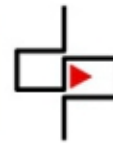




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# Historie, społeczeństwa, przestrzenie dialogu. Studia postzależnościowe w perspektywie porównawczej

Histories, societies, spaces of dialogue.  
Post-dependence studies in a comparative  
perspective

Wrocław, 2013-05-27/28

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Abstracts and bionotes

Anca Baicoianu

**Is the ‘colonial’ in ‘postcolonial’ the ‘Soviet’ in ‘post-Soviet’?  
The boundaries of postcolonial studies**

The post-1989 transition of East-Central Europe to capitalist democracy has focused much scholarly attention on the political, economic, social, and cultural trajectories of the countries in the former Soviet bloc as well as on the fostering of new identities within a wider, European or global, context. Yet transitologists’ attempts to establish transregional comparisons that would tackle the similarities and differences between postcommunist territories and former colonies were met with deflection and silence among the proponents of postcolonial studies. With very few exceptions (e.g. McClintock 1992, Said 1993), Western scholars were rather reluctant to count the USSR among other, mostly European, ‘modern empires’.

Still, the postcolonial sensibility of people in the Soviet sphere—as documented by oral history, sociological investigation, and cultural analyses—is hard to ignore. In the last few years, the postcolonial-postcommunist connection gained momentum in East-Central European studies, as part of the reflective attempts to translate a specific historical and cultural experience into one of the most widespread theoretical idioms in current academia. In doing so, East-Central European scholars interrogate the limits of an increasingly canonical discipline and join in its critical revaluations by measuring colonialism against other systems of domination. Therefore, rather than investigating the possibilities for interdisciplinary dialogue opened up by the recurrence of the prefix ‘post’, the aim of paper is to go back to the roots and, by means of documentary sources, explore the fractures and continuities between the Western imperialist project (which served as a model for the pre-1917 Russian expansion) and the Soviet domination, with a special focus on the status of the former satellites (Romania, in particular). As a ground for comparison, I will elaborate on the concept of cultural dependency, its nature and function within the colonial and communist contexts, respectively. From this vantage point, the Soviet domination appears as a case of *borderline colonialism*, where the USSR’s efficiency in acting as a center of authority in relation to its satellites is undermined by its failure at a symbolic, cultural level. This flaw in the system allowed the idea of ‘Europeanness’ (read as a strong direct connection to Western Europe) to become a trigger for various strategies of personal and collective resistance against both Soviet domination and the post-Soviet legacy in present-day East-Central Europe.

**Anca Baicoianu** holds a PhD in literary theory from the University of Bucharest with a dissertation on *Strategies of identity (re)construction in postcolonial and postcommunist literatures*. She currently works as a researcher and teaching fellow at the University of Bucharest. She published articles and reviews in academic journals and collective volumes both in Romania and abroad, and her main research interest are in literary theory and comparative literature, postcolonial and postcommunist studies, and literatures from East-Central Europe and the former colonies.

**Monika Baer, Hana Cervinkova, Marek Pawlak, Petr Skalnik, Marta Songin-Mokrzan**

**Anthropological perspectives on postsocialism**

In this panel, we propose to critically address “postsocialism” – the dominant framework through which many anthropologists approached the study of East and Central Europe after 1989. We want to submit to scrutiny “postsocialism” as a conceptual tool to analyze the societies of the former Communist bloc. Presenters, who are anthropologists whose work concentrates on the cultures and societies of East and Central Europe, will address both epistemological and empirical issues they have grappled with in the last 20 years of practicing anthropology in the contexts of what used to be known as the *Other Europe*. The papers will reflect on a range of issues, including: identity discourses within postsocialist anthropologies, postcolonialism as a concept applicable to ethnographic approaches to postcommunist cultures and societies, neoliberal governance and ethnographic and anthropological approaches to migrations in Central and Eastern Europe.

Monika Baer, *Other Europe, other discipline? Anthropological identities in the postsocialist settings*

Hana Cervinkova, *Postsocialism, postcolonialism and educational anthropology of engagement*

Marek Pawlak, *The regimes of mobility. Challenging the concept of social class*

Petr Skalnik, *Postcommunism is there forever. An optimistic anthropologist's view*

Marta Songin-Mokrzan, *Applying the concept of neoliberalization to postsocialist contexts*

**Dr. Monika Baer** is an Assistant Professor at the Institute of Ethnology and Cultural Anthropology, University of Wrocław. She authored *Women's spaces* (2003) and *Between science and activism* (in press), co-edited (with Elżbieta Pakszys) *Spaces of women's cultures in sex/gender research* (2003) and (with Marzena Lizurej) *From a different perspective* (2007). Her research interests comprise gender/sexuality, postsocialism in Central/Eastern Europe and politics of knowledge.

**Dr. Hana Cervinkova** is a cultural anthropologist (2004 Ph.D. New School for Social Research). In her work, she focuses on the anthropology of postcommunist transformation, gender and feminist theory, ethnography and education, educational action research and urban anthropology. She directs the International Institute for the Study of Culture and Education (IISCE) at the School of Education at the University of Lower Silesia in Wrocław and she is a researcher at the Institute of Ethnology of the Czech Academy of Sciences in Prague. She currently serves on the Executive Board of the European Association of Social Anthropologists (EASA).

**Dr. Marek Pawlak** is an anthropologist and researcher in the Center for Migration Studies AMU. In 2012 he defended doctoral dissertation entitled *Transformation and reconstruction of national identity among Polish immigrants in Norway*. His fields of research include transnational migration, regimes of mobility, globalization, ethnicity and nationalism as well as contemporary fieldwork methods and anthropological theories.

**Prof. Petr Skalnik** teaches anthropology at the University of Wrocław. His major areas of interests include: the state in Africa and Europe, political anthropology, anthropology of East-Central Europe and community studies. He has conducted ethnographic field research in West Africa, Southern Africa, Eastern Europe, former Soviet Union and Papua New Guinea. He is the author of many scholarly publications and serves on the board of numerous academic journals. He is the Vice-President of International Union of Anthropological and Ethnological Sciences.

**Dr. Marta Songin-Mokrzan** is an ethnologist and sociocultural anthropologist, a freelance researcher. She authored PhD thesis entitled *In pursuit of a new identity. The analysis of the selected concepts of engaged anthropology*. Her research interests comprise theory and methodology of anthropology, economic anthropology, ethnography of the state, engaged anthropology, and feminist anthropology.

## **Bogusław Bakula**

### **National debates in Central and Eastern Europe after 1989**

It was already in the 19<sup>th</sup> c. that the specific type of public debate in Central and Eastern Europe emerged. Its distinguishing feature was the broad span and participation of the elites. The debates concerned the essential and general national matters, like identity and treason, the collective duty and individual freedom, the armed resistance fight for independence and the limits of coexistence with the imposed political power. These debates had an important impact on the national ethos in this part of Europe. At the end of the 19<sup>th</sup> c. and at the beginning of the 20<sup>th</sup>, the Poles, Czechs and Ukrainians were engrossed in the debates on treason and duty (among others, Brzozowski, Sabina, and Franko). National debates were turning into a kind of civilian or national tribunals which established the canon, could exclude from the community, even issue a sentence of capital punishment, or restore dignity. They had a significant influence on making the society aware of the difference between loyalty to the national interest and loyalty to power; they shaped modern patriotism and also created occasions for abusing the power of public opinion. Their semiotics, internal structure and chronology together develop a definite and distinctive style. After 1920 and 1945 the debates focused on national duty and memory, the identity, the shape of national culture, the relation to progress and revolution. In spite of differences in content and historical context, they were quite alike in many respects. National debates, despite their common address and their participants' claims of representing the "nation", related in fact to the elite problems and consciousness. This is how they developed as class (intelligentsia) or specific environment (emigration) arguments.

After 1989, the debates engaging a broad span of participants and audiences focused on several essential issues: memory, identity, loyalty, duty. However similar, these debates were distinguished in individual countries of Central and Eastern Europe by specific accentuation of problems, hierarchies and evaluation systems. National debates after 1989 developed a certain style of postcolonial coming to terms with the traumas of the past. Their purpose was to determine the guilt in relation to the nation and society, however, this time without sentences of radical ostracism or capital punishment. They concentrated mainly on: a) complicity in practices of totalitarianism; b) anti-Semitism; c) the role of Others in creating the image of collective life; d) processes of recuperating national identity. We can discern four types of public debate. These are: lustration debate (participation in practices of fascism and communism), the Holocaust debate, identity debate, debate on exclusion. Their semiotics is linked with the semiotics of postcommunism as a postcolonial formation, uncovering and reinforcing some forms of captive consciousness.

**Bogusław Bakula** – Professor, Chair of the School of Comparative Literature and Culture, Faculty of Polish Philology, Adam Mickiewicz University. Editor-in-chief of *Porównania* and *Slavia Occidentalis*. His academic interests include comparative studies of the literature and culture of Eastern and Central Europe, *samizdat* literature as well as Polish, Ukrainian, Czech, Slovakian, Belarusian and Russian literatures.

**Tomasz Bilczewski**

**Postcolonial comparativism, perishing languages, imagined communities.  
On a certain locus of the Central European multiculturalism**

The last decade has decisively reinforced in comparative literary studies all the currents that focus around the most significant problems of postcolonial reflection. It is within the framework of such reinforcement that questions of a crucial significance for the further development of the discipline have been raised, such as the philosophical grounds and political load in the category of comparison, about the conditions and ways of constructing comparative histories of literature(s), about the involvement of literature/literary studies in the processes of community formation and reinterpretation of imaginaries that communities use. It is also within the horizon of postcolonial comparative studies that interesting attempts have been made to grasp the now observed clash between the “global” and the “local”, the “center” with “peripheries”, with attention to new literary phenomena within the reach of the “World Republic of Letters” (Pascale Casanova).

The aim of my presentation is to apply the assets of postcolonial comparative studies to a case-study analysis of a complex nature of the postdependent geography of Central European culture.

**Tomasz Bilczewski**, PhD, Assistant Professor in the Department of International Polish Studies at the Jagiellonian University in Kraków, the director for the Center for Advanced Studies in the Humanities (Jagiellonian University) and local coordinator of the international doctoral program “Cultural Studies in Literary Interzones.” In 2009 his doctoral dissertation (“Comparative Literature as an Art of Interpretation in the Context of Translation Studies) was awarded the Prime Minister Award for one of the best doctoral dissertations in Poland. He is also the laureate of the 10<sup>th</sup> edition of the Polish scholarship program “Zostańcie z nami” (“Stay with Us!”) awarded to outstanding young scholars by the Foundation of the “Polityka” weekly, and has received academic grants from the Stanislaw Estreicher Fund (2004), the Sasakawa Young Leaders Fellowship Fund (2004), the Karolina de Brzezine Lanckoronski Foundation (2005) and the Polish Science Foundation scholarship (2008) within Prof. Michał Paweł Markowski’s subsidy. In 2005-2007 he was a Kosciuszko Foundation visiting professor at Indiana University. His academic interests include comparative literature, literary theory, translation studies, history of Polish and English literature, and Polish as a foreign language. He is the author of *Komparatystyka i interpretacja. Nowoczesne badania porównawcze wobec translatoologii* (2010) and the editor of the anthology *Niewspółmierność. Perspektywy nowoczesnej komparatystyki*.

**Marcin Brocki**

### **Postdependence in an anthropological perspective: on the limits of applicability of a scientific frame**

The ethnological and anthropological research of the last decade makes it increasingly evident that the current tools for describing and analyzing local communities, the groups that have been impoverished as a result of the political transformation, as well as the inhabitants of villages comprising former state-owned farms, are ineffective. These tools frequently predefine the situation of these people, before it is subjected to systematic analysis of the actual strategies of action employed by the above-mentioned groups. What is more, the imposed frame prevents a fuller understanding of the notions of: “observed passivity,” taking advantage of the financial support of the state (which triggers passivity – an effect parallel to that of the African fiasco of aid programs), the “inability to navigate in modernity,” etc. In my paper, I will attempt to demonstrate that by modifying this frame, we will be confronted with an entirely different reality, in the light of which “dependence” will become less evident.

**Marcin Brocki** – Associate Professor at the Institute of Ethnology and Cultural Anthropology, Jagiellonian University. His research interests focus on cultural image of the body, anthropology of communication, contemporary methodology and theory of anthropological research, cultural semiotics, local communities and elite cultures. His most important publications comprise: *Język ciała w ujęciu antropologicznym* (2000), *Antropologia. Literatura – dialog – przekład* (2008), *Clifford Geertz. Lokalna lektura*, (co-ed. D. Wolska) (2002), *Kultura profesjonalna etnologów w Polsce* (co-ed. K. Górny, W. Kuligowski) (2006).

**Wojciech Browarny**

### **Going West. Tadeusz Różewicz’s reportage on ‘regained territories’**

The paper focuses on Tadeusz Różewicz’s reportages from the late 40s, when, as a young writer, he set out on journalistic travels to so-called western territories. These journeys produced features published in daily newspapers and weekly cultural supplements. The present paper, apart from discussing this little known part of the writer’s work, represents and analyzes the literary program it contains and the writer’s idea of developing the “regained territories” and the geopoetics of his early prose.

**Wojciech Browarny** – Assistant Professor at the Institute of Polish Philology, Wrocław University; literary historian of modern literature and literary critic, Director of the School of Post-1989 Polish Literature. Author of books: *„Opowieści niedyskretne. Formy autorefleksyjne w prozie polskiej lat dziewięćdziesiątych”* (Wrocław 2002) and *„Fikcja i wspólnota. Szkice o tożsamości w literaturze współczesnej”* (Wrocław 2008), co-editor of *„Przekraczanie granic. O twórczości Tadeusza Różewicza”* (Kraków 2007), *„Herbert (nie)oswojony”* (Wrocław 2008), *„Białoszewski przed dziennikiem”* (Kraków 2010) and *„Po Miłoszu”* (Kraków 2011) and *„Rozkład jazdy. 20 lat literatury Dolnego Śląska po 1989 roku”* (Wrocław 2012).

**Tatiana Czarska**

### **The boundaries in memory. Women’s autobiographical writing as a form of neocolonial discourse**

I will be interested in the issue of nostalgia and the boundaries in memory in women’s autobiographical writing as a form of neocolonial discourse. I will explore what women decide to reveal and what they choose to hide and pass over in silence. While examining the mechanisms of oppression and the models of emancipation registered in women’s (auto)biographies, I will consider if and how women’s personal narratives contribute to legitimizing the power of the currently dominant discourses or, conversely, undermine the status quo. I will be interested in the ideological function of nostalgia (nostalgia in the service of historical politics/identity politics) and the political role of women’s (auto)biographies. I will ask if its function is that of the “guardians of memory.”

Can we speak of making memories fit the existing discourse? Can women’s memories present the expected version of the past (for ideological, didactic or market reasons).

In my paper I will make reference to the two suggested subject areas:

- the strategies of dealing with the (re)interpretation of the (recent and distant) past and its codification – nostalgia, sentiment, conscious and unconscious amnesia; the realms of memory/commemoration/forgetting after 1989;
- the relation between the Center and the periphery; the emergence of locality and the discovery/reconstruction of heterogeneous histories of place.

I will address the above issues with reference to such theoretical categories as cultural memory and the postcolonial and postdependence discourses.

**Tatiana Czerna** – Associate Professor at the Department of 20th c. Polish Literature at the Institute of Polish and Cultural Studies, Szczecin University. Her research interests focus on post-1939 Polish literature, autobiography, the culture of the socialist period in Poland and its images in contemporary literature, and postdependence discourses. She is the author of *Między autobiografią a opowieścią rodzinną. Kobięce narracje osobiste w Polsce po 1944 roku w perspektywie historyczno-kulturowej* (Szczecin 2011); *Od małej ojczyzny do Uniwersum. Sacrum w twórczości Zbigniewa Żakiewicza* (Szczecin 2006). Co-edited *Kanon i obrzeża* (with Inga Iwasiów; Kraków 2004) and *Czytanie Żakiewicza* (with Renata K. Łozowska; Szczecin 2012). In her most recent research she concentrates on women's autobiographical writing, within the framework of women's history combined with cultural and anthropological studies.

**Helena Duć-Fajfer**

#### **“I belong here”: Textual opposition to the symbolic uprooting in minority literatures in Poland**

My paper will illustrate a textual response (mostly embedded in literary texts) towards the dominant ideogeme in the discourse of the center – that of another land as the home place of the national/ethnic minorities that remain newcomers and guests on the Polish territory. The comparative aspect will be defined by differences between how particular minorities understand and articulate their place on the ideological (writing back to the center), psychological and emotional (uprooting, identity) levels. How do the categories of the indigenous inhabitant and the newcomer operate in the historical discourse – through opposition or the acceptance of minority? Longing for one's own place and space – what do they mean and what is their figuration, metaphorization, symbolization? How many homelands, homes, spatial identities create and are created by particular minorities? Seeking, imprinting, obliterating marks – strategies and counterstrategies. Sites of memory pro- and counter-: eliminating, appropriating, hollow, expansive, painful, desacralized. Such textual figures, operating in the expansive or dialogical model and marked by an ideological or psychological value of one's own space, will be traced in various voices locating themselves as minor, marginal and peripheral to the center. The center, although absent from textual exemplifications, will be essentially present as the hegemonic Other which does not require any activity or immediate confirmation per se. Indisputability is inscribed in the position of the Center. The classic question of the postcolonial discourse – how to make a subaltern voice heard – will be posed with reference to minority rhetorical strategies and their diversity, which hinges on their self-recognition and self-definition in relation to spatial qualities. Do minorities which construct their relationship towards their land upon the concepts of autochthonism, indigenusness or nativity communicate their relation to the Center differently from the minorities whose identity is based on the myth of wandering ancestors? Following the method of symptomatic reading, I will examine the texts of minority communities to extract the materially, ideologically or formally inscribed traces of struggle with Center-generated spatial ideogemes. The goal of my presentation is to create the opportunity for making the silent heard.

**Helena Duć-Fajfer**, PhD, university lecturer at the Institute of Eastern Slavonic Philology of the Jagiellonian University in Kraków, lecturer in the language, culture and literature of the Lemko community at the Pedagogical University in Kraków, fellow of the Department of the Anthropology of Literature at the Jagiellonian University's Faculty of Polish Philology. The author of *Lemko Literature in the Second Part of the 19<sup>th</sup> Century and the Beginning of the 20<sup>th</sup> Century* (Kraków, 2001) and *Contemporary Literature of the Belorussian, Ukrainian and Lemko Minorities in Poland* (Kraków, 2012), co-author of *La Littérature Lemko dans la Seconde Moitié du XX Siècle* (Lille, 2001), *Polish-English-Lemko Phrase Book: Rozmawiajmy po lemkowski-Besiduyeme po lemkiwsky-Let's speak Lemko-Rusyn* (Warszawa, 2007), editor of *The Anthology of Post-Displacement Lemko Literature: Is It Longing or Hope (Ци то лем туга, ци надія)* (Legnica, 2002).

Editor of „Rocznik Ruskiej Bursy”, co-editor of „Prace Komisji Wschodnioeuropejskiej PAU”. Her interests include the issue of ethnicity in literature, the literature of ethnic minorities and intercultural relations, about which she has produced over 150 publications.

## **Grant Aubrey Farred**

### **Inestimable translatability**

In a moment when the ambivalent position of Central and Eastern nations within the EU seems ever subject to affirmation, there is, this presentation suggests, the thought of Witold Gombrowicz. Specifically, there is his "A Guide to Philosophy in Six Hours and Fifteen Minutes," a kind of madcap -- but not mad at all, of course -- run through Western philosophy, written in Paris by a Pole teaching "Western philosophy" to the West after being banned in his own country. This presentation suggests that for Gombrowicz translatability, the "making legible" of one tradition by/to another, is sort of a fool's project: it appears impossible yet it must, for Gombrowicz, be done. It is there, it must be thought; it must be thought There (Paris) because such a thinking, conceived here (Poland) is deemed intolerable, unnecessary, and superfluous Here. What then, is the "cost" of this translation? What, more importantly, is the "cost," the estimation, what account can be given, of not thinking it There when There offers nothing so much as the condition for its thinking?

**Grant Farred** – Professor at Africana Studies, Cornell University, has published in a range of areas, including postcolonial theory, formation of intellectuals, race, sport's theory, and cultural studies and literary studies. He has served as General Editor of South Atlantic Quarterly (SAQ) since 2002. His books include: *Midfielder's Moment: Colored Literature and Culture in Contemporary South Africa* (Westview Press, 1999), *What's My Name? Black Vernacular Intellectuals* (University of Minnesota Press, 2003), *Phantom Calls: Race and the Globalization of the NBA* (2006), and his most recent *Long Distance Love: A Passion for Football* (Temple University Press, 2008). He is completing a fourth book manuscript entitled *Bodies in Motion, Bodies at Rest* (forthcoming from University of Minnesota Press), dedicated to thinking the philosophy of athletic movement.

## **Dorota Goluch**

### **Polish reviews of postcolonial literature (1970-2010): signals of postdependence solidarities?**

The present paper features Polish reviews of translated postcolonial literature from the period 1970-2010: it examines what similarities between Poland and postcolonial countries are evoked by the reviewers and asks whether a sense of postdependence sensitivity and solidarity emerges from the reviews. It demonstrates that some postcolonial narratives, illuminating experiences of political and cultural dependence, independence struggles, and postdependence turbulences, resonate for the reviewers with Poland's history: the Partitions (1795-1918), German occupation (1939-45), Soviet domination (1945-89) and, to an extent, post-1989 globalization. In a corpus of nearly one thousand reviews of broadly defined 'postcolonial' literature one can find the following examples: Algerian anti-colonial struggle is compared to Poland's anti-Nazi resistance (condemnation of imperialism and Nazism being in tune with the Communist line), a Palestinian character from Emil Habibi's novel, who shows an ambivalent attitude to the Israeli state, is called a Wallenrod (which evokes Adam Mickiewicz's poem *Konrad Wallenrod* and an ethos of Machiavellian struggle against national enemies), while experiences of migration and subsequent alienation, depicted for instance by the Indian-born author Kiran Desai, are pronounced to be very familiar to the Polish readership.

The paper suggests that the awareness of historical similarities may imply a sense of a shared postdependence sensitivity and, possibly, an attitude of solidarity towards postcolonial countries. Yet, it also problematizes the tentative finding, asking how the alleged expressions of solidarity relate to discourses of European superiority to postcolonial peoples, which also occur in the reviews. In other words, does solidarity require a sense of equality? And how are the expressions of solidarity channeled, modeled and distorted through the existing discourses, notably the Cold War idiom of 'solidarity and aid' towards the Third World, the democratic rhetoric of the anti-Communist 'Solidarity' movement, or the Western discourse of solidarity and charity towards the developing countries? The paper also interrogates the impulse to seek postdependence

solidarity, noting the pitfalls of solidarity predicated on a history of dependence, fraught with, as some Polish scholars stress, attitudes of resentment and victimhood. Last but not least, it poses the question whether a more inclusive, humanist or even 'planetary' (Spivak 2003) solidarity should be sought instead.

**Dorota Goluch** is a doctoral candidate at University College London, completing an AHRC-funded project *The Polish Translation and Reception of Postcolonial Literature (1970-2010): Perceptions of Difference, Similarity and Solidarity*. Dorota holds a *magister* degree from the Jagiellonian University and an MA degree from the University of Kent. Her MA dissertation was published as *I Rather Dead: A Spivakian Reading of Indo-Caribbean Women's Narratives* (2011) and she has written book chapters on the ethics of translating postcolonial literature (focusing on Chinua Achebe and Amos Tutuola). She is also a postgraduate representative of the British Comparative Literature Association, a web officer of the Postcolonial Studies Association, and a member of the Polish academic association Collegium Invisibile.

**Hanna Gosk**

### **Postdependent features of the time of postdependence: the case of contemporary Polish prose**

I understand the time of postdependence as the kind of time which is measured by means of clock and calendar and which begins at the moment when the relationship between the subordinate and the dominant ceases to operate. In Polish history we can distinguish between at least two such periods: the interwar period (1918-1939) and the current era (from 1989). One should also consider the period of the People's Republic of Poland (1944-1989) – a time bracket following the German occupation and marked by a political dependence on the USSR, which continued until 1989. In that respect, it is a unique era of the coexistence of dependence and postdependence. The time of postdependence is articulated in the literatures of the interwar and postwar periods, as well as in the post-1989 literature, which addresses the issues that are contemporary to its historical time. I will aim to demonstrate this on the basis of three representative examples.

The second term used in the title of my paper – postdependent features of time – refers to its own characterization, rather than merely to the mechanical flow of time initiated at the moment when dependence came to an end. Postdependent features of time may also be present under the sway of a certain variety of dependence. The example of the People's Republic of Poland is a case in point if one includes the relationships between Poles, Germans and the USSR. Another instance is the period since 1918, provided that one takes into account the relationship of Poland (as a peripheral country) towards the Euro-American West.

Not long after Poland regained freedom in 1918 came out Stefan Żeromski's *Seedtime* (*Przedwiośnie*, 1925), which has been read as a novel representing the moment of Poland's passage from a state of complete dependence to independence. Just after 1945, when, in the aftermath of the war, the country's political future seemed vague and ambiguous to its average citizen, Jerzy Andrzejewski wrote *Ashes and Diamonds* (*Popiół i diament*, 1948), a novel portraying the situation of the country through the prism of a provincial Polish town and its inhabitants with different world-views and wartime experiences. In the post-1989 period there have been no literary diagnoses of the consequences of the political transformation and Poland's independence of Russia. For this reason, I have arbitrarily selected the example of Ignacy Karpowicz's debut novel *Niehalo* (2006) as a text which touches on those problems.

On the basis of the three above-mentioned texts, I will examine the postdependent features of the temporality of the world presented and I will demonstrate that postdependent time is semantically non-neutral and non-transparent. It does not even have to move forward; yet, if it does, it often flows at a lagging pace because it is the past (rather than the future or the present) that constitutes its most significant dimension. Postdependent time is fragmentary, selective, flexible (in the sense of its differing capacity); it is marked by constitutive-contradictory features and appears to be shaped like a solid figure (rather than a line) and is possessed of characteristic points of greater density.

**Hanna Gosk** – Professor at the Department of Polish Literature at Warsaw University's Faculty of Polish Philology. Head of the Division of Anthropological Problems of Literature. Her academic interests encompass prose and literary criticism, the literature of personal document, post-1989 Polish literature, literary representations of history and new methodological approaches to contemporary literature, particularly those emphasizing anthropological and postcolonial perspectives. In 2009 she initiated an academic network Postdependence Studies Center. She has recently published *Opowieści „skolonizowanego/kolonizatora”*. *W kręgu studiów postzależnościowych nad literaturą polską XX i XXI wieku* (2010). Her other publications



include(P)o zaborach, (p)o wojnie, (p)o PRL. *Polski dyskurs postzależnościowy dawniej i dziś* (2013, co-edited with E. Kraskowska), *Narracje migracyjne w literaturze polskiej XX i XXI wieku* (2012), *Nowe dwudziestolecie (1989-2009)*, *Rozpoznania. Hierarchie. Perspektywy* (2010), *(Nie)ciekawa epoka? Literatura i PRL* (2008).

**Joanna Gubala**

**Spatial frames of remembrance – transformation of Jewish community memory sites in Łódź as an example of collective memory expression in public space.**

The issue of collective memory is inseparably connected with the reflection on memory transmitting media which are typically defined as any ways of using memory channels and preserving images of the past. These ways result from a certain regularity observed by Jan Assmann in his book *Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination*: the recognition that "thinking is based on abstraction, whereas remembrance – on specifics". Among the most important media transmitting memory are the material forms of commemoration such as those one can find in Polish cities.

This paper focuses specifically on sites commemorating the Jewish community in Łódź – their symbolism, message, context of creation, as well as the subject and object of commemoration. The history behind the creation of the contemporary map of memorial sites in Łódź is linked with initially slow, but, after 2004, relatively intense transformations of the urban landscape.

The past few years have seen intensified efforts to rekindle the memories of the multicultural past of Łódź. These developments, which are manifest within public space, may doubtless be attributed to the widespread tendencies in Europe both to promote the formation of collective memory and to fill the gaps in it. An analysis of selected memorial sites, or visible cultural artifacts associated with the collective image of Lodz's multicultural past will allow to draw conclusions about the transformations and forms of collective memory among the citizens of Lodz. My examination will cover a variety of memory sites (material heritage and contemporary commemoration initiatives) – which exist in the form of monuments, commemorative plaques, religious places and other types of visible manifestations of the past.

The paper draws on terms coined by Lech Nijakowski in his original theoretical perspective called „the sociology of the monument.” It additionally borrows from other related approaches, which makes it possible for the widening of the scope of analysis and for the more comprehensive characterization of the current architectural and spatial manifestations of memory about the Jewish community in Lodz.

As a complex phenomenon, collective memory manifests itself at the level of individuals (in their spontaneous accounts of the past), in the urban landscape (memory transmitting media in the form of street names, statues, monuments and other significant places), through collective actions (practices of commemoration, anniversaries, taking care of the common cultural heritage) and—perhaps most reflectively identified as manifestations of collective remembering—areas of public discourse and historical policy. Researchers studying collective memory cannot thus narrow down their analysis of this phenomenon to only one of its dimensions. Therefore, this paper will include conclusions drawn from the research undertaken as part of the project „Lodz memory of the Jewish community in the context of the methodological aspects of research on collective memory”, from a discourse analysis of the local press and from our interviews with residents of Łódź.

**Joanna Gubala** – doctoral student in the Department of Social Research Methods and Techniques in the Institute of Sociology at the University of Łódź. I am preparing a doctoral thesis on the issue of collective memory of the Jewish community in Łódź and methodological aspects of research on collective memory. My research interests are focused on several main topics: collective memory (specificity of the memory of the Jewish community in Łódź, the issue of methodological aspects of research on collective memory, methodological, epistemological and ontological difficulties faced by researchers in this area), the historical policy and the methodology of social research. In 2010, in the Institute of Sociology at the University of Lodz I defended my MA thesis "The commemoration of the 65th Anniversary of the Liquidation of the Ghetto Litzmannstadt as an example of the Lodz citizens' collective memory media"

**Izabela Kalinowska Blackwood**

### **Melodramatic postcoloniality: Polish cinema after 1990**

Poland's relationship with Russia has played an important role in the process of forging modern Polish identity (the process that began in the first part of 19<sup>th</sup> century) within the realm of Polish culture. Of the three partitioning powers – Russia, Prussia and Austro-Hungary, Russia is the one that appears – throughout the nineteenth century – as the dominant ideological antagonist for the literary proponents of Polish nationalism. The aftermath of World War II brought much of Polish culture back to the conundrum of having to either function within or to react to a system that resulted from Soviet/Russian political dominance. Along with the collapse of communism, the end of the 20<sup>th</sup> century ushered an inevitable re-evaluation of the officially sanctioned ideological and national alliances, but also of old value systems that were predicated on the Poles' opposition towards foreign dominance.

I propose to review the cinematic and within cinema the melodramatic dimension of the way Poles have viewed the Soviet Union and Russia since the collapse of communism.

Predictably, Polish-Russian relations as represented in cinema have never been easy. A group of Polish pre-war pictures dealing with the Polish-Soviet war of 1919-20 present the Soviets as a rarely individuated brute force, threatening the idyllic life of the Polish countryside, and in particular the Polish manor house. Interestingly enough, Polish cinematography of the communist era did not abound in stories of Polish-Soviet friendship and mutual love either. Elsewhere I looked closely at melodramas of the post-1945 that brought Poles and Russians together. An analysis of one of very few such melodramas, the Polish "Przerwany lot" (Interrupted Flight, 1964), directed by Leonid Buczkowski, revealed a plethora of omissions and understatements that reflected the ambiguity present in Polish-Soviet relations. Like other pictures of the period, from an ideological perspective, the film superficially realized the program of showing Polish-Soviet relations in a positive light. Yet, through the use of formal devices, Buczkowski complicates the simple ideological message. In the last couple of years, Polish cinema appears to have come full circle by reinstating the pre-1939 paradigm. Pictures that commemorated Polish victory over the Soviets in 1920, Jerzy Hoffman's "Bitwa Warszawska" (Battle of Warsaw, 2011) and a tv series "Wojna i miłość" (War and love, 2010-11) in particular, once again constructed Poland's neighbors to the East as barbarians, bent on raping Polish women and destroying the paradise of the Polish countryside. Rape as the most expressive figure of the post-1945 Soviet presence in Poland punctuates the narratives of films that veer away from the politically-motivated main stream, such as Wojciech Smarzowski's "Róża" (2011), as well. The question that concerns me in this presentation is whether contemporary representations of Russia and the Russians in Polish cinema are uniformly dependent on a discourse of victimization, developed in the 19<sup>th</sup> century and cultivated by Poland's cultural elites throughout the communist period. Does the same paradigm underlie the narrative trajectories of pictures such as Andrzej Wajda's tv production of "Noc czerwcową" (June Night, 2001), Waldemar Krzystek's "Mała Moskwa" (2008), and Jan Jakub Koloski's "Afony i pszczoły" (Afony and the Bees, 2009) which transpose Polish-Russian relations into the sphere of intimate and consensual encounters?

**Izabela Kalinowska Blackwood** – Associate Professor in the Department of Cultural Analysis and Theory at Stony Brook University. She received her M.A. in English philology from the Adam Mickiewicz University in Poznan and her Ph.D. in Slavic literatures from Yale University. She works in the areas of Polish and Russian literatures and cinemas. She is the author of *Between East and West: Polish and Russian Nineteenth-Century Travel to the Orient* (University of Rochester Press, 2004) and of numerous articles dealing primarily with issues of gender and nation in Polish and Russian cinema, including "Mothers and Lovers: The Melodramatic Dimension of Polish-Soviet Friendship" (*Historyka*, XLI, 2011:53-63), "Russian Heritage Cinema and the Polish Question" (*Universals and Contrasts*, Spring 2012: 67-86), and "From Orientalism to Surrealism: Wojciech Jerzy Has interprets Jan Potocki" (forthcoming, *Studies in Eastern European Cinema*).

**Bożena Karwowska**

### **"A short dictionary of words misunderstood".**

#### **Contemporary Polish literature read in a transcultural context**

This paper will discuss the idea of homeland, in broadly understood terms, as represented in contemporary Polish literature. I will begin by examining Milan Kundera's views on Eastern Europe and its

distinctive character, and test their applicability to contemporary literature within the context of transcultural theories. At the center of interest will be the question of how the concepts of homeland (one of Kundera's "misunderstood words"?) can be applied to postcolonial and postdependent cultures, and whether it would help to establish clear differences between them?

**Bożena Karwowska** – Associate Professor of Polish and Slavic Studies Department of Central, Eastern and Northern European Studies University of British Columbia, Vancouver. Her research interests comprise problems of reader and literary reception, feminist theories and literary representation of women in Slavic literatures. Her books include: *Recepcja krytyczna Czesława Miłosza i Josifa Brodskiego w krajach anglojęzycznych* (2000); *Ciało. Seksualność. Obozy zagłady* (2009); co-editor (with Hanna Gosk) of *(Nie)obecność. Pominięcia i przemilczenia w narracjach XX wieku* (2008) and numerous articles published in, among others, „Teksty Drugie”, „Canadian-Slavonic Papers”, „Przegląd Humanistyczny” and „Ruch Literacki”. At the moment she is completing a monograph titled *Druga pleć na wygnaniu*, forthcoming with Universitas.

**Emilia Kledzik**

**In praise of imagology: considering the relations between literature and stereotypes on the basis of the representation of the Roma community in the Polish literature of the twentieth century**

The conclusions of the polemics between Rene Wellek and Hugo Dyserinck about the place of imagology in comparative studies, which developed over fifty years ago, are now regaining their validity in the light of the postcolonial claim about the orientaling power of the narrative about the Other. In that context I wish to examine the narrative and metaphorical stock employed in the twentieth-century Polish narratives about the Roma population. According to Dyserinck, literature is not only a medium but also a source of *images* and *mirages* as well as an important space of play with stereotypes. The representation of the Roma images ranges from the familiar colonial topos of the “noble savage” (Ficowski, Pankowski, Pawlikowska-Jasnorzewska), which proliferated particularly during the period of the so-called compulsory settlement and productivization, to narratives of the brutalized Other (Stasiuk, Rudnicki, Zadura), which was more prominent in post-1989 literature. This survey will substantiate the claim that at the time when the Roma people were beginning to be seen by the Poles as a “subdued” group, literature was dominated by the image of the mild and somewhat awkward “minor brothers,” who were incapable of functioning independently in society. I will also demonstrate that after 1989, when, to a certain extent, they regained their freedom, literature (and the public discourse) featured the images of lazy and “uncivilized” “Gypsies,” who were unable to start work or engage in intercultural dialogue.

**Emilia Kledzik** – Assistant Professor at the Department of Literary and Cultural Comparative Studies at the Institute of Polish Philology at the Adam Mickiewicz University in Poznań, where she got her PhD for the thesis “Province as a problem of postcolonial narration in works of Andrzej Stasiuk, Wolfgang Hilbig and Jurij Brėzan. She is the editor secretary of the journal in comparative literature, *Porównania*. Her research interests include: the Roma culture, Polish, German and Serbo-Lusatian literature, imagology, comparativism, postcolonialism.

**Dorota Kołodziejczyk**

**The World Republic of Letters or the gaudy supermarket?  
Peripheral posts and global vending routes in comparative literature today**

I want to reflect in my presentation on contemporary attempts in comparativism (comparative literature) to develop such models of world literature that would recognize its increasingly global imaginary and dynamic. The oppositional models of Pascale Casanova and Gayatri Spivak necessitate thinking of comparison as a daring ethical act of making the world a common (open) space. How would literatures determined by the “post” of postcoloniality and postdependence locate themselves (and be located) in this space of world literature is the core question of my presentation. Global flows of cultures, people and letters confuse and destabilize the old center-periphery division, and one of the symptomatic signs of the new world (literary) order is that the

postcolonial, once peripheral, becomes immediately global even if, or especially if, toying with the status of peripherality. Literatures faring from the former Second World, by contrast, remain peripheral in a literal, not strategic, sense. Marketability, translation economy, fixed identity politics of the curricula and the increasing monoligualism of comparative thought are major factors in making the global world paradoxically tight for space. Theorizing translation as agency is crucial for making postdependence a comparative and potentially dialogic category gaining its exchange value in the global literature market.

**Dorota Kołodziejczyk** – Assistant Professor at the Institute of English Studies, Wrocław University, director of the Postcolonial Studies Center, member of the Postdependence Studies Center. Author of publications in the field of postcolonial studies, the novel and theory of the novel, comparative literature and theory of translation (*Rerouting the Postcolonial*, Routledge 2010, *Postcolonial Text*, *Porównania*, *Teksty Drugie*, *Literatura na Świecie*); co-editor, with Cristina Sandru, of the special issue of the *Journal of Postcolonial Writing* titled: “Postcolonialism/ Postcommunism: confluences, intersections and discontents”, Routledge, 2012. Translator and translation editor of postcolonial theory (Homi Bhaba, Edward Said, Gayatri Chakravorty Spivak, Dipesh Chakrabarty, among others). Editor of *Postcolonial Europe* <http://www.postcolonial-europe.eu/> and *Kultura, Historia, Globalizacja* <http://www.khg.uni.wroc.pl/>.

**Tatiana Kostadinova, Rebecca Salokar**

### **The challenge of dealing with the totalitarian past: justice, conflict, and lustration laws in postcommunist countries**

Since 1989, memories of the totalitarian past have haunted the East European societies that decisively overthrew Soviet domination and Communist dictatorship and started a transitioning to democracy. In search for justice and fairness, some countries in the region sought ways to prevent former regime functionaries from public office. Different solutions have been adopted at different times. This paper attempts to answer a set of questions: 1) Which memories from the Communist past have turned most difficult to overcome in the public debate and search for consensus over reforms after 1989; 2) What are the options for and the constitutional implications of minimizing the role of the ex-Communist nomenklatura; and 3) What factors shaped the choice of particular institutional arrangements? Extant literature on transitional justice in Eastern Europe after the end of totalitarianism and subjection to the Soviet Union is scarce. The few studies that attempt to analyze the problems of dealing with the past do not provide us with conclusive answers. A more systematic approach and cross-national analysis would contribute to a better understanding of this complex phenomenon.

To achieve our goals, we first identify themes, most difficult for the public to reconcile with, and forms used to reveal painful historical experiences from Communism. Then we develop a typology of institutional options (lustration legislation) by domain and severity and distinguish more radical from more accommodative models. Next we hypothesize on the factors that determined the adoption of specific lustration policies. Our theoretical argument identifies three core variables. The first accounts for the effects of the mode of transition; i.e. negotiated at Round Table talks or through sudden collapse of the Communist regime, through peaceful change and consensus or violent clashes and ethnic war. The second explanatory framework focuses on the political-legal context; in particular, we explore the relevance of legislative support available for passing laws dealing with the Communist/Soviet past and of proponents’ influence over national judicial institutions. Thirdly, the study argues for diffusion effects from neighboring countries, in particular how past memories are projected in the public discourse and what policy solutions were found there. The final part of the paper compares theoretical predictions to the experiences and institutional arrangements in six Central and Eastern European countries (Bulgaria, Hungary, Poland, Romania, Slovakia, and Slovenia.)

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**Rebecca Salokar** is Associate Professor and Chair of the Department of Politics and International Relations at the Florida International University. She received her Ph.D. in Political Science from Syracuse University and J.D. from the Florida International University. Her teaching interests center on constitutional law and courts, while her research bridges the disciplines of law and political science to explore separation of powers issues at the national and state level. Professor Salokar is the author of *The Solicitor General: The Politics of Law* (Temple University Press, 1992) and co-author of *Women in Law: A Bio-Bibliographical Sourcebook* (Greenwood Press, 1996). She also published book chapters on state constitutional change and articles in *Justice System Journal*, *Congress and the Presidency*, *FIU Law Review*, and *Gay and Lesbian Quarterly*.

**Agata Lisiak**

### **Disposable pasts, usable pasts, and commemoration practices in post-1989 Warsaw and Berlin**

Present-day Warsaw and Berlin are cities shaped by three main centers of influence: the former colonial powers (the Soviet Union and, in the case of West Berlin, the Western Allies), the current colonizing powers (the global capital and culture, and, in former East Berlin, particularly the West German capital and culture), and what could be called self-referential culture. Drawing from postcolonial theories (Said, Spivak, Fanon, among others) and their application to post-1989 Central European cultures (see Tötösy de Zepetnek), I look at Warsaw and Berlin from a *(post)colonial* perspective. These cities are not exclusively postcolonial or solely colonial: they are "in-between" these two predicaments and, hence, best described as (post)colonial. In order to investigate these processes, I focus on post-1989 commemoration practices in Warsaw and Berlin and analyze them comparatively in various stages of the city's recent development. My main thesis is that certain colonial elements do not simply become postcolonial after the end of the colonial period, but also become part of the local culture and, as such, are self-referential (here by "local culture" I mean the culture associated with the whole city, a district, and/or a *Kiez*). The colonial-postcolonial relation is thus disrupted and results in a fractured picture of the whole. The colonial and postcolonial elements are not simply complementary, nor does one simply follow the other: they relate to the third element of self-referentiality. This relationship is often troubled and unobvious and needs careful investigating. I inquire about the interactions and multifarious constellations of colonial, postcolonial, and self-referential elements and seek to determine the dynamics behind these processes. As Andreas Huyssen is right to notice, "especially since 1989, the issues of memory and forgetting have emerged as dominant concerns in postcommunist countries." Predictably, while many material remnants of the socialist regime have been destroyed or hidden from the public eye, after 1989, Warsaw and Berlin witnessed an emergence of monuments, plaques, and museums devoted to other historical periods, particularly the Warsaw Uprising of 1944 and the Holocaust, respectively. In my paper I look into some of the elements of Berlin's and Warsaw's pasts that have been remembered and those that have been forgotten and analyze them in the context of the cities' (post)colonial and/or postdependence condition.

**Agata Anna Lisiak**, PhD, is the author of *Urban Cultures in (Post)Colonial Central Europe* (Purdue University Press, 2010). She teaches at ECLA of Bard and Humboldt University. Her areas of scholarship include urban studies, comparative cultural studies, Central and East European studies, and postcolonial studies.

**Lena Magnone**

### **The first generation of Polish Freudians – a study in geopschoanalysis**

The figure of Dr. Krokowski in Thomas Mann's *The Magic Mountain* and other literary examples in European literature show that in the collective imagination of the interwar period a psychoanalyst was a Polish Jew. Such a clear link between psychoanalysis and Polishness resulted from a significant representation of people of the Polish origin among the pioneers of the movement: the Poles were among the closest Freud's associates in Vienna Psychoanalytic Society, after the Austrians they were the second largest group. Many of them were courageous women, like the Bornstein sisters, Salomea Gutmann or Tola Rank, often mixing their psychoanalytic practice with radical socialism and strong feminist views.

In my presentation I will try to draft a kind of collective biography of this generation of cosmopolitan intellectuals: secularized Jews born in Galicia, Poles educated and working in Vienna or Berlin, strong believers

in the cultural and political power of Freud's project who violently felt the need to change the world or at least its sexual and social codes. I would like to present how World War II influenced the individual fate of my protagonists forcing them to emigrate at the peak of their careers and starting a new life in a completely new environment. I would also like to prove that 1939 marks the end of emancipatory dimension of classical psychoanalysis, which turns from highly cultural project of the Central Europe into American therapeutic practice. As Russell Jacoby pointed out (in *The Repression of Psychoanalysis: Otto Fenichel and the Political Freudians*), Europeans' personal accomplishments in their new homeland and the apparent success in the implementation of psychoanalysis overseas occlude its real end: psychoanalysis in America turns more clinical, less feminist and definitely less radical than it originally was.

Relinquishing the core of Freudianism certainly was a condition the immigrants had to obey to work in the United States, but it also blurred the Central European roots of this movement. In the opening of one of his less-known texts under a meaningful title *Geopsychoanalysis*, Derrida cites the section of the current statute of the International Psychoanalytic Association where its area of activity is defined as "America and the rest of the world". One particularly interesting result of Central Europe's deterioration from the native land of psychoanalysis to the "rest of the world" is the lack of awareness of Polish origins of many Freudians, who left our social memory, but did not enter into the collective memory of the country to which they have emigrated – or have earned their place in it for the price of dispossession, like Berta Bornstein, whose American obituaries tell us that she never spoke about her past, family or origins.

A study in geopsychoanalysis means in this case my attempt to trace the trajectory of Polish members of the psychoanalytic movement who, in the early twentieth century, were numerous coming from the provinces of the empire to its Viennese heart, but as a result of World War II find themselves once again on the sidelines, in the psychoanalytic "wild west" which however, within a few decades, grows owing to their participation on the new center of the world, relegating the former center to the role of the periphery. Tracking micro-traces of existence and output of the first generation of Polish psychoanalysts in multilingual archives in several countries forces me also to ask the question of whether the object of my queries can actually be found, if it is not solely the product of my research. For would any of my heroes at any time of his life describe himself as the "Polish Freudian"?

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**Wojciech Malecki**

**Toward "green" postdependence studies,  
or on the uranium in Miedzianka and related matters**

Perhaps the most salient consequence of the recent interaction of postcolonial studies with ecocriticism has been what some scholars have denominated as the greening of postcolonialism; a process manifested in the increasing attention paid by postcolonial scholars to the environmental consequences of colonization and to the recent theoretical achievements of posthumanism, animal studies, and new materialism (see, e.g., Graham Huggan, "'Greening' Postcolonialism: Ecocritical Perspectives," *MFS Modern Fiction Studies*, Volume 50, Number 3, Fall 2004, pp. 701-733). As I believe, postdependence studies might profit from adopting a similar perspective, and in my paper, I will try to support this claim by, among other things, analyzing Filip Springer's *Miedzianka: Historia znikania*, with the help of theoretical tools provided by such authors as Huggan and Tiffin, Timothy Morton, Jane Bennett, Stacy Alaimo, Cary Wolfe and the representatives of so-called subject naturalism. See, e.g., Filip Springer, *Miedzianka: Historia znikania* (Wołowiec: Wydawnictwo Czarne, 2011); Graham Huggan and Helen Tiffin, *Postcolonial Ecocriticism: Literature, Animals, Environment* (London-New York: Routledge, 2010); Cary Wolfe, *What is Posthumanism?* (Minneapolis: University of Minnesota Press, 2010); Timothy Morton, *The Ecological Thought* (Cambridge, Mass.: Harvard University Press, 2010); Stacy Alaimo, *Bodily Natures: Science, Environment, and the Material Self* (Bloomington: Indiana University Press, 2010); Jane Bennett, *Vibrant Matter: A Political Ecology of Things* (Durham: Duke University Press, 2010);

Huw Price, *Naturalism without Mirrors* (Oxford-New York: Oxford University Press, 2010).

**Wojciech Malecki** – Assistant Professor of literary theory at the Institute of Polish Philology, the University of Wrocław, Poland. His research interests include pragmatism (both classical and contemporary), literary theory, aesthetics, philosophy of the body, ecocriticism, and popular culture. He is the author of *Embodying Pragmatism: Richard Shusterman's Philosophy and Literary Theory* (Frankfurt am Main; New York: Peter Lang, 2010), the editor or co-editor of three collections of essays, and sits on the editorial board of *Pragmatism Today* and the *Eger Journal of English Studies*. He has published numerous book chapters and articles in journals such as *The Oxford Literary Review*, *Foucault Studies*, *Angelaki*, *Deutsche Zeitschrift für Philosophie*, *Journal of Comparative Literature and Aesthetics*, *Kultura Współczesna*, *Poznańskie Studia Polonistyczne*, etc. He was a visiting fellow at the Institute for Advanced Studies in the Humanities (the University of Edinburgh), the John F. Kennedy Institute for North American Studies (Freie Universität Berlin), and the Center for Body, Mind, and Culture (Florida Atlantic University, a fellowship from Kościuszko Foundation was funding his visit).

**Huseyin Oylupinar**

**Cossack collective memory in contemporary Southern Ukraine:  
an analysis of Cossacks as a factor in Ukrainian-Russian relations (1991-2012)**

Cossacks were a significant political and social phenomenon in Eastern Europe from the 15<sup>th</sup> century to the late 18<sup>th</sup> century. They fought against the Polish King for privileges, and often raided Tatar and Ottoman realms for booty. They formed two polities: the Hetmanate (1648-1764) and the Zaporozhian Host (15<sup>th</sup> century - 1775). These polities existed as vassals of various regional powers, particularly of the Muscovite State (later the Russian Empire). When Russians destroyed these two polities, in second half of the 18<sup>th</sup> century, they expanded imperial control over Cossack lands. As a result, some Cossacks joined the Russians to fight against Ottomans. These Cossacks availed faster Russian colonization of the Ottoman territories to the north of Black Sea. Once these territories were colonized Cossacks served the Russian Empire to protect the Empire's southern borders.

While Zaporozhian Cossacks occupied the center stage as the forefathers in Ukrainian national mythology, the mythology excluded, from the collective memory, the Cossack stock who served the Russian colonization of Ukraine. Because the Soviets suppressed the Cossack identity and abolished Cossack organizations, the contending narrations of the Cossack past remained far from public discussion, and therefore, from the collective identity negotiations. However, contending narrations of the “patriotic Ukrainian Cossacks” and the “Cossacks loyal to the Russian Empire” became visible in the post-Soviet era, particularly with the revival of Cossacks in Ukraine. With the revival of the Cossacks questions of how the Cossack past and identity, which was suppressed by the Soviets, is reinterpreted and negotiated in the post-Soviet era requires examination.

This paper's aim, therefore, is to discuss the data collected in contemporary Ukrainian towns located in the former Russian colonized Tatar and Ottoman territories such as Simferopol, Sevastopol, Bakhchysarai, Ochakiv, Odessa, and Bilhorod-Dnistrovs'kyi. In such locations pro-Ukrainian and pro-Russian Cossack organizations are active and even though Cossacks lack historical roots in the territory, they forge mythologies to claim these territories. With these mythologies pro-Ukrainian Cossacks claim all territories of Ukraine, and defend Ukraine's integrity. On the other hand, pro-Russian Cossacks claim these territories, enjoying the support of ethnic Russians in the region, for unification with Russian Federation. Here we observe two sets of contending collective memories with two different political agendas which offer a platform for an analysis of Ukrainian – Russian relations.

On these grounds, the task of this paper is to present arguments towards how these conflicting collective memories are narrated and negotiated since 1991. For this purpose, this paper will map out major Cossack organizations and will track their organizational development, in last 20 years, in Southern Ukraine. Next, using ethnographical methodology, Cossack collective memory narratives will be collected, particularly at sites commemoration. Additionally, public speeches, publications and digital mediums will be used as narrative sources of the past in relation to the territory and Cossacks. This paper will eventually provide insights into how pro-Ukrainian and pro-Russian Cossacks are extensions of political projects pursued by Ukraine and Russia.

This proposed paper is a discussion of the results of my study which I will be conducting during my tenure as the Black Sea Link Fellow at the Europe College in Bucharest.

**Huseyin Oylupinar** is a PhD candidate at the University of Alberta. He follows an interdisciplinary program in History and Cultural Studies. He will gain his degree early in 2013. His main research interests are focus on late

Soviet and post-Soviet collective memory in Ukraine particularly related to the Cossacks. For his PhD dissertation he travelled former Cossack towns in eastern Ukraine and observed negotiations of collective memory and identity in commemorative ceremonies and festivals. Oylupinar presented his research in major Canada, the United States, Poland, Belarus, Russia and Ukraine. The proposed paper is his post-doctoral research theme.

**Lukasz Ponikiewski**

### **Imaginary geography of Poland – political discourse analysis**

Despite the vast body of literature in the field of postcolonial studies, the issue of Eastern and Central Europe after 1989 has not been fully scrutinized within this theory. The question remains why we act as if the Soviet Empire never existed. It did and it affected the lives of millions; it shaped their mentality and thus its influence cannot be underestimated. The postcolonial legacy still has a considerable impact on the questions of self-identity and the political paradigm. In this paper, the Polish political discourse is analyzed within the framework of postcolonial theory with the additional help and through application of Critical Discourse Analysis tools (Van Dijk, Wilson). Some tenets of postcolonial theory (Chakrabarty, Spivak, Said) seem to be surprisingly useful when applied to the analysis of Polish political discourse. This paper limits itself to an analysis of the exposes made by Polish prime ministers after 1989.

This study reveals the complexity of political views in Poland concerning both the West and the East. Poland's relations with the West are marked by the country's burning need to catch up with the West and by the claim of belonging to the cultural heritage of Western Europe. When it comes to the East, the view is more ambiguous: it ranges from Orientalism to the willingness to redefine the past and to make a fresh start. The paper discusses the character of contemporary political discourse in Poland with regard to international relations and attempts to answer the following question: where do politicians locate Poland on the imaginary map of Europe? It also highlights alterations within the discourse: its different aspects (football included) and the striking absence of a Central European viewpoint. This study seeks to view the Polish political discourse from a new perspective in order to understand it better. It may also reveal some long-term trends in the thinking of Polish policy makers. Finally, although the paper focuses specifically on the Polish context, it may also reflect a common experience of the other countries from the region.

**Lukasz Ponikiewski**, MA student of sociology in the Liberal Arts College, Warsaw University, and of Economic Relations at Warsaw School of Economics. Research assistant at the Institute of International Relations in Prague. His research interests include postcolonial theory, social trends and development economy.

**Tomasz Rawski**

### **On marginalization of memory. Biography of Polish People's Army colonel**

The paper reflects on the Polish memory of World War 2 within the framework of postdependence studies. While examining close relations between two levels of memory – autobiographical and collective – I intend to turn toward the former. The paper is a close analysis of a 14-hour narrative interview with a retired Polish People's Army colonel, with a particular attention paid to the strategies of reinterpreting the past by an individual.

Two main reference points for the analyzed story are constituted by the public narrative of People's Republic of Poland (PRL) and the right-wing narrative of the so-called „IV Republic of Poland” (IV Republic). Neither provides the colonel with socially grounded patterns to express his own life experience. Non-inclusivity of both discourses, resulting from a consistent denial of Poland's dependence from the USSR results in marginalizing important parts of colonel's autobiographical narrative.

The oppressive discourse of the Polish People's Republic marginalizes the experience of the colonel's Siberian exile, because, in order to achieve legitimacy, it creates the myth the World War 2 as a great victory of Good over Evil in which there is no room for ambiguity in complex internal relationships. The oppressive discourse of “IV Republic”, rooting its legitimacy in the mythologized interwar II Republic and thus completely



erasing the People's Republic, marginalizes the experience of the colonel-soldier of 1. Division in General Berling's Army.

The marginalization of a substantial part of colonel's experience by successive public narratives generates his consistent reluctance to abandon these parts and dooms the attempts of reinterpreting his own past to failure. The only solution the colonel is left to resort to is thus in building a „fortress” of private memory, which he develops in opposition to both public narratives.

The paper indicates a serious consequence of non-inclusivity of public discourses at the micro-level – the inability to fully integrate individual identity. It is a result of not having support in successive public narratives involving a great number of insinuations and internal contradictions due to their inability to responsibly interpret the history of dependence from a powerful neighbor.

**Tomasz Rawski** – graduate of sociology and Slavonic Studies at Warsaw University. From 2012 doctoral student at the Department of Sociology of Culture at the Institute of Sociology at the Warsaw University. His research interests include: the problematic of memory, commemoration, identity and symbolic violence in the countries of the former Yugoslavia and in Poland. So far, he has worked on memory in three areas: feature films, public discourse and biographical narratives. He is currently writing a thesis on the politics of memory in Bosnia and Herzegovina.

## **Agnieszka Sadecka**

### **A socialist reporter in the decolonized world – Polish travel writing and colonial discourse**

The paper will focus on selected examples of Polish travel accounts from the communist period, in order to present the ambiguous situation of a reporter from a socialist country in former Western European colonies.

Postcolonial theorists focused on tracing colonial discourse in Western European texts of different genres: among others, in travel writing (Pratt, 1992; Spurr, 1993). Also Polish representations of African or Asian cultures in texts of this type are imbued with Orientalist, colonial clichés and stereotypes. However, another type of discourse is also present in Polish post-war travel accounts: the discourse of internationalism and support to decolonization in the spirit of communist ideology. The two seemingly contradictory discourses – colonial and communist one – intermingle in the analyzed texts, reflecting on the particular situation of the Polish traveler at the time. As a result, he or she is simultaneously on both sides of a dependence relation: as a subject of Soviet domination, but at the same time as a white European, carrying the burden of the recent colonial past. The alternating positions of being the “colonizer” and the “colonized” seem to be a recurrent theme in Polish literature, and are of crucial importance to Polish identity today. Even though the paper will focus on texts from the communist period, it will also reflect on how they have contributed to shape today's collective representations of the wider world and images of self and other.

The presented case studies are examples of travel writing, which is a non-fiction genre showing deeply ingrained images of otherness, clichés and collective representations of other cultures. The author assumes the role of an interpreter of cultures, a mediator between the local context and the one of the world beyond. Apart from looking at how other cultures are presented in these texts, and what discourses shape the text, the figure of the narrator is an extremely interesting case for analysis. He or she often refers to its own culture, to Western Europe, to Soviet Union. A journey to a foreign country is an opportunity to break from the Iron Curtain isolation, to see far-away lands known previously only from books and pictures, but it is also a careful navigation between expectations of the readers, and those of the authorities who allowed and/or sponsored the trip. Being abroad on the one hand offers the opportunity for more freedom, but on the other hand, the narrator must self-censure him- or herself when it comes to political views expressed in the text. The degree of “ideological correctness” and the recurrence of explicitly political comments vary according to the author. The paper will gather a sample of texts by three authors (Jerzy Ros, Wojciech Giełżyński and Olgierd Budrewicz), so that a diversity of views and approaches is represented.

**Agnieszka Sadecka** is a graduate in European Studies from the Jagiellonian University in Krakow, and a PhD student of the Erasmus Mundus Joint Doctorate Program “Cultural Studies in Literary Interzones”, coordinated by the University of Bergamo, Italy. She is preparing a dissertation on Polish travel writing in communist period. Her research interest include postcolonial theory, European collective identities and gender studies.

**Cristina Șandru**

**The past and its (dis)contents:  
cultural memory and political amnesia(s) in post-Cold War East-Central Europe**

This paper will attempt to assess – in a necessarily incomplete manner – to what extent a common cultural and ideological legacy persists in the social fabric of the former communist countries – i.e. to what extent habits of mind formed during the decades of totalitarianism continue to color public and private discourses as well as cultural production in East-Central Europe. I will base my discussion on studies such as Tzvetan Todorov's *Hope and Memory* (2003) and Svetlana Boym's *The Future of Nostalgia* (2001), which suggest that the excavation of the past is always bent in the direction of either restorative or reflective impulses: the social fabric is torn between nationalist revivals, collective myths, and commemorative gestures that 'museumify' the past, on the one hand, and the underground, partial, fragmentary collage of personal testimonies, where the emphasis is often on loss, the irretrievability of the past, as well as its irreparability. In addition, I contend, one can also detect a nostalgia for what I could call the 'might have been': originating in the desire to retrieve the unfulfilled promises of socialism in East-Central Europe, it seeks to revalorize the critical potential of Marxism in the face of the perceived leveling of the nations and cultures of the region into one undifferentiated mass of subservient adjuncts of global capital. There is, thus, a very interesting connection to note between the formation of the (post)colonial and (post)communist subject, a simultaneous acknowledgment and denial of its ambivalent past. Such hypertrophy of history has always been a chief characteristic of borderlands, hybrid identities and post-imperial spaces, at the basis of which is a recognition of the importance of examining collective and individual memory to make sense of a troubled, often brutal and humiliating, past. In particular where 'post-' historical periods are concerned, issues of identity and remembrance, memorializing and using the past, questions of what and why we choose to forge, or what stories we choose to tell, are not only culturally relevant, but formative on the level of the national narrative as expressed in commemorative public practices or educational policies. In addition to examples from literature and various *lieux de memoire* dotting the landscape of East-Central Europe, I will briefly look at some post-1989 film productions in Romania, as they seem to me to embody in a particularly successful manner a range of postcommunist contradictions in dealing with the recent past and its traumatic legacies in the present.

**Cristina Șandru** currently works as associate lecturer at Cardiff Metropolitan University and managing editor for *The Literary Encyclopedia* ([www.litecyc.com](http://www.litecyc.com)). She previously taught at the universities of Northampton and Aberystwyth; University College London; Goldsmiths', University of London; University of Sibiu, Romania. She is the author of *Worlds Apart?: A Postcolonial Reading of Post-1945 East-Central European Culture* (Cambridge Scholars Press, 2012); co-editor of the volume *Re-routing Postcolonialism: New Directions for the New Millennium* (Routledge, 2009) and of the special issue of the *Journal of Postcolonial Writing* on Postcolonialism/Postcommunism (48.2, May 2012); and has published articles and reviews in *Critique*, *The Journal of Postcolonial Writing*, *Euresis*, *The New Makers of Modern Culture* Routledge series and *English*.

**Dariusz Skórczewski**

**Troublesome post-colonies of Europe**

In a large number of contemporary English-language publications on East-Central Europe, societies of that part of the continent are cast in the role of 'anthropological objects' of scrutiny, ones that are discursively incapacitated and relegated to a weak position vis-a-vis the dominant systems of knowledge and representation. Have the image and the 'mode of presence' of our region in the main cultural discourses of the Western world changed at all over the last twenty years? Should the orientalizing of East-Central Europe be perceived as the result of cultural hegemony of the 'West' both in the continent and in the world, or as a side-effect of the Soviet domination in the region in the aftermath of the Second World War? With these questions as a departure point, the paper draws conclusions from the analysis of some selected scholarly works and popular surveys, motion pictures and collections of artistic photographs, as well as journalistic publications, all of which resonate *globally* and *locally* alike. To what extent do contemporary humanistic discourses in Western Europe and the United States duplicate the patronizing and paternalistic style of the Enlightenment? Do they suggest a perspective for the transgression of limitations imposed by such post-Enlightenment 'anthropological descriptions' towards the agency of the 'Other'?

**Dariusz Skórczewski** – literary historian and theorist, Professor of Polish literature at the John Paul II Catholic University of Lublin, author of numerous studies in literary criticism and postcolonial theory. He has published in *Pamiętnik Literacki*, *Teksty Drugie*, *Porównania/Comparisons*, *The Sarmatian Review*.

**Marta Skwara**

### **Can Polish literature be European literature? Moving beyond concepts and (post)dependencies**

In my presentation, which draws on the monograph I am working on, I should like to discuss the existing ways of presenting Polish literature internationally. I will particularly attend to the manner in which Polish literature has been incorporated into bigger literary areas – which I consider unfortunate – and discussed under such umbrella concepts as “Slavic literatures” or “Central”, “East-Central”, or “East-European” literatures. The concept of “minor” and “major” literatures, which often plays a misleading role in presenting the literatures of Europe to European and non-European readers, will also be discussed. I would like to emphasize the importance of seeing Polish literature as one European literature among others. In the concluding chapter I should like to outline the situation after the Fall of Communism, when Polish literature – for the second time after re-establishing an independent Polish state in 1918 – was liberated from its patriotic duties. The new situation added new dimensions to Polish literature, opening it up to new themes and a new poetics. It also unified this literature in a way, especially after accession to the European Union. Now, more than ever, it is worth asking, and if possible answering, the question of what European literature is and what role particular national literatures play in it.

**Marta Skwara**, Professor of Polish and Comparative Literature at the University of Szczecin, Chair of its comparative unit since 2005, and the editor-in-chief of the comparative magazine *Rocznik Komparatystyczny (Comparative Yearbook)* published by the University of Szczecin in co-operation with the Universities of Warsaw, Brussels (ULB) and Greifswald. Her publications include seven monographs, of which two are co-authored, two edited volumes, an extensive chapter in an academic handbook on comparative literature, and over 60 articles. She was awarded prestigious scholarships for her publications about Polish literature in world contexts: recently by Fundacja Kościuszkowska (2009), and Polsko-Amerykańska Komisja Fulbrighta/Polish-American Fulbright Commission (2011). In 2007 and 2010 she won two Polish Academy grants, one for the book on the “Polish Whitman” and one for the book on series of translations that she is currently working on. She is also preparing a handbook *European Literatures: Polish Literature* for John Benajmins publishing house.

**Jan Sowa**

### **Colonialism – postcolonialism – self-colonization. A dependency approach to Eastern and Western Europe**

It is a remarkable fact that there was no political force in the history of Europe that would succeed in establishing a continent-wide empire after the fall of Ancient Rome. Attempts were made by Charlemagne, the Habsburgs, Napoleon and Hitler, but they all failed, one of the reasons being that it is difficult and strategically demanding to conduct territorial expansion in Europe. For this very reason, West European nations favored maritime expansion and they built their colonial empires in like manner. One of very few countries in Europe that had a possibility of territorial expansion and took advantage of it was the Kingdom of Poland in the early modern times (15th and 16th centuries). Its gradual expansion eventually led to the emergence of the largest land empire in Europe at the time. Simultaneously, however, the Polish-Lithuanian Commonwealth fell prey to dependence from the western part of the continent. It was a very different relationship from the ones normally researched within postcolonial studies or world-system theory because it was not established between two different civilizations and/or cultures, but between two related cultures belonging to the same civilization— Europe. That is why, rather than by resorting to the concepts of classical postcolonial theory, it is more relevant to study the relationship between Western and Eastern Europe in terms of the concept of “self-colonization,” which was formulated by the Bulgarian historian Alexander Kiossev.

The parallel experiences of domination and submission, or expansion and dependence, combined with the condition of self-colonization left a lasting imprint on the Polish national habitus. In my paper I will try to reconstruct this complex web of dependencies through the application of analytical tools borrowed from postcolonial studies, Lacanian psychoanalysis and world-system theory. I will demonstrate its long-lasting – and still present – consequences, particularly a deeply antagonistic relationship between the Polish national habitus and modernity. Also, I will assess the applicability of conceptual tools of Western dependency studies in the East European context.

**Jan Sowa** – studied literature, philosophy and psychology at the Jagiellonian University in Kraków and University Paris 8 in Saint-Denis. He holds a PhD in sociology. Co-founder and editor of Korporacja Ha!art publishing house. He has helped to establish and run Free/Slow University of Warsaw. He has published and edited several books, including two monographs: *Ciesz się, późny wnuku! Kolonializm, globalizacja i demokracja radykalna* (2007) and *Fantomowe ciało króla. Peryferyjne zmagania z nowoczesną formą* (2011), as well as around 100 articles in Poland and abroad.

**Bogdan Ștefănescu**

**The stylistics of postcommunist memory:  
a tropological approach to memoirs of communist incarceration**

The paper aims to explain the manner in which non-communist intellectuals diversely use literary memory to deal with the traumatic past. Intellectual figures of interwar Romania that became political prisoners under the communist regime employ various stylistic strategies in their memoirs of communist imprisonment. These variants of recuperative discourse helped them cope with a disturbing experience and settle their strenuous relation with the oppressive regime. The compensatory rhetoric of intellectuals such as C. Noica, N. Steinhart, M. Vulcanescu, I. Pillat, N. Balotă etc., who were all victims of communism, often revolves around the theme of forgiveness and appeasement. However, this commonplace in the literature of persecuted intellectuals is embodied in representations that are significantly diverse.

In this paper I am setting out to identify the post-traumatic modalities in which literary memory reconstructs shattered identities. These modalities are categorized along the lines of Hayden White's tropological analysis of historiographic discourse in his ground-breaking *Metahistory* (1973). However, I am proposing a modified scheme, where François Hartog's discussion of Herodotus's representation of otherness in terms of inversion, analogy, metaphor, and aporia (*The Mirror of Herodotus*, 1988) is superimposed on White's four discursive modalities in order to generate a conceptual grid that better accommodates the interplay of self and other in the recovery and revaluation of cultural identity.

The discourse-oriented approach that I will be employing rests on the premises of a subjective variant of constructivism. That means that, rather than use concrete historical circumstances and material instruments to explain the process of identity-forging, as constructivist critics usually do, I will be focusing on the inner mechanics of identification and on the rhetorical means by which subjects envisage the communist other. Such representations of the harrowing past and of the communist oppressor are structured on various prefigurative tropes and their accompanying ideologies, which leads to modulations of forgiveness and self-images as victims of communist alienation. This attempt is part of a larger effort on my part to explain (national) identity as a discursive profile formatted by means of tropological and ideological templates.

**Bogdan Ștefănescu** - Associate Professor at the University of Bucharest, from which he received his PhD (1999). A fellow and grantee of the Fulbright Commission, the British Council, the University of London, the University of Stuttgart, Central European University, and the New Europe College in Bucharest, Dr. Ștefănescu teaches graduate courses in the rhetoric of nationalism and the comparative study of postcolonialism and postcommunism, as well as introductory courses in critical theory and British literature. He is a founding member of the Romanian Society for British and American Studies (for which he served on the Directors' Board between 1992 - 1994). He has also worked as a cultural manager and diplomat (deputy director of the Romanian Cultural Institute in New York between 2005-2007), a journalist, and an editor for *Secolul 20*. He is currently Vice-Dean of the Faculty of Foreign Languages and Literatures at the University of Bucharest and editor-in-chief of *University of Bucharest Review*. His current work focuses on the comparative study of postcommunism and postcolonialism research project under SOP HRD program 89/1.5/S/62259 funded by the European Commission. The author of two studies on British and European romanticism. His literary translations (mostly from Romanian

into English) have appeared individually or jointly in fifteen books from Romanian and US publishers. His recent publications and lectures focus on nationalism and cultural identity, postcommunism and postcolonialism, rhetoric, discourse analysis, and cultural studies.

**Irene Sywenky**

### **Theoretical perspectives on border studies in postdependent Central and Eastern Europe**

In a broader framework of postdependent Central and Eastern Europe, the paper will examine, from a comparative perspective, the theoretical apparatus of border studies in its applicability to the disciplinary field of literary and cultural studies.

According to one of the post-1989 studies on the evolving geopolitical space of Central and Eastern Europe, “[i]n 1900, everybody in central and eastern Europe knew where they were. ... In 2000, in contrast, few of the region’s inhabitants could be certain as to their geopolitical situation.” In the aftermath of the collapse of the Eastern bloc, the dynamic and evolving geopolitical body of Europe started to be examined with a growing acknowledgment of its historical borders, margins and peripheralities. The key intellectuals of today, such as Jacques Derrida, Jürgen Habermas, Umberto Eco, Richard Rorty, Gianni Vattimo, and Susan Sontag, to name a few, have concerned themselves with the problem of the changing European identity and European geocultural politics in the last two decades. The paper examines the methodological value of the concepts of border identities, cultural hybridity, and cultural interstitiality against the theoretical paradigms of postcoloniality and world system theory / center-periphery theory; it explores border studies as a potentially productive tool for the study of cultural processes in the region.

The geopolitical cultural space of a state is defined by, among other factors, “the primary forms of identification and boundary-formation that characterize its social, cultural and political life.” The essential interrelation between geopolitics and culture, specifically through narrativity and discourse formation, situates the institution of literature as one of the more important “geopolitically conscious” forms of culture in the context of nationhood, statehood, and identity formation. Popular imaginations of geography, place, space, and shifting borders play an important role in the way individual and collective identities are shaped and revised; arguably, there is a relation of reciprocal movement between the discourses of culture, identity, and (geo)politics of space. I argue that attention to geo-spatiality and border space in today’s discourses of culture – especially in intra-regional and local micro-narratives – forms a distinct problematic; conceptualization of various spaces and places, real or imagined, is constituted by their construction as mythologies, heterotopia, and loci of geopolitical desire.

**Irene Sywenky**, Assistant Professor in Comparative Literature and Modern Languages and Cultural Studies at the University of Alberta, Canada. Her current research focuses on the representation of geopolitical space in postdependent Central and Eastern Europe. She has published on the problems of the postcolonial and post-imperial cultural spaces, diasporic cultures, popular cultures, Canadian literature and ecocriticism.

**Magda Szcześniak**

### **From Uma to Puma: the counterfeit as a visual figure of the Polish transformation**

The dominant narrative about the so-called transition period in postcommunist Eastern European countries portrays the period as a difficult, but ultimately successful adaptation to the natural cultural and political order of (neo)liberal democracy. The term transition (or transformation) itself suggests a sort of unavoidability of the process—the change from a happily discarded communist system to the desirable capitalist system. However, as many critics today note, the adaptation to a new political and economic system was far from natural and instead consisted of a series of complex and often difficult processes of learning new rules, systems of value, and codes of behavior—amongst them new consumer practices.

The goal of this presentation will be to complicate the nostalgic narratives about the transformation and to question the inevitability of the adaptation of certain consumer practices. In order to do so, I will concentrate on the discussion surrounding fake and counterfeit objects, which flooded the Polish market in the early 90’s, often forestalling the arrival of original brand commodities. Before one could actually buy original brands, such

as “Adidas” and “Nike” shoes or “Levi’s” jeans, there were plenty counterfeit “Abibas,” “Niike’s,” and “Lewis’s,” sold at popular urban marketplaces. In the absence of brand commodities, counterfeit products became the originals, symbolizing the “West” and raising one’s social status. Through the analysis of press articles, as well as popular imagery, my goal will be to trace the moment of “normalization,” the moment when buying cheaper counterfeit commodities started to be labeled as “backward,” “un-modern,” “un-Western,” “kitschy,” and dangerous to the new economic system.

In my presentation, I will also try to unpack the category of the “counterfeit” (and its counterpart—the “original”)—a figure both material and visual. Does the original always temporally precede the counterfeit? How does the visual play into the dynamic between the two material objects? If a perfect counterfeit is impossible to distinguish from the original, then might it also have a potential to subvert the structure of the commodity? Or does it rather reinforce it?

**Magda Szcześniak**, PhD candidate at the Institute of Polish Culture, University of Warsaw. She is currently working on her dissertation titled *Spaces of Visibility. Visual Constructions of Identity in Poland after 1989*. She has published articles in numerous Polish academic journals, including „Dialog”, „Konteksty”, „Krytyka Polityczna”, „Kultura Współczesna” and „Teksty Drugie”. In 2010, she received a Fulbright Foundation Junior Advanced Research Grant and spent a year at the University of Rochester in the framework of the Graduate Program for Visual and Cultural Studies. She is currently the recipient of the National Science Center „Preludium” grant. Editor of the journal “View. Theories and Practices of Visual Culture.”

**Dirk Uffelmann**

#### **Theory as memory: the divided discourse on Poland’s postcoloniality**

In the proposed paper I venture that postcolonial theory can be understood as an academic practice of memory. Postcolonial theory does have the character of a “cultural event” (Pfeiffer/Kray/Städtke 2001), of an event in institutionalized memory culture. What is more, I assume that debates over the legitimacy and applicability of notions of Postcolonial Studies to certain phenomena in the history of a particular culture sometimes display the features of a memory war, especially if intercultural issues are involved. The paper offers an approach to meta-theoretical debates as a battleground between competing cultural memories.

I confine my analysis to the meta-theoretical discussion about Postcolonial Studies in Polish literary studies. The focus is on Polish-language debates in Polish periodicals from the years 2004 to 2008. I intend to refute Michalina Golinczak’s suggestion from 2008 that a “specter of ‘Thompsonism’” has been haunting the *entire* debate.

In this debate we rather face a split memory with regard to postcolonial theory: Poland as a victim of foreign, especially Russian and Soviet violence is broadly accepted, because this fits in the traditional Polish official anti-imperial memory. In contrast to this facet, Polish hegemonic relations towards Ukraine, Belarus and Lithuania are still a problem for many discussants, although other scholars such as Bogusław Bakula, Hanna Gosk, Mieczysław Dąbrowski and many others, including non-Polish scholars, have already offered valuable insight into this since 2006.

**Dirk Uffelmann** ([uffelmann@uni-passau.de](mailto:uffelmann@uni-passau.de)) studied Russian, Polish, Czech and German Literature at the Universities of Tübingen, Vienna, Warsaw, and Constance. He obtained his PhD from the University of Constance in 1999 and defended his second thesis (Habilitation) at the University of Bremen in 2005 before teaching as Lecturer in Russian at the University of Edinburgh. He also was a visiting professor at the University of Bergen, Norway, Western Michigan University, USA and visiting fellow at the University of Cambridge. At present, he is full professor of Slavic Literatures and Cultures and Vice President for Academic and Student Affairs at the University of Passau. His research interests are Russian, Polish, Czech, Slovak, and Central Asian literature, philosophy, religion, migration and internet studies. He is co-editor of the journal *Zeitschrift für Slavische Philologie* as well as of the book series *Postcolonial Perspectives on Eastern Europe and Polonistik im Kontext*.

## Jagoda Wierzejska

### Toward a hermeneutics of post-Soviet space: an attempt at an outline

According to Vladimir Kaganskij, "the hermeneutics of the Soviet and post-Soviet space" has still not been satisfactorily, let alone preliminarily, formulated. My paper thus constitutes a tentative attempt to outline such a comprehensive approach. I intend to look at the fall of the Soviet empire as well as the transformation of the former republics of the USSR and, contextually, the Soviet satellite states through the prism of space, or, more specifically, a congeries of culturally oriented approaches to space (anthropology of place and space, geocriticism and geopoetics).

This paper offers an analysis of representations of space in selected essays and reportages devoted to the former USSR, as well as to the so-called satellite states. Of particular interest are representations of urban spaces (e.g., Moscow, Vilnius, Minsk, Lviv, Kiev) in works by Yurij Andruchovych, Artur Kinau, Marius Ivaškevičius, Svetlana Boym and others.

The starting point of my consideration is the spatial context for the rise of communism in the Soviet Union, that is, the way the regime exercised power over space and how it "created" a specific Soviet space. In addition, this paper seeks to view the dissolution of the empire as the moment when the Soviet system fully revealed its inertia and—in line with Karl Schlögl's statement that "the system that is falling apart becomes a space"—turned into a post-Soviet space. The chief purpose of my paper is to outline the title hermeneutics, that is, to expose the cultural, social and political complexities of the postcommunist transformation on the basis of a variety of representations of the post-Soviet space. I will show lines of continuity between the Soviet and post-Soviet space, which are demarcated by the remnants of Soviet socialism within the post-Soviet space. Above all, however, I will focus on the breaking points, indicating how the transformation has affected the post-Soviet space and how this transforming space, in turn, boosts the transformation process. .

**Jagoda Wierzejska** – literary historian and literary critic. She received her doctorate in the Department of Literature of the Twentieth Century, the Faculty of Polish Studies at the University of Warsaw, in 2011. She is the author of *Rhetorical interpretation of the autobiography. The examples of writing of Andrzej Bobkowski, Zygmunt Haupt and Leo Lipski* (2012). For her doctoral thesis, which was a basis for this publication, she won the award of The Archives of Polish Emigration for the best thesis on emigration. Graduate in postgraduate studies in the marketing culture at the Department of Journalism and Political Science, UW. She cooperates with the National Film Institute and the monthly "Nowe Książki".

## Dorota Wojda

### Others about us: accounts of travels to Poland in the period of transformation

The presentation will focus on three different accounts of travels to Poland: *Unquiet Days: At Home in Poland* (1991) by Thomas Swick (American), *There's an Egg in My Soup* (2007) by Tom Galvin (Irish), and *A Country in the Moon: Travels in Search of The Heart of Poland* (2008) by Michael Moran (Australian). Since all three authors see colonization and decolonization as an important context for the changes that Poland has been undergoing, this paper seeks to approach their works from a postcolonial perspective (R. Krishnaswamy, J. Philip, B. Korte) and thus view them as texts that, on the one hand, declare their commitment to the cause of freedom, but, on the other, exemplify the discourse of power. The analysis will tackle the following issues: the creation of images of Poland and Poles through various narrative techniques and tropes; contradictions in diagnoses of transformations that have taken place in Poland; the search for a language to describe cultural differences and the "exoticization" of the Other that it entails.

**Dorota Wojda** – Associate Professor in The Department of Theory of Literature, Faculty of Polish Studies, Jagiellonian University. Her academic interests cover the issues of mimesis, postcolonialism, and performativity. She has recently published: "Figures of Cannibalism in Polish Literature of the Twentieth Century", *Pogranicza* 2011/4; *Leśmian's Tropes and Nietzsche's Tropes. Between the Difference and the Metamorphic Identity in: Modern and Postmodern Leśmian*, ed. D. Trześniowski and B. Grodzki, Radom 2012; *A Travel as a Performance. Witold Gombrowicz's "Wandering the Periphery"* in: *Migration Narratives in Polish Literature of the Twentieth and Twenty-first Century*, ed. H. Gosk, Kraków 2012. She publishes in *Pamiętnik Literacki*, *Ruch Literacki*, *Teksty Drugie*. At present she is working on two books: *Literary Events. From Communication to*

**Krzysztof Zajas**

### **Lithuania, my Fatherland! Colonial perspectives in Polish literature**

Nowadays, it is often claimed that there is a need to look at Polish culture and literature from the perspective of the latest research methodologies, which offer brand-new, sometimes even unexpected, possibilities of interpretation. In response to these postulates, I would like to make an attempt to apply the colonial discourse analysis and postcolonial discourse in general to a few selected texts of Polish Romanticism which are related to the culture and mythology of the borderlands of the old Republic of Poland, the multicultural texture of these regions, as well as the subaltern and post-subaltern relations inscribed in these texts. Analyzing the state of the Polish political and social reality of today, we inevitably come to a conclusion that the roots of its dogmas, secular theology, tendentious historiography and accompanying communal emotionality have their source in collective imaginary structures whose formation started centuries ago. It becomes particularly visible while rereading the canonical works of Polish writers starting from Kochanowski, through Mickiewicz and Słowacki, on to Miłosz and Herbert. An application of the postcolonial perspective to the history of Polish literature is thus not only possible, but also productive, since it renders a range of entirely new interpretation fields.

**Krzysztof Zajas** – Associate Professor of Polish Studies at the Jagiellonian University in Kraków. His areas of scholarship include literary theory, cultural studies and cultural borderlines. He has published several books: *Miłosz i filozofia* (Kraków 1997), *Nieobecna kultura. Przypadek Inflant Polskich* (Kraków 2008) and *Na pograniczach literatury* (Kraków 2012).

**Małgorzata Zduniak-Wiktorowicz**

### **“How does it feel when an old German woman seeks her long- lost brother in the ‘German East’?” Polish dependencies and circum-colonial discourse in German fiction**

The title of the paper refers to the novel of Anne Dorn *Look Round* (German *Sieh dich um*, 2007), where a 75-year-old woman travels to Poland of the present day and of WW2 (including Poznań, the former Reichsgau Wartheland) in order to look for traces of her teenage brother, the soldier of Reichsarbeitsdienst 3/401 XL Warthegau Ost, perished during World War II.

Since I managed to single out – from both translated and untranslated German fiction – a group of related novels (by Sabrina Janesch, Hans-Ulrich Treichel, Uwe Timm) in which Poland is regarded as the former 'German East' (with all the richness of the "eastern inventory"), I would like to pose a couple of questions from the perspective of the Polish postdependence discourse:

1) Is there a space for Poland and Poles as subalterns within the postcolonial German discourse, which is so different from our own?

While in Germany it is considered that one of the most urgent demands of the new theory of literary studies in relation to German realities is a verification of "how and why there is room for problematic dialectic of the foreign and the native and how the difference between the West and the rest of the world is constantly reproduced" [Beate Sommerfeld], problem seems to concern mainly the "internal" foreign other in Germany – i.e. the Turks and the East Germans. However, the expanding research based on Polish postdependence discourse and my own reading experience which testifies to a lingering tension between German and Poles allow to venture a thesis that the Pole acts as a subaltern subject not only in relation to the East but also to the West. Since these arguments are put within the framework of World War 2 in "German fiction with Poland in the background," I think it is important to ask about:

2) plots and narrative solutions employed by German writers after 1989 regarding war and post-war realities in German-Polish space (the present and the former borderlands). These plots and solutions allow one to observe that Polish experience of history is always in a difficult, fractional and sometimes startling relation to what is German. The methodology of time reading in space [Karl Schlögel] can be successfully applied here. Thus I would like to offer a loose reading of analyze *Dorn*, using tools, that would allow to extract the textual evidence proving the (un?)stable narration of Germany as the stronger and wiser in brief, Poland's western neighbor.



Another, directly related, issue for consideration, is the dichotomy of the imperial-subordinate history. It is thus crucial to ask about:

3) the intersections of long-observed Western European individualization of history with narrativizations of history experienced in Central and Eastern Europe. The idea of including our Central or Eastern European past in the cultural memory of the West makes us realize that communism and postcommunism do not function as completely separate from Nazi totalitarianism. While the methodologically difficult paradigm of totalitarianism still stirs up some controversy in German historiography [Christoph Klessmann], the postdependence process of educating Poland to democratization after 1989 assumes our successful "evacuation" from both totalitarian systems.

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**Andrzej Zieniewicz**

**A topographical biography: local myths in Artur Sandauer, Adolf Rudnicki and Adam Ważyk (and others) as a means of (not) coping with the past**

“A bridge on the Młynówka River,” „a narrow-gated city,” “a split epoch,” “bitterness of an indeterminate experience” — these are some key images which serve as a means to order the past and integrate autobiographical memory whose goal is to reveal and clarify what is unwillingly remembered, unspoken or falsified in the years between historical breakthroughs. Focusing on fiction and poetry of Artur Sandauer, Adolf Rudnicki and Adam Ważyk, this paper discusses the different biographical strategies these authors employ to offer their takes on Poland in the transition period between WW2 and the establishment of the People’s Republic of Poland (PRL). The paper specifically seeks to demonstrate how all three writers construct various myths of transition and how they envision the “locations of history” that serve as settings both for their autobiographies and fictional narratives.

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