

Embracing the Culture of Resilience and Remembrance in Teaching Contested Historical Narratives

Geert Franzenburg

University of Muenster, Germany

Dzintra Iliško

Daugavpils University, Daugavpils, Latvia

Hugo Verkest

University College VIVES campus Torhout, Belgium

Abstract

The article focuses on a discourse of resilience and remembering and its interconnectedness in teaching contested historical narratives. History mainly consists of events, remembrance, narratives, rituals, discourses, and stereotypes which can facilitate or prevent resilience. Since such purposes are part of religious and values education, a multidimensional approach is needed, which combines historical, psychological, religious, sociological, educational and literary aspects in a kind of “grammar of remembrance”, in order to motivate and facilitate autonomous and supervised research with discussions and sharing of experiences in different projects. The aim of this conceptual study is to facilitate interdisciplinary research and educational projects concerning memory cultures and conflict management.

Keywords: resilience, remembrance, culture of peace, transdisciplinary discourse, contested narratives.

Introduction

Memory has been studied within many disciplines: psychology, neuroscience, history, political science, literature, to name a few. Films, museums, and commemorations represent cultural forms of remembrance and exercise different forms of epistemological power. Thus, memory studies involve a new transdisciplinary approach. Because remembrance is also a political term, particularly in transitional societies, remembrance learning involves educational and ethical engagement with the past in terms of civic society. It entails working through knowledge, memories and transformational learning. Because remembrance is often linked with reconciliation and healing, much attention is paid to violence and destruction, emphasizing the phenomenon of forgiveness. Derrida and Ricœur focus

on a notion of forgiveness by linking this term with a discourse of forgetting. Forgiving does not mean simply forgetting the past, but staying aware of past sufferings.

Rationale of the Study

The relationship between remembrance and resilience is mainly influenced by trauma therapy (Welsh, 2014) and is particularly exemplified by memorials, such as the commemorations for the victims of both World Wars and of violence since 1945 (particularly of 9/11 '2001') /www.nps.gov/parkhistory/resedu/savage.htm)

This relationship, however, also concerns general commemorating and memory cultures, and becomes particularly crucial in situations, where different memory cultures are involved. Thus, it reminds us of the complex and interactive character of both remembrance and resilience. Because remembrance combines the individual, social and collective or cultural dimension of memories, it facilitates the processes of resilience for individuals, groups and communities (Assmann & Hölscher, 1988; Assmann, 2006).

Because resilience also combines individual and systemic/social aspects, it is influenced by both individual experiences and social impacts (Lazarus, 1966). In order to draw benefit from these interactions between remembrance and resilience, reconciliation becomes a core link between both parts.

As reconciliation with oneself, it facilitates resilience in coping with our own experiences of guilt or trauma, with our own stereotypes and belief systems; as reconciliation of different groups or communities with each other, it facilitates resilience in coping with collective stereotypes, crimes or traumata. Therefore, remembrance, reconciliation, and resilience become core issues of education, particularly for values and religious oriented education.

By remembering one's own experiences, by exploring its current meaning and by imagining future developments and challenges, people gain a new, multidimensional and holistic understanding during their process of lifelong learning. This integrative approach acknowledges the transformative theories of remembering, which emphasize the intuitive, mythical and emotional sense of human experiences, the concreteness of the here-and-now, and the (individual and collective) unconscious as the primary source of creativity, vitality, and wisdom. Because the narrative is a bridge to the other person, memory has a positive contribution to make in communities seeking reconciliation. (Franzenburg, 2012a; 2012b; 2013d; 2015; 2016c).

'Mourning' the past and 'working through' what has happened there, must be brought together in the fight for the 'acceptability' of memories. Thus, forgiveness begins with a willingness to 'share mourning' (Ricoeur, 2004). In this context, empathy becomes a core attitude of remembrance sharing, particularly during discussions with people who experienced cruelties in the family; thus, empathy facilitates awareness of emotions, and allows voluntary participation (Boschki et al., 2015; Dewes, 2008; Erll, 2005; Halbwachs, 1989). Thus, the dialogue between memory and forgetting becomes a source of sustainable healing and sustained forgiveness concerning individual and collective memory, and even history written by historians, because narrative memory is never neutral, but told from a certain perspective. Therefore, narrative imagination can assist the 'universalization' of remembering and, thus, facilitate sustainability by sharing memories, both individual and collective, in order to fulfill the 'moral duty' to remember as a means of paying the debt owed to all victims. These considerations underline that,

for developing a sustainable general education and a peace education pedagogy and worldview, narrative imagination is crucial. (Salite, et. al, 2016)

Contribution of Educational Institutions in Building a Culture of Peace

The promotion of peace is included in the United Nations (UN) Agenda 2030 for Sustainable Development as one of the 17 Sustainable Development Goals that places a responsibility on every country to sustain peace, security and prosperity worldwide. Sustainable Development Goal 16 places its emphases on promoting peaceful and inclusive societies for sustainable development.

The use of textbooks within educational institutions can result in the reproduction of conflicts. Narratives reflected in the textbooks tell the story of a particular group of people and often serve for justifying a group's violent actions. More often, the textbooks present the enemy group as the one to blame and as the object of dehumanization and demonization of the Other. Schools need to foster a narrative of transformation in order to reimagine the past and to create a sustainable future. This involves dehumanizing the Other and acknowledging one group's complicity in the historical discourse (Cobb, 2006). Pupils need to be equipped with the tools to 'deconstruct' the text in order to prevent reproducing hegemonic historical narratives. This critical discourse involves transforming hegemonic narratives which have served to legitimize the perpetrator.

The core of peace education is to allow a space for engaging with narratives of trauma, and conflict in rebuilding relationships and continuing the dialogue at a deeper level. Duckworth (2015) argues that classrooms can become a safe place for telling a new story, by replacing the narratives of violence with new narratives of shared humanity

Developing Narratives of Remembrance and Reconciliation

The discourse of remembering is necessary not only for the sake of remembering but as a means of learning from the past in order not to repeat past mistakes and to understand our indebtedness to the past. As Gordon (2015) discusses, the discourse of forgetting is also useful for opening up individuals towards creating something entirely new, and this enables one to act ethically towards others. Forgetting goes in line with the discourse of forgiving that can help to cope with historical traumas. An ethic of remembrance needs to empower us not only to understand the sources of suffering but to undertake a responsibility for liberation and flourishing. This is a uniquely human capacity that leads to more constructive thoughts. This involves a shift in attention from painful memories to new alternatives for actions accompanied with energies of the present and the future.

Historical remembrance will allow us to study the sources of resilience of nations and their capacity to focus on life sustaining resources in healthy and meaningful ways in times of oppression or crisis. Critical engagement with the history reveals the community's resilience in preserving/maintaining cultural identity, language, spirituality, traditional activities and collective agency. Here, storytelling can be used to reveal nations' value system, and strategies of resilience (Denham, 2008; Kimayer et al., 2012). This will allow us to foster true transformation of narrative.

In order to invite individuals and groups to develop resilience by sharing their own and common experiences and different interpretations of them, we invite them to find

ways of reconciliation with one's own or the collective past and with present conflicts. These experiences have to be "objectivized" by proposing historical, official and Ego-documents; so by evaluating and sharing them, stereotypes and belief systems become more explicit and thus can be challenged and corrected. By proposing particular questions and suggestions for different ages (young and older adults) and contexts (religious and secular), individuals and groups in parishes, educational institutions or private contexts become aware of the religious and values aspect of historical and current events and situations, and become able to transfer the material and methods into their particular situations and frameworks.

As the following examples show, a multidimensional approach to research and education is helpful for sustainable peace education, memory learning and reconciliation:

- Concerning the historical approach, historical events are characterized by discourses, which have to be analyzed in a multi-dimensional way (individual and collective, different types of documents).
- Concerning the religious approach, a multi-dimensional analysis of texts should be applied, combining intrinsic and extrinsic, confessional and non-confessional aspects.
- Concerning the psychological and sociological approach, individual and collective aspects are combined, and so are biographical and systemic elements.

Multiple Ways of Engaging Youth in the Culture of Remembrance

If we want to engage young people in communication about the tragedies of the past, we will have to analyze the images and the 'visual' world and the 'information society' in that time and try to connect it with the one in which our youth now live. There is a growing concern about society's moral and spiritual condition, which can be seen in various trends in young people's behavior: the rise in pointless violence; increasing dishonesty; the growing disrespect for parents, teachers, and other authority figures; an increase in bigotry and crimes related to racism and xenophobia; the deterioration of language; a rise in instances of self-destructive behavior; and a decline in personal and civic responsibility: all of which might be included under the term delinquency. Delinquency associated with the world of criminology means an attitude of someone who has destroyed links and connections. These are clear signs of the Anthropocene (Fedosejeva, et al, 2018; Salite, 2009).

The concept of linking is an expression of concern for the development of positive orientations towards the present and the past: it offers a point of reference for citizenship and remembrance education. Linking with the ecosystem is essentially an anthropological and even a religious concept. Etymologically, 're- ligation' (re- liare) means 'linking again', just as 'de-linquency' means 'the lack of being linked'. The basic sense of connectedness can be seen as a cornerstone that prevents criminal behavior or action that damages people and things. In early childhood and in primary and secondary education children are helped to develop this attitude of linking with themselves, with others, with the material world, with society and with the ultimate unity of the eco-system.

One of the optional courses in the teacher training college in Torhout is based on this insight to establish all kind of links. Learn about the past in the present for the future. Remembrance education in Flanders, Belgium involves the cognitive dimension 'learning to know', the affective dimension 'learning to be' and the pragmatic dimension 'learning

to do', to which we may add a fourth dimension: the global dimension or learning to live together (UNESCO, 1989).

In Remembrance education we want to cooperate with families, local authorities, elderly houses, museums, researchers, and peers by doing outdoor activities. These activities are intellectual as well as emotional experiences, and it accelerates when an individual is fully immersed in a different way of living, as happens when living in another country. Exchanges from past to present.

Exchanges can lead to a new vision of the world, a new way of being: what the ancient Greeks called a *metanoia*, a conversion of the mind. In addition, the learning opportunities presented by an intercultural experience do not only result in a greater awareness of one's own culture, but also of the cultures of others and the links that may exist between the partners.

Intercultural exchanges with peers about the victims from historical tragedies (e.g. deportations, labor camps) also encourage the students to develop broader loyalties beyond their home and nation enabling them to acquire a sense of belonging to larger communities. Remembrance education includes elements of civil and political education. The skills that pupils may acquire through an intercultural experience can be grouped under areas of growth and change. First there are the personal values and skills. They think more creatively and critically. They deepen a concern for and sensitivity to others, to value human diversity, to increase their adaptability to changing social circumstances. They communicate with others using their ways of expression. They increase their knowledge of the host country and its culture; they increase sensitivity to subtle features of the host's culture, become aware of worldwide linkages, and deepen interest in and concern about tragedies in the recent past.

Everything we know about the past is extrapolated, to some extent, from our personal knowledge, and indeed our knowledge often derives from popular narratives, and all this can lead us astray. The war diaries and pictures of the 'Great War' left by eyewitnesses have to be linked with narratives based on research of archives situated in official institutes (e.g. Parliament, Museums, Ministry of Defense and local authorities). Historians have the duty to demystify stories that feed patriotism and heroism. (De Wever, 2010)

As teacher trainers we need to help trainees to become familiar with and understand a wide range of cultural practices around visual literacy. Manipulation and indoctrination by images is never far away, especially when we talk about propaganda within a historical context. With trainees we worked out occasional Remembrance projects based on commemorations (e.g. Armistice Day November 11, Liberation Day May 10,) in combination with (live) testimonies, memorials and artifacts. Doing performances in the hemisphere of the Belgian Senate, participating in reading in public the names list of the soldiers killed in action during World War I or selecting fragments of Ruta Sepetys' novel '*Between shades of gray*' also in French (Ce qu'ils n'ont pas pu nous prendre) and Dutch (Schaduwverdrift) – are important ways to express the meanings of the tragedies that we called 'battlefields, occupation or deportation'.

In relation to learning, the use of two-dimensional images and three-dimensional installations offered three major advantages. Jewish artists as Marc Chagall (born Vitesk) and Felix Nussbaum (living in Oostende and Brussels and murdered in Auschwitz) produced masterpieces that are eye-openers and open for several interpretations. Before doing this we need to promote an objective observation before interpretation. We always

wish to introduce the two key questions: what do you see and what do you see in? Most of the time, we combine the analyses with other disciplines within arts (e.g. music, film). Masterpieces are highly memorable. Like songs, pictures and sculptures, they stick in the head. They are highly motivating, particularly so for children and young adult learners.

Images in their many forms constitute a powerful subculture, and it would be unwise to ignore this flexible and attractive resource. Indeed, history, civic education and remembrance education have always made good use of images. Anything that can be done with a text can be done with a picture'. Using 2-D and 3-D data gets an audience on the same wavelength and creates common goals, common targets and common terminology, and makes formal modelling much easier, faster and more accurate. Visualization and materialization could be ways to explore the cultural and historical diversity. Supported by personal stories and biographies teachers and pupils explore narratives and collected objects within different environments. The benefit of this exploration is the discovery of the heritage of each participant. During this kind of session, linguistic diversity will be in the picture too. Empowering objects with words, stories and comments allows the participants an authentic way to name their ways of resilience.

During outdoor workshops about decoding war monuments and analyzing photos in war museums (e.g. Flanders Fields Museum Ieper, Memorial Passendaele, 1917) participants are stimulated to be aware of activities of resilience of the passing of time, remembering important moments of resistance by civilians in the past and anticipating peace activities in the future (Verkest, 1993)

An audio-visual testimony is a narrative genre but cannot be reduced to text alone. It is a complex narrative form encompassing many features. The face, eyes, voice, intonation, emotion, and body language of the subject inform its narrative complexity, as well as pauses, silence, and staring blankly at the floor or through an invisible window. All form a part of the visual narrative, which the text itself cannot convey. Those physical features of the narrative are as much part of the historical heritage to be preserved as the text itself. The relationship between data (the video testimony itself) and the metadata (the marking and mapping of the data and the way to identify content) has many interlocking layers. It is a dynamic and fluid matrix of physical data (video), narrative (words), supra-narrative (emotions, tone, context, face, gesture, and so forth), metadata (content identifiers), context (place, people, reason to view), interpretation (meaning for the audience, and secondary narratives (retelling).

All of the affective gestures happened, but do not appear as characteristics in the metadata. We used the term 'supra-narrative'. It contains those aspects of the narrative that are beyond the text itself. Put another way, in video testimony, supra-narratives are all of those aspects of the testimony except the spoken words and their overarching meaning (the meta-narrative). Supra-narratives include concepts of time, space, chronology, themes, and meaning; spiritual, moral, or ethical compass; historical framing, familial and relational contexts, implied meaning, commentary, poetics, and unspoken elements of the interview, such as physical silence and memories not revealed in testimony but that can nevertheless be discerned from the testimony. The silence tells the viewer a great deal about the victim herself/himself, the emotions in that moment, and the meaning of that episode to past life. There is no metadata to tag that silence. It is quite plausible that a future metadata structure would allow for the keyword 'reflective silence' or 'silence related to loss'.

Families of survivors were neither interested in, nor cognizant of, the testimony as either data or metadata. What they heard were the words of the family member who survived; they felt the emotions and interacted with each other about the meaning of what they had just seen and heard. They have retold the experience to many friends and family and distributed copies. That experience was only made possible by the power of retrieval – using metadata to find the correct data, which, when retrieved, would have meaning to the viewer.

Cemeteries as Sustainable Commemoration and Reconciliation

A particular political example of resilience and reconciliation by remembering concerning the ambivalent relationship between Germans and Latvians, is the German Riga Committee, founded in May 2000. As an association of 55 German towns and municipalities, it aims to keep alive the memory of the Jewish victims of National Socialism for the generations to come, particularly of the more than 25 000 Jewish citizens deported to Riga in 1941/1942 from their home cities; most of them murdered in the woods of Bikernieki. The initiative combines the aspects of commemoration, reconciliation and sustainability by educational activities, when eyewitnesses and young students from different countries come together in regular meetings, symposia, international work-camps and joint commemorative journeys. The focus of the Riga committees' work is to trace the multiple narratives as well as historical complexity in order to contribute to international understanding in today's Europe, but also to build a worthy war cemetery and memorial site for the victims, such as the memorial in the Bikernieki wood. Such silent memory facilitates close relations as well as a lively exchange of memories between Riga and those German cities where the deportations started (www.volksbund.de/partner/deutsches-riga-komitee/deutsches-riga-komitee-englisch.html).

A “Grammar of Remembrance”: A Key for Sustainable Reconciliation

In a narration of the Chassidim the following story is told: When Baal-Schem had to do something difficult, any confidential helpful work for the creatures, he went to a certain place in the wood, lighted a fire and spoke his prayer, submerged in mystic meditations. When one generation later, the Maggid of Meseritz had the same task, he went to that place in the wood, and said: “We cannot make the fire any more, but the prayers we can speak” – and everything followed his will. Again, one generation later, Rabbi Mosche performed the same ceremony: He went to the wood, and said: “We can light no more that fire, and we also do not know the confidential meditations any more which animate the prayer; but we know the place in the wood where all this belongs, and this must be enough” – and it was enough. But again, when one generation later Rabbi Israel of Rischin had to do that action, he sat down in his castle on his golden chair and said: “We can make no fire, we can speak no prayers, we also do not know the place anymore, but we can tell the story of it.” And only his story had the same effect as did the actions of three generations before (Sholem, 1957).

The model behind this legend facilitates a particular kind of a transformation grammar (Chomsky, 1957) concerning contents, kinds, organisation, and methods of remembrance as its “syntax”: categories, which generates meaning and coherence. A

“grammar of remembrance”, therefore, evaluates narratives, discourses, symbols, rituals, and similar issues as a kind of “mental memory-lexicon” in order to find and (re)construct models, strategies and programs as a surface structure, which can facilitate analogue research and generate coping strategies.

The grammar is based on the conviction that remembrance can be interpreted as a particular kind of informal learning, which does not depend on any examination or curriculum, but on the challenge to communicate and share memories with other people, who do not have the same experiences; it is, therefore, influenced by the particular context, and by the particular inherent purposes of remembering (Franzenburg, 2016b).

In 2015, researchers from the universities of Daugavpils and Muenster asked (by questionnaires) 144 students from Germany, Latvia, and Poland about their perspective on remembrance (Franzenburg, 2015). The participants underlined that people, who are interested in the past – either concerning particular historical events or family events – prefer human experiences instead of neutral facts: Therefore, the young students suggest inviting eye-witnesses into schools, and to make excursions to remembrance places (Franzenburg, 2015). In an analogue way, people of advanced age, remembering their childhood and school life emphasize the value of persons and situations, which influenced their later life in a positive or negative way as their individual and cultural identity (Franzenburg, 2012b; 2016d). These results exemplify that – as a crucial part of a “syntax” of remembrance – cultural identity depends on memory, fantasy, narrative and myth, which particularly is demonstrated by migrants from Latvia and other countries, particularly after 1945. By focusing on their mother tongue and motherland, illustrated by songs, symbols, sermons and narratives, they gained the power to cope with experiences of minority-existence in their German or oversea exile and diaspora. Confronted with the challenge of coping with stereotypes, cultural identity, assimilation and political intentions, they found their own way of acculturation in foreign circumstances (Franzenburg, 2012; 2013). Thus, their example underlines the political responsibility of memory (Assmann, 2011) as a third element of the “syntax” of remembrance., because it concerns different aspects of remembrance: communicative and cultural memory (Assmann, 2008) and their social (Halbwachs, 1989) and cultural conditions and circumstances (Erll, 2005).

Therefore, memory-learning becomes an interdisciplinary approach, because it combines different approaches and experiences, it, furthermore, helps to draw benefit from foreign and former experiences and mistakes as the students answered during the study. For them, memories as a part of global history and part of everyday life of any person, help to understand one’s own (national) roots and attitudes and foster moral attitudes. Other than Latvian and polish students Germans also in this context focus on the individual responsibility according to the intercultural and inter religious challenges and according to the German (Nazi) past. Latvian students interpret past experiences and their remembrance as part of their own cultural identity and see, therefore, memory as an enrichment of their cultural life, especially when remembering the rich culture of their national past; similar to German and Polish students they focus not only on school, but on the family and society for a better historical understanding by narrations from older people, not only data and facts. Polish students agree with the suggestion to learn more about the past, not only in lessons, but in life. Similar observations can be made according to the responsibility towards following generations: Germans focus on the

responsibility of parents for the education of future leaders. By reminding individuals of the traumata of War, they make them aware of the dangerous roots of conflicts and avoid repetitions of faults and facilitate a tolerant attitude by explaining the backgrounds of imperialism and nationalism in a narrative way and by facilitating empathy for suffering and for other cultures.

First of all, parents and grandparents should be motivated to search for traces of roots and to appreciate one's life, attitude, national roots and convictions as a contribution to intercultural dialogue and global peace. Latvians appreciate the historical knowledge as a part of their cultural identity, especially to understand the backgrounds of and reasons for exile, deportation, War, struggles for independence and similar past national events. In a similar way, Polish students also recognize national history as a part of human history, especially concerning the aspect of war and national independence; they agree that this is a task and a challenge for intergenerational learning. Therefore, they share the suggestion that this is the best way to prevent future wars and to facilitate a patriotic attitude within the young generation. While all students in the three countries underline that remembrance is useful for human morality, they use different approaches: from critical individualism (Germany), from culture- (Latvia) or religious oriented patriotism (Poland). All together agreed that all people share the democratic right and task to remember; therefore, narrations are crucial, before the remembrance will die with the narrator: The participants agree that 1989/90 was a symbol for the liberating power of remembrance and historical knowledge (Franzenburg, 2015).

These results underline that a main aspect of a "syntax" or grammar of remembrance are motivating models of reconciliation. In this context – as exemplified by the Chassidic tradition – the Jewish model of remembrance and reconciliation is of particular influence and value, because it recalls victims as well as blessings (Exodus, Shoa), and this underlines remembering as a moral duty. Thanks to memory and the narratives that preserve the memory of the horrible, the horrible is prevented from being leveled off by explanation, or from being abused by the excesses of certain 'commemorations and rituals, festivals and myths' that attempt to fix memories in a 'reverential relationship' to the past, while ethical memory is restored with the good use of commemorative acts, over and above the abuses of ritualized commemoration (Duffy, 2009). As a work of 'mourning', memory becomes a source of reconciliation and an opportunity for new possibilities in the future. 'Mourning' the past and 'working through' what has happened there, must be brought together in the fight for the 'acceptability' of memories. In this context, empathy becomes a core attitude of remembrance sharing, particularly during discussions with people, who experienced cruelties in the family; thus, empathy facilitates awareness of emotions, and allows voluntary participation (Boschki et al., 2015). Particularly common historical events, such as the end of World War I, which signified for Germans and Russians the end of the era of Monarchy, and for Latvia, Poland and other Eastern European Countries, the beginning of a new era as independent states; thus, considering such ambivalences facilitates historical consciousness (Franzenburg, 2018a; 2018b).

Thus, by keeping individual and collective memories and heritage alive by celebrating particular remembrance days, places, rituals and narrations, also reconciliation between former enemies or opponents, and resilience by remembering and reactivating coping strategies become sustainable.

Conclusion

Concerning the development of a common “grammar of remembrance” by sharing experiences, and by further research, the answers of the mentioned (and other) studies suggest considering the value of models as categories for evaluating and constructing memory cultures of individuals, groups and communities.

The considerations and studies, which are presented in this article from a German, Belgique and Latvian perspective, facilitate a broader and deeper historical research by asking for the belief- and value systems of individuals, groups and nations behind historical events. It also facilitates a contextual research on religious and value oriented phenomena, such as rituals, narratives, transcendent and sacral experiences and intercultural discourses, by explaining backgrounds, circumstances and consequences of such experiences, which are influenced by aspects of time (past, present, future), situation (individual and collective) and place (real or fictional/mythical).

By contextualization, such experiences can become sustainable and open for purposes of research and education. Narrative transformations of the past are needed to create a more sustainable and secure future by dehumanizing the Other and acknowledging one’s own groups’ complicity in the violence. Schools, teachers, and curriculum must be a part of the peacebuilding process rather than reproducing their own narrative of the conflict. Educators, therefore, need to create opportunities for a critical dialogue around such issues as peace, justice, and reconciliation. Educational institutions need to facilitate dialogue around collective historical traumas. In deconstructing hegemonic historical narratives, students need to be encouraged to build a new story of shared humanity and where all parties have rights. The main aim of pedagogy of remembering and resilience is to develop students as more competent thinkers who are able to identify continuity and change, analyze the causes and consequences of historical events and understand “ethical dimensions of history” (Gordon, 2015, p. 491). Students need to become historically mindful citizens who can analyze complex historical events and respond to political and moral injustices. They need to know how their identities have been shaped by their own histories. Historical narratives need to be learned and understood and evaluated systematically in their “syntax”, so that people do not repeat mistakes of other generations, but also in order to heal from trauma.

References

- Assmann, A. (2007). *Geschichte im Gedächtnis. Von der individuellen Erfahrung zur öffentlichen Inszenierung*. [History in memory. From individual experience to public performance]. München: C.H. Beck.
- Assmann, A. (2006). *Der lange Schatten der Vergangenheit. Erinnerungskultur und Geschichtspolitik* [The long shadow of past. Memory culture and memory politics]. München: C.H. Beck.
- Assmann, J., & Hölscher, T. (1988). *Kultur und Gedächtnis* [Culture and memory]. Frankfurt am Main: Suhrkamp.
- Assmann, J. (1992). *Das kulturelle Gedächtnis. Schrift, Erinnerung und politische Identität in frühen Hochkulturen* [Cultural memory. Scripture, memory and political identity in early cultures]. München: C.H. Beck.

- Berek, M. (2009). *Kollektives Gedächtnis und die gesellschaftliche Konstruktion der Wirklichkeit. Eine Theorie der Erinnerungskulturen* [Collective memory and the social construction of reality. A theory of memory cultures]. Wiesbaden: Harrassowitz.
- Boschki R., Reichmann B., & Schwendemann W. (2015). Towards a new theory of Holocaust remembrance in Germany: Education, preventing antisemitism, and advancing human rights. In: Gross Z., & Stevick E. (Eds.). *As the witnesses fall Silent: 21st century Holocaust education in curriculum*. Policy and Practice. Cham.
- Chomsky, N. (1957). *Syntactic structures*. The Hague/Paris: Mouton.
- Cobb, S. (2006). A developmental approach to turning points: Irony as an ethics for negotiation pragmatics. *Harvard Negotiations Law Review*, 11, 147–197.
- Denham, A.R. (2008). Rethinking historical trauma: Narratives of resilience. *Transcultural Psychiatry*, 45(3), 391–414.
- Dewes, E. (Ed.). (2008). *Kulturelles Gedächtnis und interkulturelle Rezeption im europäischen Kontext* [Cultural memory and intercultural perception in the European context]. Berlin: Academia Verlag.
- De Wever, B. (Ed.) (2010). *Gekleurd verleden*. [The colored past]. Tiel: Lannoo.
- Duckworth, C. L. (2015). History, memory, and peace education: History's hardest questions in the classroom. *Peace History, Society and Wiley Periodicals*, 40(2), 167–193.
- Erl, A. (2005). *Kollektives Gedächtnis und Erinnerungskulturen. Eine Einführung* [Collective memory and memory cultures. An introduction]. Stuttgart: Metzler.
- Fedosejeva, J., Boče, A., Romanova, M., Iliško, Dz., & Ivanova, O. (2018). Education for sustainable development: The choice of pedagogical approaches and methods for the implementation of pedagogical tasks in the Anthropocene age. *Journal of Teacher Education for Sustainability*, 20(1), 157–179.
- Franzenburg, G. (2012). Distance, remembrance, tolerance: European remarks. *Problems of Education in the 21st Century*, 47, 40–49.
- Franzenburg, G. (2012). Tradition as a living treasure. *Trimda-Forum*, 1.
- Franzenburg, G. (2013). Displaced values: From remembrance to resilience. *Problems of Education in the 21st Century*, 56, 59–65.
- Franzenburg, G. (Ed.) (2015). Remembering rituals and rules. *Trimda-Forum*, 4.
- Franzenburg, G. (2016a). *Erinnern verbindet* [Remembering integrates]. Norderstedt: Bod.
- Franzenburg, G. (2016b). *Erinnertes äußern*. [Expressing memories]. Europa-Forum Philosophy, 65/2016, 85–100.
- Franzenburg, G. (2016c). How to draw benefit from remembrance Münster: *Trimda-Forum*, 5.
- Franzenburg, G. (2016d). Sustainability by education: How Latvian heritage was kept alive in German exile. *Discourse and Communication for Sustainable Education*, 7, 100–111.
- Franzenburg, G. (2018a). *Resilienz braucht Erinnerung*. [Resilience needs remembrance], Norderstedt: Bod.
- Franzenburg, G. (2018b). Between farewell and new beginning. *Roczniki Teologiczne*, 7, 129–49.
- Gedžūne, G., Gedžūne, I., Salīte, I., & Iliško, Dz. (2011). Exploring pre-service teachers' frames of reference and their orientation towards inclusion or exclusion: Educational

- action research journey. In Proceedings of the 9th JTEFS/BBCB conference Sustainable Development. Culture. Education: BBCB Mission – Reorientation of Teacher Education and Research in Education for Sustainable Development, 18–21 May, 2011 (pp. 80–102). Siauliai, Lithuania: Vš Šauli universiteto leidykla.
- Gordon, M. (2015). Between remembering and forgetting. *Studies in Philosophy and Education*, 34, 489–503.
- Halbwachs, M. (1989). *Das kollektive Gedächtnis*. [The collective memory], Frankfurt: Fischer.
- Kimayer, L., Dandeneau, S., Marshall, E., Phillips, M.L., & Williamson, K.L. (2012). Rethinking resilience from indigenous perspectives. *Canadian Journal of Psychiatry*, 56(2), 84–91.
- Lazarus, R. S., (1966). Psychological stress and the coping process. New York: McGraw-Hill.
- Pugh, J. (2014). Resilience, complexity and post liberalism. *Area*, 46(3), 313–319.
- Ricoeur, P. (2004). Memory, history, forgetting. Chicago: University of Chicago Press.
- Salite, I., Drelinga, E., Iliško, Dz., Oļehnoviča, E., & Zariņa, S. (2016). Sustainability from the transdisciplinary perspective: An action research strategy for continuing education program development. *Journal of Teacher Education for Sustainability* 18(2), 135–152. doi: <https://doi.org/10.1515/jtes-2016-0020>
- Salite, I. (2009). Educational action research for sustainability: Constructing a vision for the future of teacher education. *Journal of Teacher Education for Sustainability*, 10, 5–16. doi: 10.2478/v10099-009-00021-6
- Scholem, G. (1957). *Die Jüdische Mystik in ihren Hauptströmungen*. [The Jewish mysticism in its main courses], Frankfurt: Suhrkamp.
- UN (2015). UN Agenda 2030 for the Sustainable Development. Retrieved from <https://sustainabledevelopment.un.org/post2015/transformingourworld>
- UNESCO (1989). Learning: The treasure within. Retrieved from <http://unesdoc.unesco.org/images/0010/001095/109590eo.pdf>
- Verkest, H. (Ed.) (1993). *Om de lieve vrede*. [For the sweet peace]. Korrelcahier. Pax Christi–Pocket. Averbode: Altiora.
- Welsh, M. C. (2014). Vicarious traumatization and vicarious resilience: an exploration of therapists' experiences conducting individual therapy of refugee clients: a project based upon an investigation at Family Health Center of Worcester, Worcester, Massachusetts. Theses, Dissertations and projects. 850. Retrieved from https://s.cholarworks.smith.edu/the_ses/850

Correspondence concerning this paper should be addressed to Geert Franzenburg, University of Muenster, Germany, Geert. Email: Franzenburg@ev-kirchenkreis-muenster.de