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### Death in War and Postmemory: The Liminality of Memory and the Experience of Loss

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The war is still ongoing, but eventually it will end. And the memory of it will live on too – not only among living witnesses but also among their descendants in the form of postmemory. The author of the term Marianne Hirsch (2012), describes this phenomenon as, “...*the relationship that the ‘generation after’ bears to the personal, collective, and cultural trauma of those who came before – to experiences they ‘remember’ only by means of the stories, images, and behaviors among which they grew up*” (Hirsch, 2012, p. 5).

The liminality of the phenomenon of post-memory lies in its status, which exists on the border between personal experiences and historical construction of narratives, because postmemory manifests itself not only in family stories, but also in cultural narratives, memorial practices and, ultimately, in national identity. During the Russo-Ukrainian war, Russia not only attempts to change the political map but also seeks to reshape the memory of the past, presenting its own narrative as the truth. This reinforces the fact more than ever that the memory of tragic historical events can serve as a battleground for ideological struggles and as a tool of soft power propaganda. Nelly Bekus (2022) describes the phenomenon in which memory becomes a battlefield, stating, “*The Russian aggression in Ukraine has taken the idea of ‘memory war’ from a symbolic field where the*

struggles over the meaning of the past have been waged, to a literal battlefield” (Bekus, 2022).

Post-memory is not stable, because it changes depending on the socio-political context. Nevertheless, this change is especially noticeable during the war, when society encounters a state of uncertainty in the transition between trauma and its understanding, between traditional practices of memory and modern challenges, etc. Today, Ukrainians are forced not only to rethink their history and identity but also they are faced with the task of reflecting on and experiencing this transition to a new state – where memory ultimately becomes the basis of nation-building.

The liminality of post-memory manifests itself in this process of transformation of national narratives, which in the form of a policy of decommunization could be observed since 2014. And with the beginning of the full-scale invasion, the work launched to free ourselves from imperial and colonial narratives gained extraordinary speed. It is obvious that post-memory is a powerful way of transmitting traumatic war experiences. Especially in the wars of the twenty-first century, which are distinguished by the complete documentation of the bloodiest and most intimate moments when children learn about the death of their parents from videos on the Internet. And therefore we must adapt to these challenges and Ukrainian memorial practices that would be ready for historical challenges and respond to the demands of new generations, moving away from the Soviet legacy.

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