unknown, kept by the Museum of Middle Pomerania.

3 Calm and picturesque view of Słupsk (Stolp).
1930s or 1940s, Poland. Photographer unknown, kept by the Museum of Middle Pomerania.

4 The train station in Słupsk was the very first thing the settlers saw.
Year unknown, Poland. Photographer unknown, kept by the Museum of Middle Pomerania.

5 A street in Słupsk (Stolp).
1930s or 1940s, Poland. Photographer unknown, kept by the Museum of Middle Pomerania.





Spoznala sva se v Slupsku: Zgodbe priseljencev

Meje današnje Poljske so bile začrtane tik pred koncem druge svetovne vojne na podlagi odločitev, ki so jih na konferenci v Jalti in kasneje v Potsdamu sprejeli »veliki trije« – voditelji ZDA, Velike Britanije in Sovjetske zveze. Sovjetski voditelj Stalin je bil odločen, da se Sovjetska zveza ne bo odpovedala vzhodnim predelom Poljske, ki jih je Rdeča armada priključila leta 1939, Poljska pa je na račun Nemčije razširila svoje zahodne meje. Po koncu druge svetovne vojne je bilo njeno ozemlje kljub temu 20 % manjše kot pred njo.

Več tisoč ljudi, ki se niso želeli odpovedati svojemu državljanstvu in sprejeti sovjetskega, je bilo takrat prisiljenih zapustiti svoje domove. Za seboj so pustili večino svojega imetja, potovali pa so v ešalonih z vojaškim transportom, v živinskih vagonih. Njihovo potovanje je trajalo tudi več tednov. Šli so neznani prihodnosti naproti, številni med njimi na Pomorjansko. Niso vedeli, kam gredo, ne, kaj jih tam čaka.

Oblasti, ki so imele podporo Sovjetske zveze, so jim obljubile novo zemljo, nove domove in službe za vse – novo, svetlo prihodnost. Rečeno jim je bilo, da sodelujejo pri vrnitvi ozemlja Poljski, oni pa so po dolgih letih vojne hoteli verjeti v boljšo prihodnost in nov začetek.

Nekateri poljski priseljenci so prišli iz notranjosti Sovjetske zveze, kamor so bili pregnani po aneksiji vzhodnih ozemelj, ki jih je zavzela Rdeča armada. Nekateri so prišli iz regij, ki so bile poljske tako pred vojno kot po njej, a so bile zaradi nacistične okupacije opustošene in zapuščene. Vse pa so premamile obljube o boljšem življenju, ki jih je širila uradna propaganda.

Še med vojno je bil Slupsk (pred tem nem. Stolp) mirno, slikovito mesto z večinskim nemškim prebivalstvom, med katerim je živelo nekaj Kašubov in Nemcev poljskega rodu. Januarja in februarja 1945 pa je bilo v mestu več tisoč nemških civilistov, beguncev, ki so se umikali pred bližajočo se frontno črto. 8. marca 1945 je mesto zavzela Rdeča armada. Prvi Poljaki so prišli v Slupsk aprila 1945.

Po letih surove vojne je bilo sožitje med tremi narodi nemogoče, kar je privedlo do številnih osebnih tragedij. Poleg tega še vedno ni bilo jasno, kateri državi bo pripojeno ozemlje.

Na konferenci v Potsdamu so »veliki trije« dokončno določili zahodno poljsko mejo na liniji Odra–Nisa, kar je pomenilo, da sta Slupsk in velik del pomorjanskega ozemlja ostala del Poljske. Leta 1950 je bilo v Slupsku samo 1089 prebivalcev, ki so tam živeli že pred vojno. Nemci so morali zapustiti svoje domove in mesto; svoj prostor pod soncem so šli iskat v Nemčijo, ki je bila zdaj razdeljena na Zahodno in Vzhodno Nemčijo. Le redki so se odločili ostati. Ne da bi kam odšli, so se »preselili« iz Nemčije na Poljsko. Zato pa so iz krajev, ki jih je opustošila vojna in naplavila zgodovina, prišli drugi prebivalci, ki so tu iskali svetlejšo prihodnost. Oba naroda – Nemci in Poljaki – sta delila isto usodo in izkusila enako tragedijo. Sprijazniti sta se morala z enakimi čustvi, ki so se porodila iz izgube in krivic. Mnogi se še danes borijo z njimi in jih prenašajo na naslednje generacije.

1 Šolarke med ruševinami v Slupsku.
1950–1952, Poljska. Neznani fotograf, hrani Muzej Srednjega Pomorjanskega.

2 Poljski priseljenci med ruševinami v mestnem središču.
1950–1952, Poljska. Neznani fotograf, hrani Muzej Srednjega Pomorjanskega.

3 Pogled na slikovito, spokojno mesto Slupsk (Stolp).
Trideseta ali štirideseta leta, Poljska. Neznani fotograf, hrani Muzej Srednjega Pomorjanskega.

4 Železniška postaja v Slupsku je bila prvo, kar so zagledali priseljenci ob prihodu.
Neznano leto, Poljska. Neznani fotograf; hrani Muzej Srednjega Pomorjanskega.

5 Cesta v Slupsku (Stolpu).
Trideseta ali štirideseta leta, Poljska. Neznani fotograf, hrani Muzej Srednjega Pomorjanskega.

NORWAY

NORVEŠKA

“Keep quiet!”
Family secrets after World War II

Between 1940 and 1945, up to 500,000 German soldiers were temporarily moved to Norway, occupying a country with a total population of barely 3,000,000 people. That meant that one out of every six people in the country were German, and in some parts of the country the ratio was even higher. During those five years, the soldiers interacted in various ways with the local communities: they employed Norwegians, fell in love with Norwegian women, married them, got many of them pregnant, recruited political sympathisers, and brutally punished and tortured their opponents.

When the occupation ended in 1945, the Germans left behind a Norwegian population that still, more than 75 years later, struggles with the long-term consequences of these interactions. Local communities and the Norwegian government would usually harshly punish all who had supported the Germans, including the women. Many women who had been involved with a German soldier had their heads shaved and were ostracised by their families and local communities; many of the soldiers’ kids were placed in special children’s care institutions and seen as bastards that no one wanted anything to do with. Other issues were avoided in public discourse, such as the large number of companies and individuals who had worked for the Germans or supplied them with materials they needed. While many from the resistance movement were honoured for their work during the war, far from all who had risked their lives for Norway were acknowledged. Regardless of which side one had supported, various incidents during and after the war led to a range of traumas that were neither recognised nor addressed.

The history of World War II still contributes to the shaping of people’s perceptions of themselves, their family history, and family identity. In some families it is still, even two or three generations later, challenging to talk about what had happened. Interactions with the German occupiers have been discreet, hushed up, and kept quiet for too long. This was generally the case when family members were on the "wrong" side in the war, serving the occupying power or interacting with soldiers in a way that was defined as inappropriate or even tantamount to betrayal. Also, some memories of cruelty on the part of German soldiers might have been too difficult to share, like those related to torture and imprisonment. It is this that lies at the core of the Norwegian sub-project: the various personal attempts by Norwegians to cope with what happened during the temporary migration of up to 500,000 occupiers.

Shame, guilt, and fear have often been passed on from one generation to the next, especially when based on traumatic experiences or when not properly addressed and explained. Local society played a crucial role in punishing and excluding, or accepting and supporting. The children and grandchildren of those who had been punished, either during the war by the Germans or after the war by the local community, were often met with silence when they asked about what had happened. They could sense that something crucial had happened, but had to accept that parents or grandparents simply would not speak about it.

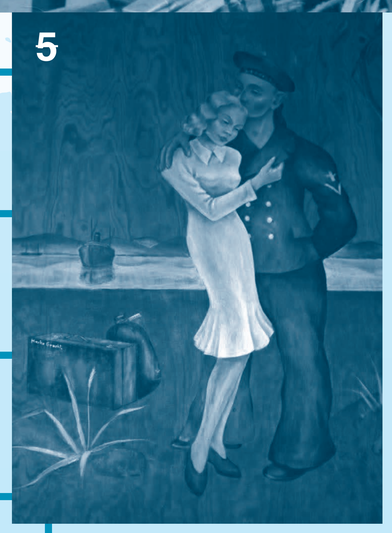
1 The true face of war: Scorched-earth warfare: The town of Vadsø was totally destroyed by the Germans when they withdrew from Finnmark.
1944, Norway. Kept by Norway's Resistance Museum.

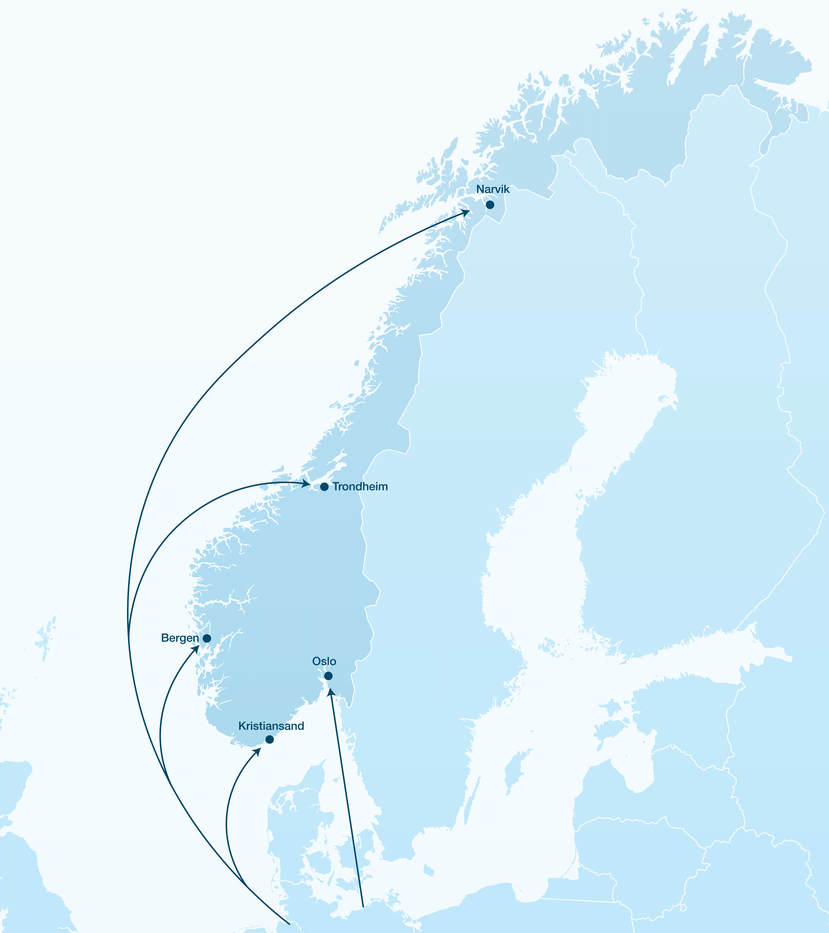
2 Norwegian workers at German facilities: German military facilities were largely built with the help of Norwegian labour and Norwegian contractors. Here, gun position IV is being built in the coastal fort at Kristiansand.
1941–1942, Norway. Kept by the National Archives of Norway.

3 Inauguration of barracks at Møvik. The German soldiers celebrate a new barrack building at Batterie Vara and are served by a Norwegian waitress.
1943, Norway. Photo by Dagfinn Pettersen, kept by the Vest-Agder Museum.

4 Occupation and everyday life: German soldiers were present in Norwegian villages and towns during the war, and there were many points of contact. Here, German soldiers buy fresh products from a local market trader in Kristiansand.
1940, Norway. Kept by the Vest-Agder Museum.

5 Mural from the canteen at the German coastal battery Nordberg on Lista. The artist, the German soldier Rudolf Lüdtke, was stationed at the battery during the war. He painted cosy everyday scenes with Germans and locals. Here is one of the village's young women in a romantic relationship with a German soldier in the coastal artillery.
Cca. 1942, Norway. Kept by the Vest-Agder Museum.





»Bodi tiho!«
Družinske skrivnosti po drugi svetovni vojni

Med leti 1940 in 1945 je bilo na Norveško začasno premeščenih skoraj 500.000 nemških vojakov, ki so okupirali državo z nekaj manj kot 3 milijonov prebivalcev. Eden od šestih prebivalcev države je bil torej Nemec, v nekaterih delih Norveške jih je bilo tudi več. Nemški vojaki so v tem času na različne načine sodelovali z lokalnimi skupnostmi: domačinom so dajali delo, se zaljubljali v Norvežanke in se z njimi poročali, mnoge so z njimi tudi zanosile; novačili so politične simpatizerje ter surovo kaznovali in mučili svoje nasprotnike.

Ko je bilo leta 1945 okupacije konec, so Nemci za seboj pustili prebivalstvo, ki se še danes, 75 let kasneje, bori z dolgotrajnimi posledicami teh interakcij. Lokalne skupnosti in norveška vlada so praviloma vse, ki so podpirali Nemce, tudi ženske, strogo kaznovale. Številnim ženskam, ki so se zapletle z nemškimi vojaki, so obrili glavo, njihove družine in lokalne skupnosti pa so jih izobčile; mnogi otroci vojakov so bili nameščeni v posebne varstvene ustanove, kjer so z njimi ravnali kot s pankrti, s katerimi nihče ni želel imeti opravka. O drugih stvareh, npr. o velikem številu podjetij in posameznikov, ki so delali za Nemce ali jih oskrbovali s potrebnim materialom, se v javnosti ni govorilo. Člane odporniškega gibanja so častili zaradi njihovega delovanja med vojno, pozabili pa na mnoge, ki so prav tako tvegali življenja za Norveško. A ne glede na to, na kateri strani so bili, so številni incidenti med vojno in po njej ljudem povzročili vrsto travm, o katerih niso govorili ali jih priznali.

Zgodovina druge svetovne vojne še vedno oblikuje samopodobo ljudi, njihovo razumevanje družinske zgodovine in identitete. V nekaterih družinah je še danes, dve ali tri generacije kasneje, težko govoriti o tem, kar se je zgodilo. Sodelovanje z Nemci je bilo diskretno, prikrito in vse predolgo zamolčano. To še posebej velja v primerih, ko so bili člani družin v času vojne na »napačni« strani, ker so služili okupacijskim silam ali se z vojaki družili na način, ki je bil razumljen kot neprimeren ali celo enak izdajstvu. A tudi o spominih na okrutnost nemških vojakov je bilo težko govoriti, zlasti ko je šlo za izkušnje mučenja ali zapora. Vse to tvori jedro norveškega podprojekta: različni posamezni poskusi Norvežanov, da bi se soočili s tem, kar se je zgodilo med začasno migracijo okrog 500.000 okupatorjev.

Sram, krivda in strah so pogosto prehajali z ene generacije na drugo, še posebej ko je šlo za travmatične izkušnje ali dogodke, ki jih pred tem ni nihče ustrezno opisal in pojasnil. Lokalna skupnost je imela bistveno vlogo pri kaznovanju in izključevanju, pa tudi pri sprejemanju in podpori. Otroci in vnuki tistih, ki so jih kaznovali bodisi Nemci med vojno ali lokalna skupnost po njej, so v odgovor na vprašanje, kaj se je zgodilo, pogosto prejeli zgolj molk. Čeprav se je očitno zgodilo nekaj pomembnega, so otroci morali sprejeti dejstvo, da njihovi starši in stari starši o teh stvareh ne želijo govoriti.

1 Pravi obraz vojne. Strategija požgane zemlje: Nemci so ob umiku iz Finske popolnoma uničili mesto Vadsø.
1944, Norveška. Hrani Norveški muzej odpora.

2 Norveški delavci gradijo nemške objekte. Nemške vojaške objekte so večinoma gradili norveški delavci in izvajalci. Delavci na sliki gradijo topovsko gnezdo IV v obalni trdnjavi pri Kristiansandu.
1941–1942, Norveška Hrani Norveški državni arhiv.

3 Otvoritev vojašnice v Møviku. Nemški vojaki praznujejo otvoritev nove stavbe vojašnice pri bateriji Vara; natakarica, ki jim strež, je Norvežanka.
1943, Norway. Fotografija: Dagfinn Pettersen, hrani Muzej Vest-Agder.

4 Okupacija in vsakdanje življenje. Med vojno so bili nemški vojaki prisotni na številnih srečevališčih v norveških vaseh in mestih. Na fotografiji nemški vojaki kupujejo sveže izdelke od lokalnega trgovca v Kristiansandu.
1940, Norveška. Hrani Muzej Vest-Agder.

5 Stenska poslikava v kantini nemške obalne baterije Nordberg na polotoku Lista. Njen avtor, nemški vojak Rudolf Lüdtke, je med vojno služil v bateriji. Slikal je domače prizore med Nemci in domačini. Na tej sliki vidimo mlado vaščanko v ljubezenskem razmerju z nemškim vojakom obalne artilerije.
Ok. 1942, Norveška. Hrani Muzej Vest-Agder.

LITVA

LITHUANIA

Holokavst v Litvi

Po nemškem napadu na Poljsko 1. septembra 1939 je Vilna postala nekakšno pribežališče Vzhodne Evrope. Med letoma 1939 in 1940 je tu začasno zavetje našlo več kot 30.000 poljskih beguncev (med katerimi je bilo več kot 11.000 Judov). Čeprav je bilo mesto precej veliko – pred vojno je imelo okrog 210.000 prebivalcev – je bil naval beguncev precejšen izziv. Obstoječa judovska infrastruktura v mestu je pomagala judovskim beguncem, njeni pomoči v času, ko se je na Poljskem že pripravljal holokavst, ni bilo primere.

22. junija 1941 je nacistična Nemčija napadla Sovjetsko zvezo in še isti teden okupirala Litvo. Rdeča armada je iz države umaknila sovjetske uradnike in civiliste, med katerimi so bili številni Judje. Tem je bila takrat že znana usoda, ki je po nacistični okupaciji doletela Jude na Poljskem. Žal vsem ni uspelo pravočasno pobegniti iz države. Številni so bili ubiti v pogromih, ki so jih začeli nacisti, izvajali pa so jih domači kolaboranti že v prvih dneh vojne.

Množični poboji Judov, ki sta jih organizirali nemška SD in varnostna policija, izvrševale pa posebne ubijalske enote, lokalna policija in kolaboranti, so trajali od konca junija 1941 do julija 1944. Pred drugo svetovno vojno je v Litvi živelo približno 200.000 Judov. Okrog 80 odstotkov jih je bilo ubitih že pred letom 1942. Preživele Jude iz Vilne, Kaunasa, Šiauliaija in številnih manjših mest so v drugi polovici leta 1941 odpeljali in zaprli v gete, kjer so živeli v zelo težkih razmerah.

Judje v getih so se močno trudili, da ne bi obupali. V želji, da bi se Nemcem uprli z orožjem, so se zlasti mladi pridružili odporniškim in protinacističnim organizacijam. Kljub velikim tveganjem in hudim izgubam je bil to najučinkovitejši način odpora. Januarja 1942 je bil v vilenskem getu objavljen razglas »Ne bomo pustili, da nas kot jagnjeta peljejo v zakol!« Pripravili so načrt za pobeg v gozdove v vzhodno Litvo in zahodno Belorusijo, kjer so bile dejavne protifašistične partizanske skupine. Ker so bili nezadostno oboroženi in brez vojaških izkušenj, so bili judovski partizani od svojih nejudovskih soborcev deležni stalnega antisemitizma. Sovjetskim partizanom se je v gozdovih pridružilo okrog 2000 odpornikov, ki jim je uspelo pobegniti iz geta.

Ko so septembra 1943 zaprli vilenski geto, so nekaj ujetnikov ustrelili v gozdu Paneriai pri Vilni, druge pa deportirali v nacistična delovna taborišča v Estoniji in Latviji ter v nacistična koncentracijska taborišča in na Poljsko. Leta 1944, ko so se nacisti umikali iz Litve, so del preživelih Judov iz getov v Kaunasu in Šiauliaiju ubili v Deveti utrdbi v Kaunasu in okoliških gozdovih Šiauliaija, ostale pa so deportirali v nacistična taborišča Stuffhof, Dachau in Auschwitz.

Do začetka julija 1944 je bilo v Litvi ubitih 196.000 Judov. Samo 9000 jih je preživelo holokavst. Med njimi so bili Judje, ki jim je v prvih dneh vojne uspelo pobegniti iz Sovjetske zveze, in preživeli iz nacističnih koncentracijskih taborišč ter tisti, ki so ostali in so bodisi našli zavetje pri domačinih ali pa so se borili proti nacistom s sovjetskimi partizani oziroma Rdečo armado.

Za večino preživelih je bil nov začetek v državi, prepredeni z množičnimi grobišči, v katerih so končali njihovi bližnji, izjemno težak. Zaradi vse bolj antisemitske politike, preganjanja, omejitev v verskem in kulturnem življenju, uničevanja njihove dediščine in zanikanja holokavsta (judovske žrtve so postale »sovjetski državljani«) se je judovska skupnost znašla v nemogočih razmerah. Nekdanji zaporniki geta so začeli graditi judovske emigracijske poti iz Litve na Poljsko in naprej v Izrael. Ob ustanovitvi države Izrael je ZSSR obljubila, da bo vsem Judom, ki bodo tako želeli, dovolila oditi, ko pa se je Izrael začel obračati proti Zahodu, jim je odhod iz Litve preprečevala železna zavesa. A Judje so udarili nazaj in si prizadevali oditi na vse mogoče načine. Njihovo željo po repatriaciji in združitvi z družino je še krepila želja po pobegu v svobodni svet. Izraelske oblasti so razvile močan sistem podpore za tiste, ki so se odločili za vrnitev v Izrael (hebrejsko alija), zato njihova integracija v novi domovini ni bila tako težavna. »Končno doma!« Tako je čutila večina tistih, ki so preživeli holokavst in se jim je po drugi svetovni vojni in dobi Sovjetske zveze, ki ji je sledila, uspelo vrniti v Izrael.

1 Pred različnimi institucijami, ki so pomagale beguncem, se je pogosto vila dolga vrsta vojnih beguncev.
1939, Litva. Fotografija: Boleslowa in Edmund Zdanowscy, hrani Narodni Muzej umetnosti M. K. Čiurlionis.

2 Ženske pri kosilu v skupni spalnici za ortodoksne judovske vojne begunce.
1939, Litva. Fotografija: Boleslowa in Edmund Zdanowscy, hrani Narodni Muzej umetnosti M. K. Čiurlionis.

3 Vrata v vilenski geto.
1941–1943, Litva. Neznani fotograf, hrani Muzej judovske zgodovine Vilna Gaon.

4 Deportacija iz kaunaškega geta v nacistična koncentracijska taborišča.
Štirideseta leta, Litva. Neznani fotograf, hrani Muzej judovske zgodovine Vilna Gaon.

5 Izkop jam za množična morišča v gozdu Paneriai pod vodstvom sovjetske Izredne državne komisije.
1944, Litva. Neznani fotograf, hrani Muzej judovske zgodovine Vilna Gaon.

6 Nekdanje koncentracijsko taborišče Stutthof danes.
2017, Litva. Fotografija: Neringa Latvyte.

Holocaust in Lithuania

After Nazi Germany's attack on Poland on 1 September 1939, Vilnius became a site of refuge in Eastern Europe and in 1939–1940 offered temporary shelter to over 30,000 Polish refugees (among them more than 11,000 Jews). Despite Vilnius's size – with a population of around 210,000 in the pre-war period – the flood of refugees proved a challenge. There the existing Jewish infrastructure of the city granted Jewish refugees unprecedented aid for migrant life in the shadow of the incipient Holocaust in Poland.

On 22 June 1941, Nazi Germany attacked the Soviet Union and Lithuania was occupied within a week. The Red Army withdrew Soviet officials and civilians, many of whom were Jewish. The Jews were already aware of the fate of the Jews in Poland once the Nazis had come to occupy it. Unfortunately, not all managed to escape the country successfully. Many were killed during the pogroms initiated by the Nazis and carried out by local collaborators in the first days of the war.

The mass killings of Jews organized by the German SD and German Security Police and conducted by Special Extermination Squads, local police, and local collaborators continued from late June 1941 until July 1944. Before World War II, there were approx. 200,000 Jews living in Lithuania. Some 80 percent of them were killed before 1942. Those Jews who remained alive in Vilnius, Kaunas, Šiauliai, and a number of smaller towns, were herded into the ghettos in the second half of 1941 and endured terrible conditions of imprisonment.

The Jews in the ghettos tried not to give up. The young ones in particular joined underground anti-Nazi organisations, seeking to resist the Nazis with armed force. Despite huge risks and big losses this was the most effective means of resistance. In January 1942, the proclamation "We will not be led like lambs to the slaughter!" was made in the Vilnius ghetto. Plans were developed to escape to the forests of Eastern Lithuania and Western Belarus where anti-fascist partisan groups were active. Insufficiently armed and lacking military experience, the Jewish partisans suffered the constant anti-Semitism of their Gentile fellow combatants. Some 2,000 prisoners of the ghetto underground resistance managed to escape from the ghettos and join the Soviet partisans in the woods.

When the Vilnius ghetto was liquidated in September 1943, some of the prisoners were shot in the Paneriai forest near Vilnius, while others were deported to the Nazi forced labour camps in Estonia and Latvia, as well as to the Nazi concentration camps and Poland. In 1944, when the Nazis were withdrawing from Lithuania, part of the remaining Jews in the Kaunas and Šiauliai ghettos were killed in the IX Fort in Kaunas and in the nearby forests in Šiauliai, while the others were deported to the Nazi concentration camps in Stuffhof, Dachau, and Auschwitz.

By the beginning of July 1944, a total of 196,000 Jews had been killed in Lithuania. Only up to 9,000 Jews managed to survive the Holocaust. Among them were Jews who were able to escape to the Soviet Union during the first days of the war or who survived the Nazi concentration camps, or stayed behind, either sheltering among the local population or joining the fight alongside the Soviet partisans or the Red Army.

For many Holocaust survivors it was very difficult to start a new life in a country that had turned into a collection of mass graves of their loved ones. The increasingly anti-Semitic policies towards the Jewish community, persecution by the authorities, restrictions on religious and cultural life, and the destruction of their heritage together with the denial of the Holocaust in calling the Jewish victims "Soviet citizens" forced the Jewish community to live under impossible conditions. Former ghetto prisoners began to build Jewish emigration routes from Lithuania to Poland and further, to Israel. Once the State of Israel was established, the USSR promised to allow all Jews who wished to do so to leave, but when Israel began to turn to the West, the so-called Iron Curtain prevented those still living in Lithuania from leaving. The Jews fought back and used every possible way to try and leave. Their desire to be repatriated and join their relatives was further intensified by their wish to escape to the free world. The Israeli authorities developed a good system of support for those who were making *aliyah* (emigrating) to Israel, so their integration there was less problematic. "Finally, home!" was the most common sentiment amongst the Holocaust survivors and those who were able to be repatriated in Israel after World War II and the Soviet era that followed.

1 A long queue of war refugees in Vilnius often waited in various institutions where they were given support.
1939, Lithuania. Photo by Boleslowa and Edmund Zdanowscy, kept by the M. K. Čiurlionis National Museum of Art.

2 Female residents at the Orthodox Jewish war refugee dormitory having lunch.
1939, Lithuania. Photo by Boleslowa and Edmund Zdanowscy, kept by the M. K. Čiurlionis National Museum of Art.

3 Gates of the Vilnius ghetto.
1941-1943, Lithuania. Photographer unknown, kept by the Vilna Gaon Jewish History Museum.

4 Deportation from the Kaunas ghetto to the Nazi concentration camps.
1940s, Lithuania. Photographer unknown, kept by the Vilna Gaon Jewish History Museum.

5 Exhumation of the pits of the mass exterminations by the Soviet Extraordinary Commission in Paneriai.
1944, Lithuania. Photographer unknown, kept by the Vilna Gaon Jewish History Museum.

6 The former Stutthof concentration camp nowadays.
2017, Lithuania. Photo by Neringa Latvyte.

SLOVENIA

SLOVENIJA

Up YU Go! Stories About Identities on the Line

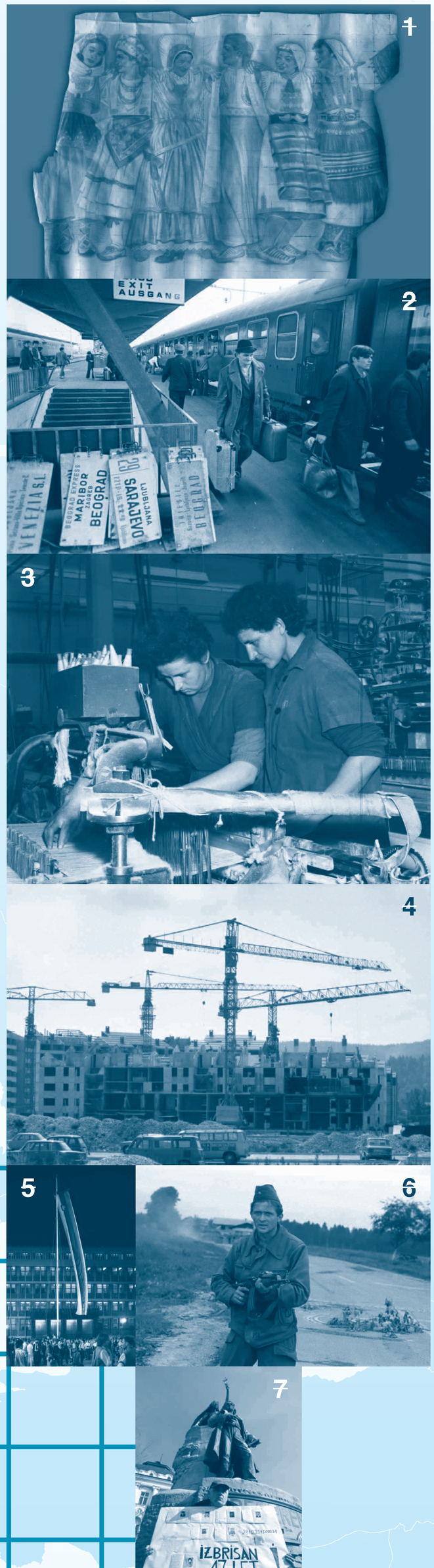
In the aftermath of World War II the so-called Second Yugoslavia emerged in Southeast Europe, and was composed of six socialist republics: Slovenia, Croatia, Bosnia and Herzegovina, Macedonia, Montenegro, and Serbia; and two autonomous provinces within Serbia (Vojvodina and Kosmet), six nations, three major religious groups (Orthodox Christians – to which most of the Serbs, Montenegrins, and Macedonians belonged; Roman Catholics – mostly Croats and Slovenes; and Muslims – predominantly inhabiting the regions of Bosnia and Herzegovina, south-western Serbia, and the AP of Kosovo and Metohija), and many more nationalities and ethnic groups.

As Yugoslavia was conceived as a community of equal nations and nationalities, the guiding principle of its post-war inter-ethnic policy was summarised by the slogan “Brotherhood and Unity”. The policy prescribed that Yugoslavia’s nations and national minorities were equal groups that coexisted peacefully in the federation. Throughout the country many factories, schools, public venues, folklore ensembles, and sports teams were commonly called "Brotherhood and Unity", as was the main, modern Ljubljana-Zagreb-Beograd-Skopje highway, which was built between 1947 and the mid-1960s to connect four constituent republics and the country as a whole.

Migrations within its borders soon became very common: some were incentivised (or prescribed) by the central government, others by budding industrialisation, urbanisation, and post-war rebuilding. Some moved in order to find employment, others to pursue specialised education, independence, or to fulfil professional requirements. Many followed their hearts, some moved to join their spouses or family members, while others needed a change of scene or sought new opportunities.

After years of emigration Slovenia, the northernmost of the six federal republics, became an attractive destination in the 1970s. Although records are scarce and incomplete, it is estimated that up to 290,000 people moved to Slovenia between 1945 and 1990. In the years leading up to Slovenia’s independence in 1991 and the dissolution of Yugoslavia amid the Yugoslav Wars, attitudes towards newcomers became increasingly hostile, as they started to be seen as unwanted foreigners or even enemies of the newly-formed national state.

In the 1980s and 1990s, expressions of intolerance and exclusion started to bubble up to the surface. Immigrants coming from the south of the country were widely characterized as the lower, working class of the population, and were labelled "čefurji", "Jugosi", “those from down there” – words that were used to exclude, to differentiate the Yugoslav “immigrants” from the “native” Slovene population. They were also stigmatised because of the last letters in their surnames (-ić is a non-Slovene ending), and treated as second-class citizens. Citizenship laws, which were changed and/or passed in the 1990s in all of the former Yugoslav republics, were among the leading “legal” mechanisms behind the disintegration of Yugoslavia. At the same time, they deprived or excluded groups of citizens who resided in republics from which they did not originate. Officially, on 26 February 1992, 25,671 people of non-Slovene origin were erased from the permanent residence record, losing all of the rights they had enjoyed up to that point. Frictions also arose within individual communities that were affected by the ideological conflicts and the divisions of the Yugoslav wars that were fought, on and off, for almost a decade. It is estimated that 140,000 people lost their lives in the conflict, among them many relatives, friends and acquaintances of those who had settled in Slovenia. Often, their ancestral homes had been destroyed, and once familiar places had become theatres of war (and war crimes). Family ties as well as habitual, frequent mobility across the larger area were severed or severely hindered. Identities, personal and collective, were weaponised by the battling sides, and the processes of belonging/exclusion became fraught with existential danger, entangled in frequently contrasting emotions. The process of forming one’s own identity within the newly formed Slovene Republic against the backdrop of a family history of migration thus became fragmented, pressurised, and finally, fluid.



1 Fragment of the History of the Slovenes fresco – draft depicting six embracing women wearing the national costumes of the Yugoslav nations representing the brotherhood and unity of the new Yugoslavia, cardboard coloured chalk.
1958, Slovenia. Drawing by Slavko Pengov, kept by the National Museum of Contemporary History.

2 Migrant workers at the Ljubljana Railway Station.
1974, Slovenia. Photo by Svetozar Busič, kept by the National Museum of Contemporary History.

3 Macedonian weavers visiting the IBI cotton production company in Kranj.
1963, Slovenia. Photo by Edi Šelhaus, kept by the National Museum of Contemporary History.

4 The construction of the residential housing of Fužine in Ljubljana.
1980, Slovenia. Photo by Svetozar Busić, kept by the National Museum of Contemporary History.

5 Proclamation of Slovenia’s independence.
1991, Slovenia. Photo by Nace Bizilj, kept by the National Museum of Contemporary History.

6 Soldier of the Yugoslav’s People’s Army in Moste pri Komendi. Following Slovenia's declaration of independence, the brief war fought between the Slovene Territorial Defence and the Yugoslav People's Army was the first of a wave of conflicts which swept through the former Yugoslavia.
1991, Slovenia. Photo by Tone Stojko, kept by the National Museum of Contemporary History.

7 A public demonstration drawing attention to the plight of those still waiting for the redress of injustices, seventeen years after erasure from Slovenia’s permanent residence record.
2009, Slovenia. Photo by Tomi Lombar, kept by the National Museum of Contemporary History/DELO.

Odjuga: zgodbe o identitetah na prepihu

Po koncu druge svetovne vojne je na jugovzhodu Evrope nastala tako imenovana druga Jugoslavija. Sestavljalo jo je šest socialističnih republik – Slovenija, Hrvaška, Bosna in Hercegovina, Makedonija, Črna gora in Srbija ter znotraj slednje dve avtonomni pokrajini, Vojvodina in Kosovo. Nova država je bila dom 22,4 milijona prebivalcev.

Vodilno načelo povojne medetnične usmeritve Jugoslavije, ki je bila zasnovana kot skupnost enakopravnih narodov in narodnosti, je bilo povzeto v sloganu »bratstvo in enotnost«. Skladno s to usmeritvijo naj bi bili jugoslovanski narodi in narodne manjšine enakopravne skupine, ki so v mirnem sožitju sobivale znotraj federacije. Slogan »bratstvo in enotnost« se je pojavljal v poimenovanjih številnih tovarn, šol, javnih prostorov, folklornih skupin in športnih ekip po vsej državi ter tudi moderne glavne avtoceste Ljubljana–Zagreb–Beograd–Skopje, ki so jo gradili od leta 1947 do sredine šestdesetih let in je povezovala štiri ustanovne republike ter državo kot celoto.

Migracije znotraj meja Jugoslavije so postale običajne: nekatere je spodbujala centralna vlada, druge so motivirale nastajajoča industrializacija, urbanizacija in povojna obnova države. Ljudje so se selili, da bi našli službo, zaradi poklicnega izobraževanja, neodvisnosti ali da bi izpolnili poklicne zahteve. Številni so sledili svojemu srcu, nekateri so se selili, da bi se pridružili zakoncu ali družinskim članom, spet tretji pa so preprosto potrebovali spremembo oziroma iskali nove priložnosti.

Po več letih izseljevanja je v sedemdesetih letih kot destinacija postala zanimiva Slovenija, najsevernejša od šestih zveznih republik. Čeprav imamo na voljo pomanjkljive in nepopolne evidence, se ocenjuje, da se je v obdobju med letoma 1945 in 1990 v Slovenijo priselilo približno 290.000 ljudi.

V času pred razpadom Jugoslavije je odnos do prišlekov postajal vse bolj sovražen, saj so nanje začeli gledati kot na nezaželene tujce in celo kot državne sovražnike.

Znaki nestrpnosti in izključevanja so začeli prihajati na dan že v osemdesetih in so se zaostrili v devetdesetih letih. Priseljence z juga države so na splošno obravnavali kot nižji, delavski razred in jih označevali kot »čefurje«, »Jugose«, »južnjake« – uporabljali so besede, ki so izključevale in ločevale jugoslovanske »priseljence« od »domačega« slovenskega prebivalstva. Stigmatizirali so jih zaradi zadnjih črk v njihovih priimkih in ravnali z njimi kot z drugorazrednimi državljani. Zakoni o državljanstvu, ki so bili v devetdesetih letih spremenjeni oziroma sprejeti v vseh nekdanjih jugoslovanskih republikah, so bili med glavnimi »zakonitimi« mehanizmi, ki so privedli do razpada Jugoslavije, hkrati pa so prikrajšali ali izključevali skupine državljanov, ki so živeli v republikah, v katerih niso bili rojeni. 26. februarja 1992 je bilo iz registra stalnih prebivalcev Slovenije uradno izbrisanih 25.671 Neslovencev, ki so s tem izgubili vse svoje dotedanje pravice. Do trenj je prihajalo tudi znotraj posameznih skupnosti, ki so jih zaznamovali ideološki spori in nesoglasja zaradi vojn v Jugoslaviji, ki so (s prekinitvami) trajale skoraj desetletje. Po ocenah je v vojnah življenje izgubilo 140.000 ljudi, med katerimi so bili tudi številni sorodniki, prijatelji in znanci tistih, ki so se naselili v Sloveniji. Domovi njihovih prednikov so bili uničeni, nekdaj domači kraji pa so postali prizorišča vojn (in vojnih zločinov). Družinske vezi in nekoč običajna, pogosta mobilnost na širšem območju so bile pretrgane oziroma močno ovirane. Identiteta, tako osebna kot kolektivna, je v rokah sprtih strani postala orožje, pripadnost oziroma izključenost pa proces, ki je ogrožal obstoj ljudi in je bil pogosto prežet z nasprotujočimi si čustvi. Proces oblikovanja lastne identitete znotraj novonastale Republike Slovenije skozi družinsko zgodovino migracij je tako postal razdrobljen, prisilen in v končni fazi fluiden.

1 Del freske Zgodovina Slovencev – na osnutku je upodobljenih šest žensk v narodnih nošah jugoslovanskih narodov, ki s svojim objemom predstavljajo bratstvo in enotnost nove Jugoslavije.
1958, Slovenija. Slavko Pengov, hrani Muzej novejše zgodovine Slovenije.

2 Delavci migranti na ljubljanski železniški postaji.
1974, Slovenija. Fotografija: Svetozar Busič, hrani Muzej novejše zgodovine Slovenije.

3 Makedonske tkalke na obisku v podjetju IBI – Industrija bombažnih izdelkov Kranj.
1963, Slovenija. Fotografija: Edi Šelhaus, hrani Muzej novejše zgodovine Slovenije.

4 Gradnja stanovanjskega naselja Fužine v Ljubljani.
1980, Slovenija. Fotografija: Svetozar Busić, hrani Muzej novejše zgodovine Slovenije.

5 Razglasitev neodvisnosti Slovenije.
1991, Slovenija. Fotografija: Nace Bizilj, hrani Muzej novejše zgodovine Slovenije.

6 Vojak Jugoslovanske ljudske armade v Mostah pri Komendi. Kratka vojna med slovensko Teritorialno obrambo in Jugoslovansko ljudsko armado, ki je sledila razglasitvi neodvisnosti Slovenije, je bila prvi v valu konfliktov, ki je zajel nekdanjo Jugoslavijo.
1991, Slovenija. Fotografija: Tone Stojko, hrani Muzej novejše zgodovine Slovenije.

7 Javni protest, ki je opozarjal na stisko tistih, ki so 17 let po izbrisu iz registra stalnih prebivalcev še vedno čakali na popravo krivic.
2009, Slovenija. Fotografija: Tomi Lombar, hrani Muzej novejše zgodovine Slovenije/Delo.

IN BETWEEN PROFESSIONALISM AND PERSONAL INVOLVEMENT

As members of the project group, we wanted to make unheard voices heard and to fill blanks in the perception of our joint history. To do so, we leaned on our informants experiences, and we asked them to share very personal stories, some of which had never been shared before. It was a lot to ask for, and we are well aware that we received more than could have hoped for. As museum professionals we are mediators, somewhere in between our informants and you as a visitor, and we experienced many ethical challenges along the way, both on a professional and personal level.

Neringa Latvyte, age 44 (Lithuania)

"I was touched personally as a woman, as a daughter, as a mother by the subject of silence and women's traumas. The different forms of violence (physical, verbal, visual, emotional, moral) that all of the survivors experienced and their tremendous efforts to cope with all the traumatic experiences and at the same time trying to hide their terrible stories from family members in order to protect them had a huge emotional impact on me."

Kathrin Pabst, age 49 (Norway)

"The people I met and the stories I heard touched me deeply. They gave me a new kind of understanding of the many layers and pieces we all consist of and our continuous attempts to make the best out of life."

Elina Nygård, age 46 (Sweden)

"It's been harder than I thought to work on this project. There are so many sad and unfair stories to handle. At times we have been quite drained of energy. We have been drinking a lot of coffee and racking our brains, trying to present it in a fair way. People have shown us great trust that we are very grateful for."

Urška Purg, age 37 (Slovenia)

"I feel like I have been invited to so many people's homes – without visiting them – offering themselves as they are and I am incredibly honoured and have an enormous respect for them all. As if I have been on this huge life adventure with them, where life was brutal and magical, sharp and soft, happy and sad. And I have the overwhelming need to give my best to get these stories heard in a way their storytellers would want and be proud of."

Katarzyna Maciejewska, age 44 (Poland)

"During the whole process I had a strong belief: an individual is always important and so is somebody's life-story. Every life-story creates what we call history, but also progress, it pushes the world forward."

Tamara Nikolić Djerić, age 37 (Croatia)

"I'm part of the community I'm researching. So at the beginning, I only wanted to follow as an administrator, since I thought it would be too difficult for me. Fate wanted something else. Now, I feel as if it was my duty to act as facilitator for the very different stories and destinies I heard and witnessed, because I could relate to it. Somehow, it was also a personal rediscovery and reposition. An awkward feeling of being an amphibian."

Søren la Cour Jensen, age 49 (Denmark)

"The intimacy and deep trust you experience when being invited into another person's life is both precious and widens your perspective on life. To be able to share this and thereby make a positive difference is a gift which is given and which must be passed on."

Gunhild Aaby, age 51 (Norway)

"When we started this process, I thought the topic was unproblematic – it was all history. Then, after having met the informants, I realised these stories from the past still are alive, that they affect people's lives today, forming their identities, touching the very core of their lives. I had to rethink my own judgement on how history affects us on a personal level."

Corinne Brenko, age 34 (Slovenia)

"While listening to the stories being told to me, I often felt angry at the casual, mindless injustice we impose upon each other as individuals and as communities. I also felt deep gratitude and a moral obligation towards our informants to present their stories and preserve their individuality, their agency to the best of our ability. In doing so – maybe most surprisingly – I felt less alone, as in their words I could recognise my own layered identities and sometimes conflicting emotions."

Ivalo Katrine Birthe Foget Olsvig, age 31 (Denmark)

"As a Greenlandic-Danish person, I related to all my informants - the good and the bad stories. I was so moved by their courage to tell their stories, it made me more courageous when I encounter injustice. I'm grateful for that, thank you / Qujanaq!"

Donata Armakauskaitė, age 35 (Lithuania)

"After working with all traumatic stories, I just somehow feel more empathy for people who have to make difficult decisions every day. Also we developed much more solidarity with colleagues and I can feel that we support each other more strongly on the personal and professional level. I think all the stories we heard had a huge impact on us and we will never be the same as in the beginning of this project."

Dorota Ciecholewska, age 60 (Poland)

"The interviews affected me deeply and I often shared the interviewees' emotions while hearing their stories and realising whom they had become. I learnt a lot, especially about acceptance of life the way it is – this was particularly amazing for me. The interviews showed that tolerance and humanitarianism were not blighted by the war. I'm glad I had a chance to experience it all."

Marzenna Mazur, age 59 (Poland)

"I have always thought about stories of the post-war settlers in Slupsk as an important part of the history of Pomerania. Not only because it is a significant part of the work of our museum – telling about the complicated history of the region – but also because the war and the everyday struggle following it were always present in the lives of people of my generation. I'm glad that we have an opportunity to share these personal testimonies with the public, so that they won't be forgotten and – perhaps – they will help people to understand history and to shape their future."

MED STROKOVNO OBJEKTIVNOSTJO IN OSEBNO VPLETENOSTJO

Kot člani projektne skupine smo želeli dati glas prej neslišanim ter zapolniti vrzeli v dojemanju naše skupne zgodovine. Pri tem smo se oprli na izkušnje naših pričevalcev. Prosili smo jih, da z nami delijo svoje osebne zgodbe, tudi take, ki jih niso zaupali še nikomur. Vemo, da jim ni bilo lahko in da smo dobili več, kot smo si upali pričakovati. Muzealci delujemo kot posredniki med našimi pričevalci in vami, obiskovalci, in med pripravami smo se soočali s številnimi etičnimi izzivi tako na strokovni kot na osebni ravni.

Neringa Latvyte, 44 let (Litva)

»Kot ženska, hči in mama sem zelo osebno doživljala molk in travme, s katerimi so se spopadale ženske. Različne oblike nasilja (fizičnega, verbalnega, vizualnega, čustvenega, moralnega), ki so ga doživljale, ter njihov ogromen napor pri spoprijemanju s travmatičnimi izkušnjami, ko so obenem poskušale druge družinske člane zaščititi tako, da so pred njimi skrivale svojo preteklost, so me čustveno zelo prizadele.«

Kathrin Pabst, 49 let (Norveška)

»Ljudje, ki sem jih spoznala, in njihove zgodbe so se me močno dotaknili. Zaradi njih zdaj drugače razumem mnogotere plasti in koščke, ki nas sestavljajo, ter naše nenehne poskuse, da bi si ustvarili polno življenje.«

Elina Nygård, 46 let (Švedska)

»Delo pri tem projektu je bilo težje, kot sem pričakovala. Toliko žalostnih zgodb in krivic smo morali predelati. Včasih smo bili popolnoma izžeti. Popili smo ogromne količine kave in napenjali možgane, kako naj zgodbe predstavimo kar se da objektivno. Ljudje so nam zaupali in zelo smo jim hvaležni.«

Urška Purg, 37 let (Slovenija)

»Počutim se, kot da sem bila na obisku pri toliko ljudeh, ne da bi se mi bilo treba dejansko odpraviti k njim, in vsi so se popolnoma razgalili. Izkazali so mi neverjetno čast in do vseh čutim neizmerno spoštovanje. Tako je, kot da bi bila skupaj z njimi na veliki življenjski pustolovščini, kjer je življenje neusmiljeno in čarobno, kruto in nežno, žalostno in veselo. Obenem čutim izjemno potrebo, da po svojih najboljših močeh predstavim njihove zgodbe tako, kot bi si to pripovedovalci sami želeli, ter da bi bili nanje ponosni.«

Katarzyna Maciejewska, 44 let (Poljska)

»Ves čas sem močno verjela, da je posameznik vedno pomemben, zato je pomembna tudi njegova življenjska zgodba. Vsaka življenjska zgodba ustvarja to, čemur rečemo zgodovina, obenem pa tudi napredek, saj poganja svet naprej.«

Tamara Nikolić Djerić, 37 let (Hrvaška)

»Sem del skupnosti, ki jo raziskujem. Na začetku sem zato želela sodelovati samo kot administratorka, saj sem mislila, da mi bo sicer pretežko. A usoda je hotela drugače. Zdaj čutim, da je bila moja dolžnost, da posredujem zelo različne zgodbe in usode, ki sem jih slišala in jim bila priča, zato ker sem se lahko poistovetila z njimi. Obenem pa je bila to tudi moja osebna pot ponovnega spoznavanja in umeščanja. Tisti neprijetni občutek, da si dvoživka.«

Søren la Cour Jensen, 49 let (Danska)

»Občutek intimnosti in globokega zaupanja, ko te nekdo povabi v svoje življenje, je dragocena izkušnja, ki širi tvoja obzorja. Priložnost, da jo deliš z drugimi ter tako prispevaš k pozitivnim spremembam, je darilo, ki si ga prejel in ga moraš podati naprej.«

Gunhild Aaby, 51 let (Norveška)

»Ko smo začeli, se mi tematika ni zdela nič posebnega – zgodovina pač. Po srečanju s pričevalci pa sem spoznala, da so njihove zgodbe iz preteklosti še kako žive, saj še danes oblikujejo njihove identitete in usmerjajo njihova življenja, ob tem pa zadevajo samo jedro njihovega obstoja. Znova sem morala razmisliti o svojem pogledu na to, kako osebna je lahko zgodovina.«

Corinne Brenko, 34 let (Slovenija)

»Med poslušanjem zgodb, ki so mi jih pripovedovali, sem večkrat občutila jezo zaradi krivic, ki jih tako brezbrižno in brez premisleka delamo drug drugemu kot posamezniki pa tudi kot skupnosti. Obenem sem občutila tudi globoko hvaležnost in moralno dolžnost, da zgodbe naših pričevalcev predstavimo po svojih najboljših močeh ter pri tem ohranimo njihovo individualnost in sporočilo. Morda najbolj presenetljiva izkušnja pri tem pa je bila, da sem se počutila manj osamljeno, saj sem v njihovih besedah lahko prepoznala tudi večplastnost svojih identitet ter včasih nasprotujočih si čustev.«

Ivalo Katrine Birthe Foget Olsvig, 31 let (Danska)

»Kot nekdo, ki je Grenlandka in Danka obenem, sem točno vedela, o čem govorijo naši pričevalci, ne glede na to, ali so bile njihove izkušnje dobre ali slabe. Ganil me je pogum, s katerim so se nam odprli, in zdaj tudi sama ravnam odločneje, ko opazim krivico. Hvaležna sem za to, hvala! Qujanaq!«

Donata Armakauskaitė, 35 let (Litva)

»Po vseh teh travmatičnih zgodbah imam več empatije do ljudi, ki se vsak dan spoprijemajo s težkimi odločitvami. Tudi s sodelavci smo postali bolj solidarni, naša podpora drug drugemu tako na osebni kot poklicni ravni je zdaj močnejša. Mislim, da so nas zgodbe, ki smo jih slišali, močno zaznamovale in da nikoli več ne bomo takšni, kakršni smo bili, ko smo pristopili k projektu.«

Dorota Ciecholewska, 60 let (Poljska)

»Pogovori s pričevalci so se me močno dotaknili in pogosto so me ob poslušanju njihovih zgodb, ko sem spoznala, kdo so postali, preplavila njihova čustva. Veliko sem se naučila, še posebej o sprejemanju življenja takega, kot je – zame je bilo to še posebej presenetljivo. Iz pogovorov je razvidno, da vojna ni zaustavila strpnosti in humanosti. Vesela sem, da sem imela priložnost doživeti to izkušnjo.«

Marzenna Mazur,, 59 let (Poljska)

»Zgodbe povojnih priseljencev v Slupsk sem vedno dojemala kot pomemben del zgodovine Pomorjanskega. Ne samo zato, ker se naš Muzej v veliki meri ukvarja s pripovedovanjem zapletene preteklosti tega območja, temveč zaradi vojne in vsakodnevnih pritiskov, ki so ji sledili in so bili vedno prisotni v življenjih ljudi moje generacije. Vesela sem, da smo imeli priložnost deliti z javnostjo ta osebna pričevanja, zato da ne bodo pozabljena ter bodo (morda) pomagala ljudem razumeti zgodovino in ustvarjati svojo prihodnost.«

COLOPHONE

The IDENTITY ON THE LINE
exhibition is a part of the European project IDENTITY ON THE LINE (I-ON).

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Special thanks to:

Fania Yocheles-Brancovskaya, Elin Anna Labba, Dragana Marošević, Dragica Dobrila, Lidija Jularić, Jolanta Nitkowska-Węglarz, Egidio Cattonar, Maria Grazia Belci, Marina Paoletić, Giulia and Walter Cnapich, Tomas Colbengtson, Amra Bajrektarević, Boris Denić, Anders Persson Blind, Luigi Donorà, Naja, Klara-Sofie Rosing Birkblad, Yehudit (Dita) Sperling-Zupovitz, Joanna Rutkowska, Bella Shirin, Sandra Antić, Naja Motzfeldt, Renata Wilgosiewicz-Skutecka, Fruma Vitkinaitė-Kučinskienė, Vita Safian, Marja Skum, Irena Klosowska, Barbara Dolata, Giuseppina Marušić, Ewa Kwiatkowska-Czarzasty, Bjørn, Mikael Urheim, Dragan Antonijević, Giuliana Donorà, Per, Jan Jørg Tomstad and all our informants who wish to remain anonymous

Design:

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Proof-reading:

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Print:

RPS

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Project partners:

VESTAGDERMUSEET
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Instytucja Kultury Samorządu Województwa Pomorskiego
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Faculty of Communication
MUZEJ NOVEJŠE ZGODOVINE SLOVENIJE
etno grafski muzej istre
Museo Etnografico dell'Istria

The exhibition has been made possible by the Creative Europe Programme of the European Union.

Co-funded by the European Union

KOLOFON

Razstava IDENTITETA NA PREPIHU
je del evropskega projekta IDENTITY ON THE LINE (I-ON).

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Posebna zahvala:

Fania Yocheles-Brancovskaya, Elin Anna Labba, Dragana Marošević, Dragica Dobrila, Lidija Jularić, Jolanta Nitkowska-Węglarz, Egidio Cattonar, Maria Grazia Belci, Marina Paoletić, Giulia and Walter Cnapich, Tomas Colbengtson, Amra Bajrektarević, Boris Denić, Anders Persson Blind, Luigi Donorà, Naja, Klara-Sofie Rosing Birkblad, Yehudit (Dita) Sperling-Zupovitz, Joanna Rutkowska, Bella Shirin, Sandra Antić, Naja Motzfeldt, Renata Wilgosiewicz-Skutecka, Fruma Vitkinaitė-Kučinskienė, Vita Safian, Marja Skum, Irena Klosowska, Barbara Dolata, Giuseppina Marušić, Ewa Kwiatkowska-Czarzasty, Bjørn, Mikael Urheim, Dragan Antonijević, Giuliana Donorà, Per, Jan Jørg Tomstad ter vsem ostalim pričevalcem, ki so želeli ostati anonimni

Oblikovanje:

TAK KOLEKTIV

Prevod in lektura:

Andreja Šalamon Verbič
Lučka Tancer

Print:

RPS d.o.o.

Fotografsko gradivo:

dr. Mitja Velikonja, Tomi Lombar,
Muzej Vest-Agder (Norveška), Hiša Knuda Rasmussena (Danska), Ájtte - Muzej samijske kulture Ajtte na Švedskem (Švedska), Muzej Srednjega Pomorjanskega v Slupsku (Poljska), Univerza v Vilni (Lithuania), Muzej novejše zgodovine Slovenije (Slovenija), Etnografski muzej Istre (Hrvaška), Muzej judovske zgodovine Vilna Gaon (Litva), Narodni muzej umetnosti M. K. Čiurlionis (Litva), Tomas Kapočius (Litva).

Projektni partnerji:

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Museo Etnografico dell'Istria

Razstavo sta omogočila: Program Ustvarjalna Evropa Evropske unije in Ministrstvo za kulturo Republike Slovenije.

Sofinancira Evropska unija
REPUBLIKA SLOVENIJA
MINISTRSTVO ZA KULTURO