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

Svi smo neprestano u pokretu, svojevoljno ili protiv svoje volje, fizički i emocionalno. Krećemo se između doma i tuđine, pripadnosti i otuđenja, tišine i otvorenosti, otpornosti i ranjivosti, nepravde i pomirenja. Otkrivanje vlastitog identiteta negdje između ovih polova je zahtjevno i iziskuje sposobnost stalne promjene i prilagodbe.
Izložba u koju ulazite tematizira sedam fizičkih kretanja, sedam migracijskih procesa koji su se dogodili tijekom 20. stoljeća. Ovi su procesi oblikovali identitete milijuna ljudi te su, kao takvi, oblikovali i identitet Europe.
Hoćete li se prepoznati u pričama nekih od ovih bivših migranata i njihovih potomaka? Hoćete li prepoznati njihove osjećaje?

Migracije su, u smislu fizičkog kretanja, duboko ukorijenjene u ljudskoj prirodi. Od davnina su potraga za hranom ili nada u bolju budućnost poticali ljude na kretanje. Ratovi i progoni prisiljavaju ljude da napuste svoje domove. Mnoga od ovih kretanja migrantima teško padaju. Životi i zdravlje su im ugroženi, osporava se njihovo pravo na samoodređenje, a njihovi individualni identiteti podređeni su predrasudama i djelovanju drugih ljudi.
Ovdje ćete upoznati ljude iz različitih dijelova Europe i različitih životnih okolnosti. Ljude koji su bili podvrgnuti različitim migracijskim procesima i koji su doživjeli različita iskustva. Ono što ih povezuje su snažni osjećaji povezani s tim iskustvima. Sve ovo natjeralo ih je da rekonstruiraju vlastite identitete, na što su uvelike utjecali njihovi novi životni uvjeti i reakcije iz njihova društvenog okruženja. To se odnosi na same migrante, ali i na njihovu djecu i unuke.
Europa se neprestano mijenja. Svi migracijski procesi, čak i oni bolni, dovode do nove kulturne raznolikosti što daje pozitivnu snagu današnjim društvima. Zajednička iskustva osnažuju građane Europe i pomažu u stvaranju zajedničkog europskog identiteta koji se temelji na vrijednostima svih njezinih ljudi: poštivanju ljudskog dostojanstva i ljudskih prava, slobodi, jednakosti i demokraciji.

NADA / BEZNAĐE / ČEŽNJA / PRIPADANJE / OTUĐENOST / OSNAŽIVANJE / BESPOMOĆNOST / PRIZNANJE / POVEZANOST / DOBRODOŠLICA / POVRIJEĐENOST / NEPOŠTIVANJE / ZLOSTAVLJANJE / NESIGURNOST / KRIVNJA / SRAM / GUBITAK / IZGUBLJENOST / STRAH

HOME &

KOD KUĆE

Što za vas znači „dom“? Je li to mjesto ili stanje duha? Što vam je potrebno kako biste se osjećali kao kod kuće, a kako se osjećate kada to niste?



•I• „Vratila sam se kući. Rekla sam roditeljima da ću se vrlo vjerojatno pridružiti partizanima. [Moja majka] labavo je zašila zvijezdu kako bih je mogla lako otrgnuti. Majka mi je pripremila, sjećam se, aktovku koja je nekako preživjela, i torbicu. Bočicu kolonjske vodice ili parfema, koju sam dobila od prijateljice za rođendan. [...] Ručnik, [plavu] bluzu koju sam sama isplela. Moja je majka imala nešto [šačicu] [kuhanog] graška. [...] I oprostila sam se od roditelja, sestre…“

Fania Yocheles-Brancovskaya, 99 godina (Litva).
Preživjela je geto u Vilniusu i bila je partizanka u šumi Rudninkai tijekom Drugog svjetskog rata.

Fania pokazuje sliku svoje obitelji tijekom intervjua u Židovskom muzeju Vilna Gaon.
2016., Litva. Fotografirala Neringa Latvyte, privatna zbirka.

•II• „Gdje točno pripadam? Gdje je moj dom? Koji dio naših novih samijskih naselja možemo zvati svojim? Imam li pravo oplakivati mjesto koje nikada nije bilo moje? Drugi s kojima sam razgovarala govore slično, to da se osjećam kod kuće na periferiji ove zemlje, na mjestima gdje znam da nitko drugi ne želi biti. Oni se ne osjećaju pretjerano vezanima za svoj dom. Ne mogu reći da sam ovdje nesretna, ali ne osjećam duboku povezanost.“

Elin Anna Labba, 40 godina (Švedska).
Elin Anna unuka je sjevernih Samija koji su bili prisiljeni preseliti u Vájsáluoktu.

Elin Anna u Vájsáluokti.
2020., Švedska. Fotografirala Sara Lansgren, privatna zbirka.

•III• „Ova je knjiga stara gotovo koliko i ja. Moja ju je majka ponijela sa sobom kada je 1975. došla u Sloveniju noseći mene i jedan kofer. [...] Mislim da ona mojoj majci predstavlja vezu s domom jer su u to vrijeme žene odlazile…tražeći način kako zaraditi za kruh… moja je majka otišla sama i ovdje se nastanila. [...] Ovo je bila poveznica s njezinim domom.
[...] Ono čega se najviše sjećam iz tih dana je miris domaće hrane: pileće juhe, savijače od višanja… mirisa doma, mirisa vremena koje je prošlo i koje se nikada neće vratiti.“

Dragana Marošević, 50 godina (Slovenija).
Dragana je u Sloveniju došla s majkom kao mala djevojčica gdje i danas živi sa svojom obitelji.

Kuharica koju joj je Draganina majka dala za uspomenu.
2021., Slovenija. Privatna zbirka.

•IV• „Postali smo stranci preko noći, kao da se prije toga nismo ni poznavali. Tada smo mislili da je naše rodno mjesto naš dom. Nakon toliko godina svugdje smo postali stranci. Ako dobro razmislim, svugdje sam stranac, u Sloveniji, u Hrvatskoj, a danas i u Srbiji.“

Dragica Dobrila, 63 godine (Slovenija).
U Sloveniju u kojoj i danas živi došla je iz Beograda (Srbija)
kako bi pomogla svojoj starijoj sestri koja je u to vrijeme već bila u Sloveniji.

Mladić stoji ispred tenka Jugoslavenske narodne armije tijekom Desetodnevnog rata.
1991., Slovenija. Fotografirao Tomi Lombar, čuva se u Nacionalnom muzeju suvremene povijesti.

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• “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• “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• “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• “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

U TUĐINI



·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.

·V· „Rat je enormno utjecao na naše živote. Kuća nam je opljačkana i porušena. Prestali smo dolaziti u Bosnu. Naša je rodbina protjerana krajem rata. Danas gotovo da i nemamo više rodbine u Bosni. Svoju smo kuću prvi put nakon rata posjetili 2002. godine. Moji roditelji još uvijek čuvaju ključ od te kuće.“

Lidija Jularić, 41 godina (Slovenija).
Roditelji su joj se preselili iz Bosne u Sloveniju gdje je ona rođena i odrasla. Kuća koju su njezini roditelji sagradili prije odlaska uništena je tijekom ratova koji su izbili nakon raspada Jugoslavije 1991. godine.

Ključevi doma koji više ne postoji.
2021., Slovenija. Privatna zbirka.



·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.

·VI· „Moja je obitelj vjerovala – barem ste uvijek mogli čuti moje tetke kako to govore – kako je naš boravak u Pomorju privremen. Ali ja kažem da su moji otac i majka ovdje došli u potrazi za boljim životom. Došli su ‘otamo’ i bili su ‘ovdje’ i ja sam prva generacija koja je ‘odavde’. Ovdje sam rođena i ovo je moje mjesto.“

Jolanta Nitkowska-Węglarz, 68 godina (Poljska).
Jolantin otac došao je u Słupsk iz nacističkog koncentracijskog logora u Schwetigu 1945. godine. Njezina je majka bila na prisilnom radu u Njemačkoj od 1939. i nakon deset godina došla je u Poljsku – 1949. godine. Oboje su slijedili druge članove svojih obitelji koji su u Słupsk došli prije njih. Jolanta je rođena i odrasla u Słupsku gdje i danas živi.

Njemačka zdjela iz seta kojeg su Jolandini roditelji dobili kao vjenčani dar. Kasnije su djeca porazbijala sve ostale dijelove, ostala je samo zdjela. I Jolanda i njezina majka koristile su je za odlaganje važnih stvari.
2021., Poljska. Fotografirala Ewa Mazur, čuva se u Muzeju Središnjeg Pomorja u Slupsku.

·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.

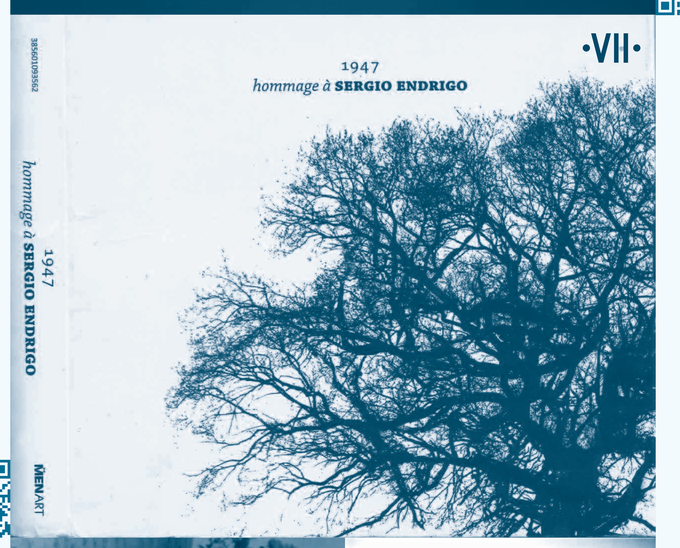
Cover for the double CD produced as part of the project “1947 – Hommage to Sergio Endrigo”. Sergio Endrigo (1933–2005) was a renowned singer-songwriter who dedicated part of his work to his fellow migrants who left Istria after 1947.
2012, Croatia. Photo and graphics by Mauricio Ferlin.

·VII· „Svima bih savjetovao da ostanu tamo gdje su rođeni, to je najljepše. Pogledajte [stihove iz pjesme ‘1947.’] Sergija Endriga… to me boli i moja žena ne želi da puštam ovu pjesmu jer se uvijek rasplačem… Evo i sada sam pustio suze.“

Tada sam ga posljednji put vidio
što će se dogoditi mome gradu
Vidio sam svijeta i pitam se
Bih li bio isti da sam ostao
Ne znam zašto razmišljam o tebi večeras
Cvjetnoj cesti mladosti
Kako bih želio biti drvo koje zna
Gdje je rođeno i gdje će umrijeti

Egidio Cattonar, 74 godine (Belgija).
Bio je među onima koji su napustili istarski poluotok da bi se nakon Drugog svjetskog rata preselio u Belgiju.

Omot dvostrukog CD-a produciranog u okviru projekta “1947. – Hommage Sergiju Endrigu”. Sergio Endrigo (1933.–2005.) bio je poznati kantautor koji je dio svog rada posvetio onima koji su napustili Istru nakon 1947. godine.
2021., Hrvatska. Fotografija i dizajn 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.

·VIII· „Mama je lutku stavila u dnevni boravak, na kauč, i to je bila moja jedina lutka s kosom. Htjela sam je počešljati, ali mi mama nikada nije dala da je diram jer je lutka morala biti tamo u dnevnom boravku i nisam se smjela s njom igrati.“

Maria Grazia Belci, 65 godina (Italija).
Istarski poluotok, odnosno grad Vodnjan napustila je kao dijete. U odrasloj dobi kupila je lutku koja ju je podsjećala na njezinu staru igračku i djetinjstvo u domovini.

Maria Grazia kao dijete u Vodnjanu-Dignanu (Hrvatska) sa svojom lutkom.
Oko 1960., Privatna zbirka.



·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.

·IX· „Tek sam po povratku na Grenland 1985. osjetila: ‘Stani, to nije to’. Tamo sam uistinu osvijestila da tamo ne pripadam. Bilo je teško, jer smo tamo živjeli s djetetom. Osjećala sam kao da se vraćam u prošlost, na mjesto koje nisam poznavala.”

Grenlanđanka koja živi u Danskoj, 57 godina (Danska).
Oboje roditelja su joj Grenlanđani, i ona je sama rođena i odrasla na Grenlandu. Kao mlada, otišla je u Dansku na studij i nekoliko se puta se vraćala na Grenland. Sada živi u Danskoj.

Grenlandski grad iz zrakoplova.
1996., Grenland. Fotografirala Ivalo K. B. F. Olsvig, privatna zbirka.

BELONGING &

PRIPADNOST

Tko ste vi i što vas čini takvima kakvi jeste? Tko ima moć definirati vaš identitet, činiti da imate osjećaj pripadnosti ili pak nepripadnosti?

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• „Tko sam ja? Zapitao sam se u dobi od oko 14 godina [...] Nisam se identificirao kao Šveđanin, iako sam rođen u Švedskoj. Nisam se identificirao kao Norvežanin, unatoč mom norveškom prezimenu [...]. Očito nisam bio ni Samijac s obzirom da je županijski upravni odbor moju obitelj isključio iz naše zajednice uzgajivača sobova „Vapsten". Na leđima nosim težak teret svog samijskog identiteta, ali on mi je istovremeno izvor velike snage i znanja – 'faamoe' (snaga na samijskom)."

Tomas Colbengtson, 64 godine (Švedska).
Tomas pripada obitelji koja živi u mjestu u koje su samijski migranti prisilno raseljeni.
Njegova je obitelj morala napraviti mjesta za pridošlice.

Staklena figurica nepoznate Samijke, podijeljena na dva dijela.
2021., Švedska. Fotografirala Elina Nygård, privatna zbirka.

•II• „To su one male stvari koje u početku ne bole, ali se s godinama nagomilavaju. A onda krenu izlaziti. Za mene je to bio osjećaj da sam 'manje vrijedna'. I onda se počneš pitati zašto se osjećaš inferiorno. Nisi! Moja je mama [...] uvijek govorila: 'Ako se baš moraš uspoređivati s njima, što ti nedostaje? Lijepo si obučena, baš kao i oni! Jedeš što i oni, ideš u školu kao i oni; ideš na izlete, ti si kao i oni!' Ona je ta koja mi je jasno dala do znanja da nisam drugačija od njih, znaš?"

Amra Bajrektarević, 25 godina (Slovenija).
Njezini su se roditelji doselili u Sloveniju iz Bosne za vrijeme Jugoslavije. Tijekom odrastanja doživjela je mnoge situacije u kojima se omalovažavalo njezino kulturno podrijetlo i zbog čega je imala osjećaj nepripadnosti.

Portret Amre Bajrektarević.
2019., Slovenija. Fotografirala Ajda Martinčič, privatna zbirka.

•III• „Nije da me ne prihvaćaju, ovdje me prihvaćaju kao čefura, a tamo kao Slovenca. Prihvaćaju me, ali ja kao ja nisam nigdje prihvaćen. Jer nitko te neće uhvatiti za ruku i reći ti si naš. [...] I onda si negdje između. Na kraju se pitaš, pa dobro, gdje ja pripadam? Znači, moj se identitet svugdje definira, a da se mene ništa o tome ne pita. Svugdje imaju neko mišljenje o meni koje ja nisam sugerirao ili izrazio. Nitko me nikada nije pitao 'Jesi li ti čefur ili Slovenac?'; ili pak, 'Jesi li ti Slovenac ili jedan od nas?'"

Boris Denić, 54 godine (Slovenija).
Boris je sin majke Bosanke i oca Hrvata koji su se doselili u Sloveniju gdje je on i rođen.

Grafit s natpisom „Čefuri raus" (prijevod: čefuri van!). Čefur je uvredljiv izraz za stanovnike Slovenije koji su podrijetlom iz drugih krajeva bivše Jugoslavije, odnosno njihove potomke. Na lijevoj je strani lik Rudolfa Maistera ((1874.–1934.) koji se smatra vojnim herojem Prvog svjetskog rata i slovenskom domoljubnom ikonom.
2014., Slovenija. Fotografirao Mitja Velikonja, privatna zbirka.

•IV• „Bilo je to 1964., predzadnje školske godine. Učiteljica hrvatskog rekla mi je da neću proći jer nisam dobro govorio hrvatski…a ja sam rekao: 'Ali sve sam razrede završio na talijanskom', a ona je na to odgovorila: 'Onda idi na drugu stranu.'"

Egidio Cattonar, 74 godine (Belgija).
Bio je među onima koji su nakon Drugog svjetskog rata napustili istarski poluotok u trećem valu migracija.

Hrvatski i talijanski školski udžbenici.
Hrvatska. Fotografirao Studio Sonda, čuva se u Etnografskom muzeju Istre.

•V• „Tijekom odrastanja sam se uvijek osjećala drugačije. [...] U školi, kada god bi nastavnik na satu povijesti rekao 'Mi, Slovenci…' …pomislila bih 'To nisam ja' i osjećala sam se nekako odbačeno. Jednom kada me je otac došao posjetiti u vrtić, rekla sam, 'Tata, molim te govori slovenski.' Danas to više ne vidim kao problem već kao nešto što me obogaćuje. Zbog toga mogu naći zajednički jezik s različitim ljudima u različitim okruženjima. S preseljenjem i bezuvjetnom podrškom roditelji su mi dali jednu širu perspektivu."

Lidija Jularić, 41 godina (Slovenija).
Roditelji su joj se preselili iz Bosne u Sloveniju, gdje je ona i rođena.

Lidija Jularić prima dar od Dedeka Mraza (Djeda Božićnjaka).
1980-ih, Slovenija. Privatna zbirka.

•VI• „Bio sam prvo dijete koje je krenulo u školu u Arjeplogu u Švedskoj 1921. godine. Osjećao sam se kao autsajder, ali zapravo ne znam što su druga djeca mislila o meni. [...] Mislio sam kako je stvarno neugodno vidjeti toliko ljudi odjednom, u okruženju koje mi je bilo potpuno nepoznato."

Anders Persson Blind (Švedska).
Bio je prvo dijete iz Karesuanda koje je krenulo u školu u novom kraju (Arjeplogu) 1921. godine. Nosio je drugačiju odjeću i govorio drugačijim, samijskim jezikom.

Cipele poput ovih, izrađene od jelenje kože, samijska su djeca nosila tijekom prisilnih migracija prije nekih 100 godina. Ova djeca nisu znala kamo idu, kao ni da se neće vratiti kući.
1920-ih, Švedska. Čuva se u Ájtteu – muzeju samijske kulture i planinske regije.

•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• "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• "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• "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• "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• "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

OTUĐENJE

·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·


·VIII·


·IX·

·X·

·XI·

·XII·

·VII· „Nismo znali ni kako živjeti, kako se ponašati, a u mnogim su nas mjestima strašno s visoka gledali, i u Tortoni i u Tireniji, ali ne i u Trstu. Sjećam se više u Toskani, točnije u Calambroneu u Tireniji, Talijani su govorili svojoj djeci ‘Budi dobar/a ili ću dati izbjeglicama da te pojedu.’ Tu možete razumjeti kako je bilo našim roditeljima, koji su vidjeli kako se prema nama ponašaju… Što smo mogli učiniti?... Ništa.“

Luigi Donorà, 86 godina (Italija).
Nakon što je napustila Istru u Hrvatskoj, obitelj Donorà godinama je živjela u različitim izbjegličkim kampovima diljem Italije prije nego se nastanila i prilagodila svom novom domu u Torinu u Italiji.

Obitelj Donorà u izbjegličkom kampu San Paolo u Torinu.
1950., Italija. Privatna zbirka.

·VIII· „Ovo je ovratnik od perlica s narodne nošnje koju sam dobila za krizmu. Kada sam se udavala nisam više mogla stati u anorak i unutarnji ovratnik pa sam skinula ovratnik od perlica i nosila ga uz običnu haljinu. Bilo mi je važno ovo nositi kada sam se udavala, premda to nije bila cijela narodna nošnja. Bilo mi je važno nositi ovratnik od perlica jer mi mnogo znači u smislu onoga što ja jesam. Bilo je teško rastaviti nošnju. Kao da je dio njezina identiteta odvojen od nje.“

Grenlanđanka, 57 godina (Danska).
Oboje roditelja su joj Grenlanđani koji su rođeni i odrasli na Grenlandu.
Ona se kao mlada preselila u Dansku na studij i nekoliko se puta vraćala na Grenland.

Ovratnik i grijač za zapešće od perlica sa zapadno-grenlandske narodne nošnje.
2020., Danska. Fotografirala kazivačica, privatna zbirka.

·IX· „Danska i grenlandska zastava na istom postolju. Ovo je još iz vremena kada sam radila u Danskom uredu Lokalne vlade Grenlanda. Htjeli su ih baciti, a ja sam pomislila ‘ne, trebala bih ovo ponijeti kući jer je to ono što ja jesam’. Kada sam u Danskoj onda sam Grenlanđanka, a kada sam na Grenlandu onda sam Dankinja i svaki put me to zaboli jer sam oboje, ne možete isključiti jedno ili drugo.“

Naja (Danska).
Kći majke Grenlanđanke i oca koji vuče podrijetlo iz Danske i s Farskih otoka. Rođena je i odrasla na Grenlandu, preselila se u Dansku s obitelji u dobi od 14 godina i samo je jednom posjetila Grenland na praznicima.

Grenlandska zastava (Erfalasorput) i danska zastava (Dannebrog) na istom postolju.
2020., Danska. Fotografirala Naja, privatna zbirka.

·X· „Bila sam Dankinja koja nije ‘prava Dankinja’. Nisam imala kontakta s Grenlandom i stoga nisam bila ni ‘prava Grenlanđanka’. Nalazila sam se na ničijoj zemlji i nekako mi se čini da sam većinu života bila na ničijoj zemlji. [...] Odrasla sam u Južnom Jutlandu [u Danskoj]. Uvijek sam se osjećala kao da moram nositi masku kako bih se uklopila. Kada sam bila dijete u Južnom Jutlandu nije bilo mnogo ljudi drugog etničkog podrijetla osim Danaca, pa su me ljudi pogledavali. Bila sam drugačija. Radim na odbacivanju maske i otkrivanju sebe.“

Klara-Sofie Rosing Birkblad, 56 godina (Danska).
Kći majke Grenlanđanke i oca Danca. Rođena je i odrasla u Danskoj.
Prvi je puta posjetila Grenland u odrasloj dobi, putujući sa svojom majkom i kćeri.

Glinena maska u ognjištu koju je izradila Klara-Sofie. Bavi se kreativnim radom s maskama i tek je kasnije u životu saznala da je ples s maskama grenlandska tradicija.
2021., Danska. Fotografirala Klara-Sofie Rosing Birkblad, privatna zbirka.

·XI· „U getu sam još uvijek nosila svoju srednjoškolsku uniformu i tako odjevena stigla sam u Stutthof. Morali smo se podvrgnuti dezinfekciji. Rečeno nam je da se skinemo. Morala sam se istuširati i voda mi je curila preko glave i lica. Nisu nam dali ručnike. Dobacili su nam muško donje rublje i majice. […] Ova promjena od dobro odjevene djevojčice je neopisiva: to je kao da su nam oduzeli dio nas! Sada sam bila zatvorenica broj 43199 u muškim prugastim hlačama koje sam, hvala Bogu, mogla stegnuti vezicom koju sam pronašla. […] Oporavila sam se od šoka…Počela sam se boriti! “

Yehudit (Dita) Sperling-Zupovitz, 99 godina (Litva).
Preživjela je geto u Kaunasu i koncentracijski logor Stutthof.

Ruž za usne Yehudit (Dite) Sperling-Zupovitz.
2021., Litva. Fotografirao Tomas Kapočius, privatna zbirka.

·XII· „Ja sam iz Słupska, bez ikakve sumnje. Jednom sam se čak i posvađala s jednim gospodinom ovdje u muzeju, u Mlinu, kada sam [posjetiteljima] pričala o [poslijeratnim] doseljenicima i spomenula kako sam i ja rodom iz Słupska. On je rekao da ne mogu biti rodom odavde, a ja sam odgovorila: ‘Kako to mislite? Rođena sam u Słupsku’. Na to mi je taj gospodin rekao da [povijesno] Pomorje nije bilo dio Poljske, da su svi koji su ovdje došli zapravo odnekud drugdje. A ja sam na to rekla: ‘To je bilo davno. Ja sam ovdje rođena i ja sam odavde’. Dakle, po svim standardima, ja sam iz Słupska.

Joanna Rutkowska, 37 godina (Poljska).
Joannini roditelji i baka i djed došli su u Pomorje iz različitih dijelova Poljske.
Joannina majka rođena je i odrasla u Słupsku, kao i Joanna, gdje obje i danas žive.

Fotografija s vjenčanja Joanninih bake i djeda.
1948., Poljska. Privatna zbirka.

RESILIENCE &

OTPORNOST

Što ako vas izražavanje vlastitog identiteta dovede u opasnost? Ako vam se oduzme sloboda da budete ono što želite biti? Gdje pronalazite snagu za pružanje otpora?

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 približavala i odlučili su nas preseliti u drugi radni logor. Proveli su nas kroz gradove i ljudi su vidjeli kako smo odjeveni. [...] Dali su nam normalnu odjeću. [...] dodali maramu [...] tamnoplave boje s bijelim točkicama veličine graška. S vremenom su bijele točkice počele nestajati, a na njihovom su se mjestu počele pojavljivati rupe. Odlučila sam zakrpati maramu. Zašto sam imala potrebu to učiniti u tamnoj šumi gdje me nitko nije mogao vidjeti? Tek sada shvaćam da na taj način simbolički nisam odustala. Marama mi je bila jako draga i nakon oslobođenja sam je zadržala kao uspomenu. Moram reći kako je ova marama bila svojevrsni simbol borbe mlade djevojke za preživljavanjem “

Yehudit (Dita) Sperling-Zupovitz, 99 godina (Litva).
Preživjela je geto u Kaunasu i koncentracijski logor Stutthof.

Marama koju je Yehudit (Dita) Sperling-Zupovitz dobila u koncentracijskom logoru Stutthof.
2015., Litva. Fotografirao Paulius Račiūnas, čuva se u Židovskom muzeju 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• „Svi smo bili heroji. Dok smo bili u šumi mislile smo da smo muškarci… Ali vođa odreda nam je jednom rekao ‘Vi niste muškarci! Svaki smo se put morale dokazivati’“.

Fania Yocheles-Brancovskaya, 99 godina (Litva).
Preživjela je geto u Vilniusu i bila je partizanka u šumi Rudninkai.

Partizani iz geta u Vilniusu nakon rata.
1944., Litva. Fotograf nepoznat, čuva se u Židovskom muzeju 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• „Sjena holokausta prati me otkad sam počela shvaćati stvari. Moja je mama holokaust preživjela fizički, ali ne i duhom. Noću se često budila i vikala ‘Upomoć! Nacisti!’ [...] Na kraju je počinila samoubojstvo. Nije mogla sve držati u sebi. [...] I tako se za mene holokaust nastavio i nakon smrti moje majke. [...] Okrivljavala sam sebe. Mogla sam spasiti svoju majku. [...] Tako sam se osjećala. Nisam mogla govoriti jer su me od djetinjstva učili da se ne govori o stvarima koje su ti važne. [...] Nakon smrti moje majke, nisam više bila svoja. Bila sam potpuno druga osoba. [...] Zaboravila sam tko sam. Postala sam ljuta, vrlo nervozna. Nisam imala strpljenja ni za koga. I to je predugo trajalo“.

Bella Shirin, 75 godina (Litva).
Roditelji su joj preživjeli geto u Šiauliai i koncentracijske logore Dachau i Stutthof.

Bella Shirin sa svojom obitelji.
1958., Litva. Fotografirao Aronas Funkas, privatna 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• „Tek sam prije tri ili četiri godine saznala od svoj ujaka [...] da je taj vodič pokušao zlostavljati moju mamu. Ona ga je odbila [...] i taj nas je vodič ostavio tamo gdje smo mogli vidjeti svjetla Trsta u daljini. Rekao je ‘zbogom, slijedite svjetla… sada ste prepuštene same sebi.’ Hodale smo satima po mraku dok su psi lajali u daljini [...] mama je stalno molila krunicu i govorila ‘nikad nećemo uspjeti, nikada nećemo uspjeti’, a ja sam joj rekla: ‘Ne brini se mama, idemo tati, stići ćemo’.“

Maria Grazia Belci, 65 godina (Hrvatska).
Morala je s majkom ilegalno preći granicu između Jugoslavije i Italije.
Pokušavale su stići do njezinog oca koji je ranije emigrirao u Italiju.

Krunica.
2016., Hrvatska. Fotografirao Mario Buletić, čuva se u Etnografskom muzeju Istre.

•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• „U Trstu smo ostali tri dana, u Silosu, spavali smo na podu, baš na podu, bez pokrivača, bez ičega… kao životinje… možete zamisliti koliko je to bilo bolno za moju majku i oca… Ja sam bio mlad, što sam ja znao? Da, razumio sam, s 13 možeš ponešto razumjeti, ali nikada bol zbog toga što moraš napustiti svoj dom, svoju imovinu, svoja polja i životinje.“

Luigi Donorà, 86 godina (Italija).
Bio je jedan od mnogih lokalnih Talijana koji su napustili Istru kada je predana Jugoslaviji nakon Pariškog mirovnog ugovora 1947. godine. Prva stanica bio im je izbjeglički logor Silos u Trstu.

Luigi i njegova kći, Giuliana Donorà u majicama posvećenima rodnom gradu koji je on morao napustiti kao dječak.
2010., Hrvatska. Privatna 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• „Prije svega, nemojte se sramiti svog podrijetla jer nemate razloga za to. [...] Raščistite sa samim sobom tko ili što jeste, nemojte se toga sramiti jer ako se sramite drugima će biti lakše omalovažavati vas. Ako doživite nepravdu zbog svog podrijetla, ne očajavajte. Ne znam pomaže li uopće ako promijenite ime i prezime. Hoćete li onda promijeniti i imena svih svojih rođaka kako biste izbrisali ‘tragove’? Važno je o ovome razgovarati jer [...] ako se o tome ne govori onda imate osjećaj da to ne postoji.“

Sandra Antić, 34 godine (Slovenija).
Njezini su se roditelji doselili u Sloveniju iz srpskog dijela Bosne.

Portret Sandre Antić.
2021., Slovenija. Fotografirao Primož Lukežič, privatna 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• „Da, nisam htjela djecu samo zato da ona ne bi bila stigmatizirana. Uvijek sam imala osjećaj da bi stvari za mene ispale drugačije da sam imala drugačije prezime. Smiješno je da sam (svom budućem mužu) na prvom spoju rekla: ‘Kako mi je drago što nisi čefur’. Sjećam se kako mi je svekrva jednom rekla da nakon vjenčanja promijenim ime tako da zvuči manje bosanski.“

Anonimna, 42 godine (Slovenija).
Roditelji su joj preselili iz Bosne u Sloveniju, gdje je ona rođena i danas živi.

Grafit s natpisom Vsak Slovenc bi mogu poljubit enga čefurja. Na hrvatskom: Svaki bi Slovenac trebao poljubiti jednog čefura, ali u originalu je pisalo ubiti, a ne poljubiti. Čefur je pogrdan naziv za stanovnike Slovenije koji su podrijetlom iz drugih dijelova bivše Jugoslavije ili njihove potomke.
2014., Slovenija. Fotografirao Mitja Velikonja, privatna zbirka.

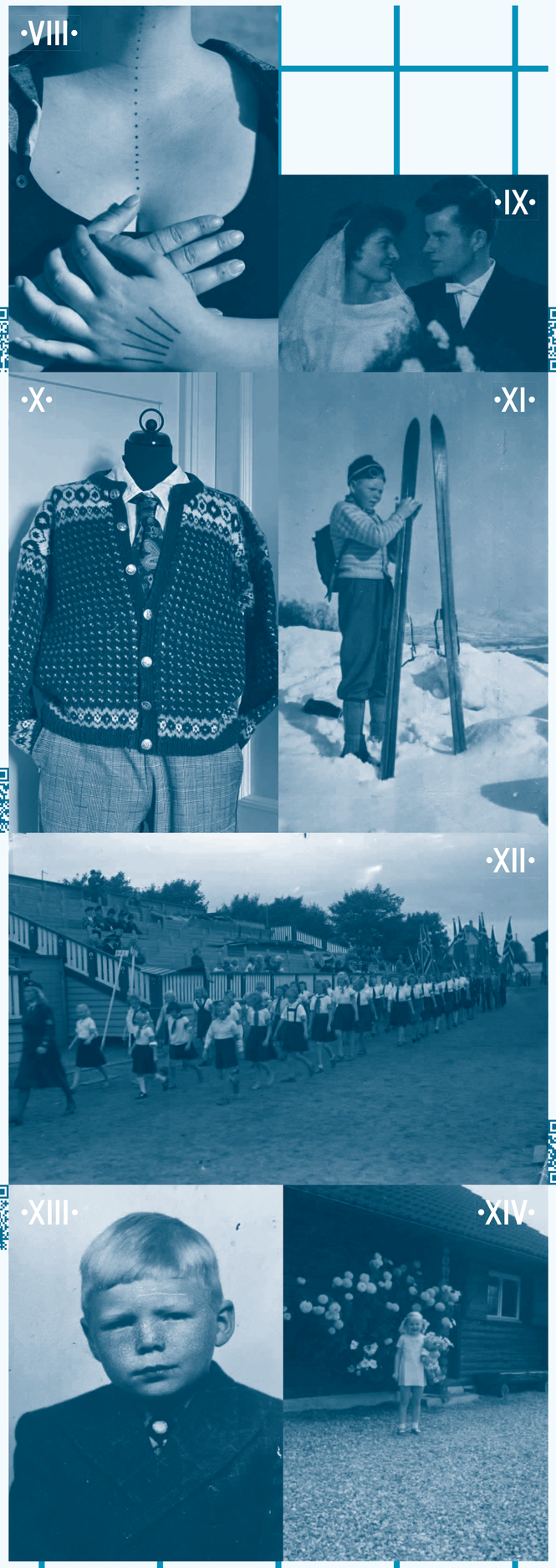
•VII• “Yeah, I didn’t want any children, just so they wouldn’t be stigmatized. I always had a feeling it would have been different for me if I had a different last name. It’s funny that I told (my future husband) on my first date: ‘How glad I am that you’re not a *čefur*’. I remember my mother-in-law 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

RANJIVOST



•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 Köslin 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• „Moje mi eskimske tetovaže puno znače. Da mi je dopušteno izraziti sebe i duhovni svijet Grenlanda, kao i značenje koje vidimo u različitim znakovima… Uzbudljivo mi je što se smijem izraziti kroz svoje tetovaže i s njima se osjećam lijepo. [...] Na taj način mogu vratiti dio kulture svojih predaka, dio kulture koja je s vremenom nestala [zbog kolonijalizma]. [...] Za mene su tetovaže i jedan oblik pobune jer je netko uzeo nešto od mojih predaka i ja to na neki način mogu vratiti i pokazati koliko je lijepo.“

Naja Motzfeldt, 33 godine.
Kći Dankinje i Grenlanđanina. Rođena je i odrasla na Grenlandu, a u Dansku se preselila kako bi studirala na Sveučilištu u Kopenhagenu.

Eskimske tetovaže – točkice od ispod brade do između grudi zovu se Putu, što je izlaz za zle duhove.
2020., Grenland. Fotografirala Josepha Lauth Thomsen, obradila Naja Motzfeldt, privatna zbirka.

•IX• „Vrlo su me impresionirali i fascinirali [moji roditelji] jer su se mogli snaći u bilo kojoj situaciji. I moja mama i moj tata imali su stav prema svijetu koji kaže ‘Ne možemo promijeniti stvarnost u cjelini, ali možemo promijeniti njezin mali dio. Pa učinimo to, promijenimo taj mali dio, učinimo stvarnost oko sebe zanimljivom, čarobnom’. Uvijek ih je zanimao svijet, različite kulture.“

Renata Wilgosiewicz-Skutecka, 59 godina (Poljska).
Rođena je i odrasla u Słupsku. Njezina je majka rođena u Pomorju 1935. godine, ali se obitelj preselila u Volinj u baštinu njezina djeda. Uspjeli su pobjeći od Volinjskog masakra i kako bi spasili svoje živote dobrovoljno su se prijavili u logor za prisilni rad u Köslinu u Pomorju.

Fotografija s vjenčanja roditelja Renate Wilgosiewicz-Skutecke.
1959., Poljska. Privatna zbirka.

•X• „Bila sam strašno šokirana kada je njegova ratna povijest izašla na vidjelo. Pregledavanje sveg ovog materijala za mene je bilo poput emocionalnog vrtuljka, mislim da je ovo iskustvo uvelike utjecalo na moj život. Zbog sve te patnje iz prošlosti moj je otac imao bolnu adolescenciju, zbog čega je i moja adolescencija bila bolna i na kraju je sve dovelo do toga da su mi trebale godine terapije kako bih se pokušala pomiriti s time.“

Anonimna, 48 godina (Norveška).
Unuka koja je otkrila da je njezin voljeni djed imao mračnu prošlost. Usto je otkrila i da je fizički zlostavljao vlastitog sina, koji je, pak, zlostavljao nju.

Ručno pletena vesta njezina djeda koji je bio njezino sigurno utočište kada bi bježala od očeva fizičkog zlostavljanja.
2020., Norveška. Privatna zbirka.

•XI• „Moj je otac bio vojnik na Istočnom frontu. Bio je dio režima koji je organizirao holokaust u istočnoj Europi. Još uvijek ima stvari o kojima neću govoriti. Imam osjećaj kako ono što kažem otkriva ponešto i o meni.“

Anoniman, 79 godine (Norveška).
Sin Norvežanina koji je prihvatio poziv da služi u njemačkim okupacijskim snagama.

Kazivač u dobi od 13 godina.
Oko 1954., Norveška. Privatna zbirka.

•XII• „Vidim jasne poveznice između moje bake, moje majke i mene. Moja mi je majka znala gurnuti leđa prstom i reći ‘uspravi se!’ – vjerojatno kako bi prevladala svoj vlastiti unutarnji sram. Moja je majka svoj postupak opravdavala govoreći kako je njezina majka to isto radila njoj. Za mene je to simbol prenošenja srama.“

Anonimna, 32 godine (Norveška).
Potomak je članova nacističke partije.

U obitelji kazivačice bilo je zabranjeno pitati što se dogodilo tijekom rata. Kazivačica je samo znala kako je njezina baka bila članica Jentehirdena, nacističke organizacije za djevojke i da ju je lokalno društvo odbacilo nakon 1945. Ovdje skupina Jentehirdena sudjeluje u nacističkoj paradi Hafrsfjorddagen.
1941., Norveška. Fotografirao Hans Henriksen, čuva se u Regionalnom državnom arhivu u Stavangeru.

•XIII• „Kada bi netko počeo govoriti o ratu ja bih zašutio. Svi su pričali o tome što su radili njihovi očevi, ali ja ne. Tako da sam bio tiho dijete. Kasnije se ovaj osjećaj srama pretvorio u nemir i nesigurnost. Hoće li isplivati nešto novo?“

Anoniman, 79 godina (Norveška).
Sin Norvežanina koji se borio na Istočnom frontu na strani Nijemaca.

Portret kazivača u dobi od 7 godina.
1948., Norveška. Privatna zbirka.

•XIV• „Imam osjećaj da sam rat doživjela na pasivan način; da znam o čemu se u ratu zapravo radi. Ljudi koji su odrasli uz oca traumatiziranog ratom znat će o čemu se radi, bez obzira na kojoj strani rata on bio.“

Anonimna, 55 godina (Norveška).
Kći njemačkog vojnika koji je služio u Norveškoj.

Kazivačica stoji ispred kolibe koja je bila jedno od rijetkih mjesta gdje je njezin otac mogao biti sretan.
1970., Njemačka. Privatna zbirka.

SILENCE &

TIŠINA

Može li nas šutnja zaštititi? Potisnuti sram, strah, bol? Imaju li tajne dugoročne posljedice? Može li nam otvorenost pomoći ponovno povezati i prihvatiti sve dijelove sebe?

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• „Dita je nakon rata zašutjela i nitko ništa o njemu nikada nije čuo – nitko. Ni moj drugi suprug Vodoia ni moj sin. Možda će sada nešto pročitati. Ali moja je unuka pitala! Sin nikada. Kod kuće nitko. [...] Je li majka pričala o ratu? Ne. Nijedna od nas nije nikada pričala o ratu. Tada smo bile zajedno i nikada nismo pričale o ratu. [...] Moja me je unuka znala poticati: 'Reci, reci.' Ne, nisam nikada rekla ništa grozno, obično bih rekla tek ponešto. [...] Željela sam zaboraviti, jednostavno sve izbrisati.“

Yehudit (Dita) Sperling-Zupovitz, 99 godina (Litva).
Preživjela je geto u Kaunasu i koncentracijski logor Stutthof.

Yehudit (Dita) i Juda Zupovitz u getu u Kaunasu.
1944., Litva. Fotografirao Hirsh Kadushin, privatna 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• „Moja Siessa [teta] potaknula je moje zanimanje za njegov [djedov] jojk (yoik) i željela sam u potpunosti razumjeti svaku rečenicu, zvuk i osjećaj u tom jojku. […] Dok sam proučavala njegov jojk, puno sam toga otkrila o očevoj strani obitelji. Svi su bili poznati kao veliki 'jojkari', ali ih je ušutkalo prisilno preseljenje. [...] Najviše od svega mogu razumjeti kako su želja i užitak 'jojkanja' nestali tijekom dugotrajnog procesa prisilnog preseljenja, kada je veliki dio zajednice napustio svoje matične planine, kada su napustili svoje prijatelje, rođake i poznata, voljena mjesta.“

Marja Skum, 43 godine (Švedska).
Marja je dio obitelji koja je sa svojim stadom sobova prisilno preseljena u novo područje. Snalazeći se u novoj zemlji, njezin je djed 'jojkao' za starom zemljom. Jojk je tradicionalni samijski stil pjevanja; kao umjetnički oblik, svaki jojk treba odražavati ili evocirati osobu, životinju ili mjesto.

Marjin djed Per Thomasson Skum i baka Helena Katarina Skum (rođ. Kansa).
Ubrzo nakon što je ova fotografija snimljena morali su se preseliti.
1925., Švedska. Fotografirao Ernst Klein, čuva se u Muzeju Nordiska.

•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• „Znate, iskustvo [tajnog povratka u Radziechow mnogo godina nakon rata] bilo je nevjerojatno, kada sve [opet] vidite. Čovjek drugačije pamti: voćnjak, vrt, cvijeće. I sve je bilo u ruševinama. Čak i u našoj kući – imali smo tako veliku kuću – tri su ruske obitelji u njoj tada živjele. A onda smo sreli ukrajinskog poznanika koji je igrao veliku ulogu u našem egzodusu. Trebali ste to vidjeti, naš je susret s njim bio tako emotivan, strašno je plakao.“

Irena Klosowska, 90 godina (Poljska).
Ona i njezini roditelji pobjegli su od Volinjskog pokolja. Nakon Drugog svjetskog rata njihov je rodni grad pripojen Sovjetskom Savezu tako da ga je bilo gotovo nemoguće posjetiti. Danas je dio Ukrajine.

Iskaznica povratnika jednog od članova obitelji.
1940-ih, Poljska. Privatna zbirka.

•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• „Kada su me moja djeca počela ispitivati? To je već pomalo bolno pitanje. U smislu da im nisam ništa rekla. [...] Moja me djeca nisu pitala. Sada se, kao i posljednjih nekoliko godina kada se židovska zajednica počela formirati u godinama nezavisnosti [...], o ovoj temi počelo više govoriti. Kada su mi prije nekoliko godina rekli da su stalno osjećali taj pritisak, rekla sam im: 'Nisam vam ništa rekla. Nisam vam ništa ispričala'. 'Ne, nisi nam rekla, ali mi smo to osjetili.' [Jesi li tijekom skrivanja doživjela nasilje? Duga pauza] Da. Ali nećemo govoriti o tome.“

Fruma Vitkinaitė-Kučinskienė, 88 godina (Litva).
Preživjela je geto u Kaunasu. Nju su spasili mještani, ali su joj roditelji i stariji brat ubijeni.

Fruma Vitkinaitė s tetkom Rivkom Šmuklerytė-Ošerovič.
1946., Litva. Privatna zbirka.

•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• „Ovo je svakodnevni život. Ne. Ne postavljamo pitanja jer to stvara nervoznu napetost. [...] [Što je majka pričala o ratu?] Djeci, ne puno. Samo tijekom posljednjih trideset godina. Prije toga, ne puno. U fragmentima. Ne znam što bih istaknula. Nema više ili manje važnih pomaka.“

Vita Safian, 71 godina (Litva).
Kći Fanie Yoheles-Brancovskaye koja je preživjela geto u Vilniusu i bila je partizanka.

Vita Safian s roditeljima.
1953., Litva. Privatna zbirka.

•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• „Jednom su mi rekli: 'Ne pričaj o onome što čuješ kod kuće.' Bilo je to poput bunara – nisam rekla ni riječ. Ali željela sam pričati…Kada smo napustili Litvu ni u Izraelu se nisam otvorila. Nisam mogla reći što osjećam. Nisam mogla podijeliti ono najvažnije. [...] Nakon povratka u Litvu 2016. otvorila sam se. [...] Moramo razgovarati i o boli i o strahu. Ako nema nikoga u obitelji, nema bliskih ljudi s kojima možeš razgovarati. Ja sam spremna slušati. [...] Moj je cilj olakšati svima kojima je teško… Slušati. [...] Razgovaram s učenicima u školama – to je važno. [...] Ljudi moraju znati kako bi to mogli spriječiti.“

Bella Shirin, 75 godina (Litva).
Roditelji su joj preživjeli geto u Šiauliai i koncentracijske logore Dachau i Stuthoff.

Portret Belle Shirin.
2020., Litva. Fotografirala Agnė Bekeraitytė, privatna zbirka.

•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• „Sjećam se dosta toga. Njihova su sjećanja potvrdile i neke obiteljske priče. Međutim, njih nije bilo mnogo jer su nam odmah nakon rata, dok sam išla u školu, rekli da o tome ništa ne govorimo. Nekoliko sam puta ponovila nešto što sam čula od odraslih i moju su majku upozorili da me drži pod kontrolom i prisili da ništa ne govorim jer bi to moglo loše završiti po nas [jer su nove poljske vlasti bile u savezu sa Sovjetskim Savezom].”

Barbara Dolata, 82 godine (Poljska).
Nju i njezinu obitelj Sovjeti su protjerali u Kazahstan kada je imala samo 11 mjeseci.
Nakon šest godina izgnanstva uspjeli su otići u Grodno i kasnije se nastaniti u Słupsku.

Barbara, drugi red, treća slijeva, s prijateljima na dan prve pričesti.
1940-ih, Poljska. Privatna zbirka.

•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• „Tetka Bogusia imala je već 11 godina. [...] Pričala nam je puno o bunkeru koji je sagradio njihov djed, o počecima 'strašnih noći', kada je počeo [Volinjski] pokolj. Svake su se večeri u njemu skrivali, svaki put birajući drugu rutu kroz brežuljke kako ne bi ostavili trag do njihova skloništa. Djeca su se morala zavjetovati i nikome - čak ni svojim rođacima, ni susjedima - nisu smjeli reći o zemunici. Zemunica je nedvojbeno spasila živote cijele obitelji.”

Renata Wilgosiewicz-Skutecka, 59 godina (Poljska).
Rođena je i odrasla u Słupsku. Njezina majka rođena je u Pomorju 1935. godine, ali se obitelj preselila u Volinje u djedovu baštinu. Uspjeli su pobjeći od Volinjskog pokolja, a kako bi spasili svoje živote dobrovoljno su se prijavili u logor za prisilni rad u Köslinu u Pomorju.

Renatini djed i baka prije Drugog svjetskog rata.
Godina i lokacija nepoznati. Privatna zbirka

•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

OTVORENOST



•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• „Nismo imali ni slobodu da govorimo, da kažemo istinu, jer smo se osjećali loše, jer smo se bojali. Činjenica je da su se svi Talijani koji su otišli iz Vodnjana/Dignana bojali da će završiti u jami.“

Luigi Donorà, 86 godina (Italija).
Nakon raznoraznih zastrašivanja Luigi i njegovi roditelji otišli su u Italiju ostavivši svu svoju imovinu u Vodnjanu.

Pazinska jama.
1929., Hrvatska. Razglednica, čuva se u Etnografskom muzeju Istre.

•X• „U mojoj obitelji nije bilo predrasuda, o zlu se nije govorilo i nije ga se prenosilo na nove generacije.“

Giuseppina Marušić, 84 godine (Hrvatska).
Ona i njezina sestra suočile su se s različitim izborima. Giuseppina je ostala u Jugoslaviji sa svojom majkom, djedom i bakom dok su njezina tetka, a kasnije i sestra otišle u Italiju.

Sestre Marušić cijeli su život bile bliske.
Oko 1950., Jugoslavija, danas Hrvatska. Privatna zbirka.

•XI• „Dankinja koja je četvrtinu Grenlanđanka je kao neka zbunjujuća slagalica. Dijelovi se baš ne uklapaju, a neki dijelovi i nedostaju – posebice oni s grenlandske strane. Izazovno je izgraditi se kao cjelovita osoba s dijelovima koje imam na raspolaganju. [...] Još me uvijek boli kada govorim o tome, ali to ne utječe na moj svakodnevni život. Pomirila sam se i s činjenicom da je mojoj majci bilo teško više se otvoriti i razgovarati. Postoji jedno veliko poglavlje u mom životu o kojem moja majka nije mnogo pričala [Grenland]. To je stvorilo prazninu, ili čežnju, u mom identitetu, da saznam više o svojim korijenima.“

Žena, 38 godina (Danska).
Kći majke Dankinje-Grenlanđanke i oca Danca.
Njezina majka nije govorila o njihovim grenlandskim korijenima.

Kravata od perlica s grenlandskim motivima. Kravatu je često nosio otac kazivačice koji je bio Danac ali je poštivao grenlandsku tradiciju i smatrao je važnim da njegova djeca budu upoznata s Grenlandom. Dekoracije od perlica tradicionalna su grenlandska vještina.
2021., Danska. Privatna zbirka.

•XII• „S obzirom da još nisam bila rođena [kada su moji roditelji došli u Słupsk] i to je [njima] bila nešto što se odvijalo ‘sada i ovdje’ nisu mi mnogo o tome pričali. Ono što sada znam saznala sam zahvaljujući nekim materijalima, zahvaljujući bilješkama, dnevnicima, uglavnom djedovim i ponešto majčinim, ali moj je djed bio taj koji je sve radio – skupljao razne dokumente, novinske isječke, itd. I sam je pisao kronike. Kroz sve to danas možemo saznati više o prvim godinama života u Słupsku.“

Ewa Kwiatkowska-Czarzasty, 54 godine (Poljska).
Njezini djed, baka i majka doselili su u Słupsk nakon Drugog svjetskog rata zbog političke prošlosti njezina djeda koju sovjetske vlasti nisu dobro prihvatile. Njezin je otac dobio nalog da ode raditi u Słupsk. Rođena je i odrasla u Słupsku.

Portret njezine majke koji je naslikala Ewa Kwiatkowska-Czarzasty.
2013., Poljska. Privatna zbirka.

•XIII• „Nešto se u Norveškoj dogodilo tijekom rata, nešto strašno što je na mom ocu ostavilo traga više nego bilo što drugo. Nešto toliko snažno da nikada nije želio govoriti o tome. Nešto što ga je toliko duboko traumatiziralo da je utjecalo na cijelu našu obitelj, čak i na nas četvoro braće i sestara koji nikada nismo iskusili rat. Na taj je način rat nekako postao i dio naših života.“

Anonimna, 55 godina (Norveška).
Kći njemačkoj vojnika koji je služio u Norveškoj. Vjerojatno je doživio traumu kada mu je naređeno da uništi zemlju koju je volio.

Koliba, sagrađena u istom stilu kao one u Norveškoj, nalazila se u južnoj Njemačkoj. Ovo je bilo jedino mjesto gdje je otac kazivačice bio sretan.
Godina nepoznata, Njemačka. Privatna zbirka.

•XIV• „Od ranog su me djetinjstva upućivali da nikome ne govorim da sam došao iz Njemačke. Shvatio sam nakon [rata] da su ove ‘verzije za javnost’ bile dobre za mene. Imao sam prijatelje koji to nisu imali i koji su si kasnije u odrasloj dobi oduzeli život, upucali su se jer se nisu više s tim mogli nositi.“

Bjørn, 77 godina (Norveška).
Sin njemačkog vojnika.

Kazivač sa svojom bakom. Kao sin Norvežanke i njemačkog vojnika, Bjørn je nekoliko godina živio u Njemačkoj prije nego je vraćen Norvešku.
1945., Njemačka. Privatna zbirka.

•XV• „Možda se čini kao da sam otvorena i druželjubiva ali sam u dubini duše uvijek bila usamljena. Nekako nikada nisam mogla proživjeti svoje osjećaje, sve je bilo zataškano i ušutkano (kod kuće). Toliko se toga nalazilo ispod površine, ali se nitko u to nije usudio dirati; tišina je bila potpuna i sveprožimajuća.“

Anonimna, 62 godine (Norveška).
U dobi od 20 godina kazivačica je saznala da je njezina majka bila udana za njemačkog vojnika.

Uhićene Norvežanke nakon rata. Zbog toga što su se zaljubile u njemačke vojnike bivale bi kažnjene i izopćene.
1945., Norveška. Fotograf nepoznat, čuva se u Muzeju i arhivu Aust-Agder.

INJUSTICE &

NEPRAVDA

Što je za vas nepravda? Jeste li je ikada doživjeli? Kako ste se osjećali? Gdje pronalazite oprost i kako gradite pomirenje?

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• „Rođen sam usred gorućeg sukoba koji je već tada trajao 80 godina. [...] Sukob se vodio zbog odluke pokrajinskog upravnog odbora iz 1971. kojom se Južni Samiji isključuju iz zajednice uzgajivača sobova Vapsten u korist Sjevernih Samija, onih koji su se bili prisiljeni preseliti. Zahvaljujući tome smo moji rođaci i ja lišeni zemlje koju smo trebali naslijediti, naših prostora za uzgoj sobova. [...] Meni je jasno da su korijeni jakog 'znanstveno utemeljenog' rasizma još uvijek prisutni u praksi švedskih vlasti. Osim ovog konkretnog primjera, drugi se primjeri toga mogu pronaći u našoj povijesti. Kao kada su nam zabranili prakticiranje naše vjere ili korištenje našeg jezika u školama ili kada smo zbog nametnutog srama prestali prakticirati svoju tradiciju i izvoditi tradicionalne pjesme (jojk). Po mom mišljenju jedino što nisu zabranili je bavljenje ručnim radom (osim bubnja)."

Tomas Colbengtson, 64 godine (Švedska).
Tomas pripada samijskoj obitelji koja živi u mjestu u koje su prognani migranti.
Njegova je obitelj morala napraviti mjesta za pridošlice.

Portret Tomasa Colbengtsona.
2019., Švedska. Fotografirao Dan Jåma, privatna zbirka.

•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• „Vjenčanje između njih bilo je nezamislivo. Brak je pokazatelj dobrih odnosa među narodima. Ali parovi su se sada počeli vjenčavati, to vidite."

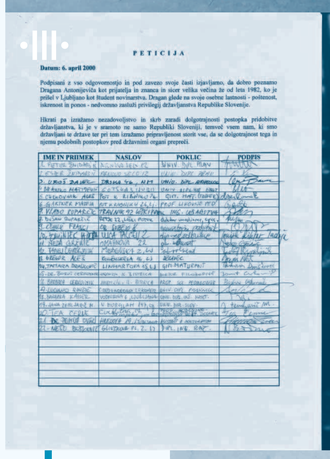
Mikael Urheim
govori o novoj stvarnosti nakon prisilnog preseljenja. Tijekom pohoda na jug, Laponska je uprava označila mjesta gdje su se oni trebali nastaniti. Samijske obitelji koje su već tu živjele bile su iznenađene stadima sobova i pridošlicama. Sudski izvršitelj za pitanja Samija prisilio ih je da naprave mjesta za pridošlice".

Palica koja se koristila za upravljanje zapregom sa sobovima.
Ovo je Lule, samijski štap za žene.
2021., Švedska. Fotografirala Elina Nygård, čuva se u Ájtte - muzeju samijske kulture i planinske regije.

•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• „Slovenija, moja nova država nije me željela. Ili mi, usred neizvjesnosti novonastale države, nije željela svako dobro. Uslijedile su godine potpune neizvjesnosti, bez ikakvih valjanih dokumenata, zdravstvenog osiguranja, socijalne i fizičke sigurnosti. Sive godine, godine borbe. Borbe za opstanak, borbe za identitet. Kako sam osam godina gubio bitku za bitkom protiv svemoguće birokracije, tako sam stjecao snagu, ustrajnost, ljubav, empatiju, mekoću i sposobnost praštanja. [...] Bez bezuvjetne podrške i ljubavi roditelja, sestara i partnerica tko zna gdje bih završio…"

Dragan Antonijević, 58 godina (Slovenija).
Osam je godina živio bez ikakvog državljanstva.

Peticija da se g. Antonijeviću odobri slovensko državljanstvo koju su potpisali njegovi prijatelji i simpatizeri.
2000., Slovenija. Privatna zbirka.

•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• „Tata je radio u oružnici. [...] Optužili su ga da je išao u Italiju kako bi izvijestio o naoružanju i situaciji u oružnici [...]. Policija ga je privela i odvela na daljnje ispitivanje, gdje su mu rekli: 'Slušaj Belci, želiš li stvarno ići u Italiju? Idi. Gdje god da odeš naći ćemo te i reći da si naš špijun.' U tom je trenutku moj otac odustao od ideje odlaska. Ostao je, ali je otišao trinaest godina kasnije."

Maria Grazia Belci, 65 godina (Italija).
S roditeljima je kao dijete otišla iz Istre za Italiju pod dramatičnim okolnostima.
No redovito su posjećivali Istru, što ona i danas čini sa svojim sinom.

Maria Grazia s roditeljima tijekom jednog od njihovih prvih posjeta rodnom gradu Vodnjanu/Dignanu.
1969., Hrvatska. Privatna zbirka.

•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• „Brat i ja smo u školi sjedili zajedno. Bili su to oni stolovi s tintarnicama. Učiteljica je tako jednom rekla, 'Sada želim provjeriti vaše znanje talijanskog'. Dala nam je list papira, jedan meni, jedan mom bratu – svi su ostali, naravno, imali bilježnice [...] Na sljedećem je satu došla neka druga žena [...] ustala je od stola i pokazala svima, rekavši, 'vidite, ove izbjeglice su pisale na ova dva lista papira, vidite da su rođeni u štali.' Nisam više mogao izdržati, zgrabio sam tintarnicu i bacio je na nju."

Luigi Donorà, 86 godina (Italija).
Nakon što je njegova obitelj napustila Istru proveli su
niz godina u različitim izbjegličkim kampovima u Italiji.

Braća Luigi i Pino Donorá u Vodnjanu/Dignanu, nekoliko godina prije odlaska u Italiju.
1940., Hrvatska. Privatna zbirka.

•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• „Svi su bili prisiljeni raditi, čak i na Tijelovo. Moj je djed imao radnju koja je morala biti otvorena, ali na kraju je, kada je procesija prolazila ispred njegove radnje, zatvorio vrata u znak poštovanja [...] I onda ga je, nakon što je povorka završila, Narodna milicija privela, odvela na ispitivanje i ispljuskala. Svećenik je intervenirao i branio ga, ali od tog je trenutka moj djed govorio kako je tamo nemoguće ostati. Optužili su ga da je izdajica."

Giuliana Donorà, 48 godina (Hrvatska).
Kći skladatelja Luigija Donore.

Bivša radnja Donorina djeda.
2002., Hrvatska. Privatna zbirka.

•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

POMIRENJE

·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.

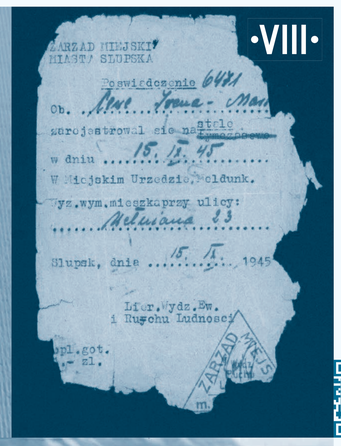
German soldiers lined up.
Between 1940-1945, Norway. Kept by Anno Domkirkeodden/DigitaltMuseum (CC PDM).

·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· „U to su vrijeme stvarno vjerovali da ljude mogu izvući iz njihovog situacijskog konteksta i uklopiti ih u danski obrazovni sustav. [...] Ja sam proizvod tog vremena kada je sve moralo biti dansko [na Grenlandu] i moram reći da sam u tom smislu uspio. U školi sam učio samo danski i to je bio moj primarni jezik. Odrastao sam u vrijeme kada je rani pokret za neovisnost na Grenlandu dosegao svoj vrhunac, tako da sam [usput] na Grenlandu nailazio na neke prepreke. To me je toliko pogodilo da sam došao i ostao ovdje [u Danskoj]. Nisam imao neke veze s Grenlandom. Tek me je posljednjih nekoliko godina to počelo ponovno zanimati i počeo sam ponovno stupati u kontakt sa svojom obitelji na Grenlandu putem novih medija.“

Per, 63 godine (Danska).
Sin oca Danca i majke Grenlanđanke. Rođen je i odrastao na Grenlandu, a u Dansku se preselio s 15 godina na studij.

Grenlandski Tupilak: rezbareni prikaz duha koji se može koristiti u svrhu dobra ili zla, izradio ga je kazivačev otac u starijoj dobi. Njegov je otac uvijek bio zainteresiran za grenlandsku kulturu, posebice rezbarenje.
2021. Danska. Privatna zbirka.

·VIII· „Zapravo su nam u našem gradu – Radekhivu – svi susjedi bili Ukrajinci, bili smo u dobrim odnosima s njima. I ništa nam se strašno nije dogodilo, fizički [tijekom Volinjskog pokolja] samo zato što nam je jedan od susjeda, Ukrajinac, došao i rekao ‘Slušajte, oni [Ukrajinska ustanička armija] sutra navečer dolaze po vas. Odmah otiđite. Ne za pola sata ili za dva ili tri sata.

Irena Klosowska, 90 godina (Poljska).
Ona i njezini roditelji izbjegli su Volinjski pokolj. Nakon Drugog svjetskog rata njihov je rodni grad pripojen Sovjetskom Savezu, a danas pripada Ukrajini.

Prijava adrese gđe. Klosowske (rođ. Cewe).
1945., Poljska. Privatna zbirka.

·IX· „Moje je djetinjstvo možda bilo malo drugačije od većine i ubrzo sam postao svjestan tko je zapravo bio moj otac. ‘Kako si sretan!’ govorili su mnogi. Nisu znali koliko je situacija kod kuće teška. [...] Jedan član naše obitelji jednom je citirao mog oca koji je rekao: ‘Cijenu mira platit će naši potomci u obliku straha i nemira koji će se prenositi s jedne generacije na drugu’. Nesumnjivo je bio u pravu.”

Jan Jørg Tomstad, 67 godina (Norveška).
Sin poznatog otporaša.

Jan Jørg u vrtu s obitelji. Njegov otac, u uniformi, vjerojatno po povratku kući s vojnog zadatka.
1955., Norveška. Privatna zbirka.

·X· „Oni koji su to proživjeli vjerojatno nisu bili u stanju primiti k srcu sve pobuđene emocije. Mislim da im je to bilo suviše bolno i tegobno. Ali kod mnogih koji su još uvijek živi, kao i kod mlađih generacija, bol se smanjila te stoga mogu govoriti o tome. Nadam se da svojom pričom mogu doprinijeti tom procesu.“

Anonimna, 32 godine (Norveška).
Potječe iz obitelji čiji su članovi bili pripadnici nacističke stranke koju je norveško društvo oštro osudilo nakon rata.

Kao petnaestogodišnjakinja, baka kazivačice bila je članica ‘Jentehirdena’, organizacije norveške nacističke stranke, a članovi obitelji pridružili su se norveškoj nacističkoj stranci. Ovo je značajno utjecalo na njihove živote nakon rata. Na ilustracijama su prikazani crteži uniformi pripadnika ‘Jenterhirdena’ koje je objavilo nacionalno propagandno vodstvo nacističke stranke u Organizacijskom godišnjaku.
1944,. Norveška. Nepoznati ilustrator, CC PDM.

·XI· „Rekli su mi da je nakon rata moj otac bio osuđen kao izdajica jer je radio kao špijun za Nijemce. Tada sam prvi put čula tu priču. Sve sam ovo saznala tek u dobi od 50 godina. Bilo je užasno bolno […] Sve dok postoji sumnja u istinu teško se s njom povezati, pomiriti i oprostiti. Ali, mogu li stvarno oprostiti? Krivnja, oprost i pomirenje, to su teške ideje i koncepti – ali on je bio moj otac i bio je drag čovjek.“

Anonimna, 79 godina (Norveška).
Kći Norvežanina koji je pomagao Nijemcima tijekom rata.

Postrojeni njemački vojnici.
Između 1940.-1945., Norveška. Čuva se u Anno Domkirkeodden/DigitaltMuseum (CC PDM).

·XII· „Puno sam razmišljala o svojim izborima kroz godine i znam da nikada nisam bila njemačka fufa. Bila sam Norvežanka koja se zaljubila u Nijemca, a i on je volio mene. U tome nema ništa loše i time nikome nismo učinili ništa nažao. On je bio ljubav mog života.“

Žena, 94 godine (Norveška).
Obitelj i lokalna zajednica okrenuli su joj leđa nakon što se udala za njemačkog vojnika. Kasnije je svom drugom mužu obećala da nikada neće govoriti o tom dijelu svog života i morala je potisnuti sve osjećaje kako bi to obećanje ispunila. Ovo se odrazilo na njezinu kćer koja se osjećala usamljeno i ušutkano.

Kutija koja je sadržavala sve predmete koje su njemački vojnik i Norvežanka ikada razmijenili. On ju je čuvao kao svetinju cijeloga života, unatoč tome što se ona vratila u Norvešku nekoliko godina nakon vjenčanja.
2020., Norveška. Privatna zbirka.

ŠVEDSKA

SWEDEN

Sielu bieđganeapmi / Slomljeno srce

Samiji (Saami, Laponci) su od pamtivijeka živjeli u sjevernoj Fenoskandiji i na krajnjem sjeveru zapadne Rusije, u arktičkim zemljama koje oni nazivaju Sápmi (Laponija). Nekada su jedine važne granice bile one prirodne – sve dok 1751. godine nisu iscrtane nacionalne granice između Norveške/Danske i Švedske/Finske. Međutim, dopuna graničnom sporazumu, tzv. Laponski kodicil (Lapp Codicil), priznaje Samije kao zaseban narod i daje im pravo da se bave aktivnostima kao što su lov, ribolov i uzgoj sobova na područjima na kojima su tradicionalno živjeli. Ali sve se mijenja s proglašenjem norveške neovisnosti 1905. godine.

(Fiona Graham)

Norveškoj je nomadski način života predstavljao teret za državu i naseljeno stanovništvo. Na sjeveru je počeo rasti broj poljoprivrednika i sada su stada sobova koja bi dolazila na svoje tradicionalne ljetne pašnjake uz obalu Atlantika odjednom postala konkurencija u korištenju tla.

Kada je Norveška proglasila neovisnost 1905. godine sa Švedskom je dogovorila da će uzgoj sobova ograničiti na određena područja. Godine 1919. potpisali su Konvenciju o uzgoju sobova, novi zakon koji je regulirao pravo Samija na korištenje tla u Norveškoj. Njegovo stupanje na snagu značilo je velika ograničenja za Samije. Neka su područja bila u potpunosti zatvorena, dok je u drugima znatno smanjen dopušteni broj sobova. Zbog ovog su zakona mnog Samiji izgubili svoje tradicionalne ljetne pašnjake. Tijekom godina stotine obitelji iz pograničnih područja bile su prisiljene preseliti u nova područja.

Samiji koji su već živjeli u tim novim područjima pridošlice su doživljavali kao nepoželjne uljeze. Nitko ih nije pitao žele li primiti nove skupine uzgajivača sobova. Također, vrste uzgoja sobova razlikovale su se od skupine do skupine. Tada nastali konflikti još uvijek utječu na nas, čak stotinu godina kasnije.

Sudski sporovi između samijskih zajednica na sjeveru i norveške države vode se već dugi niz godina. Samiji se bore za svoje pravo na stare pašnjake sobova koje su morali napustiti. Međutim, i same se samijske zajednice međusobno sukobljavaju, oni koji su došli protiv onih koji su bili tamo prije njih. Svi su oni zarobljenici povijesti koju su im nametnule Švedska i Norveška.

Ovo nije ni prva ni posljednja prisilna migracija među Samijima. Prema Deklaraciji UN-a o pravima autohtonih naroda ljude se ne može prisiliti na preseljenje protiv njihove volje. Pravo na zemlju regulirano je međunarodnim pravom. Unatoč tome, autohtoni se narodi prisilno raseljavaju do današnjeg dana.

Kako na nas utječe progon s vlastite zemlje? Iznova i iznova. Prisiljavanje na odlazak, na to da postanemo netko drugi?



1



2



3



4



5

1 Sjevernosamijski dječaci na svojoj novoj zemlji kraj Akkajaura.
Godina nepoznata, Švedska. Fotografirao Ludwig Wästfelt, vlasništvo Muzeja Ájtte.

2 Ibba Kallok sjedi sa sobovima u Bårddegiehtje guovllo.
Godina nepoznata, Švedska.Fotografirao Ludwig Wästfelt, vlasništvo Muzeja Ájtte.

3 Samiji iz različitih skupina okupljeni oko vatre.
Godina nepoznata, Švedska.Fotografirao Ludwig Wästfelt, vlasništvo Muzeja Ájtte.

4 Žene iz različitih samijskih skupina susreću se u oboru za sobove.
1944., Švedska. Fotografirao Sven Sundius, vlasništvo Muzeja Ájtte.

5 Žena u pokretu sa sobom i sanjkama.
Godina nepoznata, Švedska. Fotografirao Ludwig Wästfelt, vlasništvo Muzeja Ájtte.



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.

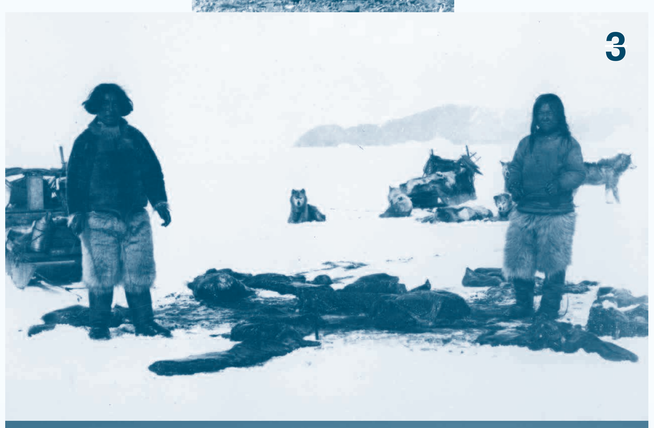
The two countries have a long common history with an unequal balance of power between them. Greenland is part of The Kingdom of Denmark with the Faroe Islands and Denmark.

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.

GREENLAND

DENMARK

Među Grenlanđanima u Danskoj

Ljudi su na Grenland doseljavali tisućama godinama. Preci današnjih Grenlanđana doselili su u ovu zemlju početkom 10. stoljeća. Stotinama godina nakon toga Eskimi su na Grenlandu živjeli u tradicionalnoj kulturi lovaca-sakupljača uz minimalan kontakt s vanjskim svijetom.

Grenland je između 1721. i 1953. bio danska kolonija. U razdoblju između 1721. i 1900. samo su rijetki putovali između ove dvije zemlje. Koloniju Grenland Danska je držala zatvorenom za vanjski svijet i kontrolirala je sva putovanja u i izvan zemlje, kako Grenlanđana i Danaca, tako i stranaca.

Postupno otvaranje dogodilo se 1900. godine kada je sve više Grenlanđana i Danaca počelo putovati između ove dvije zemlje. U ovom je razdoblju najčešći razlog putovanja iz Grenlanda u Dansku bilo obrazovanje, odnosno odlazak na studij teologije, zdravstva i socijalnog rada, jezika ili s ciljem nadopune obrazovanja stečenog na Grenlandu. Grenlandska siročad i djeca s invaliditetom slana su na duži boravak u Dansku radi skrbi ili liječenja. Ovo je trajalo sve do 1939. godine i izbijanja rata u Europi. Od 1939. do 1945. zbog njemačke okupacije Danske u Drugom svjetskom ratu došlo je do prekida kontakta između Grenlanda i Danske. Grenland su osiguravale snage Sjedinjenih Američkih Država premda je Njemačka u nekoliko navrata pokušavala postaviti meteorološke stanice na istočnoj obali Grenlanda. Odnosi između Danske i Grenlanda ponovno su uspostavljeni nakon rata, ali je SAD sklopio sporazume s Danskom koji su mu omogućili uspostavljanje niza vojnih baza na otoku.

Godine 1953. Grenland je postao danska pokrajina. Nakon rata Ujedinjeni su narodi vršili pritisak na sve kolonijalne zemlje da napuste svoje kolonije. Umjesto da Grenlandu da potpunu autonomiju – što je bilo uobičajeno za druge bivše europske kolonije, Danska je održala referendum i Grenland je pretvoren u administrativno sastavni dio Danske, postao je 'amt' (okrug) – veća administrativna jedinica koja se sastoji od nekoliko općina (županija). To je značilo da se narednih 26 godina Grenland smatrao administrativno uređenim sastavnim dijelom Danske. Međutim, ovo je bila više forma nego stvarna praksa.

U sljedećih nekoliko godina rastao je broj razvojnih projekata i započeo je proces industrijalizacije grenlandskog ribarstva, kao i centralizacija u kojoj se stanovništvo selilo iz manjih naselja u veće gradove. Sve veći broj danskih obrtnika odlazio je raditi na Grenland, često na kratko vrijeme. Ovo je pojačalo interakcije između Grenlanđana i Danaca što je, između ostalog, stvorilo i nove obiteljske veze.

Godine 1979. Grenland je postao autonomno područje i nekoliko je državnih funkcija stavljeno u grenlandsku nadležnost. Mnoge važne odluke, međutim, još je uvijek donosila vlada u Kopenhagenu. Ovo je bio prvi pravi korak prema autonomiji. Ali to nije bila politički održiva situacija, posebice za grenlandske političare. Grenland je vršio sve veći pritisak za proširenje grenlandske autonomije i 2009. godine su se administrativni odnosi između Danske i Grenlanda ponovno promijenili. Grenland je dobio autonomiju i većina političkih i državnih funkcija preseljena je na lokalni teritorij. O većini državnih pitanja sada je odlučivao nacionalni parlament u Nuuku. Zakonom o samoupravi Grenlanđani su prvi puta priznati kao narod, stekli su prava na ono što leži ispod površine zemlje, a odluke o otočkim sirovinama donosila je grenlandska vlada, premda je danski parlament još uvijek imao vrhovnu nadležnost u pitanjima poput obrane i vanjskih poslova.

Danas sve više ljudi putuje između ove dvije zemlje, a mnogi Grenlanđani imaju stalno boravište u Danskoj. Mnogo je razloga za to: obrazovanje, godišnji odmor, obitelj, poslovni ili zdravstveni razlozi. Danas je oko 17 000 Grenlanđana stalno nastanjeno u Danskoj. Ukupan broj stanovnika Grenlanda je blizu 57 000. Oko 85% stanovništva su Eskimi, a 15% Danci.

Ove dvije zemlje imaju dugačku zajedničku povijest s nejednakim odnosom snaga među njima. Grenland je dio Kraljevine Danske zajedno s Farskim otocima i Danskom.

Danci i Grenlanđani u mnogočemu se razlikuju. Govore različitim jezicima, imaju različite kulture, izgled, vrijednosti, smisao za humor, hranu i još mnogo toga. Ali duga zajednička povijest Grenlanda i Danske znači da su veze među njima još uvijek jake. Naš projekt Among Greenlanders in Denmark (Među Grenlanđanima u Danskoj) bavi se Grenlanđanima i iskustvima iz njihova svakodnevnog života.

Intervjui s Grenlanđanima koji žive u Danskoj jasno pokazuju da su oni redovito izloženi predrasudama, nerazumijevanju i prikrivenom rasizmu, kako od strane pojedinaca tako i od strane društva u cjelini. Događaju se i pozitivni kulturološki susreti, ali jasno je da mnogi Danci ne znaju mnogo o Grenlandu, Grenlanđanima i grenlandskoj kulturi i to jača njihov osjećaj da nisu dio danskog društva.

1 Eskimski ples s bubnjevima uz gledatelje. Sve žene imaju karakteristične frizure i nose narodne nošnje.
1930.–1933., Grenland. Fotograf nepoznat, čuva se u Arhivu Knuda Rasmussena.

2 Eskimka s djetetom na leđima na planini Dundas, Thule. Šator u pozadini.
1900.–1910., Grenland. Fotografirao Krabbe, čuva se u Arhivu Knuda Rasmussena.

3 Dva grenlandska lovca s oderanom životinjom, vjerojatno mošusnim govedom. Psi i sanjke u pozadini. Druga ekspedicija u Thule.
1916.–1918., Grenland. Fotograf nepoznat, čuva se u Arhivu Knuda Rasmussena.

4 Grad Nuuk zimi, s kolonijalnom lukom i kipom Hansa Egedea, prvog misionara na Grenlandu.
2015., Grenland. Fotografirao Søren la Cour Jensen..

5 Kolonijalna luka u gradu Nuuku sa zgradama iz kolonijalnog razdoblja.
2015., Grenland. Fotografirao Søren la Cour Jensen.

6 Krizma u Vor Frelser Kirke [Crkvi našeg Spasitelja] u Nuuku.
2015., Grenland. Fotografirao Søren la Cour Jensen.

HRVATSKA

CROATIA

Seoba talijanskih Istrana

Istrom su tijekom 20. stoljeća vladale četiri različite države: Austrija (1814. – 1918.), Italija (1918. – 1943.), Jugoslavija (1943. – 1991.) i od 1991. Hrvatska. Kapitulacijom Italije i porazom fašizma 1943. godine Istra je, kao etnički vrlo raznolika pogranična regija (Slaveni i Talijani), ponovno postala predmetom pregovora. Temeljem sporazuma kojeg su u Beogradu 9. lipnja 1945. potpisale Jugoslavija i vlade Velike Britanije i SAD-a područje Istre podijeljeno je na Zonu A i Zonu B. Dio zapadno od Morganove linije (Zona A), koji je uključivao Pulu i njezinu neposrednu okolicu, ustupljen je Saveznicima, a dio istočno od Morganove linije (Zona B) potpao je pod vojnu upravu Jugoslavenske armije. Zone A i B ukinute su tek potpisivanjem Pariškog mirovnog ugovora 1947. godine.

Ovakav razvoj događaja pokrenuo je iseljavanje, odnosno egzodus Talijana iz Istre, što je bila posebna vrsta raseljavanja autohtone nacionalne zajednice iz njihove domovine. Iseljavanje se provodilo putem instrumenta koji je išao u prilog opciji dobivanja talijanskog državljanstva predviđenog člankom 19. Mirovnog ugovora iz 1947. godine. Ovo se pravo odobravalo u slučajevima gdje je postojao znatan broj pripadnika nacionalne manjine. Talijanski državljani koji su 10. lipnja 1940. imali domicil na teritoriju koji je Italija predala drugoj državi postali bi državljani s punim građanskim i političkim pravima države kojoj je teritorij pripao, čime su gubili svoje talijansko državljanstvo. Mirovni ugovor, međutim, također navodi kako svi oni koji primarno koriste talijanski jezik imaju pravo odabrati talijansko državljanstvo u roku od jedne godine od stupanja Ugovora na snagu. Svaka osoba koja bi se za to odlučila zadržala bi svoje talijansko državljanstvo, ali se morala preseliti u Italiju u roku od godine dana od kada je odabrala tu opciju. U slučaju Talijana iz Istre i grada Rijeke, ova je opcija bila instrument masovne migracije koja je dovela do promjena i transformacija istarskog poluotoka na nacionalnoj i društveno-kulturnoj razini.

Premda je službena politika novo uspostavljenog režima prema Talijanima imala obilježja „talijansko-slavenskog bratstva“ gotovo je cijela talijanska populacija, koje je sebe u cjelini doživljavalo kao metu politike progona s ciljem uništenja njihova nacionalnog identiteta, pribjegla ovoj opciji. U praksi je došlo do porasta sumnjičavosti prema Talijanima i neprijateljstva vođenog ideologijom. Talijane se sumnjičilo kao fašiste, a kako su često bili pripadnici više klase (za razliku od brojnog slavenskog stanovništva) doživljavali su ih kao buržoaziju, klasu koju je nova, socijalistički orijentirana vlast pokušavala oslabiti.

Ove se građane tretiralo kao „strance“ u njihovoj vlastitoj, sada slavenskoj zemlji. Često ih se smatralo ostacima prethodne kratkotrajne talijanske vladavine u Istri (1920.–1943.) koja se kasnije pretvorila u fašistički režim. Prijetnje i ponižavanja, čak i povremeni atentati na neke Talijane u poslijeratnom razdoblju plašili su druge Talijane. Za njih se, kao i za cijelu Istru, društveni, vjerski i kulturni život znatno promijenio. Zbog toga su mnogi među njima, oni koji su se identificirali kao Talijani (kao i mnogi Istrani slavenskog porijekla) odlučili otići u Italiju, ali i u neke druge zemlje, čak i kontinente (uglavnom u SAD i Australiju) u potrazi za boljim životom. Egzodus od preko 200 000 ljudi djelomično je opustošio Istru koja je time izgubila i kulturnu tradiciju poluurbanog i urbanog stanovništva. Oni koji su odlučili emigrirati često bi proveli godine u izbjegličkim kampovima diljem Italije čekajući priliku za posao. Prilagodba na novu društvenu i kulturnu stvarnost nije bila laka jer su ih zbog odluke da napuste socijalističku Jugoslaviju često smatrali drugorazrednim Talijanima ili čak fašistima.

Zbog političkih implikacija i drugih reperkusija o egzodusu se desetljećima nije govorilo, kako unutar obitelji tako ni u javnoj sferi Istre. Potaknuti novim okolnostima, neki od onih koji su toliko dugo šutjeli ili bili ušutkavani otvorili su se istraživačima i progovorili – što je djelovalo oslobađajuće i izazvalo duboke emocije s obje strane.

1 Vrijedni predmeti koje su za sobom ostavili talijanski iseljenici, pronađeni u zidovima obiteljske kuće u Puli.
Oko 1947., Hrvatska. Fotografirala Lidija Nikočević, čuva se u Etnografskom muzeju Istre.

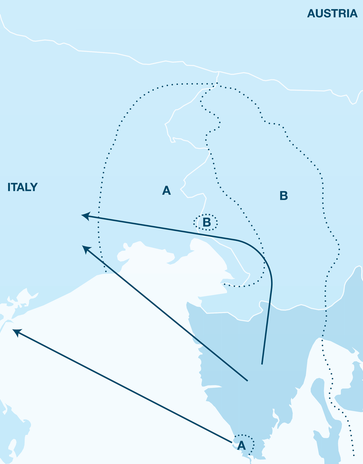
2 Linija razgraničenja, granica jugoslavenske okupacijske zone.
1945., Hrvatska. Fotograf nepoznat, čuva se u Centru za povijesna istraživanja u Rovinju.

3 Znak razgraničenja u Istri nakon Londonskog memoranduma.
1954., Hrvatska. Fotograf nepoznat, čuva se u Centru za povijesna istraživanja u Rovinju.

4 Osobna iskaznica.
1946., Hrvatska. Čuva se u Etnografskom muzeju Istre.

5 Egzodus iz Pule.
1940-ih, Hrvatska. Fotograf nepoznat, čuva se u Centru za povijesna istraživanja u Rovinju.

6 Odlazak iseljenika iz Pule brodom *Toscana*.
1947., Hrvatska. Fotograf nepoznat, čuva se u Centru za povijesna istraživanja u Rovinju.



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.

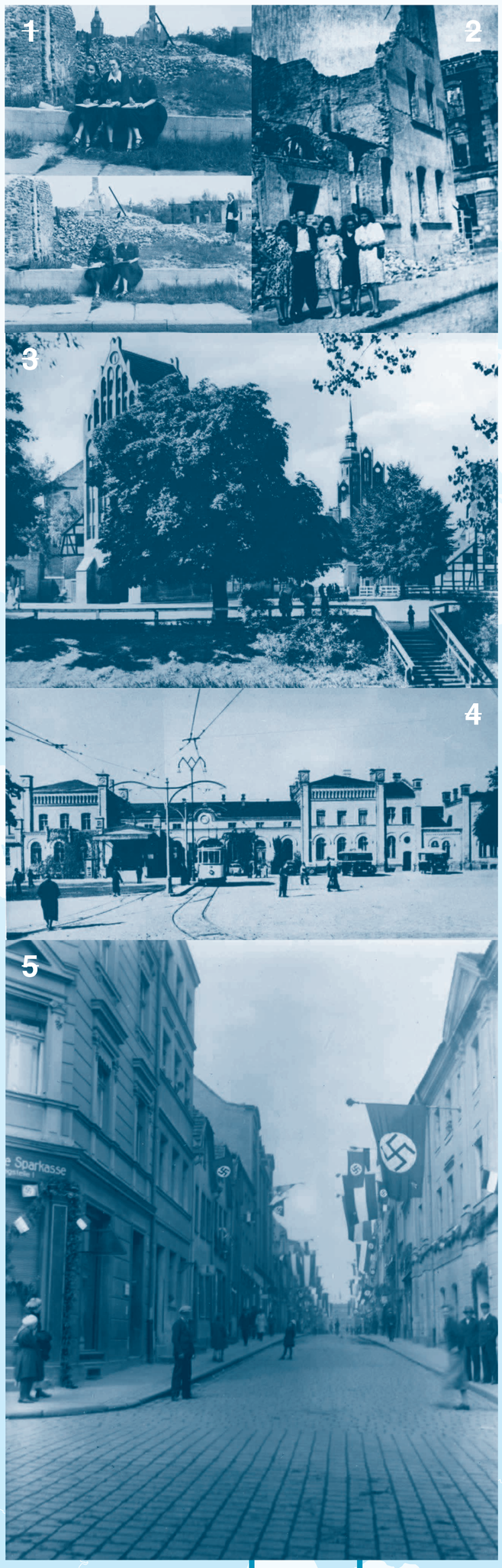
1 Schoolgirls among the ruins of Słupsk.
1950-1952, Poland. Photographer unknown, kept by the Museum of Middle Pomerania.

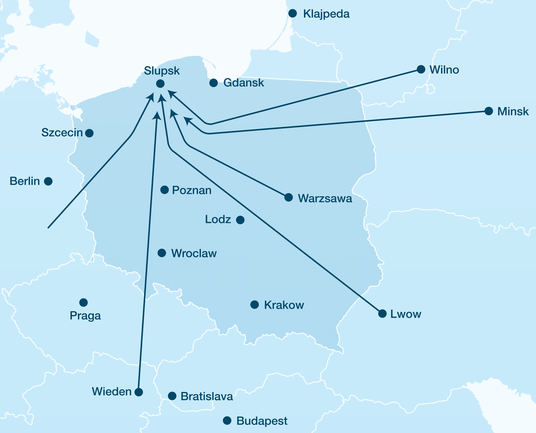
2 Polish settlers in ruins of Słupsk city centre.
1950-1952, Poland. Photographer unknown, kept by the Museum of Middle Pomerania.

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.





Sreli smo se u Słupsku: priče doseljenika

Poljske granice kakve danas poznajemo posljedica su Drugog svjetskog rata i odluka koje su u Jalti i kasnije u Potsdamu donijela Velika trojica – SAD, Velika Britanija i Sovjetski Savez. Sovjetski premijer Josip Staljin bio je nepokolebljiv u odluci da se Poljskoj ne vraćaju istočni dijelovi teritorija koje je Crvena armija pripojila 1939., ali je Poljska trebala dobiti kompenzaciju kroz proširenje zapadnih granica na račun Njemačke. Bez obzira na to, zemlja je na kraju bila za 20% manja nego prije Drugog svjetskog rata.

Tisuće ljudi bile su prisiljene napustiti svoje domove, osim ako nisu pristali odreći se svoje nacionalnosti i postati državljanima Sovjetskog Saveza. Napustili su svoje domove i većinu imovine i krenuli na put vojnim transportom, ešalonima, u stočnim vagonima. Putovanje je znalo potrajati i nekoliko tjedana. Odlazili su u nepoznatu budućnost, u mnogim slučajevima u Pomorje. Nisu znali gdje će stići ni što ih tamo čeka. Vlasti su uz podršku Sovjetskog Saveza obećavale novu zemlju, nove domove, poslove za sve: svijetlu novu budućnost. Ljudima su govorili kako sudjeluju u vraćanju teritorija Poljskoj. Nakon mnogih godina rata ti su ljudi željeli vjerovati u bolje sutra i nove početke.

Neki od poljskih doseljenika došli su iz duboke unutrašnjosti Sovjetskog Saveza gdje su bili prognani nakon što je Crvena armija pripojila istočne teritorije. Neki su od njih došli iz regija Poljske koje su bile poljske i prije rata i ostale su poljske i nakon 1945., ali su opustošene nakon nacističke okupacije. Mamila su ih obećanja službene propagande o boljem životu.

Čak je i za vrijeme rata Słupsk (ili Stolp na pomeranskom) bio miran, pitoreskan gradić naseljen njemačkim stanovništvom i pokojim Kašubom i Nijemcem poljskog podrijetla. Ali u siječnju i veljači 1945. u njemu su bile i tisuće njemačkih izbjeglica koje su bježale s fronte koja se sve više približavala. Crvena je armija zauzela grad 8. ožujka 1945. Prvi Poljaci stigli su u Słupsk u travnju 1945. godine. Nakon dugogodišnjeg brutalnog rata bilo je nemoguće postići miran suživot triju naroda, što je rezultiralo brojnim osobnim tragedijama. A bilo je i neizvjesno kome će zemlja pripasti.

Na koncu su tijekom Potsdamske konferencije Velika trojica odlučila da će istočna granica Poljske biti linija Odra-Nisa, što je značilo da će Słupsk, zajedno s golemim dijelom teritorija Pomorja ostati u sastavu Poljske. Godine 1950. samo 1089 stanovnika Słupska bili su ljudi koji su tu živjeli i prije rata. Nijemci su morali napustiti svog grad, svoje domove i uputiti se u Njemačku – sada podijeljenu na Istočnu i Zapadnu Njemačku – te tražiti neko novo mjesto koje bi mogli zvati svojim. Jako ih je malo odlučilo ostati. 'Preselili' su se iz Njemačke u Poljsku, a da nisu promijenili lokaciju. S druge je strane jedno drugo stanovništvo – uništeno ratom, pometeno poviješću – došlo u potrazi za boljom budućnošću. Oba su naroda ¬– i Nijemci i Poljaci – dijelila istu sudbinu i doživjela istu tragediju te su se morala pomiriti s istim osjećajima nastalima zbog gubitka i ničim zaslužene nepravde. Mnogi se od njih još uvijek s njima bore i prenose ih na sljedeće generacije.

1 Učenice među ruševinama Słupska.
1950.-1952., Poljska. Fotograf nepoznat, čuva se u Muzeju Istočnog Pomorja.

2 Poljski doseljenici na ruševinama u centru Słupska.
1950.-1952., Poljska. Fotograf nepoznat, čuva se u Muzeju Istočnog Pomorja.

3 Mirani pitoreskan pogled na Słupsk.
1930-ih ili 1940-ih, Poljska. Fotograf nepoznat, čuva se u Muzeju Istočnog Pomorja.

4 Željeznička stanica u Słupsku bila je prvo što su doseljenici vidjeli.
Godina nepoznata, Poljska. Fotograf nepoznat, čuva se u Muzeju Istočnog Pomorja.

5 Ulica u Słupsku.
1930-ih ili 1940-ih, Poljska. Fotograf nepoznat, čuva se u Muzeju Istočnog Pomorja.

NORWAY

“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.



NORVEŠKA

“Šuti!”
Obiteljske tajne nakon Drugog svjetskog rata

Između 1940. i 1945. oko 500 000 njemačkih vojnika privremeno je preseljeno u Norvešku gdje su okupirali zemlju s ukupno jedva 3 000 000 stanovnika. To je značilo da je svaki šesti čovjek u zemlji bio Nijemac, a u nekim je dijelovima zemlje taj omjer bio i veći. Tijekom ovih pet godina vojnici su imali raznolike interakcije s lokalnim zajednicama: zapošljavali su Norvežane, zaljubljivali se u Norvežanke, ženili ih, mnoge su i zatrudnjele, vrbovali su političke simpatizere i brutalno kažnjavali i mučili svoje protivnike.

Nakon završetka okupacije 1945. godine Nijemci su za sobom ostavili norveško stanovništvo koje se još uvijek, više od 75 godina kasnije, bori s dugoročnim posljedicama tih interakcija. Lokalne zajednice i norveška vlada obično su oštro kažnjavali sve koji su podržavali Nijemce, uključujući i žene. Mnogim bi ženama koje su bile u vezi s njemačkim vojnicima obrijali glave i izopćili ih iz obitelji i lokalnih zajednica; mnoga djeca vojnika bila su smještena u posebne ustanove za skrb o djeci i na njih se gledalo kao na kopilad s kojom nitko nije želio imati veze. U javnoj se sferi nije govorilo o drugim problemima, kao što je veliki broj poduzeća i pojedinaca koji su radili za Nijemce ili ih opskrbljivali potrebnim materijalom. Dok se mnoge otporaše štovalo zbog njihovih aktivnosti tijekom rata, nisu baš svi koji su riskirali život za Norvešku dobili zasluženo priznanje. Bez obzira koju je stranu tko podržavao, razni incidenti tijekom i nakon rata doveli su do niza trauma s kojima se nitko nije suočavao ni bavio.

Povijest Drugog svjetskog rata još uvijek utječe na to kako ljudi doživljavaju sami sebe, svoju obiteljsku povijest i obiteljski identitet. U nekim je obiteljima još uvijek, čak i dvije ili tri generacije kasnije, teško govoriti o onome što se dogodilo. O interakcijama s njemačkim okupatorima predugo se odnosilo diskretno, tajilo ih se i prešućivalo. Ovo je osobito bio slučaj u obiteljima čiji su članovi bili na “pogrešnoj“ strani rata, koji su služili okupatorskim snagama ili bili u interakciji s vojnicima na način koji se definirao kao neprikladan ili čak ravan izdaji. Neka su sjećanja na okrutnost njemačkih vojnika možda bila i preteška da bi se o njima govorilo, poput mučenja i zatvaranja. To je ono što leži u srži norveškog podprojekta: razni osobni pokušaji Norvežana da se nose s onime što se dogodilo tijekom privremene migracije oko 500 000 okupatora.

Sram, krivnja i strah često se prenose s jedne generacije na drugu, posebice kada se temelje na traumatičnim iskustvima ili kada se s njima ne suočava i ne razgovara na odgovarajući način. Lokalno je društvo igralo ključnu ulogu u kažnjavanju i izopćavanju, odnosno prihvaćanju i pružanju podrške. Kada bi djeca i unuci onih koji su kažnjeni, bilo tijekom rata od strane Nijemaca ili nakon rata od strane lokalne zajednice, pitali što se dogodilo često bi naišli na tišinu. Mogli su osjetiti da se dogodilo nešto veliko, ali su isto tako morali prihvatiti da roditelji ili bake i djedovi jednostavno ne žele o tome govoriti.

1 Pravo lice rata: rat u spaljenoj zemlji: prilikom povlačenja iz Finnmarka Nijemci su potpuno uništili grad Vadsø.
1944., Norveška. Čuva se u Norveškom muzeju otpora.

2 Norveški radnici na njemačkim objektima: njemački vojni objekti građeni su uz pomoć norveške radne snage i norveških izvođača. Ovdje se gradi IV topovski položaj u obalnoj utvrdi u Kristiansandu.
1941.–1942., Norveška. Čuva se u Norveškom državnom arhivu.

3 Inauguracija vojarne u Møviku. Njemački vojnici slave otvaranje nove vojarne u Batterie Vara, a služi ih norveška konobarica.
1943., Norveška. Fotografirao Dagfinn Pettersen, čuva se u Muzeju Vest-Agder.

4 Okupacija i svakodnevni život: njemački vojnici bili su prisutni u norveškim selima i gradovima tijekom rata i imali su mnogo interakcija sa stanovništvom. Ovdje njemački vojnici kupuju svježe proizvode od lokalnog trgovca na tržnici u Kristiansandu.
1940., Norveška. Čuva se u Muzeju Vest-Agder.

5 Mural u kantini njemačke obalne bitnice Nordberg u Listi. Umjetnik, njemački vojnik Rudolf Lüdtke, u toj je bitnici bio stacioniran tijekom rata. Slikao je tople svakodnevne scene s mještanima i Nijemcima. Ova scena prikazuje mladu seosku ženu u romantičnoj vezi s njemačkim vojnikom u obalnom topništvu.
Oko 1942., Norveška. Čuva se u Muzeju Vest-Agder.

LITVA

LITHUANIA

Holokaust u Litvi

Nakon što je nacistička Njemačka napala Poljsku 1. rujna 1939. Vilnius je postao sigurno pribježište u istočnoj Europi i u razdoblju od 1939. do 1940. pružio je privremeno utočište više od 30 000 poljskih izbjeglica (među kojima je bilo više od 11 000 Židova). Unatoč njegovoj veličini – u predratno je vrijeme Vilnius brojao oko 210 000 stanovnika – nalet izbjeglica predstavljao je izazov. Postojeća židovska infrastruktura u tom gradu židovskim je izbjeglicama pružala svu pomoć koja im je bila potrebna u bijegu od holokausta u Poljskoj.

Dana 22. lipnja 1941. nacistička Njemačka napala je Sovjetski Savez i Litva se našla pod okupacijom u roku od tjedan dana. Crvena armija povukla je sovjetske dužnosnike i civile, od kojih su mnogi bili Židovi. Židovi su već bili svjesni kakva sudbina čeka Židove u Poljskoj nakon nacističke okupacije. Nažalost, nisu svi uspjeli sretno pobjeći iz zemlje. Mnogi su ubijeni tijekom pogroma koje su u prvim danima rata pokrenuli nacisti, a provodili lokalni kolaboracionisti.

Od kraja lipnja 1941. do srpnja 1944. nastavila su se masovna ubijanja Židova u organizaciji njemačkog SD-a i njemačke sigurnosne policije, a koje su provodili specijalni odredi za istrebljenje, lokalna policija i lokalni kolaboracionisti. Prije Drugog svjetskog rata u Litvi je živjelo oko 200 000 Židova. Oko 80% ih je ubijeno prije 1942. Židovi koji su ostali živi u Vilniusu, Kaunasu, Šiauliai i nizu manjih gradova, strpani su u geta u drugoj polovici 1941. godine gdje su bili zatočeni u strašnim uvjetima.

Židovi u getima nisu se predavali. Pogotovo su se mladi ljudi priključivali tajnim antinacističkim organizacijama u pokušajima da se odupru nacistima oružanim snagama. Unatoč ogromnom riziku i velikim gubitcima ovo je bio najučinkovitiji oblik otpora. Krilatica „Nećemo ići kao ovce na klanje!“ izrodila se u getu u Vilniusu u siječnju 1942. Kovali su se planovi za bijeg u šume istočne Litve i zapadne Bjelorusije gdje su djelovale antifašističke partizanske skupine. Nedovoljno naoružani i bez vojnog iskustva, židovski su partizani stalno bili podvrgnuti antisemitizmu svojih ne-židovskih suboraca. Oko 2000 zatvorenika, pripadnika tajnog pokreta otpora, uspjelo je pobjeći iz geta i pridružiti se sovjetskim partizanima u šumama.

Kada je geto u Vilniusu likvidiran u rujnu 1943. neki su od zatvorenika strijeljani u šumi Paneriai kraj Vilniusa, a drugi su deportirani u nacističke radne logore u Estoniji i Latviji, kao i u nacističke koncentracijske logore i Poljsku. Prilikom povlačenja iz Litve 1944. godine dio Židova koji su preostali u getima u Kaunasu i Šiauliai nacisti su pogubili u IX utvrdi u Kaunasu i u obližnjim šumama oko Šiauliaija, dok su druge deportirali u nacističke koncentracijske logore Stuffhof, Dachau i Auschwitz.

Do početka srpnja 1944. u Litvi je ubijeno ukupno 196 000 Židova. Samo je 9000 Židova uspjelo preživjeti holokaust. Među njima su bili i Židovi koji su uspjeli izbjeći u Sovjetski Savez u prvim danima rata i oni koji su preživjeli nacističke koncentracijske logore, kao i oni koji su ostali, bilo da su skrivali među lokalnim stanovništvom ili su se pridružili borbi uz sovjetske partizane i Crvenu armiju.

Mnogima koji su preživjeli holokaust bilo je vrlo teško započeti novi život u zemlji koja se pretvorila u masovnu grobnicu njihovih bližnjih. Sve izraženija antisemitska politika prema židovskoj zajednici, progon od strane vlasti, ograničenja vjerskog i kulturnog života te uništavanje njihove baštine uz negiranje holokausta nazivanjem židovskih žrtava „sovjetskim građanima“ prisiljavalo je židovsku zajednicu na život u nemogućim uvjetima. Bivši zatvorenici iz geta počeli su graditi židovske emigracijske rute od Litve u Poljsku i dalje, u Izrael. Nakon što je stvorena država Izrael, SSSR je obećao da će svim Židovima koji to žele dopustiti odlazak, ali kada se Izrael počeo okretati prema Zapadu, takozvana Željezna zavjesa spriječila je odlazak onih koji su još uvijek živjeli u Litvi. Židovi se nisu predavali i koristili su sve moguće načine da pokušaju otići. Njihova želja za povratkom u domovinu i ujedinjenjem sa svojim obiteljima dodatno je pojačana željom da pobjegnu u slobodni svijet. Izraelske su vlasti razvile dobar sustav podrške za sve one koji su željeli useliti u Izrael (alija), zahvaljujući čemu je njihova integracija bila manje problematična. „Napokon kod kuće!“ bio je prevladavajući sentiment među onima koji su preživjeli holokaust i onima koji su se mogli vratiti u Izrael nakon Drugog svjetskog rata i sovjetske ere koja je uslijedila nakon njega.



1 Dugačak red ratnih izbjeglica u Vilniusu se često stvarao pred raznim ustanovama koje su im pružale podršku i pomoć.
1939., Litva. Fotografirali Boleslowa i Edmund Zdanowscy, čuva se u Nacionalnom umjetničkom muzeju M. K. Čiurlionis.

2 Stanovnice ortodoksnog židovskog doma za ratne izbjeglice za ručkom.
1939., Litva. Fotografirali Boleslowa i Edmund Zdanowscy, čuva se u Nacionalnom umjetničkom muzeju M. K. Čiurlionis.

3 Vrata geta u Vilniusu.
1941.-1943., Litva. Fotograf nepoznat, čuva se u Židovskom muzeju Vilna Gaon.

4 Deportacija iz geta u Kaunasu u nacističke koncentracijske logore.
1940-ih, Litva. Fotograf nepoznat, čuva se u Židovskom muzeju Vilna Gaon.

5 Ekshumacija masovnih grobnica koju je vodila Izvanredna državna komisija u Paneriaiju.
1944., Litva. Fotograf nepoznat, čuva se u Židovskom muzeju Vilna Gaon.

6 Bivši koncentracijski logor Stutthof danas.
2017., Litva. Fotografirala Neringa Latvyte.

Vilnius

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

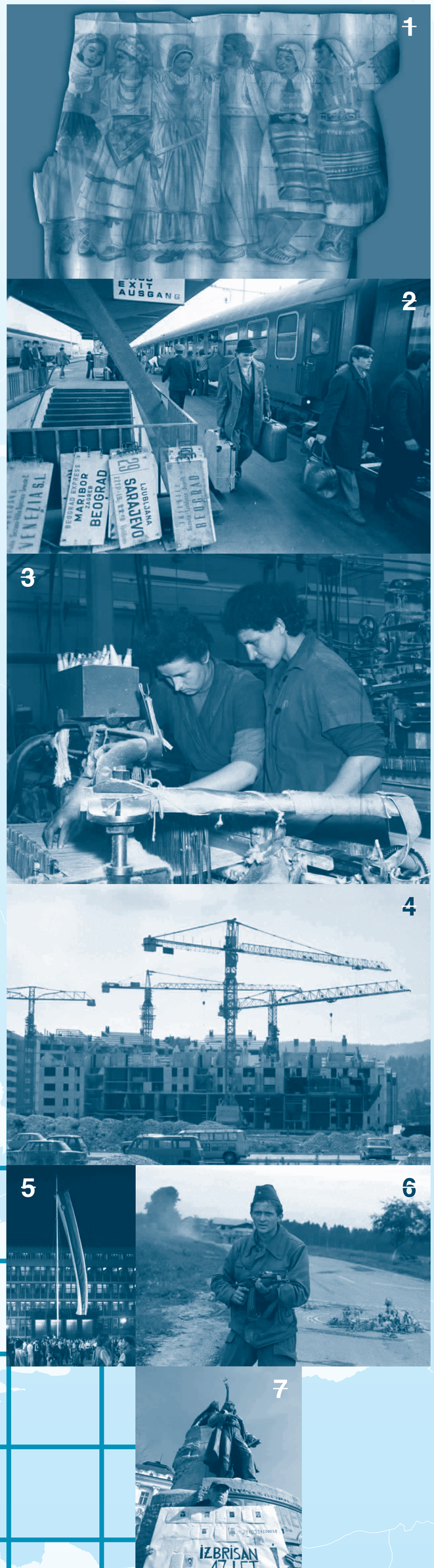
In the aftermath of World War II the so-called Second Yugoslavia emerged in Southeast Europe, and was composed of six socialist republics: Slovenia, Croatia, Bosnia and Herzegovina, Macedonia, Montenegro, and Serbia; and two autonomous provinces within Serbia (Vojvodina and Kosmet), six nations, three 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.

Up YU Go! Priče o ugroženim identitetima

Nakon Drugog svjetskog rata u jugoistočnoj se Europi pojavila takozvana Druga Jugoslavija koja se sastojala od šest socijalističkih republika: Slovenije, Hrvatske, Bosne i Hercegovine, Makedonije, Crne Gore i Srbije te dvije autonomne pokrajine u sastavu Srbije (Vojvodine i Kosmeta), šest naroda, tri glavne vjerske zajednice (pravoslavnih kršćana – kojima je pripadala većina Srba, Crnogoraca i Makedonaca; rimokatolika – koji su većinom bili Hrvati i Slovenci; i muslimana – koji su pretežno naseljavali regije Bosne i Hercegovine, jugozapadne Srbije i autonomnih pokrajina Kosova i Metohije) te još mnogo drugih nacionalnosti i etničkih skupina.

Kako je Jugoslavija zamišljena kao zajednica jednakih naroda i narodnosti, vodeće je načelo njezine poslijeratne međuetničke politike bilo sažeto u sloganu „bratstvo i jedinstvo“. Prema načelima te politike jugoslavenski su narodi i nacionalne manjine jednake skupine koje mirno koegzistiraju u toj federaciji. Diljem zemlje mnoge su se tvornice, škole, javni objekti, folklorni ansambli i sportski timovi često nazivali „Bratstvo i jedinstvo“, kao i glavna, moderna autocesta Ljubljana-Zagreb-Beograd-Skoplje sagrađena između 1947. i sredine 1960-ih kojoj je cilj bio povezati četiri konstitutivne republike u jednu cjelinu.

Migracije unutar njezinih granica ubrzo su postale vrlo česte: neke je poticala (ili propisivala) središnja vlast, druge procvat industrijalizacije, urbanizacije i poslijeratne obnove. Neki su selili u potrazi za poslom, drugi radi specijaliziranog obrazovanja, neovisnosti ili pak profesije. Mnogi su slijedili svoje srce, neki su selili kako bi se pridružili supružnicima ili članovima obitelji dok je drugima trebala promjena sredine ili su tražili nove prilike.

Nakon godina obilježenih emigracijom Slovenija je, kao najsjevernija od šest federalnih republika, postala atraktivna destinacija 1970-ih. Premda su podaci oskudni i nepotpuni, procjenjuje se da se u Sloveniju između 1945. i 1990. doselilo 290 000 ljudi. U godinama koje su prethodile osamostaljenju Slovenije 1991. i raspadu Jugoslavije usred jugoslavenskih ratova, prema pridošlicama se u Sloveniji počelo gajiti sve veće neprijateljstvo jer ih se počelo doživljavati kao nepoželjne strance ili čak neprijatelje novonastale nacionalne države.

Izrazi netolerancije i isključivanja počeli su izbijati na površinu 1980-ih i 1990-ih. Imigranti koji su dolazili s juga zemlje bili su generalno okarakterizirani kao niža, radnička klasa stanovništva, a nazivani su „čefurjima«, „jugosima«, „onima od tamo dolje« - izrazima kojima je cilj bio isključivanje, razlikovanje jugoslavenskih „doseljenika” od „domaćeg” slovenskog stanovništva. Stigmatizirani su i zbog zadnjih slova u prezimenima (-ić što nije slovenski završetak) i tretirani kao građani drugog reda. Zakoni o državljanstvu koji su izmijenjeni i/ili usvojeni 1990-ih u svim bivšim jugoslavenskim republikama vodeći su u „legalni“ mehanizmi koji stoje iza raspada Jugoslavije. Ti su zakoni također lišavali prava ili isključivali skupine građana koji su živjeli u republikama iz kojih nisu bili podrijetlom. Službeno je, 26. veljače 1992., 25 671 osoba ne-slovenskog podrijetla izbrisana iz evidencije o prebivalištu čime su te osobe izgubile sva prava koja su do tog trenutka uživale. Došlo je i do neslaganja unutar pojedinih zajednica koje su bile zahvaćene ideološkim sukobima i podjelama jugoslavenskih ratova koji su se, s prekidima, vodili gotovo cijelo desetljeće. Procjenjuje se da je u sukobu život izgubilo 140 000 ljudi među kojima su mnogi bili rođaci, prijatelji i poznanici onih koji su se nastanili u Sloveniji. Domovi njihovih predaka uništeni su, a nekada njima poznata mjesta postala su kazališta rata (i ratnih zločina). Održavanje obiteljskih veza, kao i uobičajena, česta mobilnost na širem području bili su prekinuti ili znatno otežani. Identiteti, osobni i kolektivni, korišteni su kao oružje na svakoj zaraćenoj strani, a procesi pripadanja/isključivanja postali su ispunjeni egzistencijalnom opasnošću, isprepleteni često suprotstavljenim emocijama. Proces formiranja vlastitog identiteta unutar novonastale Republike Slovenije u kontekstu obiteljske povijesti migracija postao je tako fragmentiran, izložen pritisku i, na kraju, fluidan.

1 Fragment freske Povijest Slovenaca – nacrt prikazuje šest zagrljenih žena u narodnim nošnjama jugoslavenskih naroda koje predstavljaju bratstvo i jedinstvo nove Jugoslavije, kreda u boji na kartonu.
1958., Slovenija. Crtež Slavka Pengova, čuva se u Nacionalnom muzeju suvremene povijesti.

2 Radnici migranti na ljubljanskom kolodvoru.
1974., Slovenija. Fotografirao Svetozar Busić, čuva se u Nacionalnom muzeju suvremene povijesti.

3 Makedonske tkalje u posjetu poduzeću za proizvodnju pamuka IBI u Kranju.
1963., Slovenija. Fotografirao Edi Šelhaus, čuva se u Nacionalnom muzeju suvremene povijesti.

4 Izgradnja stambenog naselja Fužine u Ljubljani.
1980., Slovenija. Fotografirao Svetozar Busić, čuva se u Nacionalnom muzeju suvremene povijesti.

5 Proglašenje slovenske samostalnosti.
1991., Slovenija. Fotografirao Nace Bizilj, čuva se u Nacionalnom muzeju suvremene povijesti.

6 Vojnik Jugoslavenske narodne armije u Moste pri Komendi. Nakon proglašenja slovenske neovisnosti kratki rat između slovenske Teritorijalne obrane i Jugoslavenske narodne armije bio je prvi u valu sukoba koji su zahvatili bivšu Jugoslaviju.
1991., Slovenija. Fotografirao Tone Stojko, čuva se u Nacionalnom muzeju suvremene povijesti.

7 Javna demonstracija kojom se skreće pozornost na položaj onih koji još uvijek čekaju da se ispravi nepravda, sedamnaest godina nakon brisanja iz slovenske evidencije prebivališta.
2009., Slovenija. Fotografirao Tomi Lombar, čuva se u Nacionalnom muzeju suvremene povijesti/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."



IZMEĐU PROFESIONALIZMA I OSOBNOG ANGAŽMANA

Kao članovi projektne skupine željeli smo dati glas nečujnima te popuniti praznine u doživljaju naše zajedničke povijesti. U tome su nam pomogla iskustva naših kazivača i kazivačica koje smo zamolili da s nama podijele vrlo osobne priče, neke od kojih nikada prije nisu ispričane. Tražili smo mnogo i svjesni smo da smo dobili mnogo više nego što smo se mogli i nadati. Kao muzejski stručnjaci mi smo posrednici, nalazimo se negdje između naših kazivača i kazivačica i vas kao posjetitelja, a na tom smo se putu suočili s brojnim etičkim izazovima, kako na profesionalnoj tako i na osobnoj razini.

Neringa Latvyte, 44 godine (Litva)

„Mene je osobno kao ženu, kao kćer, kao majku dirnula tema šutnje i ženskih trauma. Različiti oblici nasilja (fizičkog, verbalnog, vizualnog, emocionalnog, moralnog) koje su sve kazivačice doživjele, kao i njihovi ogromni napori da se nose sa svim traumatskim iskustvima istovremeno pokušavajući sakriti svoje strašne priče od članova obitelji kako bi ih zaštitile, na mene su imali ogroman emocionalni utjecaj."

Kathrin Pabst, 49 godina (Norveška)

„Ljudi koje sam upoznala i priče koje sam čula duboko su me dirnuli. Stekla sam novi oblik razumijevanja mnogih slojeva i dijelova od kojih se svi sastojimo kao i naših kontinuiranih pokušaja da od života izvučemo ono najbolje."

3. Elina Nygård, 46 godina (Švedska)

Raditi na ovom projektu bilo je teže no što sam mislila. Toliko je tužnih i nepravednih priča s kojima se treba nositi. Ponekad smo bili sasvim iscrpljeni. Pili smo puno kave i mozgali, pokušavajući sve predstaviti na korektan način. Ljudi su nam ukazali veliko povjerenje i na tome smo im jako zahvalni."

Urška Purg, 37 godina (Slovenija)

„Osjećam se kao da me toliko mnogo ljudi ugostilo u svojim domovima – a da ih nisam ni posjetila – nudeći sebe onakvima kakvi jesu, stoga sam neizmjerno počašćena i osjećam ogromno poštovanje prema svima njima. Kao da sam i sama bila dijelom njihove velike životne avanture, u kojoj je život surov i čaroban, oštar i blag, sretan i tužan. I osjećam neizmjernu potrebu dati sve od sebe da se ove priče ispričaju onako kako bi to sami pokazivači učinili i na način kojim bi se ponosili."

Katarzyna Maciejewska, 44 godine (Poljska)

„Tijekom cijelog ovog procesa čvrsto sam vjerovala: pojedinac je uvijek važan, kao i nečija životna priča. Svaka životna priča stvara ono što nazivamo poviješću, ali je i nadograđuje, gura svijet naprijed."

Tamara Nikolić Djerić, 37 godine (Hrvatska)

„Dio sam zajednice koju istražujem. Stoga sam na početku projekt željela pratiti samo kao administratorica jer sam smatrala da bi sve ovo za mene bilo previše teško. Ali sudbina je htjela drugačije. Sada osjećam kako mi je dužnost posredovati u prijenosu ovih priča i sudbina koje sam čula i kojima sam svjedočila jer se s njima mogu poistovjetiti. Na neki je način ovo bio i proces mog vlastitog ponovnog otkrivanja i preslagivanja. Čudan osjećaj uronjenosti."

Soren la Cour Jensen, 49 godina (Danska)

„Intimnost i duboko povjerenje koje doživite kada vas druga osoba pozove u svoj život dragocjeno je iskustvo koje vam istovremeno daje širu perspektivu. Moći ovo dijeliti i na taj način biti pokretač pozitivne promjene dar je koji se mora dalje prenositi."

Gunhild Aaby, 51 godina (Norveška)

Kada smo započeli ovaj proces mislila sam kako tema nije problematična – sve je to povijest. Zatim sam, nakon što sam upoznala kazivačice i kazivače, shvatila kako su te priče iz prošlosti još uvijek žive, kako one i danas utječu na živote ljudi, oblikuju njihove identitete, dotiču samu srž njihovih života. Morala sam preispitati svoj vlastiti sud o tome kako povijest utječe na nas na osobnoj razini."

Corinne Brenko, 34 godine (Slovenija)

„Dok sam slušala priče koje su mi kazivane, često sam osjećala ljutnju zbog ležerne, bezumne nepravde koju nanosimo jedni drugima kao pojedinci i kao zajednice. Osjećala sam veliku zahvalnost i moralnu obvezu prema našim kazivačicama i kazivačima da iznesemo njihove priče i sačuvamo njihovu individualnost, njihov učinak, najbolje što možemo. Pritom sam se – što možda najviše iznenađuje – osjećala manje usamljenom, kao da sam u njihovim riječima mogla prepoznati svoje vlastite slojevite identitete i pokatkad oprečne emocije."

Ivalo Katrine Birthe Foget Olsvig, 31 godina (Danska)

„Kao Grenlanđanka i Dankinja poistovjetila sam se sa svim svojim kazivačicama i kazivačima – s dobrim i lošim pričama. Bila sam toliko dirnuta njihovom hrabrošću da ispričaju svoje priče da sam i sama postala hrabrija u suočavanju s nepravdom. Zahvalna sam na tome, hvala vam / Qujanaq!"

Donata Armakauskaitė, 35 godina (Litva)

„Nakon rada sa svim ovim traumatičnim pričama imam nekako više empatije prema ljudima koji svaki dan moraju donositi teške odluke. Razvili smo i puno veću solidarnost s kolegama i osjećam da smo sada puno veća podrška jedni drugima na osobnoj i profesionalnoj razini. Mislim da su sve priče koje smo čuli imale velik utjecaj na sve nas i da nikada više nećemo biti isti kao na početku ovog projekta."

Dorota Ciecholewska, 60 godina (Poljska)

„Ovi su me intervjui duboko pogodili i dok sam slušala priče naših kazivačica i kazivača često sam suosjećala s njima, kao i s time tko su postali. Mnogo sam naučila, osobito o prihvaćanju života onakvog kakav jeste – to mi je bilo posebno nevjerojatno. Intervjui su mi pokazali da rat nije uništio toleranciju i humanost. Drago mi je što sam imala priliku sve ovo doživjeti."

Marzenna Mazur, 59 godina (Poljska)

„Priče o poslijeratnim doseljenicima u Slupsk uvijek sam smatrala važnim dijelom povijesti Pomorja. Ne samo zato jer je to velik dio onoga čime se naš muzej bavi – pričama o složenoj povijesti ovoga kraja – nego zato što su rat i svakodnevna borba nakon njega uvijek bili sastavni dio života ljudi moje generacije. Drago mi je što imamo priliku ova osobna svjedočanstva podijeliti s javnošću kako ona ne bi pala u zaborav i kako bi – možda – pomogla ljudima shvatiti povijest i oblikovati njihovu budućnost."

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