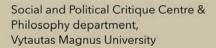# Conference program & abstracts

Rīga, Kalpaka bulvāris 4
University of Latvia
Humanities and Social Sciences Centre
conference room

International Scientific Conference

Anthropology of Political, Social and Cultural Memory: Practices in Central and Eastern Europe

Institute of Philosophy and Sociology,
University of Latvia

Social and Political Critique Centre &
Philosophy department,
Vytautas Magnus University

Institute of Latvian History,
University of Latvia

Institute of Political Science and Public
Administration,
University of Zielona Góra

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Administration, University of Zielona Góra

**International Scientific Conference
13/03/2020 – 14/03/2020**

Anthropology of Political, Social and Cultural Memory: Practices in Central and Eastern Europe

Program & Abstracts

Riga, 2020

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Welcome and introduction

Dear colleagues, participants and guests, we are pleased to meet you at the conference "Anthropology of Political, Social and Cultural Memory: Practices in Central and Eastern Europe".

The aim of the conference is to adopt a broader approach to the study of the interaction between the political, social and cultural "environments" related to perceptions and practices of understanding the past, as well as the mutual influence of political practices and cultural memory, conceptualization of individual and collective memory and commemoration, and the social anthropology of ethnic and cultural identity.

We propose to speak about the social and political behaviour of different social groups within the context of the political and cultural experience on the national minorities in Central and Eastern Europe. We also welcome a specific discussion on religious traditions and the experiences of participation of different religious groups in the interpretation and commemoration processes while constructing our shared and/or individual image(s) of the past.

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Nadežda Pazuhina
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13/03/2020

Latvijas Republikas starpkaru perioda mantojums
un tā saglabāšana okupācijas apstākļos
*Legacy of the interwar period in the Republic of Latvia
and its preservation during the occupation*

Latvijas arheoloģija pēc 1940. gada
Latvian archaeology after 1940

Zenta Broka-Lāce
*Mg. hist., doctoral student, Institute of
Latvian History, University of Latvia*

Although the history of Latvian occupation long and complex, we can assume that by June 17, 1940 the archaeological science of independent Latvia ceased to exist. This paper is based on the research of archival materials and literature, and analyzes the re-organization process of Latvian archaeology that was carried out after the occupation and annexation of the Republic of Latvia to the USSR. It investigates the changes in scientific institutions and their personnel, as well as the changes in the sphere of ideology and scientific theory. According to the theory of dialectical materialism introduced by the Soviet authorities and the Marxist-Leninist method of historical research, the archaeological science also had specific aims and objectives.

Archaeology was to provide a scientific base for the communist idea of the continuous development of productive forces, and in the Soviet context also to prove the essential contribution of the Slavs to the 'greatest socio-economic formation' – namely, Communism. Thus it was supposed to legitimize the aggression of the USSR and the post-war geopolitical realities, as well as to prove the superiority of Marxism-Leninism as a seemingly scientific methodology over the capitalist way of archaeological research.

This paper is looking at how Latvian scientists of that time adapted to the new ideology, as well as to what was inherited and what was lost from the pre-war archaeological tradition. Particular attention is paid to various ideological texts – such as "Latvijas aizvēstures problemas" (1948) by J. Zutis and "Pirmatnējā kopienas iekārta un agrā feodālā sabiedrība Latvijas PSR teritorijā" (1952) by H. Moora.

Tautastērps Latvijā starpkaru periodā un okupāciju periodā
National costume in Latvia during the interwar period and the occupation periods

Anete Karlsone
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Since its inception in the 1880s, the Latvian national costume has had the function of an identity symbol. It has been a means of expressing certain ideas, rather than just a decorative clothing, rooted in antiquity. Its use coexisted with different political powers.

This paper, using the Latvian press as the main source of research material, looks at the use of the national costume in the interwar and occupation periods in Latvia.

After the establishment of the Latvian state, the national costume became a powerful means of expressing "Latvianness" (*latviskums*) as a national ideology. During that time, the national costume was not just the outfit of a participant of the Song Celebration (*Dziesmusvētki*). It became an object of attention for people interested in Latvian culture and ancient history, and was worn at various important events. Making of a national costume, especially the embroidery techniques used for its decorations, became the basis of handicraft instruction not only in school programs, but also in wider circles of interest. Along with the cultural and historical significance of the national costume, its function as a symbol of national identity has remained. In particular, its importance grew under the conditions of authoritarianism of Kārlis Ulmanis.

The close connection between the national costume and the tra-

ditional cultural heritage made it a very strong symbol of national identity. However, the national costume was also employed by different political powers for the implementation of their ideology and political propaganda. The visual form of the costume, based on cultural reality rather than political symbols, allowed its legal existence under different powers. With the change of a political system, it was not possible to prohibit the use of the national costume as other unwanted symbols were prohibited – e.g. ornamental signs. Moreover, if the usage of a symbol can not be banned, its meaning can be undermined by taking it over and including it in the propaganda of a political ideology. This was especially characteristic of the period of Soviet power.

The fact that the occupational powers created conditions for a legitimate use of most ancient symbols, albeit with a new ideological shade, allowed the parallel existence of the original ideological content of the symbols. Latvian national costume thus continued to carry its meaning of a symbol of national cultural identity and ancestral roots.

Latvijas vēstures "nevēlamā" persona: Jurija Samarina ideju interpretācija 20.–21. gadsimtā
The "unwanted person" of the history of Latvia: the interpretation of Yuri Samarin's ideas in the 20th and 21st century

Svetlana Kovaļčuka
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Yuri Samarin was a historian and one of the leaders of the Moscow Slavophilia movement, a political writer, politician and public figure; a critic and opponent of the domestic policy of Tsar Alexander II (especially on the Baltic issue); a member of the team preparing the peasant reform of 1861 in Russia, and a defender of the peasants of Vidzeme.

The sixth volume of the "Baltic Series" (1876) was entitled "The Peasant Question in Vidzeme". This book contains valuable ar-

chival data referring to the history of peasant legislation in the Vidzeme province (beginning with the 17th century and ending with the law on the liberation of Vidzeme peasants in 1819). Biographers of Y. Samarin have criticized and questioned some of his opinions expressed in the "Baltic Series", as well as his biased style. However, they agree that one of the most important achievements of Y. Samarin's life was the participation in preparing the reform of peasant policy in Russia and his awareness of the peasant question in the Vidzeme province. (However, this question was not fully solved until the agrarian reform of independent Latvia (1920) which focused on the urgent problems of Latvian peasants.) Nevertheless, the name of Y. Samarin was immortalized in 1923, when one of the streets of Riga was named after him.

The idea of a national history was in the centre of attention of Latvian historians during 1920–1930 (A. Švābe, A. Tentelis, Fr. Balodis and others). Prof. R. Wipper and M. Stepermanis continued the topic of Y. Samarin in studying the issue of the Vidzeme peasants. The book of the historian R. Stupperich "*Die Anfänge der Bauernbefreiung in Russland*" (1939) on the liberation of peasants in Russia and Latgale was published in Germany. Its author tried to fend off the sharp attacks of German publicists and historians on Y. Samarin, and analyzed his activities with an empathy and as objectively as possible.

Life in Latvia transformed radically in June of 1940. The interchange of repressive regimes began. The political and ideological changes forced to erase memories of the past – including the activities of Y. Samarin for the benefit of Latvian peasants.

Today in Russia, the reprint of his works is one of the very few scientific studies that present a fresh view on Y. Samarin's activities and interpretation of his ideas. Neither in Latvia, nor in Russia any historian has sought to "decipher" Y. Samarin's books "The History of Riga" and "Letters from Riga". Y. Samarin's family archive, stored in the Russian State Library in Moscow, is still waiting for its researchers.

Krievijas Pilsoņu kara turpināšanas iespējas Baltijas jūras reģionā 1920. gadā: politiskie un militārie faktori
The prospects of continuing the Russian Civil War in the Baltic Sea region in 1920: political and military factors

Andrejs Gusačenko
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In the end of 1919, the balance of the Russian Civil War definitely shifted in favor of the Reds, as the White forces were defeated at Moscow and Petrograd directions. Russian Northwestern Army (NWA) after the defeat retreated to Estonia, where it was interned and eliminated in the beginning of 1920. In fact, the defeat of NWA marked the final stage of the Russian Civil War in the Northwestern Region as well as in the Baltic States, and coincided with the end phase of the Latvian War of Independence. At the same time, the whole Russian Civil War was not yet over, but its frontline shifted to the South of Russia and Ukraine. Meanwhile, the military conflict between Poland and Soviet Russia was not yet solved, and both sides prepared for the final battles.

Due to the hard economic and political situation in Estonia, the former NWA soldiers, officers and refugees emigrated abroad, especially to Latvia. Some of them started service at the Latvian Army or succeeded to get a job in another structure. In the Latvian Army, they got in touch with Latvian officers who had also taken part in the Russian Civil War against Bolsheviks and sympathized with the Whites. This situation, as well as the international political situation (Polish-Soviet War), generated hope to continue the Russian Civil War in Latvia or close to its borders as a part of another conflict, with indirect and hidden support of the commandment of the Latvian Army. In the beginning of the summer of 1920, under the jurisdiction of the Polish Army, military formation of the 3rd Russian Army was started. Thus the plans of the Whites in Latvia ended in a fiasco – instead of their expectations (forming a *place d'armes* of a future war against Soviet Russia), they started acting as representatives of the 3rd Russian Army and organized

recruitment of volunteers to be sent to the Polish front via offices in Latvia and Estonia.

The formation of the 3rd Army attracted the attention of General Piotr Wrangel, Commander-in-chief of the Russian White forces in Ukraine and Crimea, who ordered to send the military formation from the Polish front to the South. As the Russian formation was supplied by the Polish Army, it caused a confrontation between Polish and White commandment. The recruitment project caused a wide international resonance, which led to the first political crisis between the Republic of Latvia and Soviet Russia after the Peace Treaty was signed. The Soviet side used the fact of the recruitment as a reason for political pressure on the Latvian government, accusing it of violating the Treaty and of supporting the formation of hostile military forces in the territory of Latvia.

Session II (in Latvian)
Latvijas Republikas starpkaru perioda mantojums un tā saglabāšana okupācijas apstākļos
Legacy of the interwar period in the Republic of Latvia and its preservation during the occupation

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Starpkaru mantojuma problēma Latvijas PSR vispārējās izglītības politikā 1956.–1964. gadā
The problem of interwar legacy in general education policy of the Latvian SSR during 1956–1964

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Between 1944 and 1956, the general education system in Latvia was put on the Soviet track. It manifested itself both by forming and strengthening the management institutions of the education system and by replacing the former teachers and education man-

agers with new ones who had themselves been educated under the Soviet regime and were more amenable to the ideological demands than the teachers of the pre-war generation. The general ideological framework of the general education put the emphasis on the fact that the common interests of the USSR, which were to be seen through the prism of Russia as the organisational centre of the USSR, were more important than the local perspective of Latvia. This view especially manifested itself in the teaching of geography and history of the USSR, but in fact it was integrated into other subjects as well – for instance, Latvian literature, foreign languages and musical education.

Liberalisation of the Soviet system under the rule of Nikita Khrushchev opened some space for attempts to make use of the cultural and educational legacy of the independent Latvia. These attempts were influenced by (1) experiments with the so-called polytechnisation of the Soviet general education system, and (2) the political struggle in the Latvian leadership, which influenced the fate of the Latvian SSR education law of 1959, as well as successive change of ministers of education (Vilis Samsons until 1960; Vilis Krūmiņš, during 1960–1961; Andrejs Elvihs since 1962).

This context provided a possibility for (a) more open and democratic discussions and experiments in the educational process. Despite the post-war purges, there still existed some kind of continuity of ideas from the pre-war Latvia, embodied by pre-war educators who were still active and influential in the Latvian SSR education system during 1956–1964 (for example, Kārlis Velmers). (b) Some traditions were inherited from the education reform conducted during the authoritarian regime of Kārlis Ulmanis (the role of the handicraft lessons, instruction of agronomic practices, as well as the standardisation and unification of educational work), as they were perhaps more adaptable in the Soviet system. (c) Both hidden and open struggle was waged to preserve the national identity and values through general education. It was expressed very clearly, although sometimes controversially. There were three most important aspects: (1) the issue of teaching the history of Latvia; (2) removal of Russian classics from the Latvian literature programs; (3) reintroduction of "bourgeois" classics of the Latvian literature into school programs and in general education system on the whole.

Latvijas Komunistiskās partijas Dundagas rajona organizācijas sastāvs (1950–1956)
Composition of the Dundaga district organization of the Communist party of Latvia (1950–1956)

Dzintars Ērglis
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Public control in all the administrative territories of the Latvian SSR was carried out by the local organisations of the Communist party of Latvia (CPL). Until the establishment of districts (*rajoni*) in 1949, the rural municipality (*pagasts*) of Dundaga was part of the Ventspils county (*apriņķis*). The CPL Central Committee (CPL CC) decision of July 15, 1947 allowed the district party committees to form CPL rural municipality committees if they had no less than 10 communists. The village committee brought together all the primary organisations of the party that were located in the territory of the respective village. There were seven CPL village party committees in the Ventspils county in 1949, and one of them was in the Dundaga rural municipality.

By the CPL CC decision of December 24, 1949 and by the Bureau of the Central Committee of CPL decision of December 30, 1949 the Latvian SSR contained 58 rural districts. In the newly formed district of Dundaga, a CPL district committee (DC) was founded with the following structure: first Secretary, second Secretary, third Secretary; Department of organizational work of the party, trade unions and Komsomol; Department of propaganda and agitation; Department of agriculture; Department for work with women.

As a result of reorganization, the Department for work with women and the Department of agriculture were liquidated (January 1954). The Department of propaganda and agitation and the Department of organizational work, which also contained the statistical and unified membership card sector, continued to operate. This structure remained until the liquidation of the Dundaga DC in 1956. Information about the composition of Dundaga DC organization containing the quarterly statistical reports on the

number of members in the party organization and its changes (communist displacement, as well as the age, gender, profession, education, nationality, and length of service in the party of the admitted Communist party members and member candidates, as well as the number of the primary party organizations). In 1950, the CPL district organization of Dundaga united 15 primary organizations, but in 1955 their number increased to 27. The CPL CC decision of March 24, 1956 eliminated the Dundaga district, adding most of its territory to the Talsi district.

Latvija kā ģeopolitisks faktors un partneris Eiropas un ASV politiskās drošības sistēmā 20. gs. 20. gadu sākumā: dažas mācības un konsekvences
Latvia as a geopolitical factor and partner in the European and US political security system in the early 1920s: some lessons and correlations

Uldis Krēsliņš
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The place of Latvia in the European and US political security system in the beginning of the 1920s was determined by two circumstances. The first was the geopolitical position of Latvia – the direct border with Soviet Russia, which made Latvia both an outpost against the aggressive foreign policy claims of the Soviets and a bridgehead of the Western interests in Soviet Russia. The second circumstance was the historical experience of the Latvian society, which was the reason for the popularity of leftist ideas in Latvia in the beginning of the 20th century, along with the forced emigration to several foreign countries where Latvians became visible actors of the left movement. Both of these circumstances made Latvia an important factor in the European and US political security system, but the approaches to addressing common security issues differed from country to country.

The closest cooperation that Latvia had established was with

Great Britain. During 1921, the Political Guard of Latvia (*Latvijas Politiskā apsardzība*) began to receive information from the British diplomatic mission in Latvia about the transit of prominent leftists through Latvia. The flow of information was especially active in the summer of 1921, when the third congress of the Comintern and the founding congress of the Profintern were held almost simultaneously in Moscow. At the same time, a new source of information appeared: Basil Thomson, the head of the British Intelligence Directorate, provided reports on the possible entry of suspicious persons in Latvia, submitting these reports through Eduards Bīriņš, the Latvian consul in London. This partnership continued later as well, when the British Scotland Yard informed Latvia both about the distribution of counterfeit Latvian money and about the activities of Latvian communists in the UK.

Latvian relations with the USA in the field of political security in the beginning of the 1920s were more distant. The reason for this was partly the US policy of isolationism and partly the American views about the freedom of expression of the left ideas in society, which also applied to the activities of American leftists. In this situation, each side followed its own interests more closely: the information sent by the US intelligence service concerned only persons endangering the security of the USA, while the Political Guard of Latvia monitored the left-wing press printed in the USA and distributed in Latvia, as well as the private correspondence between people living in the USA and Latvia.

This experience showed that Latvia, trying to be a reliable ally in the political security system of Europe and the USA, came up with different positions in cooperation with different countries – nevertheless, in each case guided first of all by its own interests.

Teozofiskās literatūras nelegālā aprite Latvijā staļinisma laikā (1944–1953)

Illegal circulation of theosophical literature in Latvia during Stalinism (1944–1953)

Jana Dreimane
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The communist regime, which ruled Latvia for almost half a century, suppressed all those spiritual, cultural and social movements that were contrary to the ideology of communism. After the Soviet occupation of Latvia, all theosophical literature was banned. Its unauthorized storage and distribution was severely punished, especially during the Stalin era. The teachings of Living Ethics, founded by the Russian theosophists Helena and Nicholas Roerich who had active followers in Latvia (the Society of Friends of Roerich Museum was established with its own publishing house, library and museum in Riga), were also considered undesirable. Although several Roerich's adherents, such as Teodors Būcēns, Aleksandrs Klizovskis, Jānis and Olga Misiņi were repressed during the first Soviet occupation during 1940–1941, the others continued to operate illegally, until a new wave of arrests followed during 1948–1950. Around 30 members of the Roerich movement were tried and convicted in Latvia. Using the documents of the National Archives of Latvia (mainly criminal files on the repressed members of the movement), this study will look at the practice of storing and distributing theosophical literature among Roerich's followers during the Stalinism period.

Latvijas kultūras sektora profesionālās organizācijas un padomju okupācija
Professional unions in the cultural sector of Latvia during the Soviet occupation

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Cultural sector plays a specific role in the execution of the state power in non-democratic regimes. This role can be defined by the following parameters: the state turns creative industries into an ideological weapon and uses them as a public administration tool; all areas of creative activity are nationalized by the state; a comprehensive cultural management and control system is formed by the state; one (or a few) cultural sector activities is prioritized as serving the best to the ideological purposes, and as such is supported and simultaneously used to control the opposition; last but not least, creative industries are under a direct control of state authorities.

Professional unions in the cultural sector were one of the most important forms of self-organization in the cultural sector during the period of Soviet occupation in Latvia. They became one of the instruments by which the occupation power exercised control over the sector as it was actively involved in the development of the ideology and propaganda of the regime. For the professional unions representing creative industries, the Soviet power set the following tasks: they had to involve most representatives of the field, providing them with access to financial, administrative etc. resources and simultaneously excluding non-members from most creative activities; furthermore, they had to execute the ideological and propaganda control over the cultural sector under the leadership of the Communist party, and to ensure that creative industries actively participate in the dissemination of Soviet ideology and propaganda.

Although a few professional unions in the cultural sector were established during the Soviet occupation period (e.g. the Writers'

Union of the Latvian SSR in 1940, the Composers' Union of the Latvian SSR in 1941), several unions existed already in the Republic of Latvia (Latvian Theatre Association since 1922, Latvian Architects' Association since 1924). Accordingly, during the Soviet period two processes took place: formation of new professional unions in the cultural sector, and transformation of the existing ones according to the needs of the occupation regime. These processes began already in 1940 and continued intensively in the second period of the Soviet occupation starting from the mid-1940s. This paper focuses on these transformative processes, emphasizing the fact that professional unions in the cultural sector can also be regarded as part of the interwar heritage in Latvia, even though bearing an impact of Sovietization as a result of being adapted to the demands of the Soviet occupation regime in the Latvian SSR.

Nacionālā pretošanās kustība un represijas padomju okupācijas pirmajā gadā. Patiesība un izdomājumi. Rūdolfa Atvara, Alfona Beķera, Gunāra Rudovska, Raimonda Treimaņa krimināllietas piemērs

National resistance movement and repressions in the first year of the Soviet occupation. Truth and fiction. The criminal case of Rūdolfs Atvars, Alfons Beķeris, Gunārs Rudovskis and Raimonds Treimanis

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National resistance movement in Latvia during the first year of the Soviet occupation (1940–1941) was first studied by the Latvian emigrant historian Jēkabs Ozols (1922–2013) who worked in the Baltic Research Institute in Bonn, Germany. He concluded that it was primarily an unorganized opposition, especially among school and university students, and was caused by the moral upbringing of youth of that time, which was based on the dogmas of Marxism (Ozols, 1983, 28).

In the beginning of 1941, Rūdolfs Kristaps Atvars (born in 1912), Alfons Beķeris (born in 1921), Raimonds Treimanis (born in 1918) and Gunārs Rudovskis (born in 1918) were detained for their anti-Soviet activities in Salgale parish of Jelgava county. The verdict was delivered to all defendants on October 17, 1941 in Novosibirsk. They were all convicted of anti-Soviet activities in an organized group and sentenced to 10 years in a corrective labour camp according to the criminal code (namely the Article 58 (4), 58 (10), 58 (11)) of Russian Federal Soviet Republic.

The course of the investigation was typical of the Soviet repressive structures of that time. At first, the senior member of the group, Rūdolfs Kristaps Atvars, was arrested on January 12, 1941 for allegedly interfering with the election process. After questioning him about the closest circle of his acquaintances, the others were found. Searching the house of Alfons Beķeris, the main evidence was obtained – an alternated version of the lyrics of "The Internationale", renamed "The National (*Nacionāle*)", as well as radio details. Since Alfons Beķeris and Gunārs Rudovskis had previously been members of the military patriotic youth organization "Youth Guard" (*Jaunsardze*) which, like all organizations that existed until June of 1940, was considered counterrevolutionary and fascist (Vīksne R., Kangeris K. 1999, XVII), the investigators had no doubt about the guilt of the accused. In the course of the investigation, it was found out that the song lyrics "The National" had been given to them by the teacher Raimonds Treimanis from Augstkalne parish, who in his turn had acquired it from someone during teachers' courses in Jelgava. Thus the outline of the anti-Soviet group was clarified. The question is: where is the borderline between true facts and the fabrications by NKVD?

The activity of the group was typical for the first stage of resistance, which was provoked by the imposition of Marxist dogmas on the youth and also on teachers. Most likely, there was no organised group at all, just a few well-educated young people (Alfons Beķeris was a graduate of the Jelgava State gymnasium, Raimonds Treimanis was a young teacher, Rūdolfs Atvars also had secondary education) who were painfully disappointed by the lost independence of Latvia and discussed the situation among themselves, exchanging information (including anti-Soviet propaganda

texts either obtained from others or composed by themselves), thus hoping to maintain the patriotic mood until a foreign intervention comes. This thought is expressed in a letter written by A. Beķeris: "Dear friend, we can't break through a wall, there's nothing we can do.... But still, even if this wall is made from steel, it can be destroyed by meteors... And if it's in ruins – we'll get it down!"

The desire to make or improve a radio receiver is also quite understandable. Since the German broadcasting stations during 1940 and 1941 were friendly to the USSR, radio receivers or their antennas needed to be adapted to listen to the English BBC or to the radio stations of Switzerland.

During the first year of Soviet occupation, a similar fate was experienced by 6182 people who during 1940–1941 were taken to prisons in Russia.

Memories about "another Latvia" in the diaries of Cardinal Julijans Vaivods
Atmiņas par "citu Latviju" kardināla Julijana Vaivoda dienasgrāmatās

Inese Runce
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Thanks to Julijans Vaivods, Latvia and Riga during the Soviet times (especially during the 1960s) became the second largest Soviet Catholic spiritual center. Latvia and Riga became the places where Catholic clergy was educated for the whole Soviet Union, and the Archbishop of Riga became the informal head and ordinary for all the Soviet Catholics.

Julijans Vaivods was born on August 18, 1895. He studied at the Saint Petersburg Roman Catholic Seminary during the time of the Russian Empire, and was ordained on April 7, 1918 in the city of Petrograd, already after the collapse of the Russian Empire. During the 1920s and the early 1930s, due to his independent and not typically clerical character, he was not much beloved by the Church hierarchy and was sent far away from Riga to small

Catholic parishes in the Western part of Latvia – the mostly Protestant region of Kurzeme.

In 1937 J. Vaivods was selected to be the Vicar General of the Liepāja Diocese. In this position, he proved himself to be a good manager, strategist, leader, orator and diplomat. In 1944 when the Nazi institutions, retreating from the Baltic territories, deported the majority of the Latvian religious hierarchy from almost all the largest religious communities along with them to the West, J. Vaivods escaped and remained in Latvia to face the incoming Soviet occupation. He was arrested by the Soviet authorities and imprisoned in a Mordovian prison camp from 1958 to 1960. After his release, J. Vaivods was not allowed to return to the city of Liepāja, therefore he settled in the small rural parish of Vaiņode. In August 1960, he was moved to Riga, but in 1962 became the Vicar General for the Metropolitan Archdiocese of Riga. On November 18, 1964 he was ordained the titular bishop and was elevated to cardinal in 1983, becoming the first cardinal in the history of the Roman Catholic Church of Latvia.

Throughout his long life and the complicated times in the history of Latvia, J. Vaivods had a habit of documenting the events in his diaries. Nowadays, two diaries of J. Vaivods have been published: "*Septiņi mēneši Liepājas cietoksnī*" (Seven Months in the Liepāja Fortress) (Rīga, 1990) and "*Bīskapa Julijana Vaivoda dienasgrāmata*" (Diary of the Bishop Julijans Vaivods) (Rēzekne, 2010). During the times of the Nazi occupation, J. Vaivods wrote his diary while living and ministering in Liepāja, and the other diary was kept while he was leading the Latvian Roman Catholic Church in the 1960s and 1980s. Writing a diary was his private method of spiritual reflection, but nowadays it also provides a valuable illustration of Latvia under two totalitarian regimes: Nazi and Soviet.

This research will analyze the memories of "another Latvia" (namely the time of independence) as described in the diaries of J. Vaivods, and his way of reflecting about the lost freedom and peaceful life before the Second World War.

14/03/2020

Session I
Comemorational Practices in the Context of Social and Historical Memory*

Multiple body, its multimodal death, and the unexplored private commemorative practices: towards a new research paradigm**

Sergei Sokolovskiy
PhD, N.N. Miklouho-Maclay Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, Russia

Cyborg anthropology studies the techno-human assemblages and documents the variegated and intimate links between the human body and the technologies, both modern and traditional. The entanglements of human bodies with artefacts, infrastructures and other elements of human-made environments create a split between a person's physical and social death. It can be argued that the death of a multiple body is heterochronous due to the various types of assemblages that include human bodies and their immediate environments. Current death diagnostics focuses on the biological criteria and ignores cultural perceptions of death; the bio-medical approach to death excludes the concept of a social body, which plays an important part in personal commemoration practices. The elements of the distributed social body (that survives the physical death of a human being) serve posthumously

as triggers for the private commemorative acts and practices that have not yet attracted the attention of social researchers either in the domain of death studies or in memory studies. This presentation will outline the contours of a new research paradigm for the study of the mundane commemoration acts and their hidden geographies.

Museum of death as a place of memoria[*]

Elena Danilko
PhD, N.N. Miklouho-Maclay Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, Russia

This paper is based on field observations and interviews with visitors of the Novosibirsk Museum of World Burial Culture ("Museum of Death"). The museum was opened in 2012 and has since evolved into one of the most popular "third places" of the city. The premises of the museum are located in the cemetery, and together with the crematorium they make up an impressive ritual and architectural complex. Visitors are offered tours of permanent expositions and thematic exhibitions, a visit to the crematorium is also possible. Concerts, theatre performances and other entertainment events are organized there on holidays. The museum on the grounds of the cemetery is perceived by its visitors as a marginal space on the "border between the two worlds," a space for safe communication with the lethal. This communication can manifest itself in various practices, including remembrance practices – e.g. in the organization of spontaneous memorial corners or the compilation of "messages" to the deceased. The transformation process of the museum into a unique place of memory is analyzed in this report on the basis of the interview materials.

Memory frames: from family album to memorial[*]

Igor Morozov

PhD, N.N. Miklouho-Maclay Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, Russia

This presentation will examine various memory discourses – from personal albums and family museums to memorial complexes. The practices of memory use several interfaces, based on the presentation of various social statuses and roles (affiliation or possession whereof allows one to increase one's influence and power). Historically, they have always been built around two social strategies: individual and collective (Halbwachs 1976; Halbwachs, Coser 1992). In archaic societies, the memory practices in both cases actively used a mythology which was later gradually supplanted by the mythologized history. In order to consolidate and maintain ties with the significant persons (ancestors), various material artifacts (from sacred objects to monuments) as well as non-material means are used: myths, traditions, and historical narratives, including those visualized in ritual and theatrical practices. In modern societies, the mythological component in the practice of memory does not disappear but retreats to the background, and at the same time the ratio between the individual-personal and group identities changes. Modern mythology associated with memory, in most cases, is based on carefully prepared historical sources designed to legitimize genealogy and to ensure their scientific credibility (Assmann 2006; 2011). There are new interpretations of the memorial loci and commemorative practices related to business strategies (dark tourism), where burial sites are used as attractions. The practices of this kind do not imply motivations characteristic of visiting relatives' graves, but have other emotional and ideological grounds – for example, a desire to show solidarity with the reference community or to feel emotionally involved in it.

Memory-based neighborhoods: community construction in local history projects*

Pavel Kupriyanov

PhD, N.N. Miklouho-Maclay Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, Russia

Neighborship/neighborhood is an important concept in the modern local history projects that have been taking place in some districts of Moscow during the recent years. It seems to be so due to certain reasons. Firstly, these projects are often aimed not only at publicizing the local past and cultural heritage, but also at constructing or mobilizing local (micro) communities. These are local communities of a special kind, different from the usual ones: based mostly on memory and topophilia, not on the actual daily life and interpersonal communication. Secondly, this term itself evidently refers to a certain place (*locus*) and thereby legitimizes its existence as a physically and semantically determined territory. Finally, the idealized nostalgic image of the *old Moscow,* constructed in the local history discourse, essentially comprises the theme of neighbors and their interrelations. Thus, "neighborhood" is a quite suitable and widely used category in local history projects.

This paper is intended to describe the main principles and mechanisms whereby this concept is "produced" in practice, and to answer the following questions. What does this term mean in the particular context of local memory, and who is considered to be a *neighbor* in a memory-based neighborhood? How is *neighborhood* used in the construction of a place? What is the idealized image of a neighbor and how it relates to the individual experience of local residents?

The representation of family identity and memory in a modern Russian cemetery[*]

Elena Chesnokova
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The stability of intergenerational family links, which provide individuals with a sense of belonging, is in contrast to the continuous change of group allegiances and affiliations, which is characteristic of the contemporary social fluidity. A cemetery seems to be one of the important "assembly sites" where the kinship links can be regularly updated. This paper is based on the interviews conducted and observations made in the Upper Volga region during 2016–2019 within the framework of a collective research project sponsored by the Russian Science Foundation (grant No. 18-18-00082). In traditional Russian funeral rites, great importance is attached to visiting the graves of deceased family members. There are special days for personal remembrance and calendar commemoration rituals, timed to particular days of the Liturgical Year. In the calendar commemoration, it is customary for family members to get together and to visit several graves of relatives located in the same cemetery or in several cemeteries where the members of one family are buried. Memorial service in the cemetery helps to update the shared past and to strengthen relationships, which might have been weakened due to the distance separating family members for the rest of the year. It helps to restore and maintain social identity and communicative balance within the family. The arrangement of the burial place supports and embodies family identity. It becomes a kind of a "private territory" where the members of the family maintain the privilege to decide on an appropriate burial arrangement. In many cases the graves of relatives are located next to each other. Such "neighborhoods" represent a posthumous community of the living and the dead. Thus, the cemetery memorial services

and the burial place arrangements demonstrate the continued posthumous involvement of the deceased into the family matters and, more generally, their inclusion into the family history.

Theatre of memory: a few examples from Latvia

Igors Šuvajevs
Dr. phil., University of Latvia, Institute of Philosophy and Sociology, Faculty of History and Philosophy, Rīga, Latvia

Memory does not exist in a pure state – neither in its individual nor collective expression. Moreover, memory is to be distinguished from memories. Memories, more often than not, are screen memories where various forms of power and conjunctures meet. Divorcing reminiscence from remembering is therefore justified. Monuments can be seen as suitable examples: they are meant to encourage remembering, but mostly they simply ensure forgetting since they are unnoticeable. Memory as remembering necessarily requires forgetting.

It is possible to speak about two kinds of cultures of forgetting. One is dominated by suppression and repression, whereas in the second case memory is continually worked through. In the first instance, the center stage is taken by the victim, memorializing the respective behavior and reminiscing about what did not happen and so on. In the second instance, the possibility of (institutionalized) history's polyphony and dialogism emerges.

The multiplication and the lack of working-through of memory ensure the theatre of memory. In this case, the forgotten and the excluded is not remembered; there is some activity, actions (and not memories) are reproduced without knowing they are in fact reproduced. The theatre of memory functions as a *Schauspiel*. This essay will look at various examples of this performance.

Modern technologies in the service of commemorating the victims of undemocratic systems. The case of Poland

Anna Ratke-Majewska
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Human memory is built up in a two-fold way. On the one hand, it can be constructed according to one's personal experience. On the other hand, it is a structure created on the basis of stories about the past existing in the culture of which a person is a part and within which they function. These stories of the past, placed in the cultural context, become historical narratives, characterized by the fact that they do not reflect the past itself but its interpretations. The memory of past events – alongside experience – is also created through stories. These stories include, among others, scientific and popular science works, media and journalistic messages, eyewitness accounts, works of art, myths, symbols, and the contents of the politics of memory.

Nowadays, modern technologies are an important means of transferring historical narratives (both within the community and in the state-society interaction). These technologies, in fact, co-create or create sites of memory and become transmitters of scientific, popular scientific, journalistic and media contents. They are also able to disseminate eyewitness accounts and various types of art products.

The purpose of the presented paper is to answer the question about the role of modern technologies in commemorating the victims of undemocratic systems. The paper reflects on the effects they bring in the memory of societies and the challenges they create. The indicated research problem will be discussed in the context of Poland, based on the results of the author's own research. The presented issues are divided into three various areas where modern technologies are used: (1) museums, (2) Internet websites, forums and social networking sites, (3) mobile applications and other digital devices.

Session II
Commemoration processes constructing the
common / different image of past

Genealogy and discontinuations: the problem of legitimizing incommensurabilities in a memorial

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The critique of the linearity of history, the legitimization of incommensurability, and the genealogical analysis and critique of the dominant binaries apply not only to the long-ago history of the times of colonization and empires, but also to the recent histories. An example of a distant history is, for example, the Partition of the Polish-Lithuanian Commonwealth, and the subsequent rupture of the discourses of memory. Falsification of the history of the Rzeczpospolita occurred in a mode of binaries, not as overcoming of a great narrative or linearity of history of the Rzeczpospolita or of the Great Duchy of Lithuania. An example of a recent history is the history of the formation of *Sąjūdis*, which is written as a binary and polar modification of the Soviet history. Linear representations of memory involve the glorification of some narratives and the elimination of others. The history of the Polish Solidarity movement is written in a similar linear, binary and polar way. This paper aims to show the possibility of using postmodern and poststructuralist methods to describe a recent and relevant history. How can we discover the multiplicity of groups and the multilinearity of the historical narrative? For this purpose, we use the concepts of period, segment, gap, and group; the transformation of basic terms, and a close study of the actions and discourses of incommensurable groups of a certain period. As an example, we propose a comparative analysis of different groups present in Lithuania during 1987–1988: environmental, religious, pertaining to rock festivals, linguistic, political, ethnographic, and subcultural.

May 9th as liberation and as occupation:
a challenge for a dialogue and cultural understanding

Tomas Kavaliauskas
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department, Vytautas Magnus University, Kaunas, Lithuania

May 9th, 1945 for Latvian Latvians and for Latvian Russians (as well as for Estonian Estonians and Estonian Russians, for Lithuanian Lithuanians and Lithuanian Russians, for Western Ukrainians and East-Southern Ukrainians) has a radically opposite meaning. One meaning is that of the liberation from Nazi Germany, the other is the occupation by the Soviet army of Eastern Europe.

Both positions claim the possession of the Truth. However, if we are to follow the theses of Tymothy Snyder (who in his lectures on mass killings and in his fundamental book "Bloodlands" argues that we should be looking at what happened in Eastern Europe during WWII when two evil regimes – Hitler's and Stalin's – interacted in a relatively small territory), we could talk about the traumatic Falsity instead of the purifying Truth.

If the Liberation discourse and the Occupation discourse entails falsifications of history (e.g. Liberation discourse omits the following occupation, Stalin's brutality and deportations to Siberia, whereas the Occupation discourse omits the celebration of the end of the Nazi regime and the role of the Soviet army in the liberation of the Jews), then political anthropology should analyze the extent to which these falsifications are omitted in the name of political correctness. The ambition to claim political correctness prevents us from a dialogue.

Hermeneutical dialogue is important in building a bridge across the swift and turbulent river of May 9th, 1945. Openness and readiness to acknowledge the limitations of the perspective of the Liberation discourse, and the same readiness to acknowledge the limitations of the perspective of the Occupation discourse creates a possibility to analyze both perspectives and positions. Admitting the falsities and significant omissions in the both discourses could

be politically more fruitful than the stubborn claims of possessing the Truth. Temptation for the possession of the Truth is quite understandable due to historic trauma, mass killings and suffering. Nevertheless, the openness and readiness to acknowledge falsities and omitted facts requires cultural cooperation and cultural anthropology in addition to hermeneutical dialogue.

Regional identity under pressure from the centers. Silesians during World War II, the clash of loyalties, and the marginalization of regional specifics in the post-war creation of national narratives

Zdenko Maršálek
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Academy of Sciences, Prague, Czech Republic*

In the course of the 20th century, the creation of collective identities in Central and Eastern Europe has almost entirely been dominated by center-conceived national narratives. However, the concept of a complete loyalty, demanded by the political centers, ignored the specifics of individual regional identities. This factor can particularly be illustrated by the example of Upper Silesia, divided after World War I among three states – Germany, Poland and Czechoslovakia. The rapid transformation of borders led to a constant clash between the required loyalty and the perceived regional identity. During World War II, local men were called to the German army, but many defected or fell into captivity. They became a welcome and abundant recruiting source for the Polish and Czechoslovak exile armies. Their value and importance, however, was completely marginalized after the war in the effort not to disturb the strenuously built image of a "fighting nation", according to which most exiled army soldiers were supposed to be ethnic Czechs (or Poles respectively) who fled abroad for patriotic reasons. It was only after 1989 that the region's own specific reflection on its war experience slowly emerged. In this reflection, service in three different armies on both sides of the front is seen

as a natural and unproblematic part, in sharp contrast to the perception of the war from the centers.

Social modernization and the emergence of Latvian national identity in the 19th century and early 20th century

Mārtiņš Mintaurs
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The paper deals with the main political and cultural factors that developed the fundamental traits of Latvian collective self-reference from 1796 to 1915. During that period, the paradigm of Latvian national (and ethnic) identity was shaped by intellectuals, politicians and social activists representing various ideological communities – from nationalists to social-democrats to monarchists. Social emancipation of the Latvian-speaking society during the "long 19th century" was among the main preconditions for the emergence of a national autonomy vision in the early 20th century. A question remains: what was the role of 'ethnic' and 'national' elements in this identity? Were these elements perceived as identic? Could there possibly be any distinction between them before the founding of the nation-state in 1918?

Does anyone here miss *okolotochnyj*? A few remarks on collective memory of the inhabitants of interwar Warsaw and Riga

Aleksei Rogozin
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In the interwar period, radical changes took place in the urban spaces of Warsaw and Riga. Municipal authorities were trying to

give Warsaw and Riga a national face: former Russian signs disappeared, streets were renamed, and many of the monuments and objects associated with the Russian domination were removed. The vast majority of both Latvian and Polish society perceived all these changes positively.

However, since the early 1920s, inhabitants of both capitals (representing various social and ethnic groups) often accused the new authorities of not taking adequate care of their cities. Some critical comments about the appearance of both Warsaw and Riga appeared in the press. Authors of these notes, articles and letters usually recalled the pre-war appearance of the cities, comparing it to the present time.

In my presentation, I would like to focus on the following main issues:

1.   The image of the pre-war watchman (so-called *storozh*) and the city police officer (so-called *okolotochnyj*) in the collective memory of the inhabitants of Riga and Warsaw respectively;

2.   The image of the past, i.e. pre-war Riga and Warsaw in the pages of daily press;

3.   Statements, opinions and thoughts about the post-war changes taking place in urban spaces.

This research is based on press materials from the interwar period.

Forgotten heritage: Russian railways and the memory of the First World War

Nikolay Bogomazov
Dr. hist., Institute of History, Saint Petersburg
State University, Saint Petersburg, Russia

The outbreak of the First World War demanded a big effort from Russian military and state officials to mobilize the Russian railway network for the needs of the front. However, very quickly it became obvious that the existing railway network was not sufficient. The front constantly demanded all kinds of military supplies, as well

as immediate evacuation of the wounded for medical care. The rear of the front (including the capital – Petrograd) constantly demanded coal and bread from the Russian south. Thus, for the needs of front and the rear it was necessary to build new railway lines. The now most forgotten of those railways is the line that had to connect Petrograd with the Russian south, bypassing Moscow (the Petrograd-Oryol line) and to solve the food and transport crisis. The construction of the line began in 1915, but was aborted due to the Russian Revolution. Only the first section from Petrograd to Novgorod was build. This road is still active, mostly used by cottagers in weekends and during the summer period. However, the history of this railroad is absolutely forgotten and lies outside the collective memory, even though this line was also used during the events of 1917 (the so-called revolt of General Kornilov). Another line that was built during the war near Petrograd was the Pskov-Narva line which is dismantled (the last section in 2013). Only one small station in the suburbs of Pskov now reminds of it. The only railway line built during the First World War and preserved in the collective memory as a "positive" outcome of this war is the Murmansk railway line. However, the modern Russian collective memory mostly connects this road with the Second World War, when it was used for transporting the Allied supplies that arrived in Murmansk.

Memory and disremembering: social anthropology
of ethnic and cultural identity

Forgotten religious revival in the collective memory of Russians

Ivan Petrov
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State University, Saint Petersburg, Russia*

For the Orthodox Church, the Second World War in the territory of the Soviet Union was not only a period of disaster and casualties, but also a time of unprecedented religious revival. The restoration of the parish system took place on both sides of the front: both in the territories occupied by the Nazis and in the deep "Stalinist" rear. The increase of the number of newly opened parishes was tenfold. After the end of the war, Stalin's "soft" course towards the Moscow Patriarchate was gradually abandoned and the closure of parishes began, especially of those that had been functioning under Nazi rule.

With the fall of the communist regime and the establishment of a new state system in Russia, the Orthodox Church acquired a new place in it, corresponding to its real influence in society. With the opening of archives and the turn towards analysis and comprehension of Soviet repressions, a discussion about Stalin, Bolshevism and the punitive machine of the communist system began in the Russian society. In this context, one of the most actively discussed topics were the new martyrs, i.e. the "church victims" of Bolshevism.

Unfortunately, this discussion acquired a fixed chronological framework, ending in 1938. The pre-war period, the war and the last 8 years of Stalin's reign are now characterized as a religious renaissance. In fact, the repressions did not stop even then. The religious revival under Nazi occupation is now omitted from discussions.

The main holders of the collective memory of the "Second Baptism of Russia" under the Nazis remained those Orthodox priests who returned to service during the war or came to the church as young parishioners. They, as well as the population of the previously occupied territories, carried this memory until the beginning of the 1990s and then began to revive it in the wider consciousness of the Russian citizens. A kind of rehabilitation of the very phenomenon of religious rebirth under the Nazis and of those who participated in it took place with a large support from Patriarch Alexy II. With his death in 2008, a reverse process began: a new amnesia of memory, a step back towards the construction of a new myth – about the "Orthodox" Red Army and its marshals and generals. In this context, there is definitely no place in the modern Russian collective memory for remembering the religious revival under the Nazis.

Native language as the basis of national identity: the case of Russian indigenous peoples of the North

Evelina Peshina
Dr. oec., Institute of Philosophy and Law of Ural Branch of
Russian Academy of Sciences, Ekaterinburg, Russia

As of 2020, the key document regulating the issues of Russian Indigenous Peoples of the North is the Common List adopted in 2000 and including 47 peoples. In 2006, 40 minor indigenous peoples of the North (MIPN) were identified. Based on the current List of MIPN and on six official censuses conducted from 1959 to 2010, the identification of MIPN was analyzed according to the two parameters agreed upon by the academic community:
1. population growth rate;
2. good command of native language.

During 1959–2010, the population of MIPN increased by 60% with a variety of trends for 40 MIPN, which is attributed not only to the birth rate, but also to the special rights introduced for them in 1999.

In general, the population of those MIPN who claimed to speak their national language as native (in the total number of population) was in a decline: 73% in 1959; 66% in 1970; 61% in 1979; 53% in 1989; in 2002 there was no question about the native language in the census; and 34% in 2010. In the course of 50 years, the decline was 39% in relative terms. For the period of 1959–2010, critical negative dynamics of the population numbers was observed in Veps (– 63%), Chuvans (– 28%), and Orochs (– 23%); and the numbers of people speaking their national language as their native language in negative dynamics was: Orochs – 99.6%, Chuvans – 80%, and Veps – 78%. According to the 2010 census, nearly 50% of MIPN viewed Russian as their native language.

We analyze the main reasons behind the ethnic re-identification of MIPN, as well as recommendations on the nine criteria of UNESCO "Language Vitality and Endangerment", which makes it urgent for the Russian government to ratify the European Charter for Regional or Minority Languages.

Discursive form of identity of the Russian-speaking youth in Latvia

Vladislav Volkov
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Discursivity is the most important way of existence of the ethnic identity. The need for discursivity is rooted in the desire of the individual to emphasize the need to recognize their identity, their Self, in interaction with other social actors, and to emphasize the issues of identity as more significant than immediate problems. At the same time, discursivity becomes a space for a stable self-categorization of the personality with the characteristics of the ethnic group. The methodological basis of this paper is a combination of elements from the theory of discourse (Foucault, Mouffe, Laclau), the theory of categorization and self-categorization (Tajfel, Turner), and the theory of actualization of the collective identity

of non-dominant ethnic groups in the nation-building process in modern pluralistic societies (Habermas, Kymlicka). The paper is based on empirical data from two studies conducted in 2000 and 2019 among students of private higher education institutions in Riga who studied in Russian. The purpose of the research was to determine the value of self-categorization of these respondents as national minorities in Latvia, as well as the evolution of this self-categorization in their discursive practices. The results of these studies revealed a rather complex picture of the discursive form of identity of Russian-speaking youth. Most of the respondents demonstrated a need to adapt their individual practices to the current ethno-political reality in Latvia. At the same time, individual adaptation practices were associated by the respondents with their self-categorization as national minorities. Moreover, common forms of discourse indicate that the relationships "Latvian state vs. national minorities" are described mainly in the categories of "power vs. subordination", while respondents usually do not seek to characterize their individual adaptation practices in these categories.

Trauma-pain-memory: at the philosophical and anthropological foundations of biographical writing

Ludmila Artamoshkina
Dr. phil., Institute of Philosophy, Saint Petersburg State University, Saint Petersburg, Russia

Biographical writing refers to the process of recording perceptions and experiences. Biographical writing produces images that are significant for the process of preserving the existent cultural memory and potentially significant for the strategy of forming a new cultural memory. We analyze concepts that are relevant to the analytics of certain processes: trauma and pain. The boundaries between individual memory and cultural memory are fuzzy. Research of memory problems leads to the necessity of finding

ways to understand how the memory of a culture is preserved when certain traditions that used to warrant its preservation are broken or eradicated.

"Commemorative causality": the latency of the past in biographical narratives of Latvian Russians

Nadežda Pazuhina
Dr. art., Institute of Philosophy and Sociology,
University of Latvia, Rīga, Latvia

"Past" as one of the most often used terms in philosophical and anthropological discourse has many different dimensions related to the perception of individual life experience, as well as to the image of "common experience" shared within a community (the society or a social group). One of the popular concepts of past used in discussions about social (or historical) memory is the "ever-available past" (i.e. a past that is never left behind). German-born American researcher Hans Ulrich Gumbrecht notes that this incomplete (or unfinished) past produces an "ever-broadening present of simultaneities". In spite of this, we continue to use the past as basis for an epistemological explanation of our everyday experience. The oral life stories represent an emotionally stressed mood of remembering; as a result, we observe not only biographical narratives but also the impact of the *Stimmung* (H. Gumbrecht's term), namely the climate of the particular period.

H. Gumbrecht's concept of latency as a cultural mood in the post-war Europe (primarily as a legacy of World War II in Germany, which has implications for the cultural identity of today), could be used as a tool for analysing the life stories of Latvian Russians. Biographical narratives contain often-narrated plots, frequently used in public discourse when explaining a controversial relationship by the historical period (family stories about repressions or, on the contrary, about the prosperity in the Soviet era), as well as paralipsis omitting a traumatic experience or ideologically uncomfortable issues. The figure of paralipsis seems to be important for

interpreting issues kept in silence among different communities in Latvia. The presence of the latent past destroys the homogeneity of Russian Latvians as a national minority, but also is an important factor causing splits in the social memory of Latvian society. Omission of reflected and critically discussed memories about the Soviet era encourages a "commemorative causality", whereby the most frequently remembered facts are used as the most convenient explications in the professional historical discourse.

Conference Program

13/03/2020

Session I (in Latvian)
Latvijas Republikas starpkaru perioda mantojums
un tā saglabāšana okupācijas apstākļos / Legacy
of the interwar period in the Republic of Latvia
and its preservation during the occupation

LU Humanitāro un sociālo zinātņu centrs, 215. telpa, Kalpaka
bulvārī 4 / Venue: University of Latvia Humanities and Social
Sciences Centre conference room 215, Kalpaka bulvāris 4
Moderators: **Guntis Zemītis**

9:30   Registration
10:00 Opening of the 1st Part of Conference
       Ina Druviete, acting vice-rector for Humanities and
       Educational Sciences, University of Latvia
       Guntis Zemītis, director of the Institute of Latvian
       History, University of Latvia

10:20 **Zenta Broka-Lāce**, *Mg. hist., doctoral student, Institute
       of Latvian History, University of Latvia*
       Latvijas arheoloģija pēc 1940. gada / Latvian
       archaeology after 1940
10:40 **Anete Karlsone**, *Dr. hist., Institute of Latvian History,
       University of Latvia*
       Tautastērps Latvijā starpkaru periodā un okupāciju
       periodā / National costume in Latvia during the interwar
       period and the occupation periods
11:00 **Svetlana Kovaļčuka**, *Dr. phil., Institute of Philosophy
       and Sociology, University of Latvia*
       Latvijas vēstures "nevēlamā" persona: Jurija Samarina
       ideju interpretācija 20.–21. gadsimtā / The "unwanted
       person" of the history of Latvia: the interpretation of Yuri

Samarin's ideas in the 20th and 21st century

11:20 **Andrejs Gusačenko**, *Mg. hist., doctoral student, Institute of Latvian History, University of Latvia*
Krievijas Pilsoņu kara turpināšanas iespējas Baltijas jūras reģionā 1920. gadā: politiskie un militārie faktori / The prospects of continuing the Russian Civil War in the Baltic Sea region in 1920: political and military factors

11:40 Discussion
12:00 Lunch

Session II (in Latvian)
Latvijas Republikas starpkaru perioda mantojums un tā saglabāšana okupācijas apstākļos / Legacy of the interwar period in the Republic of Latvia and its preservation during the occupation

Moderators: **Andrejs Gusačenko**

13:00 **Daina Bleiere**, *Dr. hist., Institute of Latvian History, University of Latvia*
Starpkaru mantojuma problēma Latvijas PSR vispārējās izglītības politikā 1956.–1964. gadā / The problem of interwar legacy in general education policy of the Latvian SSR during 1956–1964

13:20 **Dzintars Ērglis**, *Dr. hist., Institute of Latvian History, University of Latvia*
Latvijas Komunistiskās partijas Dundagas rajona organizācijas sastāvs (1950–1956) / Composition of the Dundaga district organization of the Communist party of Latvia (1950–1956)

13:40 **Uldis Krēsliņš**, *Dr. hist., Institute of Latvian History, University of Latvia*
Latvija kā ģeopolitisks faktors un partneris Eiropas un ASV politiskās drošības sistēmā 20. gs. 20. gadu sākumā: dažas mācības un konsekvences / Latvia as a geopolitical factor and partner in the European and

US political security system in the early 1920s: some lessons and correlations

14:00   **Jana Dreimane**, *Dr. philol., National Library of Latvia*
Teozofiskās literatūras nelegālā aprite Latvijā staļinisma laikā (1944–1953) / Illegal circulation of theosophical literature in Latvia during Stalinism (1944–1953)

14:20   Coffee break

14:50   **Ojārs Stepens**, *Mg. hist., Mg. art., doctoral student, Institute of Philosophy and Sociology, University of Latvia*
Latvijas kultūras sektora profesionālās organizācijas un padomju okupācija / Professional unions in the cultural sector of Latvia during the Soviet occupation

15:10   **Guntis Zemītis**, *Dr. hist., Institute of Latvian History, University of Latvia*
Nacionālā pretošanās kustība un represijas padomju okupācijas pirmajā gadā. Patiesība un izdomājumi. Rūdolfa Atvara, Alfona Beķera, Gunāra Rudovska, Raimonda Treimaņa krimināllietas piemērs / National resistance movement and repressions in the first year of the Soviet occupation. Truth and fiction. The criminal case of Rūdolfs Atvars, Alfons Beķeris, Gunārs Rudovskis and Raimonds Treimanis

15:30   **Inese Runce**, *Dr. hist., Institute of Philosophy and Sociology, University of Latvia*
Atmiņas par "citu Latviju" kardināla Julijana Vaivoda dienasgrāmatās / Memories about "another Latvia" in the diaries of Cardinal Julijans Vaivods

15:50   **Discussion**. Moderators: Guntis Zemītis, Andrejs Gusačenko

14/03/2020

Session I
Comemorational Practices in the Context
of Social and Historical Memory*

Venue: Latvia University Humanities and Social Sciences Centre
conference room 215, Kalpaka bulvāris 4
Moderators: **Sergei Sokolovskiy, Vladislav Volkov**

9:30   Registration
10:00   Opening of the 2nd Part of Conference
        Maija Kūle, *director of the Institute of Philosophy and Sociology, University of Latvia*
        Vladislav Volkov, *co-chair of the Conference Program Committee*

10:20   **Sergei Sokolovskiy**, *PhD, Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, Russia*
        Multiple body, its multimodal death, and the unexplored private commemorative practices: towards a new research paradigm
10:40   **Elena Danilko**, *PhD, Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, Russia*
        Museum of death as a place of memoria
11:00   **Igor Morozov**, *PhD, Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, Russia*
        Memory frames: from family album to memorial
11:20   **Pavel Kupriyanov**, *PhD, Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, Russia*

Memory-based neighborhoods: community construction in local history projects

11:40 **Elena Chesnokova**, *doctoral student, Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, Russia*
The representation of family identity and memory in a modern Russian cemetery

12:00 **Igors Šuvajevs**, *Dr. phil., Institute of Philosophy and Sociology, Faculty of History and Philosophy, University of Latvia, Rīga, Latvia*
Theatre of memory: a few examples from Latvia

12:20 **Anna Ratke-Majewska**, *PhD, Institute of Political Science and Public Administration, University of Zielona Góra, Zielona Góra, Poland*
Modern technologies in the service of commemorating the victims of undemocratic systems. The case of Poland

12:40 Discussion
13:00 Lunch

Session II
Commemoration processes constructing the common / different image of past

Venue: University of Latvia, Humanities and Social Sciences Centre conference room 215, Kalpaka bulvāris 4
Moderators: **Mārtiņš Mintaurs, Nadežda Pazuhina**

14:00 **Gintautas Mažeikis**, *Dr. habil. phil., Social and Political Critique Centre & Philosophy department, Vytautas Magnus University, Kaunas, Lithuania*
Genealogy and discontinuations: the problem of legitimizing incommensurabilities in a memorial

14:20 **Tomas Kavaliauskas**, *Dr. phil., Social and Political Critique Centre & Philosophy department, Vytautas Magnus University, Kaunas, Lithuania*
May 9th as liberation and as occupation: a challenge for

a dialogue and cultural understanding

14:40   **Zdenko Maršálek**, *Dr. hist., Institute of Contemporary History, Czech Academy of Sciences, Prague, Czech Republic*
Regional identity under pressure from the centers. Silesians during World War II, the clash of loyalties, and the marginalization of regional specifics in the post-war creation of national narratives

15:00   **Mārtiņš Mintaurs**, *Dr. hist., National Library of Latvia; Faculty of History and Philosophy, University of Latvia, Rīga, Latvia*
Social modernization and the emergence of Latvian national identity in the 19th century and early 20th century

15:20   **Aleksei Rogozin**, *Doctoral School of Humanities, University of Warsaw*
Does anyone here miss okolotochnyj? A few remarks on collective memory of the inhabitants of interwar Warsaw and Riga

15:40   **Nikolay Bogomazov**, *Dr. hist., Institute of History, Saint Petersburg State University, Saint Petersburg, Russia*
Forgotten heritage: Russian railways and the memory of the First World War

16:00   Coffee break

Session III
Memory and disremembering: social anthropology of ethnic and cultural identity

Venue: University of Latvia, Humanities and Social Sciences Centre conference room 215, Kalpaka bulvāris 4
Moderators: **Ivan Petrov, Ludmila Artamoshkina**

16:20   **Ivan Petrov**, *Dr. hist., Institute of History, Saint Petersburg State University, Saint Petersburg, Russia*
Forgotten religious revival in the collective memory of Russians

16:40 **Evelina Peshina**, *Dr. oec., Institute of Philosophy and Law of Ural Branch of RAS, Ekaterinburg, Russia*
Native language as the basis of national identity: the case of Russian indigenous peoples of the North

17:00 **Vladislav Volkov**, *Dr. sc. soc., Institute of Philosophy and Sociology, University of Latvia, Rīga, Latvia*
Discursive form of identity of the Russian-speaking youth in Latvia

17:20 **Ludmila Artamoshkina**, *Dr. phil., Institute of Philosophy, Saint Petersburg State University, Saint Petersburg, Russia*
Trauma-pain-memory: at the philosophical and anthropological foundations of biographical writing

17:40 **Nadežda Pazuhina**, *Dr. art., Institute of Philosophy and Sociology, University of Latvia, Rīga, Latvia*
"Commemorative causality": the latency of the past in biographical narratives of Latvian Russians

18:00 Discussion