



Photo: Jānis Brencis

## BALTIC HERITAGE NETWORK CONFERENCE IN RIGA

The fourth Baltic Heritage Network conference was held at the Latvian Academy of Sciences from 30 June to 2 July. This time, the theme of the conference was Tracing the Baltic Road to Independence in Diaspora Archives.

Approximately 25 years have passed since the Baltic countries regained their independence and the events leading up to it. How and in what way did Baltic émigrés contribute to these changes? Is this reflected in archives, museums and libraries, and to what extent? Those were the topics spoken about in Riga.

This year's conference was to first be held outside of Estonia. All previous BaltHerNet conferences from 2006 and onwards have taken place in Tartu.

One of the main organisers of the conference, Kristine Bekere from the Latvian Academy of Sciences, had invited an impressive selection of Latvian speakers to the opening. The first to greet us was Ojārs Spāritis, the president of the Latvian Academy of Sciences, who emphasised the importance of Baltic cooperation and joint research in the documentation and treatment of important historical events. The following greetings came from the representative of the Latvian Ministry of Foreign Affairs, Pēteris Elferts, Ambassador-at-Large for the Diaspora, and from Māra Sprūdža, Head of the National Archives in Latvia. The Baltic Heritage Network's president Piret Noorhani said words of welcome.

The conference participants had travelled from Latvia as well as from Estonia, Lithuania, Finland, England, the USA, Canada and Australia. The conference presenters were both professional and voluntary archivists and librarians, as well as community activists and, of course, academic researchers. The topic at hand was the fight for freedom, examined from different viewpoints, the role of the media, émigré visits to the homeland, and much more. The last speech also featured a recently released CD compilation of Estonian diaspora pop music. The record, which has become immensely popular in Estonia, was sold out in less than two weeks; the next edition is about to hit the shops.

The evenings without presentations were spent in Riga's nice cafés and restaurants. Those evenings were in a way also good work – as Māra Sprūdža emphasised in her speech: conference breaks are at least as important as the official sessions, since that is when information and ideas are exchanged that later become future projects.

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### A Note from the Editor:

The submission deadline for the next issue is 15 November, 2014. We welcome news articles, conference information, calls for papers, new publication information, and images. Please send articles in English with high quality images to:

Kristina Lupp - [kriss.lupp@me.com](mailto:kriss.lupp@me.com)

The Non-Profit Association Baltic Heritage Network was founded in Tartu on January 11, 2008. NPA BaltHerNet was established to foster cooperation between national and private archives, museums, libraries, and institutions of research, public associations and organizations collecting and studying the cultural heritage of the Baltic diaspora. It aims to facilitate the preservation and research of the historically valuable cultural property of the Baltic diaspora, as well as to ensure accessibility of these materials to the public.

NPA BaltHerNet is also committed to the organising of conferences, seminars and workshops, and to developing and administrating the electronic information website Baltic Heritage Network, a multilingual electronic gateway for information on the cultural heritage of the Baltic diaspora.

The Baltic Heritage Newsletter is distributed quarterly, on-line. The newsletter is compiled and edited by Kristina Lupp. Please send all related enquiries and submissions to Kristina Lupp: [kriss.lupp@me.com](mailto:kriss.lupp@me.com)

[www.balther.net](http://www.balther.net)

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Photo: Piret Noorhane

Needless to say, study visits to Riga's memory institutions also took place. We were introduced to the National Archives of Latvia, the Latvian Museum of Occupations and the new main building of the National Library, which has been called the Latvian building of the century, and carries the poetic name 'the Palace of Light'.

The Baltic Heritage Network's annual meeting was also held during the conference. The current board was re-elected in its present form; Piret Noorhane (President), Kristine Bekere (Vice President), Jolanta Budriūnienė (Vice President), Karin Kiisk (Secretary), Birgit Kibal and Guntis Svitiņš. During the coming three years, the task of this group will be to hold our big, friendly and cooperative network together and to help keep us going.

The next conference will take place in three years – it will then be held in Tartu, at the Estonian National Museum's new building. 2018 is an important milestone for the Baltic countries, and we will try to celebrate in an appropriate manner – the Estonian National Museum's new building is a very suitable place for that.

Piret Noorhane

## MEMORY INSTITUTIONS AND DIASPORAS: ROLES AND RESPONSIBILITIES

On 16-19 September, 2015 BaltHerNet will host its first North American conference in Toronto. This event, which will be organized in partnership with Estonian Studies Centre/VEMU will take place at Tartu College (310 Bloor St West, Toronto). On September 19th there will be a special program featuring Dr. Vello Soots' Memorial Lecture given by Prof. Thomas Salumets (University of British Columbia) on the topic "Sophisticated Simplicity. Arvo Pärt, Gerhard Richter, and Jaan Kaplinski" and the opening of the exhibition "Touch of Arsenic. Sketching the past by Arne Roosman".

Participants of the conference are from memory institutions of the diaspora communities (archives, libraries, museums), representatives of cultural and other organizations, and professionals associated with memory institutions in the homelands and the countries of settlement (Canada, USA). Although BaltHerNet and VEMU are dealing first and foremost with the history and heritage of Baltic countries and their diasporic

communities, this time we also encouraged representatives of other ethnic groups in Canada and USA to participate in the event. We like to include the experiences of those diverse groups who have been living together in the vibrant multicultural environment for centuries and to put our future plans into broader perspective.

Speakers of the conference are: Jorma Sarv, Toomas Kiho and Jaanus Rohumaa (Republic of Estonia Government Office), Heather Kelly (Bloor Street Culture Corridor), Tiina Kirss (Tartu University), Piret Noorhane (ESC/VEMU), Tiiu Kravtsev and Gristel Ramler (Estonian National Archives), Dave Kiil (Alberta Estonian Heritage Society), Ramune Jonaitis (Teviskes Ziburiai Lithuanian Weekly Newspaper), Eišenija Vitols (Canadian Latvian Archives and Museum), Ave Maria Blithe (Estonian Archives in the U.S.), Maira Bundža (Western Michigan University), Elizabeth Haven Hawley (University of Florida), Andris Straumanis (University of Wisconsin-River Falls), Heather MacLaughlin Garbes (University of Washington), Dani Breen (Lithuanian Museum Archives of Canada), Petra Grantham (Canadian Baltic Immigrant Aid Society), Danielle Manning (Archives of Ontario), Dace Veinberga (University of Toronto).

Presentations and talks will be on the following topics: the roles and responsibilities of diaspora communities and their memory institutions toward the preservation of memory, identity, history and heritage; support on the part of countries of origin and countries of settlement toward the preservation of memory, identity, and historical heritage, cooperation and networking; academic research and its popularization; valorization and preservation of language; educational programming as a guarantee of sustainability; cultural exchange and mediation; national cultural and economic agencies in





The exhibition opened in the Parliament of the Republic of Lithuania.

countries of settlement as supporters of diasporas. The full conference program can be found at: [vemu.ca](http://vemu.ca). The working language of the conference is English. No conference fee.

Information: [vemu.ca](http://vemu.ca),  
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 t. 416 925 9405

## EXHIBITION “LITHUANIAN PUBLISHING IN POST- WWII EUROPE”

On July 15-17, 2015 about 150 delegates from 33 countries gathered at the 25th Lithuanian World Community (LWC) Seimas in Vilnius. During the three-day event, the participants discussed the present and the future of the LWC, paying special attention to Lithuanian education and cooperation with the Lithuanian authorities.

On the first day of Seimas, Lituanica Department of Martynas Mažvydas National Library of Lithuania in Parliament of the Republic of Lithuania invited the delegates to the opening of a new exhibition “Lithuanian Publishing in Post-WW II Europe”.

In the opening speech, the head of the Department, Jolanta Budriūnienė, talked about the idea of the exhibition – using the

rich collection of Lithuanian DP Publishing, 1945-1952, housed at the National Library of Lithuania to commemorate 70 years since the mass westward flight of the Baltic Displaced Persons, refugees from war-torn Lithuania. It should be noted that in 2011, the collection was recognised as part of Lithuania’s documentary heritage and included in the UNESCO’s program “World Memory” for the Lithuanian National Register.

The Deputy Speaker of Lithuanian Parliament and the hostess of the exhibition, Irena Degutienė, stressed that at the end of WWII, while Europe was freeing itself, in Lithuania, guerrilla fighting had only intensified and the mass deportations were taking place. Thus, it is not surprising that Lithuanian publishing, exiled from the homeland, had to establish itself in the West. “Our language was alive and will be alive, because everything depends on our willingness to speak the language, regardless of where one lives,” Degutienė concluded her speech.

Dr. Vincas Bartusevičius, the director of Lithuanian Institute of Culture in Germany and the author of a monograph “The DP Camps in Germany, 1945-1951”, gave an overview of the historical context and the conditions under which Lithuanian publishing evolved

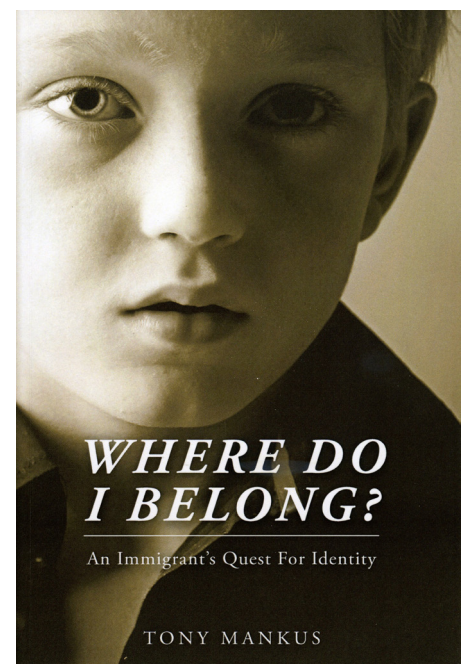
in post-war Germany and other Western European countries.

The chair of the LWC Culture Commission, Jūratė Caspersen, invited Lithuanian diaspora communities to remember their historical origins by seizing the opportunity to exhibit the travelling exhibition “Lithuanian Publishing in Post-WW II Europe” in their host countries.

The exhibition was prepared by the Lituanica Department of the National Library of Lithuania in partnership with Lithuanian Institute of Culture in Germany. Support came from the Ministry of Culture of the Republic of Lithuania on the recommendation of Lithuanian Traditions and Heritage Commission.

Jolanta Budriūnienė

## FINDING ONE’S PLACE: A NEW BOOK ABOUT THE IMMIGRANT EXPERIENCE



At the age of five, Tony Mankus along with his family was forced to leave Lithuania during World War II. The feeling and even pain of being exiled has never left him, neither in his young days spent in the DP camp in Germany, nor in old age living in the United States. “Where do I belong? Where is my place?” are key questions that Mankus tries

to answer in his book "Where Do I Belong To?: An Immigrant's Quest for Identity" (2013). This frank and unsentimental story will be of a special interest to those readers who want to learn more about authentic experiences of immigrants.

Tony Mankus talks about his book on Youtube: <https://www.youtube.com/watch?t=51&v=c9UoXSRYPyU>

Deimantė Žukauskienė

## A SPECIAL GUEST FROM AMERICA



Kristina Lapienyte Bareikienė in Lituanica Reading Room. Next to her - the department's senior researcher, Dr. Dalia Cidzikaitė.

On August 4, the President of the Lithuanian Research and Studies Center (Chicago, US), Kristina Lapienyte Bareikienė, visited the Lituanica Department of Martynas Mažvydas National Library of Lithuania. During the meeting, the guest discussed the possibility to participate in joint projects, to update and sign a new cooperation agreement between the National Library of Lithuania and LRSC. Lapienyte Bareikienė also expressed an interest in the possibility to work on joint virtual exhibitions and make them available on the National Library's website.

## MULTICULTURALISM IN EDUCATION

This article is not about history, but about the current experience of different cultures in one of the villages in the Republic of Bashkortan, which, in order to maintain and save their national language and culture, has always honoured other minorities along with their national language and

## CALL FOR PAPERS

### ARCHIVAL COLLECTIONS IN EXILE: MAKING AND REMAKING IMAGES OF HOME ABROAD

The twentieth century in Europe was a time marked by displacement, war, and exile. This workshop seeks to investigate the complex of prolonged, possibly indefinite exile, and the collection of print, visual, and symbolic material abroad reminiscent of the collectors' "home." We understand home as the place that had to be abandoned and to which the respective collector(s) could not return to for the foreseeable future due to political, legal, and economic reasons or because it no longer existed in the state it had been left.

The organizers welcome studies on the history, motivations and goals, collecting and organizing strategies as well as the material content of archival collections in exile in the twentieth century, which sought to represent and preserve a certain idea of their places of origin. Although the regional focus lies on Europe, comparative approaches and comparable topics will be duly considered. Research should pursue – but is not limited to – the following questions:

Who gathered, supported, managed, and organized the collection, and to what ends? Did collectors aspire to preserve a presumably "authentic" image of their supposedly lost home that ran counter to official dogma? How did exiled collectors represent and communicate their ideas of home? Who could gain access and who was interested in these collections? Were these collections made available for research and if so, when and why? What happened to such collections in cases where political changes made a return theoretically and practically possible again?

We encourage scholars, researchers, and professionals from related fields to please submit abstracts of 500 words by October 4, 2015. Applicants will be informed of the committee's decision by October 20. Papers may be delivered in English or German. Presenters are kindly asked to submit an English-language abstract of 2-3 pages, 1.5-space, by January 30th, 2016 for distribution among all participants. Accommodation will be provided. Full and partial travel grants will be made available based on need. The pursuit of external funding is strongly encouraged.

This workshop, February 23-24, 2016, is organized by the Herder Institute for Historical Research on East Central Europe, Marburg, in cooperation with the Institute for Contemporary History, Munich.

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culture. This is one particular and powerful reason why there still was an official Latvian language programme as one of the foreign languages taught in the secondary school of Maksim Gorkij village. It is clear that, every year, the amount of participants has reduced, and the community becomes more and more alike, assimilating in Russian culture.

I had the possibility to experience the difference in cultures and see what the Latvian language and culture situation is like now, as a participant in the summer school in Maksim Gorkij village secondary school.

The main field where I have worked is pedagogy, which turned out to be very beneficial, having a certain picture not just about children and creative, innovative methods in education, but also about multiculturalism, integration and the ability of several cultures to exist next to each other in modern times in the countryside of Russia, in the Republic of Bashkortan.

It would be possible to discuss many of the tendencies or processes that are linked with multiculturalism, integration and the 21st global century, but I will skip serious theoretical discussion at this time. It is possible to find enough other articles that share such theoretical perspectives.

The main purpose of this article is to describe the situation, and give

some evidence of the tendencies I observed and made as a conclusion on the basis of my experience as a teacher of Latvian in Russia and Italy for several years, along with governance and communication studies and different experiences I have had with Latvians abroad, which has given me an understanding of the inside of processes of the diaspora and its migration.

This summer, for two weeks in June, I was in the village of Maksim Gorkij, in Bashkortan, one of the most beautiful and well maintained regions in Russia. The village of Maksim Gorkij is known as the place where it is still possible to meet the next generations of Latvians who left the territory of Latvia in the times of Russian Imperialism both at the end of the 19th century and at the beginning of the 20th century.

This school is really alive: mostly young teachers, which give extra energy to explore, to make jokes, and to be full of energy at the time of studies.

Not only does the official programme of the school, but daily life as well, show that people live in a friendly environment, and there isn't national discrimination in the usual daily life (maybe the difference is what makes colleagues in the school full of humour and open to communication: even at lunch, they tend to put tables together, so they can have one common lunch, not dividing in groups around

smaller tables). Close to the end of the summer camp, I found myself feeling nearly like one of them, clearly understanding that I could and even would like to spend one year here as a teacher from Latvia.

The summer camp was organised as a continuation of the school year for three weeks for students from the 1st to the 7th grade. This year, there were around 70 participants, who were divided into three groups; each group had two class teachers. All participants of the camp, I divide in three parts:

1. Latvian teachers (one has been working there already for six years; the second one, me, came to visit for two weeks). The local Latvian teacher hoped to introduce more pupils to Latvian culture, to give fresh breath to the Latvian language and culture learning process for both students and herself. I came as a curious teacher, willing to help, implement through my new experience, and to get a new positive diaspora experience for myself.

2. Local teachers and society. Interested in new people, new common professional experiences, and willing to spend time with fun, less stressful than usual teaching time beyond the school year.

3. Students. Willing to spend fun times together, to do interesting things, to socialise with all children not just their classmates, willing to have some food and an interesting day; sometimes willing to avoid the





work waiting at their home farm.

There was a premade plan for the summer camp; the main theme was multiculturalism. Activities which took place in the camp provoked children to think and behave in more sustainable ways –every day there are more and more growing priorities among different fields and societies. Sustainability includes not only caring about nature and an environmental friendly economy, but about tolerant communication among people, especially if there are differences among them in their religion and other fundamental values.

The first student interests in Latvia, together with the Latvian teacher, were developed through showing videos, posters and maps of Latvia, and provoking discussion about them. Students were curious about places and activities which were shown in the materials, and asked if we have tried them, then afterwards wanted to know certain words in Latvian. To help children realise more about Latvia, we used comparative methods. The preparation of tasks helped me become more informed about Bashkortan and to better understand local Bashkir culture and nature.

Sometimes to feel like a local, for a teacher from Latvia in Bashkortan, is not the easiest task, mainly because of huge differences in environments and cultures she has to face.

This communication showed the difference between cultures at the

same time: not only expectations and understanding of what it means, “to go for a trip”; a similar situation to what you approach every time you talk about distance: there are great differences between understandings of the concepts of the words: far for Latvian is beginning from 100 km, but for Russians (specifically Bashkir) it begins from 400 km. In this situation, it is hard to find the proper social definition for ‘local’ people: nor Russian, Bashkir, Siberian Russian, Bashkir Russian; you can feel how each person identifies himself with different groups depending on certain questions, situations identification is really flexible and very broadly framed, but still framed.

As a visiting teacher, with the local Latvian teacher, we were invited to join a two-day trip to the local mountain caves. This experience made me feel happy seeing a new teacher working: Nuur, a teacher of sports, took his class (10th grade) on a trip to the mountain caves for two days. Everyone in this trip was kind, helpful, and tolerant, even when some accident happened. It wouldn’t be possible if there wasn’t trust and respect among teachers and students. The two-day trip changed my opinion about the teacher as well; daily life in school obviously doesn’t let you see the best and most valuable characteristics of people (at least not always, and not at the beginning). This is important to note about students as well, the local Latvian teacher admitted that, in school, she never saw the students so helpful, kind

and hardworking as during the trip. The whole project made us ask the bigger question: how appropriate it is to ask students to behave like they would in real life, when there are no real life issues? Would it be possible to change the situation in schools, giving more trust and organisational obligations, and not only study tasks, to students?

Intercultural communication was implemented in the collaboration with our, Latvian, and other teachers in the school. We had to delegate tasks to group teachers, so they could help (to lead) the students to prepare the task: to make a poster about a horse, including the name of it in four languages, information about it which they can get from their family, local society, books, internet, folklore information about horses, drawings or shems as well. It was easy to observe that other teachers took this very seriously.

After a few days of preparation work, there were presentations, every group had a different one. Also, the task was equal it was possible to feel the impact of every teacher. This time, there was another difference in the task: 75% of points were given by a jury, but the rest 25% was given by students, which was not so easy to accept for the teachers. It was possible to learn certain things from each group: the first group, through poetry, showed that human beings will never be able to understand the horse until the end. From the second group, it was clear that the horse would always feel and understand the human being very well. The third group paid attention to the concept of the horse,



## CALL FOR PAPERS

### CONFERENCE: THE STORY OF THE BALTIC UNIVERSITY (1946-1949). ADVENTURE AND STRUGGLE

13 February, 2016 in Toronto

The Baltic University was a unique institute: it was created in the midst of chaos and started under most difficult conditions in devastated Germany. At the beginning there was no scientific equipment and no means to acquire anything, no salaries for teachers. Despite these facts academic people of the three Baltic states organised within a few months a university in Hamburg with eight faculties with 17 departments.

It gave refugees within the British zone, for whom it was hardly possible to achieve a place at German universities, a chance to leave the, sometimes depressing, refugee camps and start to study at the university.

The British Military Government was in favour of a university for displaced persons and so was the first UNRRA representative Mr Riggle. But later UNRRA gave less support for this idea – the word Baltic had to disappear from the name and then university as well. Teachers had to be dismissed and less and less students were allowed to study and only for a very short time.

But dismissed professors continued their teaching activities. At the university more students were allowed to study than numbers officially approved.

The work at the university was an adventure and struggle at the same time, but nonetheless the university was able to exist three and a half years and gave many Baltic students the possibility to start an academic career.

The Baltic University is, if not the best, than the most remarkable example of the creativity, determination and energy the refugees of the Baltic Countries showed in post war Germany.

The Baltic University was not the only result of their efforts. A large number of schools was set up for children, both elementary and secondary set up, but there were also workshops, choirs, theatre and newspapers. The adults felt an urgent need to keep the children and young adults busy, but also to work on their future.

What was achieved? In what circumstances? What was the effect of these efforts after most people had emigrated?

But there is also another side to the story: what did it mean to the home countries that so many teachers, professors and other intellectuals had fled the country?

The deadline for submitting presentation abstracts (up to 1 page, in English) is 30th of November 2015 (presentation length 20 minutes). Send your abstract, along with your contact details (name, address, e-mail and phone number) to: [piretnoorhani@gmail.com](mailto:piretnoorhani@gmail.com)

The working language of the conference will be English.

No conference fee.

Conference organizers:

VEMU/Estonian Studies Centre

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of different morphemes of it in cultural information. Very quickly, the project showed the differences among cultures whose traces you can find in language as well. In this case, the group faced the challenge of finding translations of the name of a horse with a horn, a character in the Bashkir folklore, Turlup. There simply were no such concepts nor in Latvian, nor in English (apart of the same morpheme Turlup). This current situation was a bright and real example of differences, which students themselves found out, but it was necessary to help them see it not as a problem they can not manage, but as a phenomenon which not everyone is lucky enough to experience, and to help them see that they have done valuable work.

Different cultures and ethnic identities are in the village. People, even children, notice them mainly based on visual appearances, not on trying to judge someone. Ethnic roots and appearances have certain values and characteristics that are known for the locals, but people don't remind them. Some of them might seem critical or offensive. However, local people have accepted it as an obvious and logical fact.

People live next to each other for a long time, and can have different cultures, languages and national traditions (also religions). There is a lack of understanding and consciousness about how unique every culture is, how rich its

folklore is, and how deep the roots of daily life habits and traditions are. There is no tendency to understand differences in language and vocabulary among students and teachers. It is necessary to help students see their valuable characteristics and abilities to raise their self esteem and gain awareness in order to go deeper, try harder, and achieve more.

Bashkorstan is one of places where you can have multicultural experiences in different fields. In the school, you have extra possibilities which demand creative and innovative methods and attitudes to help save the specific cultural heritage.

More information about the summer camp in Latvian: <http://bit.ly/1NoT0Ht>

Some other information about Latvians in Bashkiria can be found here (but not only here): <http://bit.ly/1iw2Das>

<http://bit.ly/1JTG5t3> <http://bit.ly/1ETEzbu>

Liene Salmina

Liene Salmina is a Latvian language teacher interested in migration, transnationalism, innovative methods, and education.

## “REMEMBERING RITUALS AND RULES: EUROPEAN MEMORY-ATTITUDES AND RELIGIOUS EDUCATION”

### RESULTS FROM GERMANY, LATVIA AND POLAND

What do young students (9-19 years old) from different countries know about memory cultures, how do they cope with own, family- and national experiences? A German-Latvian-Polish project give some answers (<http://lcm.lv/projekti/trimda-forums/231-trimda-forum-ausgabe-4-2015>) and facilitates similar and further research, such as Estonian or Lithuanian context.

Researchers, who are interested in this and similar projects, are invited to contact the coordinator Geert Franzenburg ([gfranzen@kk-ekvw.de](mailto:gfranzen@kk-ekvw.de)).

Prof. Dr. Reinhold Boschki (University Tuebingen) characterizes the project and its results in his preface:

Memory is a key factor for identity construction – be it on an individual or collective level. Without memory we would not know who we are, where we come from, who and what were persons and events that formed our selfunderstanding and our world-view. But memories do not fall from heaven, they are received and acquired and in life-long learning processes. Especially young people are influenced and shaped by memories of their own life experience but also by memories that come from others, first of all their families, but as well from collective entities they belong to (ethnic, religious, social, national groups).

In Europe we have a great variety of collective and social memories represented in different nations and regions. The research project “Remembering rituals and rules: European Memory-Attitudes and religious education” is an exciting attempt to understand the different approaches to memory and memory based identity construction of young people in Germany, Poland, and Latvia. With the help of quantitative and qualitative empirical studies researches were able to investigate the social construction of self-understanding of young people being part of various groups. “Belonging” seems to be a key factor for identity formation. Individuals draw crucial elements of historical narratives told and transmitted by their in-group and adopt them in their own personality. This is true for positive events but also with respect to traumatic experiences of suffering. For young Germans, Poles, and Latvians the remembrance of NS-genocide, the Holocaust, has a crucial influence on their identity

formation – but for each group in a different way. Results of the empirical investigation “underline that developing one’s own identity is embedded in an context of social challenges and knowledge-transfer, and depends on interests, experiences, stereotypes and purposes of the actors, particular in countries with common cultural heritage but different historical development, such as Germany, the Baltic States, and Poland.” (p. 11-12). Most exciting findings show that these collective memories are transformed in a pluralistic Europe because (young) people encounter young people from other social and historical background and thus learn different perspectives on historical events (“conflicting memories”). Encounter and dialogue seem to be a most appropriate way to open national, ethnic, and religious self-understandings towards a common European understanding of history and present. It is a means to overcome self-centred understandings of history and present. German, Latvian and Polish pupils agree that remembering the past might prevent traumata in future times. Dialogue and encounter (for example youth exchange) could help nations to overcome enmities deeply rooted in history and find ways to live together in respect and friendship. One more crucial aspect of the study concerns the role of religions in the process of memory. Religions are memory based. They derive their identity from focusing on past events and traditions. For this reason religious education itself is a predominant way in transmitting memories (narrations, traditions, symbols, rites, and rules) to future generations. Religious education help people to get sensitized for historical events and thus getting sensitized for events that happen in presence (e.g. discrimination, persecution, injustice, and violation of human rights) in order to find ways to build a society in future based on respect, tolerance, and human rights.