



Za mir in solidarnost v Evropi *For Peace and Solidarity in Europe*

Razstava o vojnih zločinih in pomenu ohranjanja spomina nanje *An exhibition about war crimes and the importance to remember them*

Poleti 2025 se je 178 mladih iz 14 držav pridružilo mladinskemu projektu »Against forgetting – For Peace and Solidarity in Europe« (Proti pozabi – za mir in solidarnost v Evropi). Namen projekta je osvetliti vojne zločine, njihovo obeleževanje ter povezave med kulturo spominjanja in vrednotami Evropske unije. V šestih mednarodnih mladinskih izmenjavah v Sarajevu, Budimpešti, Mariboru, Nürnbergu, Avignonu in regiji Nadsanie so obravnavali vojne zločine in zločine proti človeštvu, ki so se zgodili v Evropi v 20. stoletju – predvsem med drugo svetovno vojno ali po njej, pa tudi med vojno v Bosni in Hercegovini v zgodnjih 90. letih. Ena od izmenjav je bila posvečena nürnberškim procesom in njihovem vplivu na pregon vojnih zločinov.

Med bivanjem so mladi ustvarili to razstavo in podkast z namenom, da se ti dogodki ne bi pozabili. Raziskovali so zgodovinske dogodke in posamezne biografije, spoznali pa so tudi politični kontekst ter ideologije in mehanizme, ki so ljudi pripravili do tega, da so zagrešili vojne zločine. Preučevali so, kakšno vlogo ti dogodki igrajo v današnji kulturi spominjanja ter ali in kako se danes spominjamo žrtev holokavsta, drugih zločinov, ki so se zgodili med drugo svetovno vojno in po njej, ter genocida v Srebrenici.

Udeleženci so razpravljali o vlogi preteklih vojnih zločinov in njihovega obeleževanja za evropsko identiteto. Dostojanstvo vsakega posameznika je v jedru evropskih vrednot, prav tako obramba človekovih pravic. S spominjanjem vojnih zločinov in njihovih žrtev slednjim izkažemo spoštovanje. Obravnavanje dejanj vojnih zločincev pa je bistveno za razumevanje vzorcev njihovega delovanja in za razvijanje strategij, s katerimi podobne dogodke v prihodnosti preprečimo. Oboje je nujno, če želimo ustvarjati mirno prihodnost.

In summer 2025, 178 young people from 14 countries joined the youth project “Against forgetting – For Peace and Solidarity in Europe”, a project intended to shed light on war crimes, their commemoration and the links between remembrance culture and the values of the European Union. In six international youth exchanges in Sarajevo, Budapest, Maribor, Nuremberg, Avignon and Nadsanie region, they dealt with war crimes and crimes against humanity that happened in Europe in the 20th century – mainly during or after World War II, but also during the war in Bosnia and Herzegovina in the early 1990s. One of the exchanges focussed on the Nuremberg trials and their impact on the prosecution of war crimes.

During their stay, the young people created this exhibition and a podcast to help ensure that these events are not forgotten. They explored the historical events and individual biographies but also learned about the political context and the ideologies and mechanisms that made people commit war crimes. They studied the role that these events play in present remembrance culture and discovered if and how the victims of the Holocaust, of other crimes during and after World War II, and of the Srebrenica genocide are being remembered today.

The participants discussed the role of past war crimes and their commemoration for European identity. The dignity of every individual is at the core of the European values, as is the defence of human rights. Remembering war crimes and their victims is important to honour the victims. Engaging with the actions of war criminals is essential to understanding the patterns behind their actions and to developing strategies to prevent similar events from happening in the future. Both of it is necessary to allow us to create a peaceful future.



Udeleženci izmenjave v Avignonu med snemanjem izjav za podkast.
Participants of the Avignon exchange recording statements for the podcast.
📷 Sanjin Hamidičević



Udeleženci izmenjave v Nürnbergu med snovanjem vsebine za razstavo.
Participants of the Nuremberg exchange drafting contents for the exhibition.
📷 Christina Söder



Ta razstava je objavljena v jezikih sodelujočih držav: bosanščini, francoščini, nemščini, madžarščini, poljščini in angleščini. Če želite brati razstavo v katerem od teh jezikov, dostopajte do prevoda prek QR kode ali na www.against-forgetting.eu/exhibition.

This exhibition is published in the languages of the participating countries: Bosnian, French, German, Hungarian, Polish and in English. To read the exhibition in one of these languages, please access the translation via the QR-Code or www.against-forgetting.eu/exhibition.



Do podkasta dostopajte prek QR kode. Ker so udeleženci na izmenjavah kot sporazumevalni jezik uporabljali angleščino, je podkast objavljen v angleščini. Transkripcija je objavljena na www.against-forgetting.eu/podcast.

Access the podcast via the QR-Code. As the participants used English as mediate language in the exchanges, the podcast is published in English. A transcript is published on www.against-forgetting.eu/podcast.



Co-funded by
the European Union

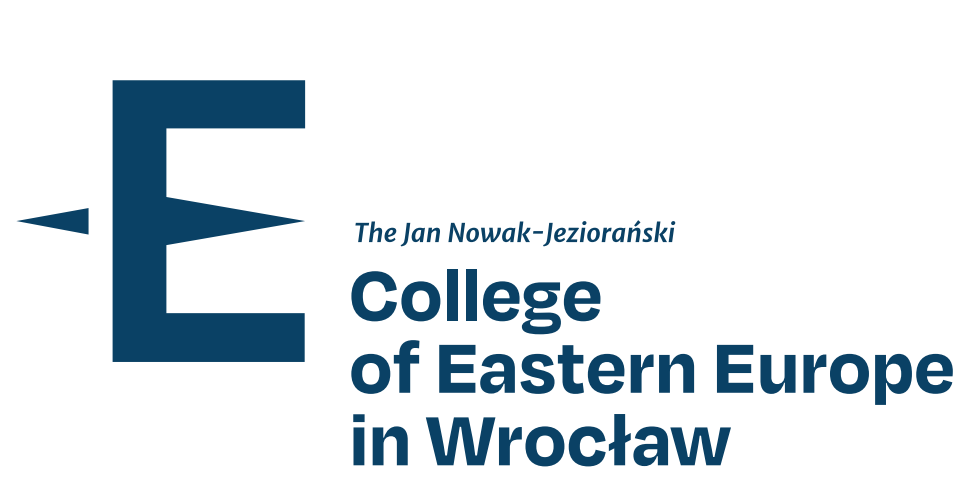


Sofinancira
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ASSOCIATION
EDUCATION BUILDS
BOSNIA AND HERZEGOVINA
JOVAN DIVJAK
ESTABLISHED 1994



MUZEJ
NARODNE
OSVOBODITVE
MARIBOR



NATIONAL
YOUTH
COUNCIL
OF SLOVENIA



VOLKS
BUND
Gemeinsam für den Frieden.



FOUNDATION FOR SOCIAL
REMEMBRANCE

Spominjanje Srebrenice

Remembering Srebrenica

Zgodovinski dogodki

Genocid v Srebrenici med 11. in 19. julijem 1995 je bil prvi genocid v Evropi po drugi svetovni vojni. Enot bosanskih Srbov so usmrtili najmanj 8.372 Bošnjakov (muslimanov), predvsem moških in fantov. Potem ko je Bosna in Hercegovina marca 1992 razglasila neodvisnost od Jugoslavije, je izbruhnila vojna. Politični in vojaški voditelji bosanskih Srbov, kot sta Radovan Karadžić in general Ratko Mladić, so z etničnim čiščenjem želeli ustvariti Republiko Srbsko pod srbsko prevlado. Srebrenica je bila leta 1993 razglašena za »varovano območje« ZN, kar je pritegnilo bošnjaške begunce, a jo je julija 1995 oblegala in zavzela Vojska Republike Srbske ob podpori policije in srbskih paravojaških enot. Kljub prisotnosti nizozemskih mirovnih sil ZN so bošnjaške moške in fante ločili in sistematično pobili.

Mednarodno kazensko sodišče za nekdanjo Jugoslavijo (ICTY) je storilce in ključne osebnosti, kot sta Mladić in Karadžić, pozneje obsodilo zločina genocida. Ta sojenja so bila ključna za pravičnost, dokumentiranje zločinov in ustvarjanje pravnih precedensov. Leta 2007 je tudi Meddržavno sodišče (ICJ) razsodilo, da so bila zagrešena dejanja genocida.

Spominjanje

Beli nagrobniki, kupi čevljev, oblačil in videoposnetki ljudi, ki so deportirani, ranjeni ali ubiti – Spominski center Srebrenica-Potočari za žrtve genocida iz leta 1995 vizualizira vojne zločine iz julija 1995. Pričevanja preživelih in njihovih družinskih članov so ključna sestavina spominjanja. Obiskovalci se soočajo s hladnim, tihim in težkim vzdušjem kraja, ne nazadnje tudi zato, ker se zavedajo, da tudi po 30 letih v zemlji še vedno ležijo razkosana telesa, ki čakajo na odkritje.

Genocid se vsako leto 11. julija obeleži z dogodkom, med katerim na pokopališču v Potočarih pokopljejo še nepokopane posmrtno ostanke žrtev. Nekaj dni prej se na tisoče ljudi poda na vsakoletni Pohod miru. Ker tega poglavja zgodovine ne smemo pozabiti, razstave, koncerti in filmi po vsem svetu prispevajo h kulturi spominjanja, izobraževanja in ozaveščanja.

The historical events

The Srebrenica genocide from July 11-19, 1995, was the first genocide in Europe after World War II. Bosnian Serb troops executed at least 8,372 Bosniaks (Muslims), targeting mostly men and boys. After Bosnia and Herzegovina declared independence from Yugoslavia in March 1992, war broke out. Bosnian Serb political and military leaders like Radovan Karadžić and General Ratko Mladić sought to create a Serb-dominated Republika Srpska through ethnic cleansing. Srebrenica was declared a UN “safe area” in 1993, attracting Bosniak refugees, but was besieged and captured in July 1995 by the Army of Republika Srpska, supported by police and Serbian paramilitaries. Despite the presence of Dutch UN peacekeepers, the Bosniak men and boys were separated and systematically killed.

The International Criminal Tribunal for the Former Yugoslavia (ICTY) later convicted the perpetrators and key figures like Mladić and Karadžić for the crime of genocide. These trials were crucial for justice, documenting crimes, and creating legal precedents. In 2007, the International Court of Justice (ICJ) also ruled that the acts committed were acts of genocide.

Remembrance

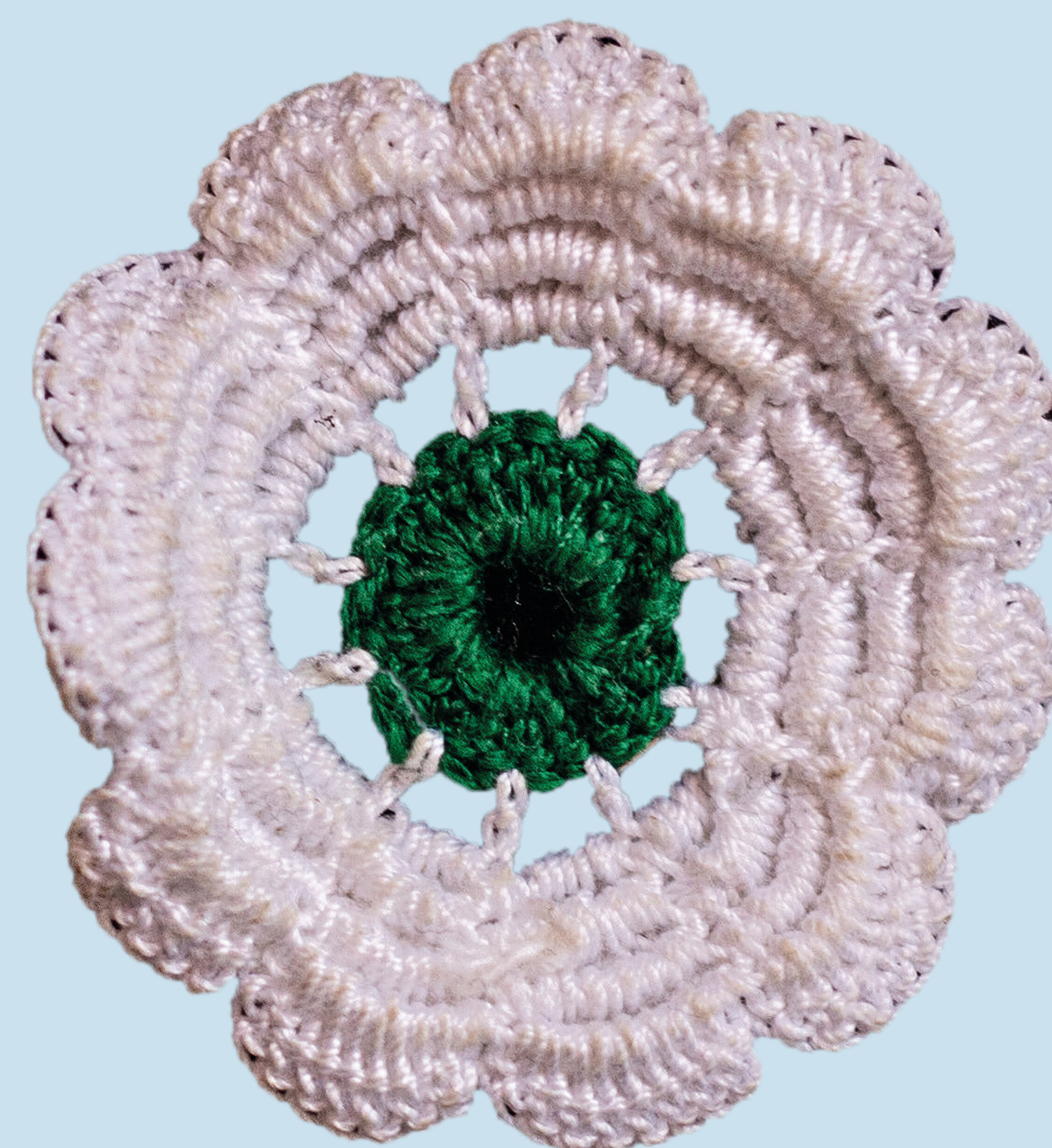
White tombstones, piles of shoes, clothes and videos of people being deported, injured or killed – the Srebrenica-Potočari Memorial Center for the Victims of the 1995 Genocide visualises the war crimes from July 1995. Testimonies of survivors and their family members are a key component of the memorialisation. Visitors are confronted with the cold, silent and heavy atmosphere of the place, not least also because they realise that even after 30 years, there are still dismembered bodies lying in the ground, waiting to be uncovered.

Every year on the 11th of July the genocide is commemorated, during which yet unburied remains of the victims of genocide are laid to rest in the Potočari graveyard. Some days before, the annual March of Peace sets thousands of people in motion. As this chapter of history must not be forgotten, exhibitions, concerts and films all around the world contribute to the culture of remembrance, education and raising awareness.



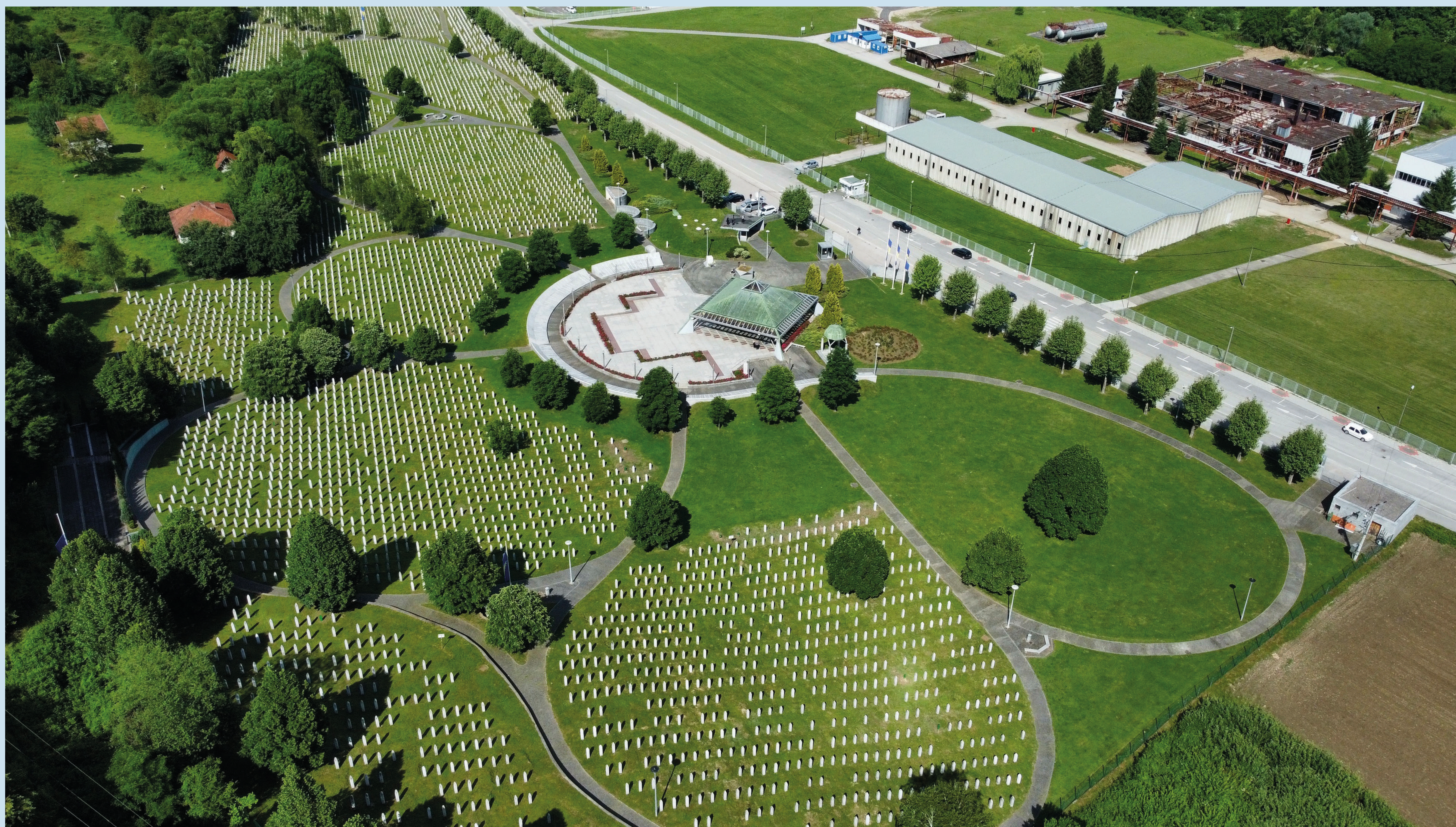
Čevlji žrtev v Spominskem centru in na pokopališču Srebrenica-Potočari.
Shoes of victims at the Srebrenica-Potočari Memorial Center and Cemetery.

📷 Boris Jovanović



Cvetica Srebrenice
The Srebrenica Flower

📷 Boris Jovanović



Zračni posnetek Spominskega centra in pokopališča Srebrenica-Potočari.
Aerial view of the Srebrenica-Potočari Memorial Center and Cemetery.

📷 Paruk Zametica/N1



Evropska perspektiva

Genocid v Srebrenici nas opominja na naše poslanstvo, da presežemo nacionalizem in se skupaj bojujemo proti delitvam v Evropi – pa naj gre za narodnost, etnično pripadnost ali vero. Boj proti medgeneracijskim predsodkom in stereotipom utira pot mladim iz različnih okolij k mirnemu sobivanju.

Dejanje priznanja genocida v Srebrenici in izkazovanje solidarnosti se izraža tudi z nošenjem cvetice Srebrenice, simbola spomina. Kljub vsemu trudu pa se še vedno pojavljata nevednost in zanikanje, kar poudarja potrebo po nadaljevanju teh prizadevanj.

The European perspective

The Srebrenica genocide reminds us of our mission to overcome nationalism and unite against division in Europe – whether this concerns nationality, ethnic group, or faith. Fighting transgenerational prejudice and stereotypes paves the way for young people from different backgrounds to live together in peace.

The act of acknowledging the Srebrenica genocide and showing solidarity is also expressed by wearing the Flower of Srebrenica, a symbol of remembrance. However, despite all efforts, ignorance and denial still exist, highlighting the need to continue those efforts.

Glasovi udeležencev

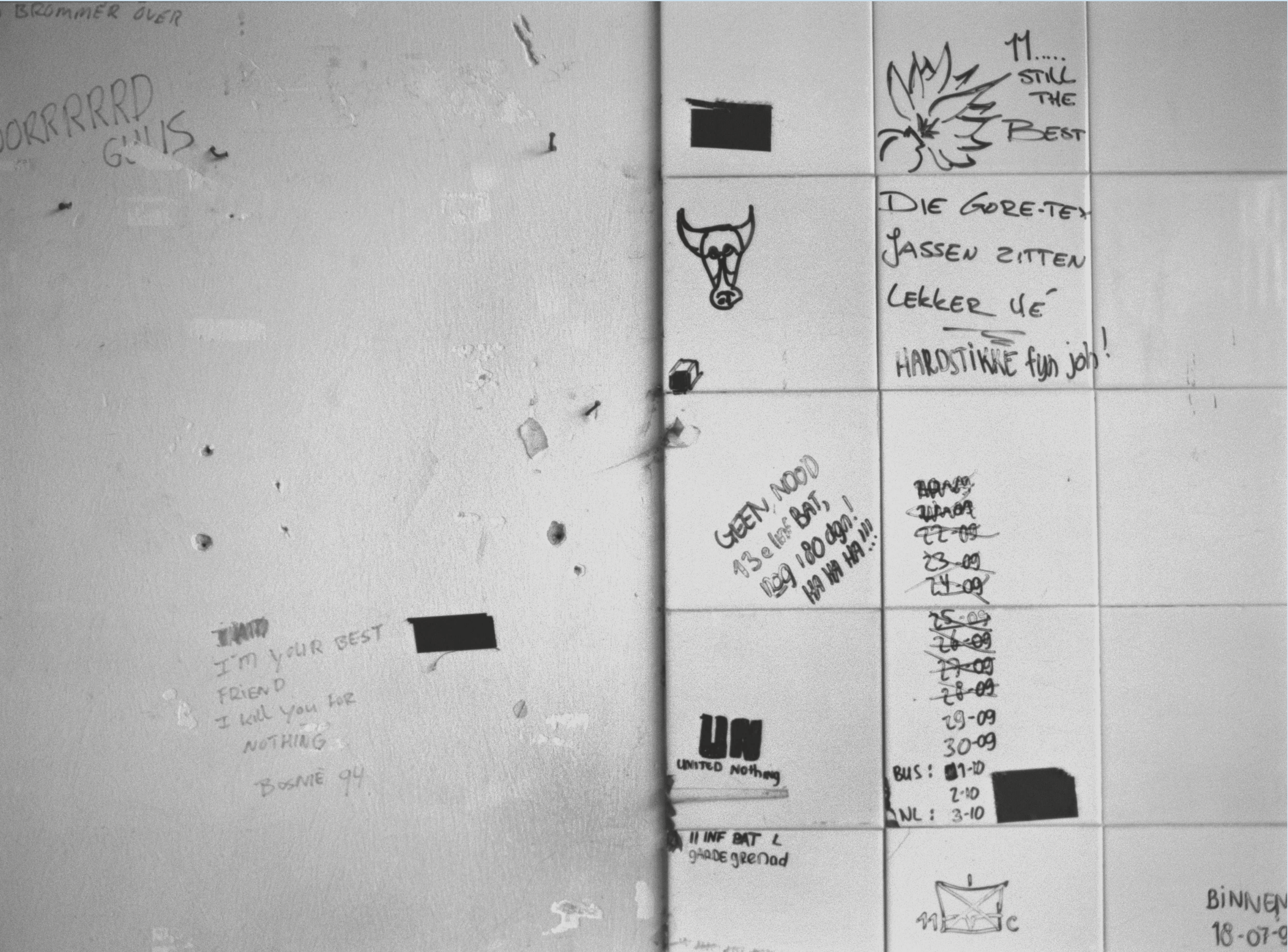
»ICTY je pokazal, da vsi vojni zločini ne ostanejo nekaznovani. Po drugi strani pa mednarodnim organizacijam, kot so ZN, pogosto ne uspe aktivno preprečiti takšnih zločinov. Iz spominjanja Srebrenice se lahko naučimo, da je treba prekiniti krog medgeneracijskega sovraštva. Ne gre za maščevanje, temveč za počastitev žrtev in njihovih zgodb, saj je vsaka od njih individualna. To je zaveza za skupno ustvarjanje prihodnosti, v kateri se takšna grozodejstva ne bodo nikoli več ponovila.«

»Spoznanje, kaj nas povezuje kot ljudi, je tisto močno sporočilo, ki nas tukaj vse nagovarja.«

Voices of participants

“The ICTY has shown that not all war crimes go unpunished. On the other hand, international organizations like the UN often fail to actively prevent such crimes. What we can learn from the remembrance of Srebrenica is to break the cycle of transgenerational hate. It’s not about revenge, but about honouring the victims and their stories, as each of them is individual. It’s a pledge to work together, for a future where such atrocities will never happen again.”

“Seeing what connects us as humans is the powerful message that everybody can take from here.”



Grafit Dutchbata – grafit, ki so ga pustile nizozemske enote Združenih narodov na »varovanem območju« tovarne akumulatorjev v Potočarih v Srebrenici.

Dutchbat graffiti – graffiti left by the United Nations Dutch troops in the “safe area” Srebrenica, Potočari, Battery factory.

📷 Tarik Samarah, December 2002



Udeleženci na obisku v Sarajevskem informacijskem centru o Mednarodnem kazenskem sodišču za nekdanjo Jugoslavijo (ICTY) v sarajevski Mestni hiši.

Participants visiting the Sarajevo Information Centre on the International Criminal Tribunal for the former Yugoslavia (ICTY) at the Sarajevo City Hall.

📷 Boris Jovanović



80 let po holokavstu na Madžarskem

80 years after the Holocaust in Hungary

Zgodovinski dogodki

19. marca 1944 je nacistična Nemčija okupirala Madžarsko in kmalu zatem je bilo s podeželja deportiranih več kot 450.000 madžarskih judovskih civilistov – predvsem v Auschwitz-Birkenau, kjer je bila večina ubitih. Izjema je bila Budimpešta, kjer so judovske prebivalce najprej zbrali v tako imenovanih hišah z rumeno zvezdo, ki so bile predhodnice getov. Čeprav so se množične deportacije ustavile, je jeseni 1944 oblast prevzela Stranka suličastega križa, madžarsko paravojaško nacistično gibanje, ki je vdrla v hiše z rumeno zvezdo in izjemno brutalno pobilo na tisoče ljudi. Konec novembra je bil v 7. okrožju ustanovljen budimpeški geto, kamor so se morali preseliti judovski prebivalci iz prestolnice.

Januarja 1945 je sovjetska vojska okoli Budimpešte vzpostavila blokado. Čeprav je bil vojaški poraz že neizbežen, je Stranka suličastega križa okrepila napade na preostale judovske državljane: v treh judovskih ustanovah, vključno z dvema bolnišnicama v 12. okrožju, je bilo umorjenih 315 ljudi.

Rdeča armada je sčasoma osvobodila Madžarsko izpod oblasti Suličastega križa in nacistične okupacije, vendar so v nekaj letih oblast prevzeli komunisti in državo preoblikovali po sovjetskem političnem modelu. Mladinski program v Budimpešti je bil posvečen kulturi spominjanja in posledicam holokavsta.

Spominjanje

Na žrtve holokavsta spominjajo številni spomeniki in spominske plošče v Budimpešti, vendar nekateri dogodkov ne obeležujejo ustrezno. Plošča na nekdanji bolnišnici Dániela Bírója, eni od judovskih ustanov, kjer je Stranka suličastega križa januarja 1945 izvajala poboje, denimo preprosto navaja, da so »tu izgubile življenje judovske žrtve«, ne da bi omenila, kdo jih je ubil in zakaj. Drug primer je kip ptice Turul v 12. okrožju Budimpešte, ki je bil prvotno posvečen spominu na žrtve druge svetovne vojne. Ta spomenik je postal zelo sporen, ker so imena, vklesana vanj, vključevala ne le judovske in nejudovske civilne žrtve, temveč tudi člane Stranke suličastega križa – od katerih so mnogi aktivno sodelovali pri tamkajšnjih množičnih umorih januarja 1945. Polemiko je še okrepilo dejstvo, da so si simbol te ptice med drugo svetovno vojno prisvojila madžarska nacistična mladinska gibanja, v zadnjih desetletjih pa skrajne desničarske skupine. Ta povezava je okrepila prepričanje, da spomenik legitimira ekstremistične narative, namesto da bi se z njimi soočil. Leta 2019 je občina 12. okrožja odstranila imena s spomenika, ga preklasificirala v spomenik prvi svetovni vojni in napovedala nov spomenik v bližini, posvečen žrtvam druge svetovne vojne.



revod napisa na plošči:
V spomin na judovske žrtve, ki so tu izgubile življenje leta 1945.

Translation of the plaque:
In memory of the Jewish victims who lost their lives here in 1945.

📷 Gabriella Komoly



Skenirajte QR kodo za dostop do napisov
na drugih ploščah na tem območju.

Scan the QR code to read the text of other plaques in the area.



Sinagoga na ulici Dohány.

Dohány Street Synagogue.

📷 Adél Tari



The historical events

On the 19th of March, 1944, Nazi Germany occupied Hungary, and shortly after, more than 450,000 Hungarian Jewish civilians were deported from the countryside – mainly to Auschwitz-Birkenau – where most were killed. Budapest was an exception, where Jewish people were first gathered in so-called yellow-star houses, which were preliminary ghettos. Even though mass deportations stopped, in autumn 1944, the Arrow Cross Party, a Hungarian paramilitary Nazi movement, took over power, raided the yellow-star houses, killing thousands with enormous brutality. At the end of November, the Budapest ghetto was established in the 7th district where Jewish people from the capital were forced to move.

In January 1945 the Soviet army formed a blockade around Budapest. Although military defeat was already obvious, the Arrow Cross Party increased attacks against remaining Jewish citizens: 315 people were murdered at three Jewish institutions, including two hospitals in the 12th district.

The Red Army eventually liberated Hungary from the Arrow Cross power and from Nazi occupation, however in a few years' time the communists seized power and transformed the country towards the Soviet political model. The Youth Program in Budapest focused on remembrance culture and the aftermath of the Holocaust.

Remembrance

Several monuments and memorial plaques in Budapest remember the victims of the Holocaust, yet some fail to adequately commemorate the events. For instance, the plaque at the former Dániel Bíró Hospital, one Jewish institution where the Arrow Cross Party executed killings in January 1945, simply states that “Jewish victims lost their lives here” without mentioning why, and by whom. Another example is the statue of the Turul Bird in Budapest's 12th district, which was originally dedicated to the memory of the victims of World War II. This monument became highly controversial because the names engraved on it included not only Jewish and non-Jewish civilian victims, but also members of the Arrow Cross Party – several of whom had actively participated in local mass murders in January 1945. The controversy was intensified by the fact that the Turul was appropriated by Hungarian Nazi youth movements during World War II, and by far-right groups in recent decades. This association reinforced perceptions that the monument legitimizes extremist narratives rather than confronting them. In 2019, the 12th district municipality removed the names from the monument, reclassified it as a First World War memorial, and announced a new memorial dedicated to the victims of World War II nearby.

Kip ptice Turul, »spomenik vsem žrtvam druge svetovne vojne« v 12. okrožju Budimpešte.
Statue of the Turul Bird, the “Memorial for All the Victims of World War II” in Budapest's 12th District.

📷 Shutterstock, csikipphoto





Udeleženci predstavljajo plakat s pridobljenimi spoznanji.
Participants presenting a poster with insights gained from the journey.
Gabiella Komoly



Skenirajte QR kodo za dostop do prepisa listkov.
Scan the QR code to read the transcript of the post-its.

Glasovi udeležencev

»Z obiski krajev, zgodbami preživelih in poglobljenimi razpravami smo raziskovali zgodovino z novih zornih kotov. Pričevanja so pokazala, da osebna refleksija in skupni spomin vodita v razumevanje. Skupno doživljanje zgodovine nam je pomagalo krepiti empatijo in zavedanje.«

»V današnjem svetu, kjer konflikti in nepravilnost naraščajo, je razumevanje preteklosti bistveno za osmišljanje sedanjosti in prevzemanje odgovornosti za prihodnost.«

»Takšna potovanja nas opominjajo, kako dragoceni so demokracija, mir in človekove pravice – in kako hitro jih lahko izgubimo. Varovati demokracijo in človekovo dostojanstvo je naša dolžnost.«

Voices of participants

“Through site visits, survivor stories, and deep discussions, we explored history from new perspectives. Testimonies showed how personal reflection and shared memory shape understanding. Experiencing history together helped us grow empathy and awareness.”

“In today’s world, where conflict and injustice are rising, understanding the past is essential to making sense of the present and taking responsibility for the future.”

“Trips like this remind us how valuable democracy, peace, and human rights are – and how quickly they can be lost. It’s our duty to protect democracy and human dignity.”

Evropska perspektiva

Totalitarni sistemi povzročajo zatiranje in odvzem pravic. Nationalsocializem, ki je ponujal skrajne »rešitve« za posledice prve svetovne vojne, je vodil v sovražstvo in množično nasilje. Evropska unija je bila ustanovljena za zaščito človekovih pravic in zaščito pred totalitarizmom. Preteklosti ne smemo zanikati ali je obravnavati kot tabu, saj, kot je rekel španski filozof George Santayana: »Tisti, ki se ne spominjajo preteklosti, so obsojeni na to, da jo ponovijo.« Po razmisleku in izmenjavi misli smo spoznali, da bi morale biti človekove pravice, dostojanstvo, raznolikost in demokracija temeljne vrednote vsakogar.

The European perspective

Totalitarian systems result in oppression and deprivation of rights. National Socialism, which offered extreme “solutions” to the consequences of World War I, led to hatred and mass violence. The European Union was established to protect human rights and to offer protection from totalitarianism. We should not deny the past or treat it as taboo, because, as the Spanish philosopher George Santayana said: “Those who cannot remember the past are condemned to repeat it.” After the reflections and sharing our thoughts, we realised that everyone’s core values should be human rights, dignity, diversity, and democracy.



The participants of the Against forgetting youth exchange in Budapest.
The participants of the Against forgetting youth exchange in Budapest.
Gabiella Komoly



Obrazi odpora iz druge svetovne vojne v Sloveniji

Faces of Resistance from World War II in Slovenia

Zgodovinski dogodki

Čeprav je bilo na slovenskih tleh malo vojaških spopadov, je slovensko prebivalstvo prizadela fašistična nemška in italijanska okupacija, kar dokazujejo različni vojni zločini nad civilisti. Ubitih je bilo več kot 83.000 slovenskih civilistov, bodisi zaradi nacističnega in fašističnega zatiranja bodisi v notranjih spopadih.

Slovenska kultura in jezik sta bila v procesu germanizacije hitro prepovedana. V okupirani Sloveniji so ugrabljali otroke in jih vozili v Nemčijo, kjer so jih posvojile nemške družine. Čeprav je bila italijanska okupacija zahodne Slovenije milejša, ker je dovoljevala uporabo slovenskega jezika, je v glavnem mestu Ljubljani vseeno povzročila pomanjkanje hrane in lakoto.

Najbolj opazna manifestacija krute brutalnosti nacistične okupacije so bili pokoli v mariborskih zaporih, kjer je bilo med okupacijo zaprtih in usmrčenih 689 Slovencev, vključno z borci odporniškega gibanja in partizani.

The historical events

Although there were few military confrontations on Slovenian soil, the fascist German and Italian occupation affected the Slovenian population, as evidenced by various war crimes committed against civilians. This resulted in more than 83,000 Slovenian civilians killed either by Nazi fascist oppression, or in internal violent conflicts.

Slovenian culture and language were quickly prohibited in the process of Germanisation. Children from occupied Slovenia were kidnapped and transported to Germany, where they were adopted by German families. Although the Italian occupation of western Slovenia was milder in that it permitted the use of the Slovene language, it still resulted in food shortages and hunger in the capital city, Ljubljana.

The Maribor prison massacres were the most notable manifestation of the Nazi occupation's cruel brutality, where during the occupation 689 Slovenes, including resistance fighters and partisans, were imprisoned and executed.



Bojan Ilich je bil kot talec ustreljen na dvorišču mariborskih sodnih zaporov.
Bojan Ilich was shot as a hostage in the courtyard of Maribor court prison.
📍 National Liberation Museum Maribor



Med vojno so okupatorji na dvorišču mariborskih zaporov ustrelili 689 talcev.
During the war, the occupiers shot 689 hostages at the Maribor prison courtyard.
📍 National Liberation Museum Maribor

Bekanntmachung

Wegen Teilnahme an dem am 11. August 1941 durchgeführten Bandenüberfall auf den Gendarmerieposten in **Reifnig**,
wegen Teilnahme an dem am 9. August 1941 durchgeführten Bandenüberfall auf den Gendarmerieposten und Werkschutz in **Sagor**,
ferner wegen Beteiligung an kommunistischen Umtrieben und unerlaubten Waffenbesitzes sowie Vorbereitung von Sabotageakten

wurden am 24. und 25. August 1941 erschossen:

Grubelnik Eduard, Hilfsarbeiter, geb. am 3. XI. 1911 in Reifnig, wohnhaft in Reifnig,
Eckhardt Franz, Hilfsarbeiter, geb. am 14. XI. 1919 in Rogeis, wohnhaft in Rogeis bei Kötsch,
Babič Branko, Bergmann, geb. am 29. VII. 1922 in Kisovetz, wohnhaft in Sagor, Kisovetz 61,
Grahek Leopold, Bergmann, geb. am 22. X. 1920 in Loke, wohnhaft in Sagor, Toplitz 112,
Tavornik Josef, Student, geb. am 2. I. 1920 in Trifail, wohnhaft in Römerbad,
Klavora Slava, Studentin, geb. am 11. V. 1921 in Marburg, wohnhaft in Marburg,
Kočevar Svetozar, Schlossergehilfe, geb. am 31. XII. 1922 in Marburg, wohnhaft in Marburg,
Weber Franz, Förster, geb. am 17. III. 1909 in Bischofdorf, wohnhaft in Bischofdorf bei Cilli,
Vrunc Franz, Lehrer, geb. am 12. II. 1910 in Windischgraz, wohnhaft in Windischgraz,
Kowatsch Josef, Hilfsarbeiter, geb. am 3. III. 1919 in St. Lorenzen am Bachern, wohnhaft in Trifail, Heiligenuhr,
Kolarič Franz, Weber, geb. am 20. IX. 1921 in Windisch-Feistritz, wohnhaft in St. Lorenzen am Bachern, Gasthaus Koter,
Bresovnik Stanislaus, Handelsangestellter, geb. am 13. IV. 1920 in Maria Rast, wohnhaft in St. Lorenzen am Bachern Nr. 30,
Wresnig Antonia, geb. am 18. IV. 1914 in Maria i. d. Wüste, wohnhaft in St. Lorenzen am Bachern Nr. 151.

**Der Chef der Zivilverwaltung
in der Untersteiermark**

RAZGLAS

Radi udeležbe pri dne 11. avgusta 1941 izvršenem banditskem napadu na orožnika v **Reifnig-u**,
radi udeležbe pri dne 9. avgusta 1941 izvršenem napadu sodrge na orožnika in stražo podjetja v **Sagor-u**,
končno radi udeležbe pri komunističnih spletkah in radi nedovoljene posesti orožja, kakor tudi zaradi pripravljanja sabotažnih akcij

so bili dne 24. in 25. avgusta 1941 ustreljeni:

Grubelnik Eduard, pomožni delavec, roj. dne 3. XI. 1911 v Reifnig-u, stanujoč v Reifnig-u,
Eckhardt Franz, pomožni delavec, roj. 14. XI. 1919 v Rogeis-u, stanujoč v Rogeis bei Kötsch,
Babič Branko, rudar, roj. dne 29. VII. 1922 v Kisovetz-u, stanujoč v Sagor-u, Kisovetz 61,
Grahek Leopold, rudar, roj. dne 22. X. 1920 v Loke, stanujoč v Sagor-u, Toplitz 112,
Tavornik Josef, dijak, roj. dne 2. I. 1920 v Tofail-u, stanujoč v Römerbad-u,
Klavora Slava, dijakinja, roj. 11. V. 1921 v Marburg-u, stanujoča v Marburg-u,
Kočevar Svetozar, ključavničarski pomočnik, roj. dne 31. XII. 1922 v Marburg-u, stanujoč v Marburg-u,
Weber Franz, gozdar, roj. 17. III. 1909 v Bischofdorf-u, stanujoč v Bischofdorf-u bei Cilli,
Vrunc Franz, učitelj, roj. 12. II. 1910 v Windischgraz-u, stanujoč v Windischgraz-u,
Kowatsch Josef, pomožni delavec, roj. 3. III. 1919 v St. Lorenzen am Bachern, stanujoč v Trifail-u, Heiligenuhr,
Kolarič Franz, tkalec, roj. 20. IX. 1921 v Windisch-Feistritz-u, stanujoč v St. Lorenzen am Bachern, gostilna Koter,
Bresovnik Stanislaus, trgovski pomočnik, roj. 13. IV. 1920 v Maria Rast, stanujoč v St. Lorenzen am Bachern št. 30,
Wresnig Antonia, roj. dne 18. IV. 1914 v Maria i. d. Wüste, stanujoča v St. Lorenzen am Bachern št. 151.

**Der Chef der Zivilverwaltung
in der Untersteiermark**

Javna razglasitev streljanja talcev. 24. in 25. avgusta 1941 so Nemci na dvorišču mariborskih zaporov prvič streljali talce.
Public proclamation of the hostage shooting. On 24 and 25 August 1941, the Germans were shooting hostages for the first time in the Maribor prison courtyard.
📍 National Liberation Museum Maribor





Robec s poslovilnim pismom Martina Koresa iz Čermožiš pri Žetalah:
V spomin moji družini!
Draga žena, otroci, mama,
brati in sestre, ta robec
vam prinaša od mene
moj zadnji prisrčni pozdrav.
Moj večni zbogom!

Martin Kores
Marb. mes. nov. 1941

A handkerchief with a farewell letter from Martin Kores from Čermožiše pri Žetalah:
In memory to my family!
Dear wife, children, mother,
brothers and sisters, this handkerchief
brings to you, from me
my last heartfelt greeting.
My eternal farewell!!

Martin Kores
Marb. month. Nov. 1941

📍 National Liberation Museum Maribor

Spominjanje

Čeprav so bila izkazana prizadevanja za postavljanje spominskih obeležij za žrtve nacističnih ali fašističnih vojnih zločinov, kot je spomenik žrtvam streljanj v mariborskih zaporih, so spomin na drugo svetovno vojno zasenčili notranji konflikti v povojni družbi. Med okupacijo je bila družba razdeljena. Ideologije so ločile družine in ukoreninile dolgotrajen medsebojni prezir in nezaupanje, ki se čutita še danes. Po spremembi režima leta 1945 je ta konflikt povzročil tudi množične poboje. Osemdeset let po vojni se slovenska družba in politika še vedno spopadata z nerešenimi vprašanji iz preteklosti.

Evropska perspektiva

Vojni zločini, ki so jih zagrešili nacisti, še naprej mečejo dolgo senco na Evropo in na naši generaciji je, da se odloči, kako ravnati s to dediščino. Številni konflikti med državami in znotraj njih ostajajo nerešeni, ker ljudje k zgodovini pristopajo pristransko namesto s kritično distanco. Pomanjkanje izobrazbe lahko privede do napačnih predstav o preteklosti in neti vzpon nacionalizma. Slovenija dokazuje, da je mogoče kljub notranjim delitvam vzpostaviti skupno identiteto.

Glasovi udeležencev

»Spoznavanje ženske perspektive je bilo globoko ganljivo. Ženske niso bile le del zgodovine; bile so njen utrip. Slava Klavora je tvegala vse, da je razdeljevala protinacistične letake v slovenščini. Avstrijska paznica Marija Štampar - Mici je tihotapila hrano v zapor, da bi pomagala zapornikom preživeti. Bile so učiteljice, matere, šivilje in vojakinje. Bile so neustrašne. Po domovih so prirejale tajne sestanke, v krila so šivale sporočila, bile so odločne in ponosne. Mnoge so poniževali, mnoge ubili – toda njihova moč in tihi pogum živita naprej. Spomin nanje je odgovornost in čast.«

Voices of participants

“Learning the female perspective was deeply moving. Women were not only part of history; they were its very pulse. Slava Klavora risked everything to distribute anti-nazi notes in Slovenian. Marija Štampar-Mici, an Austrian prison warden, would sneak food into the prison to help the inmates survive. They were teachers, mothers, seamstresses and soldiers. They were fearless. They held secret meetings at homes, sewed messages into their skirts and stood tall. Many were humiliated, many were killed – but their strength and their quiet courage lives on. Remembering them is a responsibility and an honour.”



Narodna heroinja Slava Klavora, rojena leta 1921, študentka ekonomije iz Maribora, članica pokrajinskega komiteja KPS za severno Slovenijo, ustreljena 24. avgusta 1941 v Mariboru.

National heroine Slava Klavora, born in 1921, economy student from Maribor, a member of the province committee KPS for Northern Slovenia, shot on 24 August 1941 in Maribor.

📍 National Liberation Museum Maribor



Slava Klavora je to torbico uporabljala v prvih mesecih vojne, ko je bila zelo aktivna v odporiškem gibanju proti nacizmu. Najverjetneje je v njej prenašala pomembna sporočila in spremljala jo je do zadnjih trenutkov življenja. V zaporu jo je tik pred usmrčitvijo izročila paznici.

Slava Klavora used this handbag during the first months of the war, when she was very active in the resistance movement against Nazism. She most likely carried important messages in it, and it accompanied her until the very last moments of her life. In prison, shortly before her execution, she handed the handbag over to a female guard.

📍 National Liberation Museum Maribor

The European Perspective

The war crimes committed by the Nazis continue to cast a long shadow over Europe, and it is up to our generation to decide how to deal with that legacy. Many conflicts between countries as well as within countries remain unresolved because people approach history with bias rather than critical distance. A lack of education can lead to misconceptions about the past and fuel the rise of nationalism. Slovenia proves that a shared identity can be established despite internal divisions.



Dediščina nürnberških procesov

The Heritage of the Nuremberg Trials

Zgodovinski dogodki

Leta 1942 so se zavezniki odločili, da bodo sodili vodilnim predstavnikom nacistične Nemčije za njihove vojne zločine. Ob koncu druge svetovne vojne se je razkril grozljiv obseg zločinov, kar je sprožilo nujna vprašanja o pravičnosti in sožitju v Evropi.

Vsaka od zmagovalk je imenovala sodnike in tožilce, ki so sestavljali Mednarodno vojaško sodišče (IMT). Proces je potekal med novembrom 1945 in oktobrom 1946 v Nürnbergu. 24 vodilnih nacističnih osebnosti je bilo obtoženih zarote, vojnih zločinov, zločinov proti miru in človeštvu. 12 obtožencev je bilo obsojenih na obešanje, drugi pa so dobili zaporne kazni, nekateri dosmrtno.

Med nemškim prebivalstvom so nekateri sojenje dojemali kot »pravico zmagovalcev« in zanemarili njihovo pravičnost. Le počasi so spoznavali nujnost preiskave zločinov, ki so jih zagrešili nacionalsocialisti.

To je bilo prvo sojenje, ki ga je skupaj vodilo mednarodno zavezništvo držav, in prvo sojenje, ki je preiskovalo osebno odgovornost posameznikov po mednarodnem pravu. Londonski statut je opredelil kazniva dejanja in načela sodnega postopka. Postavil je temelje za nadaljnji razvoj mednarodnega kazenskega prava in njegovo uveljavljanje.

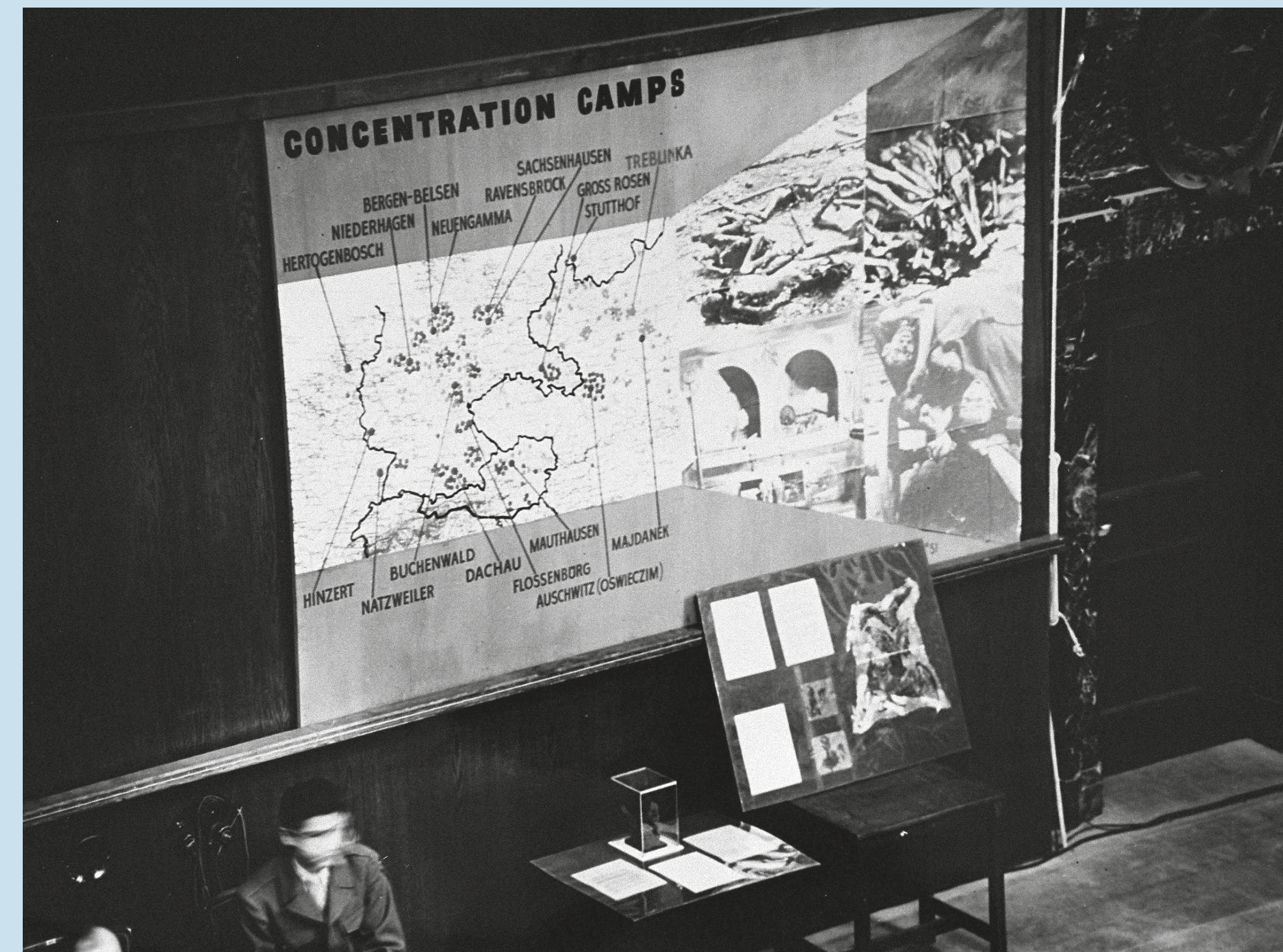
The historical events

In 1942, the Allies had decided to try the leading representatives of Nazi Germany for their war crimes. At the end of World War II, the horrifying extent of crimes was revealed and raised urgent questions about justice and coexistence in Europe.

Each of the winning nations appointed judges and prosecutors to form the International Military Tribunal (IMT). It took place between November 1945 and October 1946 in Nuremberg. 24 leading Nazi figures were accused of conspiracy, war crimes, crimes against peace and humanity. 12 defendants were sentenced to hang, while others received prison sentences up to life imprisonment.

Among German population, some regarded the trials as “victor’s justice”, ignoring their fairness. Only slowly the necessity to investigate the crimes committed by the National Socialists was realized.

The IMT was the first trial led together by an international alliance of states, and the first trial to hold individuals accountable personally under international law. The London statute defined the criminal offenses and the principles of the court case. It laid the ground for the further development of international criminal law and its enforcement.



Fotografije, predmeti in zemljevid koncentracijskih taborišč, predstavljeni kot dokazno gradivo na Mednarodnem vojaškem sodišču za vojne zločince v Nürnbergu.

Photographs, artifacts, and a map of concentration camps presented as evidence at the International Military Tribunal of war criminals at Nuremberg

United States Holocaust Memorial Museum, Photographer: Charles Alexander.

Spominjanje

Obeleževanje poteka v dveh oblikah: fizični – prek prizorišč, zgradb ali spomenikov, in pripovedni – prek zgodb, literature, filmov. V Nürnbergu smo doživeli vse dimenzije obeleževanja. Sodna dvorana 600, kjer so potekala sojenja, je zdaj prostor izobraževanja. Obiskovalci si lahko ogledajo kratek film. V zgodovinski stavbi razstava opisuje pomembne vidike nürnberških procesov (npr. strategijo obrambe, sodbe). Sojenja so postavila precedense za odgovornost, oblikovala sodobno mednarodno pravo in Mednarodno kazensko sodišče. Opominjajo nas na soočanje s preteklimi in sedanjimi grozodejstvi.

V čast žrtvam nacističnih grozodejstev smo obiskali vojne grobove na nürnberškem južnem pokopališču. Pripravili smo govor in položili cvetje v znak spomina.

Območje nacističnih zborovanj nas je soočilo z nacistično propagando ter njihovo totalitarno in nečloveško ideologijo. Spoznali smo, da se pogledi na spominjanje lahko razlikujejo: nekateri želijo, da se nacistična prizorišča in spomin uničijo, drugi, da se jim spremeni namen.

Izobraževanje ima ključno vlogo pri spreminjanju spomina v dejanja: izvedli smo delavnice o človekovih pravicah, poteku sojenja in mednarodnem kazenskem pravu, kar nam je omogočilo razpravo o današnjih groznjah mednarodnemu pravu.

Remembrance

Commemoration takes two forms: physical – through sites, buildings or memorials – and narrated, through stories, literature, films. In Nuremberg, we experienced all dimensions of commemoration. Courtroom 600, where the trials took place, is now a place of education. Visitors can watch a short film. In the historic building, an exhibition describes important aspects of the Nuremberg Trials (e.g. defence strategy, judgements). The Trials set precedents for accountability, shaped modern international law and the International Criminal Court. They remind us to confront atrocities past and present.

To honour the victims of Nazi atrocities, we visited war graves on Nuremberg South Cemetery. We delivered a speech and laid flowers as a sign of commemoration.

The Nazi Party Rally Grounds confronted us with the Nazi propaganda and their totalitarian and inhuman ideology. We learned that perspectives on remembrance can differ: Some want Nazi sites and memory destroyed, others repurposed.

Education plays a key part to turn remembrance into action: We did workshops on human rights, the trial's development and international criminal law, allowing us to discuss today's threats on international law.



Spomin na prisilne delavce in sovjetske ujetnike na nürnberškem južnem pokopališču.

The commemoration of forced labourers and Soviet prisoners of war on Nuremberg South Cemetery.

Christina Söder





Sodelovanje in povezovanje v Evropi v naši generaciji.
Cooperation and connection in Europe in our generation.
📷 Antonina Kasprzyk

Evropska perspektiva

Nürnberški procesi so uvedli odgovornost za zločine proti človeštvu in oblikovali univerzalnost kot načelo, povezano s človekovimi pravicami. Univerzalne vrednote – svoboda, dostojanstvo, enakost – opredeljujejo EU. Države članice morajo ratificirati Rimski statut, ki je temelj Mednarodnega kazenskega sodišča, s čimer potrjujejo pravičnost in mednarodno sodelovanje. V demokratični Evropi bi si morale vse generacije prizadevati za spoštovanje skupnih vrednot in izpolnjevanje univerzalnih načel za vse. Sodelovati moramo. Da bi dosegli mir, moramo podpirati skupne vrednote in zagotavljati transparentno pravno državo.

The European perspective

The Nuremberg Trials introduced accountability for crimes against humanity, shaping universality as a principle linked to human rights. Universal values – freedom, dignity, equality – define the EU. Member States must ratify the Rome Statute, which is the basis of the International Criminal Court, reaffirming justice and international cooperation. In democratic Europe, all generations should strive to respect shared values and fulfil the universal principles for everyone. We need to cooperate. To achieve peace, we must uphold shared values and ensure a transparent rule of law.

Glasovi udeležencev

»Spoznali smo, da je izobraževanje ključ do preprečevanja sovraštva in njegovih posledic. Nürnberški procesi so odlično izhodišče glede na vlogo, ki so jo igrali pri razvoju človekovih pravic, in njihov vpliv na mednarodno kazensko pravo.«

»V današnjem svetu, kjer smo priča vzponu desničarskega nacionalizma, je izjemno pomembno širiti sporočilo enakosti in enotnosti ter ustrezno predstavljati pretekle dogodke, vključno z grozodejstvi. Le tako lahko dosežemo prihodnost, v kateri bomo slavili vse, kar nas povezuje, hkrati pa sprejemali kulturno individualnost in dediščino.«

Voices of participants

“We realised that education is the key to preventing hatred and its repercussions. The Nuremberg trials are a great starting point, given the role they played in developing human rights and their impact on international criminal law.”

“In today’s world, where we witness a rise in right-wing nationalism, it is of the highest importance to spread the message of equality and unity, and to give proper representation to past events, including atrocities. Only then can we attain the future in which we celebrate the qualities that connect us while embracing cultural individuality and heritage.”



29 udeležencev iz sedmih evropskih držav v sodni dvorani 600, avgust 2025.
The 29 participants from seven European countries in Courtroom 600, August 2025.
📷 Christina Söder



Camp des Milles

Camp des Milles

Zgodovinski dogodki

Camp des Milles je opekarna blizu Aix-en-Provencea v Franciji, ki so jo na začetku druge svetovne vojne spremenili v internacijsko taborišče. Uporabljali so jo od leta 1939 do 1942, najprej Tretja republika in od leta 1940 vichyski režim. Tu je bilo zaprtih več kot 10.000 ljudi iz 38 držav – sprva predvsem Nemci in Avstrijci, ki so pobegnili pred nacističnim režimom, a so bili pridržani kot »sovražni tujci«, ki čakajo na vrnitev v svojo državo. Camp des Milles je bil sprva zatočišče za disidente in ideološke nasprotnike nacističnega režima, od leta 1940 pa so ga uporabljali tudi za zapiranje Judov.

Takrat so se življenjske razmere drastično poslabšale, zaradi česar so mnogi zaporniki hudo zboleli in trpeli nepredstavljive psihološke muke, več jih je tudi poskusilo storiti samomor.

Med zaporniki je bilo več umetnikov, ki so z ustvarjanjem skušali ubežati mračni resničnosti ter se upreti. Več kot 400 umetnin je še danes na ogled v spominskem centru, kar obiskovalcem omogoča spoznavanje te posebne oblike odpora. Leta 1942 je vichyski režim na zahtevo nacistov iz taborišča v Auschwitz deportiral več kot 2.000 Judov, vključno z okoli 100 sirotami.

Poleg deportacij in razčlovečenja Camp des Milles simbolizira tudi spremembo domnevnega zatočišča v vrata uničenja.

The historical events

Camp des Milles is a brick factory near Aix-en-Provence, France, which was turned into an internment camp at the beginning of World War II. It was used from 1939 to 1942, first by the Third Republic and from 1940 by the Vichy regime. Over 10,000 people from 38 countries were imprisoned here – initially mainly Germans and Austrians who had fled the Nazi regime, but who were detained as “enemy aliens” waiting for immigration back to their countries. Initially a place of refuge for dissidents and ideological opponents of the Nazi Regime, Camp des Milles was also used to incarcerate Jews from 1940.

From then on, the living conditions worsened drastically, leading to extreme sickness and unimaginable psychological torment of many prisoners, and several attempts of prisoners to commit suicide.

Several inmates were artists who created art trying to escape their dark reality and put up resistance. More than 400 artworks are still on display at the memorial today, allowing the visitors to discover this particular form of resistance. In 1942, the Vichy regime deported over 2,000 Jews from the camp to Auschwitz as requested by the Nazis, including around 100 orphans.

Apart from the deportations and the dehumanization, Camp des Milles also stands for turning a supposed sanctuary into a gateway to extermination.



Freska »Banket narodov«, pripisana Karlu Bodeku, v sobi za stražarje.
The mural "The Banquet of Nations", attributed to Karl Bodek, in the guards' room.
📷 Emin Karović

Spominjanje

Muzeji, razstave in spominska obeležja igrajo pomembno vlogo pri tem, da postane preteklost vidna, koncentracijska taborišča pa skupaj z grobovi, spominskimi ploščami in osebnimi predmeti trajno opominjajo tako na žrtve kot storilce.

Camp des Milles je primer internacijskega in deportacijskega taborišča. Po drugi svetovni vojni so ga ponovno spremenili v opekarno in za več desetletij zanemarili njegovo preteklost, potem pa ga preoblikovali v kraj spomina. Danes je Les Milles edino internacijsko taborišče v Franciji, ki je odprto za javnost.

Razstava je razdeljena na tri dele – »Razišči« ponuja osnovne informacije o Camp des Milles, »Spoznaj« govori o osebnih izkušnjah, »Refleksija« pa obiskovalce izziva, da razmislijo o lastni vlogi pri oblikovanju prihodnosti. Z vprašanji, kot je »Kaj naj storim, če ...?«, obiskovalce spodbuja k razmišljanju o temah, kot so opozorilni znaki genocida. Camp des Milles je več kot le kraj spomina; je prostor za dialog, izobraževanje in kritično mišljenje.

Remembrance

Museums, exhibitions, and memorials play an important role in making the past visible, while concentration camps, along with graves, memorial stones and personal objects, serve as lasting reminders of both victims and perpetrators.

An example of an internment and deportation camp is Camp des Milles. After World War II, it was reopened as a brick factory, and its history was neglected for decades before it was transformed into a place of commemoration. Today, Les Milles is the only internment camp in France that is open to the public.

The exhibition is divided into three areas – “Explore” gives background information on Camp des Milles, “Learn” is about personal experiences, and the “Reflection” area challenges visitors to consider their own roles in shaping the future. Through questions like “What should I do if ...?”, visitors are encouraged to think about themes such as the warning signs of genocide. Camp des Milles is more than a site of remembrance; it is a space for dialogue, education, and critical thinking.

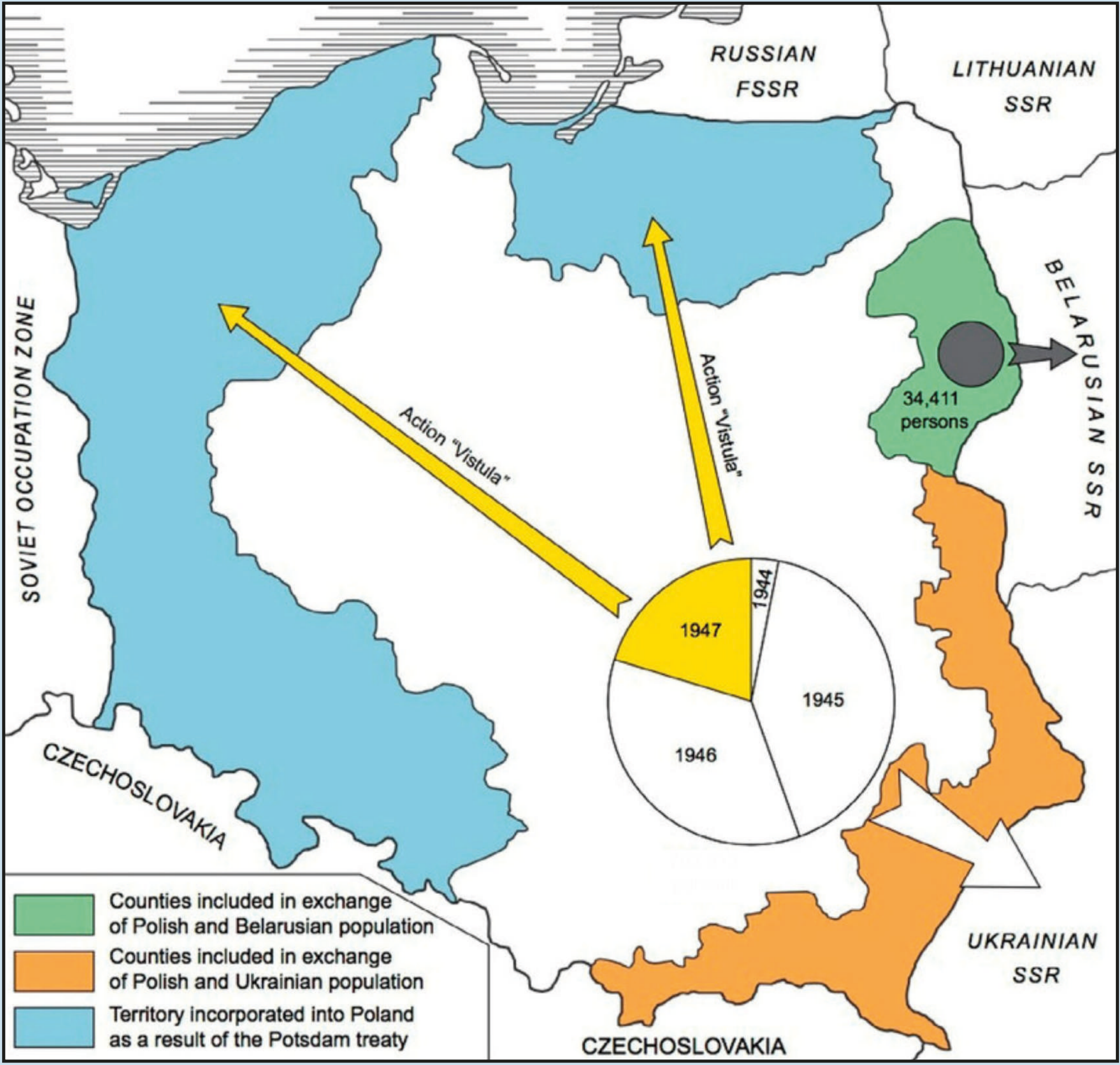


Camp des Milles, tovarniška hala.
Camp des Milles, factory floor.
📷 Emin Karović



Ukrajinska izkušnja deportacij na Poljskem

The Ukrainian experience of deportations in Poland



Ta zemljevid prikazuje ozemlja, vključena v izmenjavo prebivalstva med Poljsko (oranžna) in Sovjetsko zvezo (zelena), ter operacijo »Visla« (rumena). Označuje tudi nekdanja nemška ozemlja (modra).

This map demonstrates the territories included in the population exchange between Poland (orange) and the Soviet Union (green), as well as Operation "Vistula" (yellow). It also marks the former German territories (blue).

📍 P. Eberhardt, Political Migrations on Polish Territories (1939-1950), Instytut Geografii i Przestrzennego Zagospodarowania im. Stanisława Leszczyckiego PAN, Warszawa 2011, p. 144

Zgodovinski dogodki

V prvi polovici 20. stoletja so današnje jugovzhodno Poljsko poseljevali ljudje različnih etničnih skupin in veroizpovedi – večinoma Poljaki, Ukrajinci in Judje. Z izbruhom druge svetovne vojne in šoo se je to sožitje, ki ni bilo vedno mirno, nenadoma prekinilo. Nemci so umorili skoraj celotno judovsko skupnost. Konflikt med poljskim in ukrajinskim nacionalizmom je privedel do spopadov med odporiški gibanji, kar je povzročilo pokole civilistov; ubitih je bilo najmanj 50.000 poljskih in 10.000–15.000 ukrajinskih civilistov.

Da bi ustvarila monoetnično nacionalno državo, je poljska komunistična vlada leta 1944 podpisala sporazum s sovjetsko Ukrajino o preselitvi Ukrajincev in Lemkov, ki so živeli znotraj novih poljskih meja, v Ukrajino in obratno. Med to nasilno preselitvijo je bilo okoli 500.000 Ukrajincev prisiljenih zapustiti svoje domove.

Ko je postalo jasno, da niti brutalna pacifikacija ukrajinskih in lemkovskih vasi ni dosegla odhoda vsega prebivalstva v Sovjetsko zvezo, se je poljska vlada leta 1947 v sklopu operacije Visla odločila za prisilni izgon Ukrajincev in Lemkov na novopridobljena, nekdanja nemška ozemlja na severozahodu Poljske. Okoli 150.000 civilistov so deportirali, več tisoč pa kot politične zapornike internirali v nekdanje nacistično koncentracijsko taborišče v Jaworznu.



Ukrajinsko pokopališče v Podemshchyni/Podemščini, skrito v podrasti.
The Ukrainian cemetery in Podemshchyna/Podemshchyna hidden in the undergrowth.
📍 Nedim Kavazović

The historical events

During the first half of the 20th century, present-day Southeastern Poland was populated by peoples of diverse ethnicities and faiths – mostly Poles, Ukrainians, and Jews. With the outbreak of World War II and the Shoah, this coexistence, which hadn't always been peaceful, was abruptly destroyed. Germans murdered almost the entire Jewish community. The conflict between Polish and Ukrainian nationalism led to clashes between resistance movements, which resulted in massacres of civilians; at least 50,000 Polish and 10,000–15,000 Ukrainian civilians were killed.

To create a monoethnic national state, the Polish communist government signed an agreement with Soviet Ukraine in 1944 to resettle Ukrainians and Lemkos living within the new Polish borders into Ukraine and vice versa. During this violent resettlement, around 500,000 Ukrainians were forced to leave their homes.

When it became clear that even the brutal pacification of Ukrainian and Lemko villages did not make their entire populations depart to the Soviet Union, in 1947, the Polish government decided to forcefully expel Ukrainians and Lemkos to the newly acquired, post-German territories in northwestern Poland, as part of Operation Vistula. Around 150,000 civilians were deported, and several thousand were interned at the former Nazi concentration camp in Jaworzno as political



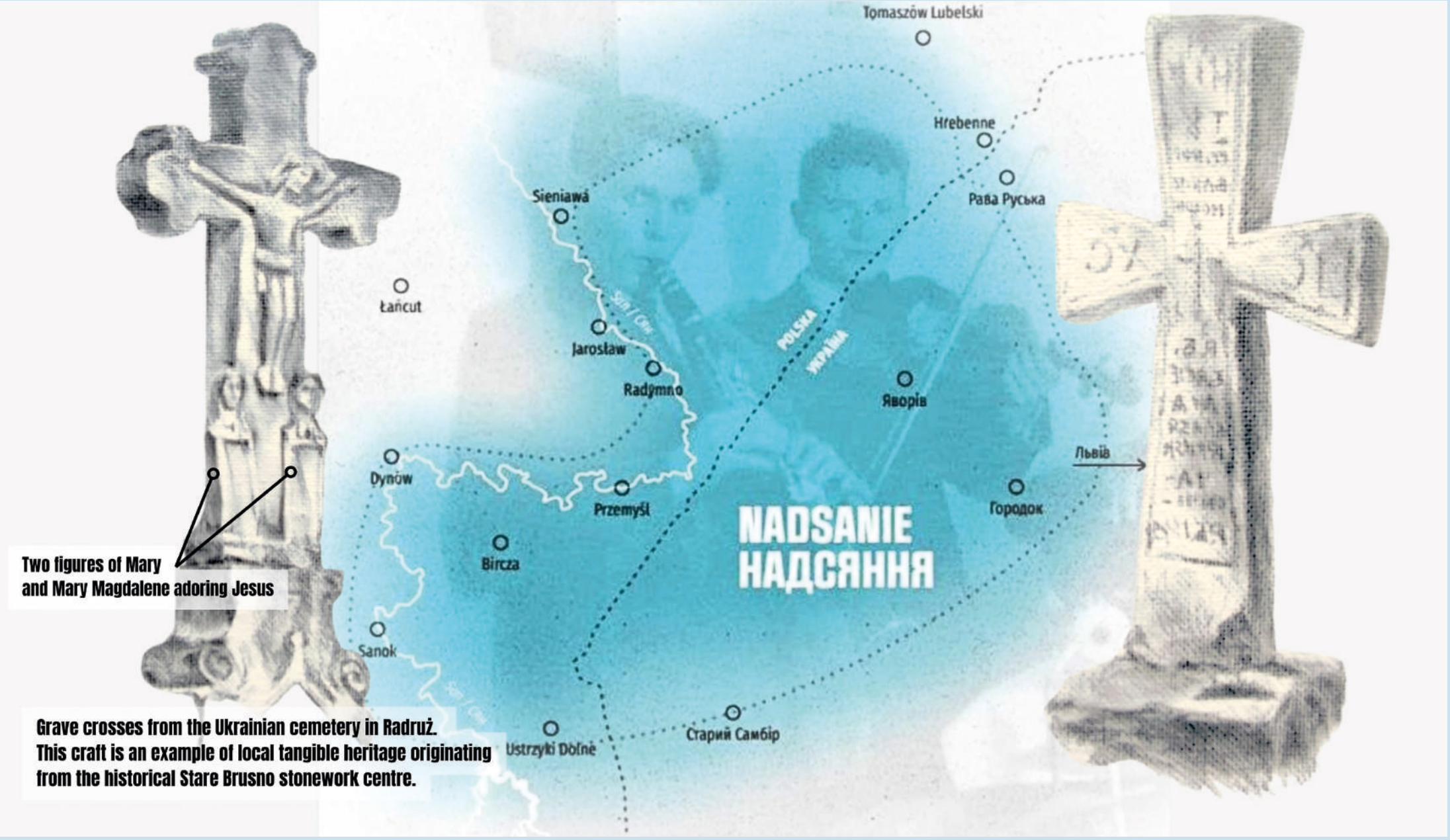
Udeleženci ture hodijo skozi Gorajec ter pejo in igrajo tradicionalno ukrajinsko in bosansko glasbo.
The participants of the tour walk through Gorajec/Horayets' singing and playing traditional Ukrainian and Bosnian music.
📍 Nedim Kavazović

Spominjanje

Med našo študijsko turo smo se posvetili regiji, ki je znana kot Nadsanie (v poljščini) ali Nadsjanja (v ukrajinščini). Njeno ime se nanaša na deželo ob reki San.

Ukrajinska snovna dediščina, pa tudi brazgotine nasilja, ostajajo vidne v vaseh, kot je Gorajec, ki je prej imela več kot 1.000 prebivalcev, ostalo pa jih je le 40. Zaradi nemirne preteklosti nekateri prebivalci vasi še vedno prikrivajo svoje družinsko ozadje. Obiskali smo tudi Unescovo lokacijo v Radružu, leseno ukrajinsko cerkev s pokopališči ob njej. Med civilnimi nagrobniki je množično grobišče ukrajinskih partizanov. Nekateri poskušajo ta grob oskruniti, muzej obmejnih dežel Lubaczów/Ljubačiv in družine deportirancev pa si prizadevajo pokopališče ohraniti.

Danes se spominjanje nadaljuje zahvaljujoč delu Zveze Ukrajincev na Poljskem. Njena podružnica v Przemyślu/Peremyšlu in naš gostitelj, Ukrajinski dom, sta znana tako kot središče za tiste, ki so pobegnili pred obsežno rusko invazijo na Ukrajino leta 2022, kot tudi center kulturnih dejavnosti. Etnografske in glasbene skupine, kot so Krajka, Krajeczka in HrayBery, ohranjajo glasbeno dediščino Nadsania in jo ohranjajo živo za prihodnje generacije.



Modra barva označuje območje regije Nadsanie/Nadsjanja. Nahaja se med jugovzhodno Poljsko in zahodno Ukrajino.

The blue colour marks the area of Nadsanie/Nadsannja region. It is located between Southeastern Poland and Western Ukraine.

📍 Source of the map: Musical Anthology of Nadsanie, Drawings: Mariia Pavlenko

Remembrance

During our study tour, we focused on the region that is known as Nadsanie (in Polish) or Nadsannja (in the transliteration from Ukrainian). Its name refers to the land around the San River.

Ukrainian material heritage, but also the scars of violence, remain visible in villages like Gorajec/Horayets', which previously had more than 1,000 inhabitants, of which only 40 remain. The village's troubled past still causes some inhabitants to conceal their family backgrounds. We also visited the UNESCO site in Radruż/Radrucz, a wooden Ukrainian church with alongside cemeteries. Among civilian tombstones, there is a mass grave of Ukrainian partisans. While some people try to desecrate this grave, the Lubaczów/Lyubachiv Borderlands Museum and families of deportees work to preserve the cemetery.

Today, remembrance continues thanks to the work of the Association of Ukrainians in Poland. Its Przemyśl/Peremyshl' branch and our host, the Ukrainian House, is known both as a hub for those who fled Russia's 2022 full-scale invasion of Ukraine and a centre of cultural activity. Ethnographic and musical groups such as Krajka, Krajeczka and HrayBery preserve Nadsanie's musical heritage and keep it alive for future generations.





Maksym Nakonieczny vodi delavnico z udeleženci, ki so na mladinsko izmenjavo prinesli svoje glasbene instrumente.

Maksym Nakonieczny leading the workshop with participants who brought to the youth exchange their music instruments.

📷 Nedim Kavazović



Marta Bodnar uči udeležence petja ukrajinskih pesmi iz Nadsania.

Marta Bodnar teaching participants how to sing the Ukrainian songs of Nadsanie.

📷 Nedim Kavazović

Evropska perspektiva

Dediščina prisilnega razseljevanja spodbuja razmislek o tem, kaj danes pomeni sožitje. Marta in Maksym – ki sta za nas vodila glasbene delavnice v Ukrajinskem domu v Przemysłu – v svojih pričevanjih pripovedujeta, kako se lahko lokalne tradicije ohranjajo in pomagajo oblikovati vizijo Evrope, ki temelji na spoštovanju raznolikosti. »Sem Ukrajinka, a imam tudi lokalno identiteto,« pravi Marta, katere družina je bila po vojni deportirana s Poljske. Maksym prav tako poudarja, da »državno identiteto lahko sestavljajo številne etnične, verske in lokalne identitete«. Evropska unija lahko zagotovi okvir za izražanje teh različnih ravni identitete.

Glasovi udeležencev

»Povojno razseljevanje se je dogajalo na območjih okoli Przemysła, kjer je bila večina ljudi Ukrajincev. Menim, da bi morali danes obravnavati ukrajinsko kulturo na teh območjih kot del poljske dediščine. Tako pripoznamo, da lahko državno identiteto sestavljajo številne etnične, verske in lokalne identitete. To sporočilo poskušamo širiti z našo glasbo in ljudem v večjih mestih se to zdi zanimivo.«

Maksym Nakonieczny, raziskovalec, violinist in pevec

»Rojena sem bila v Ukrajini, vendar je bila moja družina deportirana z ozemelj današnje Poljske. Med odraščanjem se nisem vedno počutila povsem doma. Ko sem prišla na Poljsko in spoznala tam rojene Ukrajince, sem ugotovila, da nisem edina – to je med potomci razseljenih pogost občutek. Ko sem prvič obiskala vas v Lemkivščini, od koder izvira del moje družine, sem jokala.«

Marta Bodnar, pevka, violinistka in raziskovalka

Voices of participants

“Postwar displacement happened in areas where most people around Przemysł were Ukrainians. Today I think we should view Ukrainian culture in these areas as part of Poland’s heritage. In this way, we can recognise that state identity can consist of many ethnic, religious, and local identities. That is what we try to promote through our music, and people in larger towns find it interesting.”

Maksym Nakonieczny, researcher, fiddler and singer

“I was born in Ukraine, but my family was deported from the territories of present-day Poland. As I grew up, I did not always feel fully at home. When I came to Poland and met Ukrainians born there, I realised it was not just me – it is common among descendants of the displaced. The first time I visited a village in Lemkivshchyna, where part of my family came from, I cried.”

Marta Bodnar, singer, violinist and researcher

The European perspective

The legacy of forced displacement prompts reflection on what coexistence means today. Marta and Maksym – who led music workshops for us at the Ukrainian House in Przemysł – share in their testimonials how local traditions can be preserved and help to shape a vision of Europe grounded in respect for diversity. “I am Ukrainian, but I also have a local identity”, says Marta, whose family had been deported from Poland after the war. Maksym also highlights that “State identity can consist of many ethnic, religious, and local identities”. The European Union can provide the framework for the expression of these different levels of identity.



Skenirajte QR kodo za dostop do gradiv z naše ture, ki jih želimo deliti z vami.

Scan the QR-Code to access materials we want to share with you from our tour.



Jajca, okrašena s tehniko voskanja, se v Ukrajini imenujejo pisanke (pysanky). Ta tradicija je pogosta v mnogih srednje- in vzhodnoevropskih kulturah. Običajno se izdelujejo za veliko noč in simbolizirajo ponovno rojstvo. Udeleženci študijske ture so izdelovali pisanke s tradicionalnimi vzorci iz Nadsania.

Eggs decorated using the wax-resist method are called in Ukraine pysanky. This tradition is common in many Central and Eastern European cultures. They are usually made for Easter and symbolize rebirth. Participants of the study tour made pysanky with traditional Nadsanie patterns.

📷 Nedim Kavazović





Za mir in solidarnost v Evropi *For Peace and Solidarity in Europe*

Zaključna opomba

V mreži ambasadorjev bodo udeleženci projekta nadaljevali kampanjo za spominjanje holokavsta, vojnih zločinov in genocida. Upoštevani bodo tudi aktualni dogodki. Vsi ste prisrčno vabljeni, da se nam pridružite pri zavzemanju za človekove pravice, mir in pravno državo. Če želite izvedeti več, obiščite našo spletno stran: www.against-forgetting.eu.

Financiranje

Mednarodni izobraževalni projekt »Against forgetting – for Peace and Solidarity in Europe« je izvedlo sedem partnerjev na področju zgodovinskega izobraževanja in mladinskega dela: Nemška komisija za vojne grobove (Volksbund Deutsche Kriegsgräberfürsorge), Nemčija; združenje Izobraževanje gradi Bosno in Hercegovino (Obrazovanje gradi Bosnu i Hercegovinu) – Jovan Divjak, Bosna in Hercegovina; College of Eastern Europe (Kolegium Europy Wschodniej), Poljska; Muzej narodne osvoboditve Maribor in Mladinski svet Slovenije, Slovenija; Les Francas, Francija; Zachor – Ustanova za družbeno spominjanje, Madžarska. Financirali so ga program CERV Evropske komisije, Zvezno zunanje ministrstvo Nemčije, Francosko-nemški urad za mladino, Zvezno ministrstvo za mladino Nemčije, mesto Sarajevo in Turistično združenje kantona Sarajevo.

Financirano s strani Evropske unije. Izražena stališča in mnenja so zgolj stališča in mnenja avtorja(-ev) in ni nujno, da odražajo stališča in mnenja Evropske unije ali Evropske izvajalske agencije za izobraževanje in kulturo (EACEA). Zanje ne moreta biti odgovorna niti Evropska unija niti EACEA. Zahvaljujemo se vsem sponzorjem.



www.against-forgetting.eu

Closing note

In an Ambassadors Network, the project participants will continue to campaign for the remembrance of Holocaust, war crimes and genocides. Current events will also be considered. Everyone is cordially invited to join us in taking a stand for human rights, peace and the rule of law. If you want to learn more, please visit our website: www.against-forgetting.eu.

Funding

The international educational project “Against forgetting – for Peace and Solidarity in Europe” was carried out by seven partners in historic education and youth work: German War Graves Commission, Germany; Education builds Bosnia and Herzegovina – Jovan Divjak, Bosnia and Herzegovina; College of Eastern Europe, Poland; National Liberation Museum Maribor and Slovenian Youth Council, Slovenia; Les Francas, France; Zachor – Foundation for Social Remembrance, Hungary.

It was financed by the CERV programme of the European Commission, by the Federal Foreign Office of Germany, the French-German Youth Office, the Federal Ministry of Youth of Germany, by the City of Sarajevo and the Tourism Association of Sarajevo Canton.

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.

We express our gratitude to all the sponsors.

Kolofon/ Imprint

Razstava in kuratorstvo/Exhibition and curation:

Usmerjevalni odbor projekta Against forgetting, Sanjin Hamidičević, Gabriella Komoly, Angelika Müller, Maja Pegan, Pawel Prokop

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Urejanje besedila/Text Editing: Steffen Kamenicek

Grafično oblikovanje/Graphic Design: Brigitte Rathmann

Izvedbeno oblikovanje slovenske verzije/Slovenian version production design: Uroš Lehner

Vodenje projekta razstave/Exhibition Project Management: Dr. Vasco Kretschmann, Viola Benz

Zgodovinsko svetovanje/Historical Advise: Uroš Dokl, National Liberation Museum Maribor; Felix Zilm, Memorium Nuremberg Trials; Dr. Mónika Mézei, Camp des Milles; The Srebrenica–Potočari Memorial and Cemetery for the Victims of the 1995 Genocide; The Sarajevo Information Centre on the International Criminal Tribunal for the Former Yugoslavia; College of Eastern Europe

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