

# **(P)OSTKOLONIALISMUS**

Postcolonial Perspectives  
on Poland, Ukraine  
and Eastern Europe

**INTERNATIONAL  
CONFERENCE  
23-25/10/2024**

# (P)OSTKOLONIALISMUS

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# (P)OSTKOLONIALISMUS

## Postcolonial Perspectives on Poland, Ukraine and Eastern Europe

CURATORIAL TEXT

Dear Guest,

We are pleased to welcome you to our conference (P)Ostkolonialismus in Berlin!

In the following days, you will have the opportunity to exchange ideas with international scholars from different countries about the very timely and relevant subject of postcolonial perspectives on Poland, Ukraine, and Eastern Europe. More than 25 lectures will be presented in up to nine different sessions as well as three parallel workshops. You can find the schedule and lecture abstracts in this booklet.

If you have any questions or need assistance, please refer to the reception desk at the entrance of Pilecki Institute. We are looking forward to seeing you in Berlin!

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The Team of the Pilecki Institute Berlin

What contribution can postcolonial theoretical approaches provide to the development of new perspectives and a better understanding of the entangled history of Germany with Poland, Ukraine, and Eastern Europe? Which colonial paradigms can be found, for example, in historical narratives and Erinnerungskulturen (cultures of remembrance), as well as in artistic approaches such as literature, film, etc.?

A representative study recently commissioned by Pilecki Institute Berlin has revealed the prevailing stereotypes and knowledge gaps in German society regarding the history and present of Poland, Ukraine, and Eastern Europe. In light of the study results, the Pilecki Institute Berlin is organizing a three-day conference, titled "(P)Ostkolonialismus - Postcolonial Perspectives on Poland, Ukraine and Eastern Europe". Researchers from various academic disciplines will discuss the potential benefits and challenges of postcolonial and decolonial perspectives on the historical and contemporary entanglements of the areas under study. Our aim is to create a discursive space to illuminate and question the continuities of colonial traditions of thought in Germany, their impact on the German history of violence, and their influence on contemporary Erinnerungskulturen.

In the 19th century, Poland, the so called "Wild East", already formed part of Germany's colonial aspirations (Kopp 2012). Both Prussia and the German Empire, as well as the Nazi state, repeatedly attempted to fulfill their colonial settlement ambitions in Eastern Europe. The German mass crimes in the region during the Second World War were based on these continuities of anti-Slavic policies and convictions.

These patterns of thought and behavior towards Eastern Europe continue to have an impact in many respects to the present day. Colonial traditions of thought are also reflected in Erinnerungskultur and historical debates. The gaps and absences in German collective memory of the National Socialist war of extermination in Eastern Europe have come to light, not only in the wake of 24 February 2022 and corresponding discourse on the Russian war of aggression in Ukraine.

By integrating diverse interdisciplinary and interpretative perspectives and initiating a constructive dialogue between them, we address the following question: How can postcolonial and decolonial approaches dismantle prevailing stereotypes and address knowledge gaps as well as absences in German Erinnerungskultur?

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Lukas Wiczorek and Dr Elisabeth Katzy, Berlin October 2024

CURATORIAL TEXT

# SESSIONS

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12:00 REGISTRATION

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13:15 WELCOME SPEECHES

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13:30 LECTURE

## The German Society's Historical Self-image with regards to the 20th Century, and its Perception of Poland

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This paper shows the knowledge and attitudes of the German public towards Polish history with a particular emphasis on 20th century history. The authors show how attitudes and knowledge about its eastern neighbor differ from the knowledge, associations and attitudes toward the history of its western neighbor, France. In this comparison, as well as in the context of the German public's historical self-awareness, we show the long persistence of certain stereotypes and raise questions about the role of the culture of remembrance and commemoration in the German public sphere. This paper is based on a survey of a representative sample of German residents conducted by Ipsos in July 2024.

### Hanna Radziejowska

Director of the Pilecki Institute Berlin, curator of several exhibitions on Witold Pilecki, the Wola Massacre, the history of women's suffrage in Poland and modern architecture in Warsaw, multiple awards, including from the Museum of Polish History and the Mayor of Warsaw in 2020. (Co-)curator, scriptwriter and producer of various cultural, historical, participatory and museum projects in Warsaw and Berlin, e.g. Laboratory of the Museum, Exercising Modernity as well as several historical and cultural programs on Belarus and Ukraine.

### Mateusz Fałkowski

Deputy director of the Pilecki Institute in Berlin, studied sociology in Warsaw, Berlin and Erfurt and has published numerous works on social movements in the People's Republic of Poland and on the mutual perception of Poles and Germans.

14:00 COMMENTARY

## Commentary on the study results of the research by Hanna Radziejowska and Mateusz Fałkowski

### Dr Stefanie Eisenhut

Stefanie Eisenhut is a postdoctoral researcher at the Center for Contemporary History in Potsdam and the University of Greifswald. Her research centers on the cultural and social history of divided Germany. She earned her PhD from Humboldt University of Berlin in 2018 with a dissertation

on the U.S. military presence in West Berlin and its shifting interpretations. Her current work examines concepts of beauty and beautification practices under state socialism. In addition, Stefanie has published on memory culture in Berlin and Germany.

14:20 KEYNOTE

## Paths to Decolonizing Eastern Europe: Challenges, Obstacles, and Perspectives

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The field of Eastern European Studies is deeply rooted in imperial history, having emerged during a time when Eastern and Central Eastern Europe were dominated by empires. This historical context not only shaped the institutional structures of the discipline but also influenced the production of knowledge. Despite the collapse of the Soviet Union over thirty years ago, the imperial legacy persists, with the field remaining heavily centered around Russia—a dynamic starkly highlighted by Russia's full-scale invasion of Ukraine in 2022. However, efforts to decolonize the field face significant resistance. Many scholars dismiss such calls as emotional or moral, rather than intellectually grounded. Under these circumstances, the question remains: what might a genuine decolonization of Eastern European Studies entail, and how can it be pursued in a way that addresses both historical legacies and contemporary realities?

### Dr Franziska Davies

Franziska Davies studied Eastern European History, Medieval History and Philosophy at the University of Munich (LMU) from 2003 to 2009, as well as Complementary History and Russian at the University of Sheffield (2003-2004) and the European University of Saint Petersburg (2006-2007). After graduating summa cum laude, she worked as a research assistant at the Department of Eastern European History at the University of Munich from 2009 to 2016. In 2016, she defended her

Ph.D. summa cum laude with the dissertation "Muslims in the Russian Army. Pragmatism, Toleration and the Limits of Empire, 1874-1917". Since October 2016 Davies is a postdoctoral research assistant at the Department of East European History, Faculty of History, LMU Munich. Her postdoctoral research project, "Beyond 'East' and 'West,'" examines the mutual perceptions and entanglements of labor struggles in Poland, Britain, and Soviet Ukraine in the 1980s and 1990s.

## SESSION 1

# Continuities of Colonial Traditions of Thought

CHAIR: AGATA CZAJA

## 15:20–15:40 LECTURE

### Polish Perspectives on German “Ostkolonisation”

The Prussian quasi-colonial attempt to annihilate Polish language and culture in the late 19th century, which Uwe.-K. Ketelsen in 2004 proposed to call “ostkolonial,” has time and again been conflated with the vanishing of another ethnic group—namely, that of the Native Americans. The Polish discourse responds to the Germanization discourse—for example, by using symbolic Indian-ness. In his 1864 essay “Polacy i Indianie” [“Poles and Indians”] Ludwik Powidaj equates the Native Americans with the Polish as he sees both groups as victims of a forced process of civilization. The most well-known application of the German negative heterostereotype of the Polish Indian was called into existence by Henryk Sienkiewicz (1846–1916), a pioneer traveler to North America, who received the Nobel Prize in Literature in 1905.

In my talk, I use Sienkiewicz’s “Sachem” (1883) as a point of reference and argue that this novella can be read as a depiction of the impotent rage of the colonized and at the same time as a provocative game directed at the colonizer’s fear of revenge, i.e. a (Polish) revolt. The conclusion, which draws on Homi K. Bhabha, is that a forced mimicry, even one performed at the circus, also holds the potential of ambivalence and remains a latent threat.

#### Professor Dirk Uffemann

Professor of East and West Slavic Literatures at Justus Liebig University Giessen and coeditor of *Zeitschrift für Slavische Philologie*. He studied Russian, Polish, Czech, and German literatures at the Universities of Tübingen, Vienna, Warsaw, and Konstanz. He obtained his PhD from the University of Konstanz and defended his second thesis (Habilitation) at the University of Bremen before teaching as Lecturer in Russian at the University of Edinburgh. From 2006 to 2019, he taught as professor of Slavic Literatures and Cultures at the University of Passau, where he also served as Vice President for Academic and Student Affairs from 2011 to 2014. His research interests are Russian, Polish, Czech, Slovak, and Ukrainian literature, religion, migration, postcolonial, gender, and internet studies. He has authored 4 monographs

(“Die russische Kulturosofophie” [“The Russian Culturosofopy”], 1999, in German; “Der erniedrigte Christus – Metaphern und Metonymien in der russischen Kultur und Literatur” [“The Humiliated Christ – Metaphors and Metonymies in Russian Culture and Literature”], 2010 and 2020, in German and Russian, “Vladimir Sorokin’s Discourses”, in English, German, and Russian, 2020–2022, and “Polska literatura postkolonialna” [“Polish Postcolonial Literature”], in Polish, 2020) and co-edited 14 volumes, including “Tam, vnutri. Praktiki vnutrenneikolonizatsii v kul’turnoi istorii Rossii” [“There within: Practices of Internal Colonization in Russia’s Cultural History”] (2012), and “Postcolonial Slavic Literatures After Communism” (2016)..

## 15:40–16:00 LECTURE

### Are Place Names Shibboleths? Decoding Coloniality in Mapped Place Names

Is Warsaw the same place as Warschau, Varsovia or Warszawa? It may be, but any name, including place names in historical cartography, can easily reify certain relations and meanings over others to form assertions in ways that mask intentions, including colonial attitudes and ambitions. Because of the wide-spread use of maps in colonialist ideologies, place names on maps help exclude and include specific cultural, social and political meanings and naturalize particular geographical memories. Considering these shibboleth characteristics of place names reveals particular positionalities and biases. Combining a strategy of rhetorical selectivity enhanced by graphic manipulations that evokes colonial and hegemonic perspectives and obscures complexities (Drucker), the nominalized place names presented in maps become particularly relevant in constructing biased memories and forgetting significant connections, as Andrews's study "The Paper Landscape" or Brian Friel's play "Translations" illustrate about colonial mapping in Ireland. Drawing on these concepts, a hermeneutical consideration of place names and their colonial pasts and presents in Central Europe starts from 'maps' 'mirror world' epistemology and colonial positionalities, which often idealizes their graphical and textual presentations and constrains contextualization and reflection.

This contribution suggests that post-colonial research and engagements with places and place names in Central and Eastern Europe remind readers about specific contextualizations and biases. It suggests that researchers draw on relational concepts from geography (e.g. Massey) and science and technology studies (e.g. Star and Griesemer) to identify and start to fill in knowledge gaps and cultural memory lapses. These theories and relational methodologies help connect and contextualize relationships out of colonial entanglements with places in history and the present that place names alone often obscure.

#### Professor Francis Harvey

Francis Harvey is lead of the research group "Data and Practices" in the Department for Cartography and Visual Communication at the Leibniz Institute for Regional Geography in Germany and Professor for Visual Communication in Geography at the University of Leipzig. He recently held a visiting Professor appointment at Warsaw University, Poland, in conjunction with the NAWA-Chair supported project, "People, Places, Events". Three research foci define his current activities. First, contributions at the intersections of geography, digital humanities and science technology that address the challenges of source critical approaches in historical geographical analysis and visualization. Second, empirical studies into the visual perception of mapped information in

geographical communication. Third, research and teaching related to modernist graphic design, visualization pedagogy and its relevance for geographical communication. He has published on research in Poland, especially the article "The Power of Mapping: Considering Discrepancies of Polish Cadastral Mapping".

## 16:00–16:20 LECTURE

### Nazi Colonialism in Interwar Polish Reportage

Germany is the fairest: it promises no happiness, only a huge piece of land ruled by Germans and stretching from colonized Siberia to Nancy and Ghent... This colossal state, purged of all individualism, will be muddy with the blood of its sons and the blood of the enemy, but separate from the rest of the world...

These ominous words belong to count Antoni Sobański, a special correspondent for the «Wiadomości Literackie» magazine in Berlin. They were written immediately after the Nazis came to power, at a time when relations between Poland and Germany, which had been tense before, were experiencing a brief rapprochement. Nevertheless, the journalist was able to notice the instrumentalization of old grievances by the new government, the public demand for revenge, and the revival of colonial aspirations among both German elites and ordinary National Socialist sympathizers. This journalist's thoughts were by no means isolated. One gets the same feeling when reading the works of Zygmunt Nowakowski, Antoni Sobański, Bernard Singer, Ksawery Pruszyński, Konrad Wrzós and others.

Being a victim of German settlement and colonial ambitions in the nineteenth century, as well as the object of numerous stereotypical prejudices and various racial judgments, the Poles feared the reactivation of German imperialism. The young Polish state, which had acquired territorial gains as a result of the Treaty of Versailles, the Greater Poland and Silesian uprisings, naturally became an element of the German collective imagination. Its significance, like the entire Slavic world, was dictated by the playing role of the external and internal Other (Neumann, 1999). With its own disunity, backwardness, and inability to self-organize, this Other serves as a constitutive factor for strengthening positive autostereotypes among Germans themselves. Emphasizing on Deutsche Ordnung and Deutsche Wirtschaft (instead of the inept Polnische Wirtschaft) at some point became a part of German identity (Orłowski, 2003).

Therefore, it is not surprising that not only rapid political changes, but also new variations of old colonial paradigms and practices were written about by Polish publicists of the time. In view of this, I consider the task of my report to be to share with the participants of the symposium the perception of Polish interwar reporters of Nazi colonialism, and to establish the extent to which they can be useful for historical research.

#### Ihor Usatenko

Ihor Usatenko is a head of the Ukrainian editorial office in the Polish Press Agency. His main journalistic materials are mostly the interviews with well-known Ukrainian and foreign intellectuals. Ihor Usatenko is a historian by training. He graduated from the Mechnikov Odesa National University in 2010. He has also completed postgraduate studies in world history (2012–2016). In 2017, Ihor Usatenko successfully defended his PhD thesis for obtaining the scientific degree of the Candidate of Historical Sciences degree (speciality 07.00.02 – world history). His research project was entitled "Socio-political development of the capitalist society in the concept of I. Wallerstein". After that he used to work in public higher educational establishment "Vinnytsia Academy of

Continuing Education" (as a lecturer and a chief of department) and in Vasyli' Stus Donetsk National University (as a peer reviewer). Ihor Usatenko has been a participant of Scholarship Program of the Government of the Republic of Poland for Young Academicians. He has many internships, scholarships and residential grants in leading such institutions as Institute of Political Studies of the Polish Academy of Sciences, Faculty of Sociology of the University of Warsaw, Center for Urban History (Lviv, Ukraine), Ukrainian Catholic University (Lviv, Ukraine) and Sofia University "St. Kliment Ohridski" (Sofia, Bulgaria). His research interests spans the World System analysis, historical macrosociology, historical didactics and memory studies.

## 16:20–16:50 DISCUSSION

## SESSION 2

# Poland's and Ukraine's Current Path of "Decolonization"

CHAIR: DR MAREK JAN WASIŃSKI

### 17:10–18:40 PANEL DISCUSSION

#### Germany–Poland–Ukraine: 'The Colonial' as a Factor Influencing Foreign Policy

The objective of the panel is to discuss the implementation of the (post)colonial approaches in foreign policy analysis in relations between Germany, Poland and Ukraine since 2004, but also with a glimpse at the history since 1989. The panel is focused on the processes and discourses of foreign policy relevant for the relations between Germany, Poland and Ukraine, with the war in Ukraine and relations with Russia in the background. The discussion will be based on the assumption that the (post)colonial narratives contribute to upset perceptions and tensions between the countries under the study. As such, they have been overlooked in research on international relations in the region.

**Dr Christian Noack's** (University of Amsterdam) paper focuses on (post)colonial discussions in contemporary Ukraine. Since the full-fledged Russian invasion, de-colonization in the shape of de-communization and de-russification have ceased to be a controversial issue. For obvious reasons, Russia is identified as "the colonizer", whereas relations with western neighbors and the EU at large is framed as a (re-)turn to Europe reminiscent of the processes following the collapse of communism in central Europe, if under incomparably more dramatic circumstances.

**Professor Beata Ociepka** (University of Wrocław) will speak about German–Polish relations and all the contexts which eventually lead to the study of how they have been shaped by (post)colonial narratives. In this case, Germany has been identified as "the colonizer", mainly in Polish literary studies, whereas the (post)colonial approach was hardly implemented in studies on foreign policy.

**Professor Pierre-Frédéric Weber** (University of Szczecin) will present the de-colonial transformation of Poland's role as an actor in international relations in the European context since 2004. Since it joined the EU as a "post-Communist" country, Poland has made its way from junior partner to regional leader. After the outbreak of Russia's full-scale war against Ukraine, Poland has become a legitimized norm entrepreneur reshaping the relations between the West and Russia.

#### Dr Christian Noack

has studied Eastern European History, Media Studies and Slavonic Studies at the University of Cologne. His PhD thesis (2000) was devoted to "National Movement and Nation-Building among the Muslims of the Russian Empire". He taught Eastern European History at the University of Bielefeld, Germany (2000–2007) and the National University of Ireland, Maynooth (2007–2011). He is associate professor for Eastern European Studies at the Universiteit van Amsterdam since August 2011 and External Examiner for European Studies at the Trinity College/ University of Dublin.

#### Professor Beata Ociepka

is professor in International Relations and International Communication and head of the Public Diplomacy Lab at the Institute for International and Security Studies (ISMIB), University of Wrocław. She also worked as a chair of the Section of Communication and Public Relations at the University of Warsaw in 2017, served as a chair in Political Science at the Willy Brandt Center for German and European Studies, University of Wrocław (2002–2004) and Director of the Institute of International Studies at the same University (2009–2011). She is the Head of the International Communication Section of the Polish Association for International Studies and since 2023 a head of WP 3 EU Horizon NARDIV

#### Professor Pierre-Frédéric Weber

Born in 1980, German and European Studies at the Universities of Angers and Paris III-Sorbonne Nouvelle. PhD on German–Polish relations in the 1960s and early 1970s, published as "Le triangle RFA-RDA-Pologne (1961-1975): guerre froide et normalisation des rapports germano-polonais" (Paris: L'Harmattan, 2007). Currently associate professor at the University of Szczecin, Poland, where he is vice director of the Institute of History. Since 2020, a member of the German–Polish expert group "Copernicus" and foundation board member at the "Krzyżowa" Foundation for Mutual Understanding in Europe. Research fields include history of the 20th century's international relations in Europe; post-war processes between Germany and its Eastern neighbors after 1945; emotions in international relations. Among his

His research is focused on the past and present of Muslims and other minorities in Russia and Central Asia, the cultural and social history of the late Soviet period and the representations of history and collective memories across Europe. Among his recent publications is his contribution on "The Russian World in Perspective: Comparing Russian Culture and Language Promotion with British, German and French Practices", in C. Noack (Ed.) (2021). "Politics of the Russian Language Beyond Russia. (Russian Language and Society)". Edinburgh University Press.

project. She specializes in public diplomacy and international communication research. She is a member of the Political Science Committee of the Polish Academy of Science for the term 2024–2027. Author of around 150 publications, among them the book "Poland's New Ways of Public Diplomacy" (Peter Lang, 2017) and the most recent contribution to "Europa und die Europäer: Perspektiven der polnischen Wissenschaft im 21. Jahrhundert: im Gedenken an Bronisław Geremek (eds B. Gierat-Bierań and J. J. Węc, Wiesbaden, Harrassowitz, 2023) entitled "Werte an der Grenze Europas: was haben wir aus der Migrationskrise an der östlichen Grenze der Europäischen Union und dem Krieg in der Ukraine gelernt?"

latest publications: "Timor Teutonorum: Angst vor Deutschland seit 1945. Eine europäische Emotion im Wandel" (Paderborn: Ferdinand Schöningh Verlag, 2015); "Europe's Multi-Temporality and Twentieth-Century Memories after 1989", in: Nicolas Maslowski, Kinga Torbicka (eds.), Contested Legacies of 1989. Geopolitics, Memories and Societies in Central and Eastern Europe (Berlin – Bruxelles – New York: Peter Lang, 2022); "Emotionale Stabilität und Wandel in den deutsch-polnischen Beziehungen seit 1989 anhand William M. Reddys historischer Emotionologie", in: Gesine Lenore Schiewer, Jacek Szczepaniak, Janusz Pociask (eds.), Emotionen – Medien – Diskurse. Interdisziplinäre Zugänge zur Emotionsforschung (Wiesbaden: Harrassowitz, 2023).

### 18:40–19:00 SUMMARY OF FIRST DAY



### SESSION 3

## Colonial Narratives about Eastern and Central Europe

CHAIR: PROFESSOR DIRK UFFELMANN

### 9:00–9:20 LECTURE

## Orientalisierung der Masuren als ethnische Gruppe: Eine Studie zur Wahrnehmung des Anderen im 19. Jahrhundert in Preußen

Die Masuren, eine ethnische Gruppe, die seit dem 15. Jahrhundert den südlichen Teil des Ordensstaates und später Alt- und Ostpreußens bewohnte, zeichneten sich durch ihre polnische Sprache aus – masurischer Dialekt gesprochen und Polnisch geschrieben – inmitten des preußischen kulturellen Schmelztiegels, was sie zu einer Art Exoticum machte. Der Höhepunkt ihrer Kultur fiel in die Mitte des 19. Jahrhunderts und weckte das Interesse deutscher und polnischer Reisender, der preußischen Behörden sowie der evangelischen Kirche. 1859 reiste Grabowski aus Warschau nach Preußen, gefolgt von Oldenberg aus Berlin im Jahr 1865, beide mit kritischer Haltung gegenüber den Masuren. Sie betrachteten ihre Sprache als fehlerhaft und ihre Kultur als weniger entwickelt. Diese Wahrnehmung passt in das moderne Konzept des Orientalismus, das von Said erstmals 1978 formuliert wurde: Der Orient (hier: Borussia orientalis) als Vorstellung von Andersartigkeit und der Orientalismus als westliche Dominanz und Umgestaltung des Ostens. Dieses Konzept wurde später auf den Balkan übertragen (Todorova 1997). Wolff fand Spuren der Orientalisierung bereits im 18. Jahrhundert in den Reiseberichten europäischer Reisender durch Polen nach Russland (Wolff, 1994). Der Orientalismus ist nicht nur in Reiseberichten, sondern auch in anderen Texten über Masuren jener Zeit präsent. „Dieses Land wird gewöhnlich als preußisches Sibirien betrachtet“, schreibt ein masurischer Pastor 1854, „und seine Einwohner werden in Bezug auf Bildung meist auf eine Stufe mit Kalmücken, Tataren, Panduren und Kroaten gestellt“ (Schulz 1854). In Reportagen, die 1882 im „Dziennik Poznański“ veröffentlicht wurden, werden die Masuren mit den zeitgenössischen Indianern verglichen, die von neuen Siedlern verfolgt werden (Królewiecki 1882). Orientalismus klingt auch in einem bis heute bekannten alten deutschen Spruch an: Wo sich aufhört die Kultur, da beginnt sich der Masur. Das Thema des Vortrags ist eine Studie zur Wahrnehmung des Anderen im 19. Jahrhundert in Preußen, gestützt auf ausgewählte Reiseberichte und Originalschriften.

### Dr Anna Damięcka-Wójcik

ist seit 2022 Adjunktin am Institut für Germanistik der Universität Warschau. Im Rahmen des DAAD-Stipendiums Nr. 57597695 Deutschsprachige Minderheiten 2023 forschte sie zu ihrem Projekt „Lebenswege masurischer Familien in Deutschland und in Polen“. Ihr Habilitationsprojekt bezieht sich auf das kulturelle Phänomen „Poniemieckie“ als Kulturkontakt mit der deutschen materiellen Kultur in Masuren. Sie forscht in den Bereichen der deutschen und polnischen Erinnerungskulturen, deutsch-polnischen Beziehungen und gegenseitigen Nationenbildern. Das Konzept des Orientalismus lag ihrem bereits zur Veröffentlichung freigegebenen Artikel „Orientalizing the Masurian - on the Masurian dialect in the mid-19th century in Prussia from a sociolinguistic perspective based on selected travel narratives“ (Socjolingwistyka, Nr. 38) zugrunde. Sie ist Autorin mehrerer wissenschaftlicher

Publikationen und als Herausgeberin veröffentlichte sie 2021 das Buch „Identität als Prozess. Von Johannes Bobrowski zum Diskurs über Poniemieckie“. 2018 erhielt sie eine Auszeichnung für Nachwuchswissenschaftlerinnen im Rahmen des Humboldt-Kollegs „Topographien der Globalisierung“. Als Hochschullehrerin spezialisiert sie sich auf die Zeitgeschichte im deutschsprachigen Raum, wobei sie die CLIL-Methodik anwendet. Dafür ließ sie sich 2020 beim Norwich Institute of Language Education fortbilden und zertifizieren. Durch ihre didaktische Arbeit und wissenschaftliche Forschung setzt sie sich für die deutsch-polnische Annäherung ein. Deshalb engagiert sie sich auch als Mitglied der Lehnndorff-Gesellschaft Steinort in einer deutsch-polnischen NGO für die Restaurierung des Schlosses in Steinort (Masuren).

**9:20–9:40 LECTURE****The Theory of “Restgermanen” as a Basis for German Territorial or Political Claims in the Period 1890–1945**

Germany’s prominent position in Central and Eastern Europe at the turn of the 20th century appeared to publicists of that time as a natural consequence of historical processes. Both Germany’s eastern borders and the geographical extent of German interests were to be scientifically determined.

One such argumentation was the oft-cited hypothesis of “Restgermanen” communities in Central and Eastern Europe. The hypothesis was based on the assumption of the existence of small Germanic communities remaining after the Migration Period (3rd to 6th century AD). These communities were distinguished by their high level of development. The arrival of the numerous and more primitive Slavic masses was not to cause the disappearance of these communities but their absorption. The former Germanic communities (Goths, Vandals or Suebi) were to become the core of the elites of the new Slavic states. It was with the help of the theory of the occurrence of “Restgermanen” that the dynamic development of some Slavic states (eg. Croatia, Poland) was explained. In addition, the few communities scattered in the eastern part of Europe were supposed to retain traces of their former Germanic heritage (e.g. theories about Goths in the Polish Highlands, in Crimea and Balkan Peninsula).

The implications of the theory of “Restgermanen” served not only to build national pride in the newly unified state. The areas of ancient and early medieval Germanic settlement also marked the boundary of areas of planned German armed or political expansion. Historians (presenting the scientific trend of the so-called “Ostforschung”) such as Albert Brackmann, Erich Keyser or Hermann Aubin believed that “Restgermanen” relic communities should be placed under German protection and the native people who owe their historical success to their presence should be placed under German administration.

**Dr Mateusz Maleszka**

graduated in law and in history from the Nicolaus Copernicus University in Toruń. He obtained his doctoral degree in history at this university. During his doctoral studies, he received scholarships from the Lanckoroński Foundation in Brzezie and the Herder Institute in Marburg. He is currently employed at the Bydgoszcz branch of the Institute of National Remembrance. His areas of research interest are: history of racism, history of historiography, history of science and ethnic cleansing in the 20th century.

**9:40–10:00 LECTURE****Colonial Narratives and Continuities in the Weimar Republic in the Context of the Struggle for Upper Silesia 1919–1921**

This presentation looks at the continuation of colonial narratives and their impact on the political and military conflicts over Upper Silesia in the early Weimar Republic. After the First World War and the loss of the German colonies in Africa, colonial ambitions lived on in the territorial conflicts with Poland. The struggle for Upper Silesia from 1919 to 1921 was characterized not only by ethnic and economic interests, but also by nostalgic and revanchist elements of German colonial policy. In the last 20 years, there has been increasing research on continuities of colonial narratives in the Weimar Republic, but there are only a few specific studies that deal with the particular situation in Upper Silesia. This presentation analyzes how colonial discourses and ideologies influenced German politics and public opinion, and how they were echoed in the disputes over Upper Silesia. By examining political speeches and various forms of mass propaganda, it will show how these narratives contributed to the legitimization of territorial claims and the mobilization of nationalist sentiments. The lecture asks to what extent these colonial continuities shaped the self-image of the Weimar Republic and to what degree they constituted a link between the German Empire and the Nazi era.

**Benedikt Putz**

Benedikt Putz is a Master’s student in East European Studies at Freie Universität Berlin, where he specializes in East Central European history, memory culture, and historical politics. He received his Bachelor’s degree in Political and Social Sciences from Sciences Po Paris. He also spent a year as an exchange student at the Walsh School of Foreign Service at Georgetown University in Washington, D.C. In his academic work, Benedikt Putz focuses on the analysis of historical and commemorative narratives. He is particularly interested in pre- and

post-Holocaust history and works as a research assistant at the Foundation Memorial to the Murdered Jews of Europe. His non-academic experience includes work at the German Bundestag, the Press and Information Office of the German Federal Government, the French Embassy in the United States, and the Migration Research Center at the University of Warsaw. He is fluent in German, English, French, Yiddish, and Polish.

**10:00–10:30 DISCUSSION**

## SESSION 4

### Dealing with the Colonial Legacy

CHAIR: PROFESSOR ALEXANDER WÖLL

#### 10:50–11:10 LECTURE

#### The Tales of Three Cities. The Postcolonial Question in Central and Eastern Europe through the Lens of the City and Urbanity

In my presentation, I will analyze the postcolonial question in Central and Eastern Europe through the lens of the city and urbanity. Due to their location under German town law (Magdeburg rights) CEE cities were strongly influenced by German urban culture. This fact was for centuries regarded as an example of German colonialism and the imposition of German culture on this part of Europe. These issues became particularly relevant during the period of the rise of nationalism in the 19th century. For national identities developed in an ethnic model, on the basis of folk culture, cosmopolitan and German-speaking cities were perceived as a threat to national cultures.

Since the beginning of the 21st century, and especially after CEE countries acceded to the European Union, a distinct change in attitudes towards the German legacy in these cities can be observed. Referring to my research, I will present three different strategies towards German urban heritage as an example of ex-German cities: Gdańsk (Danzig), Szczecin (Stettin) and Wrocław (Breslau). In my analysis I will try to indicate that the way in which heritage is interpreted and valued depends on the context on the one hand, and on social actors and institutions on the other. Context sets the frame of reference for the social actors who undertake different activities to interpret heritage. However, as the case study analysis of Gdańsk, Szczecin, and Wrocław has shown, the local context is crucial. Depending on the specific characteristics of a particular city, different social actors and institutions may use the issue of difficult heritage for different purposes and interpret it in various ways. However, this points to a democratization of memory, when the local community plays a key role in this process, and even within the same state we can observe three different examples of attitudes towards German urban heritage.

#### Dr Paweł Kubicki

Dr hab. Paweł Kubicki is a sociologist and associate professor at the Institute of European Studies at the Jagiellonian University. His research focuses on sociology and anthropology of the city, social memory, heritage and identity. He is an author of several articles on the social and cultural aspects of urban issues, including: "Detecting Urban Resilience. Foreign Residents' Perceptions and Experiences of Public Services in a Globalizing City: A Case Study of Kraków" (together with

K. Czerna-Shaw) (2023); "The City and Narrating Otherness. Polish Cities and the Process of Europeanization" (2019). He has also published seven books, among others: "European Cities in the Process of Constructing and Transmitting European Cultural Heritage", (together with E. Mach) (2022); "The European Capital of Culture 2016 effect: how the ECOC competition changed Polish cities" (together with B. Gierat-Bieroń, J. Orzechowska-Wałaszewska) (2020).

#### 11:10–11:30 LECTURE

#### From Recovered to Uncovered. Colonialism and Imperiality in the Eastern Borderlands and the Recovered Territories in Comparative Perspective

The Second Polish Republic was not an imperial power. Nevertheless, its ideological basis and political practices possess certain qualities typical for the state of imperialism and colonial attitude. At the ideological layer, colonial aspirations were particularly present after 1926, during the Sanation government. A practical manifestation of the imperial and colonial ambitions of the Second Republic was the activities of the Maritime and Colonial League. At the same time, some scholars view the central policy towards the so-called Eastern Borderlands, especially those dominated by the Belarusian and Ukrainian minorities, as a form of colonization, being one of the factors stemming from Polish imperial aspirations.

Broadly speaking, the experience of colonization and settlement on the so-called Recovered Territories after the Second World War is not considered from the perspective of Polish agency and subjectivity. The settlers as well as the decision-makers are usually clearly considered the silent victims of the imperial/colonial power policy. The oppression is consequently inscribed into a political ideology – Soviet Marxism/Leninism – perceived as foreign and unrelated to the Polish experience. However, more recent studies of the settlers' experiences and power narratives point to the more nuanced nature of this process and Polish causality. These two socio-political processes, taking place within radically different political systems, are not usually juxtaposed. Therefore, the aim of this proposal is to construct a model to compare these seemingly disparate processes. A legitimate first research question is how do both settlement processes fit into the pretentious colonial, imperial Polish project? The analysis is placed in the framework of historical political science/historical sociology. For the research, a discourse analysis was conducted and understood as an examination of the textual content of both primary and secondary source materials. Official documents, political narratives, and accounts of settlers will allow for a comparison of experiences and consequently highlight analogies and differences.

#### Dr Bartłomiej Krzyszta

Bartłomiej Krzyszta, Ph.D., is an assistant professor at the Institute of Political Studies of Polish Academy of Sciences. Graduate of Political Sciences at Université Libre de Bruxelles and Political Science and Cultural Studies at the University of Wrocław. His research interests include political anthropology, political and cultural memory, postcolonialism, and ethnic and national identities.

**11:30–11:50 LECTURE**

**“Wir haben nie Kolonialismus betrieben“.  
Die habsburgischen kolonialen Ambitionen  
in Osteuropa – Amnesie und der rezente  
Umgang mit einem verklärten Erbe**

Spätestens mit der Annexion der Bukowina im Jahr 1775 offenbarte sich die systematische, strategischen Erwägungen geschuldete hegemoniale Aneignungspolitik des Hauses Habsburg in Osteuropa, die der grenzkolonialen Erschließung und Ausbeutung jener Gebiete diente, die heute Teil der Ukraine und Polens sind. Dabei kam es zu fragwürdigen Praktiken, die neben den strukturellen Faktoren kolonialer Abhängigkeitsverhältnisse, die geopolitischen und ökonomischen Interessen geschuldet waren, einer Erinnerung und Aufarbeitung bedürfen. Insbesondere Österreichs Agieren in Galizien sowie die Partizipation an zwei der drei Teilungen Polens wurde in Österreich lange als Beispiel von „good governance“ positiv verklärt, vor allem auch im direkten Vergleich zu Preußens und Russlands Agieren. Es werden in dem Vortrag 1.) die Strategien Österreichs (als Teil des Heiligen Römischen Reiches Deutscher Nation), die im 18. Jahrhundert zur Anwendung gelangten, um im Spiel der Mächte – das Osmanische Reich und das zaristische Russland – nicht nur die eigenen Interessen zu wahren, sondern diese, kontinuierlich auszubauen, dargestellt. 2.) Werden Folgeentwicklungen im 19. Jahrhundert bis inklusive dem Ersten Weltkrieg angesprochen, und 3.) werden in dem Vortrag insbesondere die Sichtweisen nach dem Zweiten Weltkrieg in Österreich thematisiert, die zu einer verklärenden Darstellung kolonialer Praktiken und Beziehungsverhältnisse neigten. Verleugnung, Verharmlosung und Vergessen waren Strategien, die erst in jüngerer Zeit einer kritische Auseinandersetzung gewichen sind und Österreichs koloniale Ambitionen heute in einem neuen Licht erscheinen lassen. Wie wird heute mit diesem kolonialen Erbe umgegangen? Ist man sich dessen überhaupt bewusst?

**Professor Hermann Mückler**

Hermann Mückler, ist Professor für Kultur- und Sozialanthropologie am gleichnamigen Institut der Universität Wien mit einem Fokus auf (ethno-)historische Fragestellungen, Formen von Kolonialismus, Dekolonisation und Postkolonialismus, Friedens- und Konfliktforschung sowie Populärkultur im europäischen und globalen Vergleich, und den besonderen regionalen Schwerpunkten insulares Südostasien, Australien und Ozeanien. Er ist Präsident der Anthropologischen Gesellschaft in Wien sowie des Dachverbands aller österreichisch-ausländischen

Gesellschaften PaN, zweiter Vorsitzender der Gesellschaft für Globalgeschichte, Gründer der Österreichisch-Südpazifischen Gesellschaft sowie Mitbegründer des Instituts für Vergleichende Architekturforschung und des gleichnamigen Fachbuchverlags. Obwohl sein Regionalschwerpunkt in asiatisch-pazifischen Raum liegt, befasst er sich mit Formen kolonialer Abhängigkeiten in allen Teilen der Welt und analysiert in seinen Lehrveranstaltungen koloniale und postkoloniale Abhängigkeitsverhältnisse anhand gegenwärtiger theoretischer Ansätze.

**11:50–12:20 DISCUSSION****SESSION 5****Workshops**

CHAIR: LUKAS WIECZOREK

**13:50–15:20 WORKSHOP 1**

**Decolonial Approaches in Educational Work.  
Intercultural Sensitivity and the Pyramid of Alliance**

The current relations of Germany with Poland and Ukraine result, among other things, from a different historical sensitivity and the (lack of) culture of memory. A synergy effect will not be created if partners do not talk to each other, treat each other as partners, actively work to expand knowledge about each other and popularize this knowledge. Poland has on the Dnieper and Ukraine on the Vistula the social capital that Germany has never had in Poland. 2–3 million Ukrainians living in Poland create a huge network of connections between societies, which is due to, among others, the greater subjectivity of Ukrainians in Poland than the “invisible”, assimilated millions of Poles in Germany. In my speech, I would like to mention the concept of mestizago proposed by Adam Balcer, used in post-colonial Latin American countries to describe phenomena resulting from combining elements of indigenous and newcomer cultures. To this end, I will present the results of my research as part of my doctoral dissertation on the intercultural sensitivity of young Poles and Ukrainians, as well as the “Likhtar/ Jlixtrap” project, which has been implemented at the German Bildungsstätte Bredbeck educational institution since April 2022. Likhtar connects people involved in international work with young people from Poland, Germany and Ukraine. I will also present a proposal of educational tools to facilitate the dismantling of the colonial way of thinking about Eastern Europe (including the Pyramid of Alliance by Anti-Defamation League). Lily Gardner Feldman argues that mutual relations between Germans, Poles and Ukrainians should be based on friendly relations, empathy and trust. I would add to this a global perspective and transparency as the foundation of the approach needed.

**Jakub Niewiński**

Academically, Jakub Niewiński devoted three years writing his PhD thesis about intercultural sensitivity (Doctoral School of Humanities and Social Sciences at the University of Zielona Góra). He was a classroom tutor, and teacher of ethics. He teaches in the spirit of tolerance and respect for every human being, irrespective of origin, religion, or sexual orientation. He cooperates with the international ecumenical group named BIEN – Baltic Intercultural and Ecumenical Network that organizes an annual festival for young people from Poland, Germany, Russia, Latvia, Lithuania, Estonia, Denmark and Sweden. Eight years ago, his work was recognized and he received

The Irena Sendler Award “For Repairing the World”. Within the framework of a forum for dialog, Jakub cooperates with the POLIN Museum of the History of Polish Jews and together with his students invented and developed educational projects relating to the concept of tolerance as well as other elements of intercultural education and keeping the memories of a small country alive. He has been cooperating with the Center for Citizenship Education in Warsaw in many programs such as “Leaders of Tolerance” and “Let’s talk about refugees”. Together with his students he tries to bring the memory of Jewish neighbors back.

## 13:50–15:20 WORKSHOP 2

## Decolonizing Soviet War Memorials in Berlin. Reflections on Current Legal and Political Challenges

Ideation "Rights to the past". With the beginning of Russia's full-scale invasion of Ukraine, a new wave of rethinking of Soviet memorials in Berlin began, namely how to de-totalitarianize them. The task of rethinking was complicated not only because of the moral aspect of the memorials but also for legal and diplomatic reasons (e.g., Zwei-plus-Vier-Vertrag). This has led to many notable bans on the ground, such as the Berlin police's decision to protect Soviet memorials at the request of the Russian embassy in March 2022, the ban on Ukrainian symbols on 8 and 9 May in 2022 and 2023, etc. The city's policy is still not ready and has not been developed toward treating Soviet military memorials after the Zeitenwende and the culture of remembrance about Ukraine during the Second World War. During the Ideation "Rights to the past", I offer to exercise our rights to reclaim history as a country that is seen separately from its colonizers. The ideation consists of theoretical and practical parts. The first part will include an overview of 2 Soviet war memorials in Berlin (Treptower and Tiergarten), provide the context for their existence and describe the city's role in protecting these memorials from intervention. In the practical part, the participants will be invited to generate ideas to decolonize and de-totalitarianize these Soviet memorials. The second part of Ideation will help generate possible effective ideas for some activities and understand the condition of the current culture of remembrance in Germany toward Ukraine after the so-called Zeitenwende. Each idea will be challenged according to existing legislation. The summary of this Ideation will be prepared as an abstract with theoretical-practical parts (the latter will include possible practical intervention in Soviet memorials in Berlin). In the practical phase, participants will develop ideas to decolonize and de-totalitarianize these memorials, ensuring that each proposal adheres to existing legal frameworks.

### Eva Yakubovska

Eva Yakubovska is a Berlin-based cultural manager, historian, and curator. With a background in journalism and theater, she has actively promoted Ukrainian culture and history in Western Europe. Eva hosted a culture program on Lvivske Radio (2013–2018) and directed the "Sklad 2.0" theater (2013–2019) and the Theater Festival "Kit Gavatovycha" (2015–2021). She founded the "Catch a Cat" theater residence in Berlin in 2019 and co-founded Vitsche e. V. to advocate for Ukrainian interests in Germany. Since 2022, she curates the Ukrainian program "Воля UA" at the Pilecki Institute in Berlin.

## 13:50–15:20 WORKSHOP 3

## Reassembled Temporalities: Two Artistic Methods to Work with History, Contemporaneity, and the Future

The lecture analyzes two methods to engage with and criticize history, contemporaneity, and the linear and non-linear future in contemporary Ukrainian art since the 1980s to the present day. The first delves into a progressive perception of history derived from modernist thought (in the works by Fedir Tetianych, Masoch Fund, Lesia Khomenko, and Ksenia Hnylytska), and the second proposes a rhizomatic vision based on decolonial framework (in works by Pavlo Makov, Sashko Protyah, Alevtina Kakhidze, and Dana Kavelina). However, in this seeming dichotomy, both of the proposed methods diverge from the hegemonic discourses on temporalities, those of the West and of Russia, but in a different manner. Whereas the former engages with modernity to propose a postcolonial examination of the local cultural and political context, the latter finds the hybrid and hitherto decolonial tools of doing so. Correspondingly, different goals are to be achieved: in the linear temporalities, the artists work towards gaining agency and initially approach the prevailing colonial narratives; and in the decolonial hybrid one, they start to dive deeper in the multiple aspects of Ukrainian subjectivity looking for the hidden stories and histories and reclaiming the known.

### Milena Khomchenko

is an art critic and a curator from Ukraine, a researcher at the Research Platform at PinchukArtCentre. She is also a co-founder and curator of SONIAKH, a platform that examines possible sites of/for Ukrainian subjectivity in the broader context of post- and decolonial processes. With the support of a Chevening Scholarship, she completed an MA in Aesthetics and Art Theory (with Distinction) at the Centre for Research in Modern European Philosophy (CRMEP) at Kingston University London. She holds a BA in Philology, English language and

Ukrainian language (with Distinction) from the National University of Kyiv-Mohyla Academy. Her texts have been published in Frieze, KAJET, L'Internationale Online, Spike Art Magazine, Danarti, KORYDOR, ArtsLooker, Blok, Your Art, and others. Among her curatorial projects are "Let the long. Road. Lead. That. Stairs in. The Heavens" at PLATO (Ostrava, Czech Republic), Closed Futures at DCCC (Dnipro, Ukraine). She is co-editor and archivist of the book MUHi 2009–2021 (Osnovy Publishing, 2022).

## 15:20–15:50 PRESENTATION OF WORKSHOPS RESULTS

## SESSION 6

### Ukrainian Decolonial Discourse in Practice

CHAIR: KATERYNA BOTANOVA

#### 16:10–16:40 LECTURE

#### The Russian Revolution and its Western Friends – Analysis of four Art Exhibitions Dedicated to the Centennial of the October Revolution

This essay analyzes four exhibitions from a series of Russo-centric shows based on the colonial narratives that took place in Europe and North America between 2016 and 2019 and were dedicated to the centennial of the October Revolution in 2017: "A Revolutionary Impulse: The Rise of the Russian Avant-Garde" (MoMA, 2016–2017), "The Revolution is Dead. Long Live the Revolution!" (Kunstmuseum Bern and Zentrum Paul Klee, 2017), "Red Star Over Russia" (Tate Modern, 2017–2018), and "Red. Art and Utopia in the land of Soviets" (Grand Palais and Centre Pompidou, 2019). The main research questions focus on relations between the avant-garde and the political and social history of the time; approaches to the curatorial research and exhibitions' geo-cultural locations; disconnecting the artists and their immediate cultural contexts; and legitimizing Russian cultural (museums) and financial (sponsorships) capital.

#### Kateryna Botanova

Kateryna Botanova is a Basel-based cultural critic, curator, and writer from Kyiv, Ukraine. She writes and lectures on decoloniality, solidarity, and care with a special focus on artistic practices and societal dynamics outside of the Global West. She is a co-curator of the Swiss multidisciplinary biennial Culturescapes and an editor of its anthologies. Since 2023, she has been a guest curator of the Research Platform of the PinchukArtCentre (Kyiv). In 2010s, she was a director of the Center for Contemporary Art in Kyiv, and a founding editor of the online magazine Korydor. She is a member of PEN-Ukraine. Her essays on decoloniality, solidarity, and artistic practices in Ukraine during the war have and will appear in Eurozine, Neue Zürcher Zeitung,

Dwutygodnik, and Various Artists, among other media, and in books (some peer-reviewed): *Ukraine's Many Faces: Land, People, and Culture Revisited*, Bielefeld: transcript Verlag, Images and Objects of the Russo-Ukraine War, Forum Transregionale Studien, *Terra Invicta: Ukrainian Wartime Reimaginings for a Habitable Earth*, (publisher tbc), *Art in Ukraine Between Identity Construction and Anti-Colonial Resistance*, Routledge, *Decolonisation of memory in the former Soviet spaces*, CEU Press. In 2023, she gave lectures and key notes at University of Basel, Switzerland; Södertörn University, Stockholm, Sweden; Forum on Central and Eastern Europe, KU Leuven; Pilecki Institut, Berlin, Germany; Hamburg University, Germany.

#### 16:40–17:40 PANEL DISCUSSION

#### Museums, Decolonization, and Rethinking the Symbolic Landscapes

The term "decolonization" has already become a buzzword in Ukraine. A growing body of literature addresses this complex concept and its implications. However, amidst the drastic transformations marked by the ongoing war and decolonization efforts, when the polarization of approaches and attitudes toward heritagization is at stake, it becomes crucial to reevaluate the role of museums as institutions. Museums can serve as grounds for developing decolonial perspectives, optics and knowledge, fostering dialogue, and engaging with identitarian politics.

This panel tends to explore how non-formal educational initiatives, on the one hand, and museums on the other, can contribute to forming and informing a deeper understanding of decolonial processes taking place in Ukraine and beyond. We will address their role in rethinking symbolic landscapes, developing conceptual tools for critical engagement with heritagization and de-heritagization, and popularizing knowledge for the general public. Among others, we will address several key questions: Working out the criteria for inclusion in national heritage; What factors determine whether something belongs to the body of national cultural or historical heritage? Decolonial optics and heritage; How does a decolonial perspective impact our understanding of heritage, especially in complex contexts? Dialectics of heritagization and de-heritagization; What dynamics exist between top-down (official) and bottom-up (community-led) processes in shaping heritage?

#### Dr Svitlana Shlipchenko

Senior research fellow, Institute for Philosophy, National Academy of Sciences of Ukraine; Director, Center for Urban Studies. Initiated and co-authored the concept of MSc in Urban & Regional Planning at Kyiv National University of Construction and Architecture. Visiting professor: Kyiv School of Economics (MA in Urban Planning and Post-war Reconstruction); Kyiv National University of Construction and Architecture (MSc in Urban & Regional Planning); Kharkiv School of Architecture (2018–2019); National University of Kyiv-Mohyla Academy (2007–2018). Visiting lecturer: University of Bologna; University of Cambridge; Penn State University; Columbia University, University of Charleston. Visiting scholar: University of Cambridge; Penn State University; University of Charleston; University of London; University of North London. Fulbright Scholar (2002–2003). Her scholarly interests include decolonization and post-colonial studies, heritagization and de-heritagization, memorialization in urban public spaces, gender and feminist studies of architecture, urban anthropology. She is the author, editor, and contributor to over 15 books and numerous articles.

#### Dr Alla Petrenko-Lysak

holds a PhD in Sociology and is an Associate Professor at the Faculty of Sociology (Department of Branch Sociology) at Taras Shevchenko National University of Kyiv. She is the author and manager of the bachelor's degree programs "Sociological Support for Management Processes" (2020–2023) and "Communication and Cultural Industries Management (with compulsory study of two foreign languages)" (from 2023 to the present). She is also a board member at the Center for Urban Studies. Her research interests include social space, sociology, and social anthropology of the city, visual studies, newest mobilities, and postmodern society, as well as post-/decolonial social change. She has authored over 150 scientific publications, including the book "Social Space: An Interdisciplinary Perspective" (2013; in Ukrainian), and handbooks for urban research. Alla is an expert in sociology, cultural anthropology, and social studies. She serves as a lecturer and speaker for educational projects and programs on territorial development and memory studies. She is also the author of publicist texts and a blog about space concepts and the city (2018–2020). Her current research project is focused on "The Phenomenon of Home in the Time of War".

#### 17:40–18:00 SUMMARY OF SECOND DAY

FRIDAY  
25/10/2024

## SESSION 7

### Postcolonial Perspectives on Polish history

CHAIR: DR PAWEŁ KUBICKI

9:00–9:20 LECTURE

#### Postcolonialism and Violence. Questions about Polish Context

The proposed lecture aims to discuss the possible application of the recently growing field of postcolonial studies on violence into the Polish context. As Frantz Fanon wrote, violence and colonialism are inseparably interconnected. The recent publication "Narrating Violence in the Postcolonial World" (Romdhani/Tunca 2022) proves that there is still a significant research gap on this topic even in the fields where a postcolonial approach is more on the forefront of academic debate than in Poland. The phenomenon of violence seen through the lens of postcolonial theory can be situated both as a means to maintain the colonial apparatus of oppression, but also as a tool of liberation for the subaltern. In the Polish context, such a reading would be especially interesting, due to the rich tradition of uprisings and various forms of resistance against the hegemon. This allows the postcolonial approach to be tied with the romantic paradigm that has defined Polish culture for two centuries.

The proposed lecture will present an overview of some of the works of Polish literature and an attempt to analyze how violence, both colonial and decolonial, is depicted. Both literary pieces from the Romantic period (e.g. Mickiewicz's *Dziady*) and communist Poland (e.g. Tadeusz Konwicki's *Mała apokalipsa*) are planned to be used. The analysis will aim to clarify the question of what kind of adjustments are needed to examine Polish culture from this perspective, and what differences can be observed in varying periods of colonial and decolonial violence. The issue of violence and colonialism will be analyzed with the use of theories from Homi K. Bhabha, his concepts of ambivalence of colonial discourse which allow the reflexivity of the phenomena of violence, power and colonialism to be captured.

#### Agata Czaja

Agata Czaja is currently a PhD student (from April 2024) in the Institute for Slavic Studies at the University of Münster with the thesis "Ideologien der polnischen Romantik aus postkolonialer Perspektive". The aim of the thesis is to analyze Polish messianic ideology, especially as presented in Mickiewicz's Parisian lectures, as an ideology of liberation for colonized Poland. She completed BA in applied linguistics at the University of Warsaw, with a specialization in German and English. Then she graduated with an MA in National and Transnational Studies at the University of Münster with the thesis "Poland in transformation: A postcolonial study", in which she analyzed the diaries of Gustaw Herling-Grudziński with the use of term hybridity coined by Homi K. Bhabha. Her main research interest is the application of postcolonial theories on the Polish context.

SESSION 7

## 09:20–09:40 LECTURE

## Postkoloniale Perspektiven auf die europäische Musikgeschichte

In weiten Teilen des 19. und 20. Jahrhunderts herrschte in der Musikgeschichtsschreibung eine Ansicht vor, nach der sich wesentliche stilistische Entwicklungen der Musik ausschließlich im westlichen Teil des Kontinents abgespielt hätten und der Rest des Kontinents lediglich pittoreske Zutaten beigesteuert habe. Das führte zu Wahrnehmungsverzerrungen, die am Beispiel des Komponisten Stanisław Moniuszko deutlich sichtbar sind: Moniuszko steht musikgeschichtlich auf einer Stufe mit Auber und Weber, wird aber lediglich in Polen als Nationalkomponist hochgeehrt und ist außerhalb Polens im westlichen Ausland fast unbekannt. An Moniuszkos Beispiel, aber auch an anderen Komponisten wie etwa Ferenc Erkel, Mikalojus Konstantinas Čiurlionis oder Petr Il'ič Čajkovskij lässt sich somit der koloniale und postkoloniale Blick des sog. „Westens“ auf das sog. „Osteuropa“ zeigen. Erst in jüngster Zeit wird die Fragwürdigkeit dieser Perspektive offenbar, und es wird auch sichtbar, dass diese Perspektive offenbar mit dem Erstarken nationalistischen Denkens einherging und vorher so nicht existierte – so bezeichnete der englische Musikschritsteller Charles Burney im 18. Jahrhundert als „Konservatorium Europas“ nicht etwa ein westeuropäisches Land, sondern das mitteleuropäische Böhmen.

In meinem Vortrag verbinde ich diese Ansätze mit wesentlichen Aussagen der postkolonialen Theorie und zeige auf, welche Auswirkungen dieser postkoloniale Musikdiskurs bis heute hat.

### Dr Rüdiger Ritter

Rüdiger Ritter, PD Dr. habil., \*1966, studierte Geschichte Ost- und Ostmitteleuropas, Musikwissenschaft und Philosophie in Mainz, Dijon, Köln, Wolgograd und Krakau, 2002 Dissertation (Musik für die Nation. Der polnische Komponist Stanisław Moniuszko (1819 – 1872) und die polnische Nationalbewegung, Frankfurt am Main 2005). Forschung in den Projekten „West-Östliche Fremdenbilder. Deutsche Bilder von Russen und russische Bilder von Deutschen“ (Bergische Universität Wuppertal), „Kollektive Identität und Geschichte in postsozialistischen Diskursen: Belarus, Litauen, Polen, Ukraine“ (Universität Bremen), „Amerikaner in Bremerhaven“ (Museum der 1950er Jahre Bremerhaven), „Opposition durch Kulturtransfer

– Jazz im ehemaligen Ostblock“ (Freie Universität Berlin), „Diskurse über Europa im polnischen drugi obieg“ (Forschungsstelle Osteuropa an der Universität Bremen), „Solidarität mit Hindernissen. Schwierige Vereinbarungen zwischen Solidarność-Emigranten und ihren Partnern in Westdeutschland in den 1980er Jahren“ (TU Chemnitz). Habilitation zum Thema „Jazz im Kalten Krieg zwischen Waffen und Kulturtransfer – Radiosendungen von Willis Conover von der Voice of America und ihre Rezeption in den ehemaligen Ostblockländern“ (TU Chemnitz, 2020).  
Aktuelles Forschungsprojekt: „Komponistenverbände im Ostblock“.

## 09:40–10:00 LECTURE

## Witold Gombrowicz in Berlin – Postcolonial Perspectives

The aim of the proposed lecture is to attempt an analysis from a (p)ostcolonial perspective of the Berlinian and Argentinian stage of Polish writer Witold Gombrowicz's (1904–1969) emigration.

After his return from Buenos Aires, Gombrowicz spent a year in Berlin from 16 May 1963 to 17 May 1964. He received a stipend from the Ford Foundation there. Initially, he lived at the Akademie der Künste (Academy of Arts in Berlin), then at Bartningallee 11/13. Today, there is a commemorative plaque dedicated to Gombrowicz on the walls of this building. This raises, among others, several questions about memory politics (Erinnerungskultur) related to the writer as well as his postcolonial interpretations. For example, how are Gombrowicz's diary texts written during his stay in Berlin situated between colonialism and (p)ostcolonialism? What is Gombrowicz's perspective on “secondary colonialism” towards Argentina and Central-Eastern Europe? In this context, how do institutional and pop cultural memory politics regarding the writer work in Warsaw, Berlin, Venice, and Buenos Aires; what are the similarities and differences? How did Gombrowicz describe German and European memory culture and how is he described in this framework?

I would like to present Gombrowicz as a transcultural writer according to Wolfgang Iser: connected to Poland, France, Germany, and Argentina, consciously crossing colonial and cultural boundaries. I would interpret Gombrowicz's texts written in Poland, Argentina, and Berlin, among others, in the context of both Larry Wolff's theoretical thought related to “inventing Eastern Europe” and Ariella Azoulay's conception of “potential histories”, which I confront with the theories related to East-Central Europe. From a literary and (p)ostcolonial studies perspective, the reception of Witold Gombrowicz's work in Germany, collected e.g. in the volume *Patagonian in Berlin* (Kraków, 2004) is also extremely interesting and worthy of analysis.

### Dr Aleksandra Naróg

Dr. Aleksandra Naróg graduated from Interdisciplinary Individual Studies in the Humanities at the Jagiellonian University in Kraków and defended her doctoral dissertation on the work of Witold Gombrowicz from an affective and postcolonial perspective under the supervision of Prof. Ryszard Nycz. She is currently preparing her dissertation for a publication in a book form. She is currently working on the collective grant project “Potential Histories of East-Central Europe” at the Research Centre for Memory Cultures at the Jagiellonian University in Kraków. Currently, she is researching memory

politics regarding Witold Gombrowicz in Argentina, France and Germany and Bruno Schulz in Ukraine and Israel and she collaborates with Congreso Gombrowicz in Buenos Aires, Witold Gombrowicz Museum in Venice and Wsola, and the Bruno Schulz Festival in Drohobych. She has participated in several dozens of international academic conferences. Recently published articles: Witold Gombrowicz in Contemporary Argentina: Traces, Artefacts, Affects, “Wielogłos” 1/2024; Witold Gombrowicz's “Wandering in Argentina”: “Always a Stranger”?, *Teksty Drugie* 3/2022.

## 10:00–10:30 DISCUSSION



## SESSION 8

# Postcolonial Perspectives on Knowledge Production

CHAIR: PROFESSOR BEATA OCIEPKA

### 10:50–11:10 LECTURE

## The Image of Poland in German History Textbooks

The study aims to answer the question of the image of Poland in German history textbooks, focusing on the 19th and the 20th centuries. Furthermore, to identify, critically analyze, interpret, and reveal the influence of ideology on history in the German education system.

Key elements will be the study of source materials using qualitative research based on the conceptual and methodological workshop of David Freedberg's social history of art and Hans Belting's anthropology of image, as well as reference to Immanuel Wallerstein's systems-worlds theory.

Education is one of the cornerstones of state policy. Its role is not just about passing on knowledge to the next generation. The formation of the individual's identity, integration into social structures and the consolidation of the group are equally important elements of the whole process of intentional socialization. Particularly relevant will be the analysis of visual material depicting symbols and figures associated with Poland in relation to the research apparatus of David Freedberg and Hans Belting.

I believe that the interpretation of the textbook images of the Polish people, as well as the omission of significant events from the past of both nations, will allow a critical evaluation of their projected impact on the identity of future generations of Germans.

### Jan Kuśmirski

Researcher and curator. I am a graduate of the Bachelor's Degree at the Faculty of Visual Culture Management and the Master's Degree at the Faculty of Artistic Research and Curating at the Academy of Fine Arts in Warsaw. I mainly reflect on the influence of ideology on the formation of individual subjectivity. I am a scholarship holder of the Ministry of Culture and National Heritage. I won two times The Three Seas Generation Freedom Future Leaders competition for the best essay ("Discussing the work of the Polish film avant-garde before 1939 on the example of the activity of Stefan and Franciszka Themerson" (2021); "Saving identity. The search for a national

style in architecture in the Polish lands at the turn of the 20th century" (2022)) organized by Foundation State of Poland.

Selected exhibitions and projects:

- PAX, Kunstraum Hase29, Osnabrück, 2023;
- Men also sometimes fail, Labyrinth Gallery, Lublin, 2023;
- Flag for the Museum of the Earth, Museum of the Earth, Warsaw, 2023;
- Comfort, former Steel Mill, Warsaw, 2022;
- Could Close Your Eyes, Bielański Cultural Center, Warsaw, 2021;
- Warmth, Rotary Cultural Center, Warsaw, 2021.

### 11:10–11:30 LECTURE

## The Politics of Knowledge Production: Poland as Post-Colonial and Liminal Spaces in the International Legal Order

A variety of approaches have been adopted to explore the past-present-future continuum of Central and Eastern Europe (CEE). Some of these employ analytical tools and conceptual frameworks drawn from post-colonial studies, encompassing a range of disciplines, including political economy, history, literature, political theory, and sociology. However, it is noteworthy that scholars of international law from CEE have largely overlooked this path of inquiry. The omission is particularly intriguing when one considers that it has been successfully traversed by their colleagues from other post-colonial spaces who share sensitivity known as the (renowned) Third World Approaches to International Law. The principal aim of this lecture is to prompt reflection on the cognitive frames within the epistemic community of international lawyers in Poland that could have created the blind spot. Further, this lecture challenges the indifference or even adversity to post-colonial studies that have been observed in the field of scholarship and in academic education of international law in Poland.

Especially, the speech addresses the issue of the politics of knowledge production in international law, which has been similarly overlooked. This has a long-lasting effect on the collective consciousness of the discipline in Poland and on how international legal arguments put forth by Poland and other CEE states are perceived by actors from other regions. An analysis of popular Polish university textbooks published after 1989 reveals that the story of international law has been presented in Poland and to the Polish public through a universalizing and progressive lens. This simplified and idealized perspective fails to acknowledge the discipline's genealogy and obscures its ideological, political, or epistemological texture, which was shaped by the 19th-century tension between the civilized core and less-civilized semi-periphery. Furthermore, the perspective overlooks that this opposition has persisted as a socio-ideological background of knowledge production that sustains the 'core vs. periphery' division within the discipline of international law.

### Dr Marek Jan Wasiński

Dr Iur. Habil. Marek Jan Wasiński, an Associate Professor at the University of Łódź (ORCID: 0000-0003-0109-9164), specializes in various theoretical approaches to international law and the protection of human rights in Africa. He serves as a visiting professor at Tbilisi State University (Georgia), Kenyatta University (Kenya), La Universidad de Granada (Spain), and is an external examiner at the North-West University (RSA). His expertise encompasses the provision of legal counsel for civil society in Mozambique (2014-2015, Comissão de Justiça e Paz e Integridade da Criação) as well as expertise on the law of Sub-Saharan states before Polish courts. Marek Jan Wasiński is the author of "The African Charter on Human

and Peoples' Rights: The Normative Pillar of the African Regional Human Rights System" (University of Łódź Press, 2017 – in Polish). His latest peer-reviewed academic paper, "Three Lives of International Lawyers and the War Unleashed," was published in *Political Thought*, 17(1) 2023. The article encourages self-reflection on the teaching, research, and practice of international law. He also contributed to a series of 73 episodes for Polish Radio 3 ("Trzecie Oblicze Dyplomacji"), aimed at promoting a broader understanding of international law (2015–2017). The proposed lecture is part of his interdisciplinary project on Eastern Europe as a Distinct Post-Imperial and Liminal Space within the International Legal Order.

**11:30–11:50 LECTURE****Refusing Inter-imperiality towards Europe's East:  
A Shift to Anti-oppressive Research**

Debates in/on Europe have long been conducted as if its Eastern part was no site of knowledge production worth familiarizing with. A hierarchical East-West divide persists, centering the West as a source of "objective" and reliable knowledge, rendering the East as subaltern. The epistemic marginalization of East European scholarship has majorly narrowed the scale of knowledge, resulting in epistemic gaps and distortions of socio-historical and lived realities, shaped in particular by brutal legacies by German and Russian imperialism and genocidal colonialism in Europe's East. Recent responses to Russia's full-scale invasion of Ukraine have further uncovered a power dynamic of inter-imperiality across many disciplines, that have theorized (post)occupied Europe's East under Western eyes and in relation to Russia. Meanwhile, on a global scale, critical debates on imperialism have focused on the de-centering of Europe while losing out of sight and concern the inter-imperiality that its peripheralized East has resisted. The paper aims to respond to the epistemic and material inter-imperiality towards Europe's East by envisioning a theory and politics of refusal. So far, rich debates on refusal have emerged as a core counter-strategy to Western colonialism and extractivism in North American Indigenous scholarship (Tuck and Yang 2014). Building on de/anti-colonial, antiracist and feminist scholarship from Europe's East, I will explore what a uniquely local theory and politics of refusal might entail in the context of (de)occupied Europe's East and how it could be connected with debates from global South(s) perspectives.

**Dr Tereza Hendl**

Tereza Hendl is a philosopher and bioethicist. After receiving her foundational education at the Charles University in Prague (Czech Republic), she has completed a PhD in Philosophy at Macquarie University (Australia). She currently works as a Postdoctoral Researcher at the University of Augsburg and Research Associate at the Ludwig Maximilian University of Munich. Her research investigates concerns of vulnerability, refusal, empowerment, justice and solidarity, and the ethics and epistemology of health technologies and interventions. Some of her latest work explores European East-West inequalities and their impact on health, also accounting for the impact of German and Russian imperialism.

Dr Hendl was awarded the 2024 Best Paper Prize by the American Association of Ukrainian Studies for the paper "(En)Countering Epistemic Imperialism: A critique of 'Westspaining' and coloniality in dominant debates on Russia's invasion of Ukraine" and the 2015 Max Charlesworth Prize in Bioethics by the Australasian Association of Bioethics and Health Law. She is the founder of the Central and Eastern European Feminist Research Network, which supports CEE researchers and opposes the epistemic marginalization of CEE scholarship, and co-founder of the RUTA Association for Central, South, and Eastern Europe, Baltic, Caucasus, Central and Northern Asia Studies in Global Conversation.

**11:50–12:20 DISCUSSION****SESSION 9****Decolonization of Slavic Studies**

CHAIR: DR ALEKSANDRA KONARZEWSKA

## 13:50–14:10 LECTURE

## Deutsche Osteuropastudien, deutsche Politik und die Erinnerung an den Zweiten Weltkrieg sowie den Holocaust in der Ukraine

Die Osteuropastudien in Deutschland waren von Beginn ihrer Entstehung an der Wende des 19. zum 20. Jahrhundert, von einem Russozentrismus geprägt, in dem die Ukraine als Teil Russlands betrachtet wurde. Diese Sichtweise dominierte den akademischen und politischen Diskurs in Deutschland während des gesamten 20. und sogar zu Beginn des 21. Jahrhunderts. Während des Ersten Weltkriegs wurde die ukrainische Staatlichkeit 1918 von Deutschland zwar offiziell anerkannt, aber politisch umgesetzt. Während des Zweiten Weltkriegs ließen die Nazis nicht einmal die formale Anerkennung der ukrainischen Staatlichkeit zu, zerstückelten das Territorium, beuteten seine Ressourcen und Arbeitskräfte aus, terrorisierten und töteten die Zivilbevölkerung. Doch sowohl in der Erinnerung an den Zweiten Weltkrieg als auch im wissenschaftlichen Diskurs dominiert weiterhin der Russozentrismus. In Deutschland werden Verantwortung und Schuld gegenüber Russland diskutiert, nicht aber gegenüber der Ukraine und Belarus, die vollständig besetzt waren und unter dem Nazi-Terror litten. Dieser Ansatz führt auch zu einem fragmentierten Verständnis des Holocausts in diesen Gebieten.

Diese Situation begann sich erst nach 2014 zu ändern. Die Ukraine rückte zunehmend in das Blickfeld deutscher Historiker und Politiker, und es stellte sich die Frage nach der Verantwortung für das Vorgehen der Nazis und den Holocaust in der Ukraine während des Zweiten Weltkriegs. Im Mittelpunkt stand dabei vor allem die Geschichte von Babyn Jar, aus der die Erzählung des „Holocaust by Bullets“ entstand. Es gibt jedoch viele Orte der Massenvernichtung von Juden auf dem Territorium der Ukraine, an denen verschiedene Methoden der Vernichtung angewandt wurden, nicht nur Erschießungen. Ein Beispiel dafür ist die Geschichte des Holocausts in Odesa, das unter rumänischer Besatzung stand. Dies wirft auch die Frage nach der Verantwortung Deutschlands für die Handlungen seiner Verbündeten auf.

Eine Abkehr vom Russozentrismus in der Osteuropawissenschaft, der deutschen Ostpolitik und der Erinnerung an den Zweiten Weltkrieg zeugt also nicht nur von deren Entkolonialisierung, sondern bietet auch mehr Optionen für die Geschichte Mittel- und Osteuropas und Russlands.

### Professor Polina Barvinska

Professorin am Lehrstuhl für Geschichte der Ukraine an der Südukrainischen Staatlichen Pädagogischen K.D. Ušyns'ky Universität (Odesa), Gastwissenschaftlerin am Leibniz-Institut für Ost- und Südosteuropaforschung in Regensburg, Mitglied der Deutsch-Ukrainische Historischen Kommission, Mitglied der Österreichisch-Ukrainischen Historikerkommission, Mitherausgeberin der Fachzeitschrift "Jahrbücher für die Geschichte Osteuropas"

Publikationen zum Thema:  
Uses of the Past. The Fallen Soviet Soldiers and Sailors in Odesa, in: The Political Cult of the Dead in Ukraine. Traditions and Dimensions from the First World War to Today, Guido Hausmann / Iryna Sklokina (eds.), Kultur- und Sozialgeschichte Osteuropas / Cultural

and Social History of Eastern Europe Band 14. Göttingen: V&R unipress. 2021, p. 137-154.

Holocaust in Odesa: (un)memorable places [Голокост в Одесі (не) пам'ятні місця], in: Ukraina Moderna, 26.01.2023. <https://uamoderna.com/backward/holokost-v-odesine-pam-iatni-mistsia/>

Між наукою і політикою. Інтерпретації Східної Європи в академічному середовищі німецькомовного простору у кінці XIX — початку XX ст. [Between science and politics. Interpretation of Eastern Europe in the academic environment of the German-speaking area in the late XIX and early XX century], Odesa, 2012, 450 p.

## 14:10–15:20 PANEL DISCUSSION

## Dekolonisierung der Slavistik in Deutschland: Perspektiven und Herausforderungen

Erst mit der ukrainischen Revolution der Würde und der russischen Aggression gegen die Ukraine begannen Vertreter der Slavistik in Deutschland, die Hegemonie der russischen Sprache und Kultur in ihrem Forschungsgebiet aktiv in Frage zu stellen. Seit der brutal niedergeschlagenen Revolution in Belarus und dem Beginn des umfassenden Krieges gegen die Ukraine sind die Fragen nach einem Umdenken in der Slavistik viel lauter und dringlicher geworden. Was sind die größten Herausforderungen, vor denen das Fach heute steht, und was wurde bisher erreicht? Was ist spezifisch „deutsch“ an der Dekolonisierungsdebatte, und was ist auch typisch für die anglophone und frankophone Slavistik? Wenn die deutsche Erinnerungskultur (oder ihr Scheitern) hier eine Rolle spielt, ist ihr Einfluss auch in der Schweizer und österreichischen Wissenschaft sichtbar?

Die Diskussion wird geführt von Prof. dr. habil. Annette Werberger (Frankfurt/Oder), Prof. Polina Barvinska (Odesa/Regensburg) und Prof. Dr. habil. Alexander Wöll (Potsdam). Die Moderation übernimmt von Dr. Aleksandra Konarzewska (Tübingen).

### Professor Annette Werberger

Prof. Dr. habil. Annette Werberger arbeitet an der Universität Viadrina (Frankfurt/Oder). Ihre Forschungsschwerpunkte sind polnische, ukrainische, russische, jiddische und österreichische Literatur, historische Quellen, Essayistik und Philosophie. Sie ist eine renommierte Twitter-Influencerin, Dozentin und Autorin zahlreicher journalistischer Beiträge (u. a. NZZ, Frankfurter Allgemeine) über die Ukraine, Russland und die Verflechtung von Kultur und Politik in Ost- und Mitteleuropa.

### Professor Polina Barvinska - see page 32.

### Professor Alexander Wöll

Prof. Dr. habil. Alexander Wöll ist Leiter der Abteilung für Kultur und Literatur Mittel- und Osteuropas am Institut für Slavistik der Universität Potsdam und Vorsitzender des Deutschen Ukrainistenverbandes. Seine Forschung und Lehre fokussieren sich auf ukrainische, russische, belarussische, polnische, tschechische und slowakische Gegenwartsliteratur (Lyrik und Prosa), Literaturtheorie und Intermedialität.

### MODERATION:

### Dr Aleksandra Konarzewska

Dr. Aleksandra Konarzewska ist Postdoktorandin am Institut für Slavische Sprachen und Literaturen der Universität Tübingen. Sie ist Mitherausgeberin des Bandes „ALLES IST TEURER ALS UKRAINISCHES LEBEN“ – Texte über Westsplainung und den Krieg (Berlin 2023).

## 15:20–16:00 SUMMARY OF THIRD DAY AND THE CONFERENCE AND FINAL DISCUSSION

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