



Heritage Recovered

The Holocaust in Jewish Archives –
An International Comparison

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Chairs

Heidemarie Uhl. Born 1956. History and German Studies at the University of Graz. Since 1988, Historian at the Department of Contemporary History at the University of Graz in externally financed research projects. From 1994-2000, worked on the special research area project "Moderne. Wien und Zentraleuropa um 1900" (Modernism. Vienna and Central Europe in 1900") at the University of Graz. Currently working on the research project "Transformationen gesellschaftlicher Erinnerung. Österreichisches Gedächtnis im europäischen Kontext" ("Transformations of Social Memory. Austria in the European Context") at the Austrian Academy of Sciences in Vienna, Institute for Culture Studies and History of Theatre.
<http://www.oeaw.ac.at/ikt/mitarbeiterinnen/heidemarie-uhl/#c154>

Ursula Mindler. Born 1979; studied history and combined studies ("Europe") in Graz and Uppsala; thesis on the Burgenland Gauleiter Tobias Portschy, dissertation on the Jewish community of Oberwart/Felsőőr; worked in research projects, curator of exhibitions, lecturer at Graz University and CEU, since 2012 assistant professor at the Faculty of Central European Studies at Andrassy University Budapest. Research areas: National Socialism, Jewish history, regional and local history, biography, identity, memory, commemoration. Publications include "Grenz-Setzungen im Zusammenleben. Verortungen jüdischer Geschichte in der ungarischen/österreichischen Provinz am Beispiel Oberwart/Felsőőr" (2011; Fred-Sinowatz-Wissenschaftspreis Winner 2012, Förderungspreis of the Victor Adler Staatspreis 2013); co-ed. "Zonen der Begrenzung. Aspekte kultureller und räumlicher Grenzen in der Moderne" (2012, with G. Lamprecht, H. Zettelbauer); „NS-Herrschaft in der Steiermark“ (2012, with H. Halbrainer, G. Lamprecht)

Eleonore Lappin-Eppel. Born in Vienna, studies of Comparative, German and English Literature and Jewish Thought at the University of Massachusetts, Boston, Mass., USA, at Bar-Ilan University, Ramat Gan, Israel, and at the Hebrew University of Jerusalem, Israel. 1982-1986 lecturer of German as a Foreign Language at Tel Aviv University, 1983-1986 research assistant at the German Department of the Hebrew University of Jerusalem, 1989-2010 staff member at the Institute for Jewish History in Austria, St. Pölten; since 1995 lecturer for Contemporary History at the Karl Franzens-University, Graz, since August 2010 researcher at the Institute for Cultural Science and Theater History (IKT) at the Austrian Academy of Sciences in the framework of research projects. Current projects at the IKT: "The Topography of the Shoah. Memorial Sites of Destroyed Jewish Vienna" and "Jews, 'Geltungsjuden,' 'Mischlinge' – a fragmented Community of Fate in National Socialist Vienna 1938–1945".

Béla Rásky. Managing director of the Vienna Wiesenthal Institute for Holocaust Studies (VWI) since January 2010.

Born 1957, studied history and history of art at the University of Vienna. Contributed to numerous projects and exhibitions in contemporary history, including the organization of the estates of Felix Hurdes, Emmerich Czermak, Vinzenz Schumy and Christian Broda, research on the attitudes of Austrian parliaments towards National Socialism, numerous translations of historical works from Hungarian, including István Bibó's "Zur Judenfrage" and Jenő Szűcs' "Die drei historischen Regionen Europas"; Co-organizer of the exhibitions "Die Kälte des Februar", "3 Tage im Mai", "Flucht nach Wien", "Wien um 1930"; many years of contribution at the Österreichische Kulturdokumentation. Internationales Archiv für Kulturanalysen, until 2003 director of the Austrian Science and Research Liaison Office Budapest; then freelance and at the Wien Museum.

Tom Segev
(Jerusalem)

Archives, Secrets and Politics in Israel

Nearly seven decades after the end of the WWII the Holocaust continues to be a major part of Israel's everyday life, including that of young people. This has not always been the case. As far as the Holocaust came up for discussion at all in the 1950s it focused mostly on acts of sadism in concentration camps, Jewish collaboration with the Nazis and acts of Jewish heroism. For most Israelis the Holocaust was a taboo subject: parents would not talk to their children about it, children would not dare to ask. The trial of Adolf Eichmann which opened in 1961 started a gradual development which made the Holocaust a central element of the Israeli identity. It still is.

Israel has always been a much politicized and deeply divided society; it still is. Not surprisingly there are endless debates regarding the Holocaust, its proper lessons and design of national memory. These debates are often political in nature and influence historical research. Israeli archives that have collected material relating to the Holocaust reflected as a rule Israel's Zionist agenda and other political attitudes, sometimes concentrating on specific political movements, left or right, secular or religious. Except for the *Wiener Library* now held at Tel Aviv University, all Israeli Holocaust archives concentrate almost exclusively on the crimes against the Jews. Much less material is available on the history of Nazi Germany. Very little documentation can be found in Israeli Holocaust archives regarding racism and genocide in general.

Collective memory almost always reflects political decision making. One of the most striking examples of Israel's politics of memory is the refusal of the *Mossad*, Israel's central intelligence organization, to declassify archival material relating to the Holocaust. Open archives, free from political coercion, are as essential to democracy as independent judicial systems and independent media.

segevtom2@gmail.com

Tom Segev, Born in Jerusalem, March 1, 1945, is an Israeli journalist (retired) and historian. Segev's weekly column was published for thirty years in *Haaretz*, Israel's leading daily newspaper. Internationally acclaimed author his most recent book is *Simon Wiesenthal, The Life and legends* (*The New York Times* book critic's choice as one of the 10 best books of 2010). Earlier Books include: *Soldiers of Evil – The Commanders of Nazi Concentration Camps* and *The Seventh Million – The Israelis and the Holocaust*. Work in progress: *David Ben-Gurion, A Biography*. Education: The Hebrew University B.A in History and Political Science; Boston University PhD in History. Frequent fellow and guest professor, including at *Princeton University* and *U.C. Berkeley*.

Jonathan Brent
(YIVO, Institute for Jewish Research, New York)

The Archives of the Institute for Jewish Research in New York

The *YIVO Institute* was founded in 1925 in Berlin and quickly moved to Vilna, Poland, to be the first “Academy of the Jewish People.” It soon took on the name *Yidishn Visnshaftlekhn Institute*, The Yiddish Scientific Institute. The Institute was conceived to have three branches with four academic sections. The Philological Section would be located in Vilna; the Psychological-Pedagogical Section would be located in Warsaw; the Economic-Statistical and Historical Sections would be located in Berlin. However, the Berlin component of the *YIVO*, for various reasons, soon relocated to Warsaw under the leadership of Emanuel Ringelblum and Raphael Mahler. The Vilna Philological, Section led by Zalmen Reyzen and Max Weinreich, developed into the strongest of the branches and became the permanent headquarters of *YIVO* in 1929. This occurred, in part, because their philological research, which developed sub-sections in folklore, orthography, and terminology (of the Yiddish language), depended upon the energetic collection of books and documents initiated in 1925, by the volunteer zamlers (or collectors).

The vast collection effort became central to *YIVO*’s mission and by 1939, *YIVO* had amassed the largest archive and library in the world of primary materials relating to Jewish life of Eastern Europe. *YIVO*’s commitment to the collection of primary sources spurred the efforts of *YIVO* trained scholars, Emmanuel Ringelblum in the Warsaw Ghetto, Herman Kruk in the Vilna Ghetto, and Jozef Zelkowicz in the Łódź Ghetto, to undertake the meticulous recording of daily ghetto life. It also led *YIVO* researchers to take an early role (1944) in recording eye-witness Holocaust testimony from liberated survivors. In 1941-42, *YIVO* documents and books were seized in Vilna by Einsatzgruppe R. R. Rosenberg, which paradoxically led to their being saved and rediscovered after WWII. *YIVO*’s collection and recording efforts played a role after the conclusion of the War in the Nuremberg Trials and in the early scholarly efforts to document the Holocaust and in the creation of *Yad Vashem* and the *U.S. Holocaust Memorial Museum* as well as many other institutions around the world. My presentation will concern the story of the creation of *YIVO*, the nature of our early collections, and the reasons for the Institute’s passion for collecting. I will also discuss the impact of this collection effort in the post-War Jewish and world communities.

mhalpern@yivo.cjh.org

Jonathan Brent is a historian, publisher, writer and teacher. For eighteen years (1991-2009) he was editorial director at *Yale University Press* where he established the *Annals of Communism* series. His books include *Stalin’s Last Crime* (2003); and *Inside the Stalin Archives* (2008). Brent teaches history and literature at *Bard College*. In 2009, Brent became Executive Director and CEO of *The YIVO Institute for Jewish Research*. Brent lectures widely on Jewish, Soviet and East European history. He has made three documentaries about his work: *Stalin’s Last Plot* (2009) and *Stalin: Man of Steel* (2003); and *Declassified: Stalin* (2006). His books have been translated into French, Swedish, Spanish, Russian, Chinese and Polish.

Ben Barkow

(*The Wiener Library for the Study of the Holocaust & Genocide, London*)

The Wiener Library: A Legacy of German Jewry

The *Wiener Library* was founded in the autumn of 1933, after Alfred Wiener fled his homeland, where he had been campaigning to prevent the Nazi takeover since at least 1928. Wiener's biography will be outlined, with emphasis on his formative experiences working for the politician Paul Nathan and at the *Centralverein deutscher Staatsbürger jüdischen Glaubens*. The pre-history of the Library will be set out along with an outline of its development to the present day. This will take in the period of 1933-1939 in Amsterdam, its move to London and its subsequent development there. Issues of the founder's priorities and strategic goals will be explored, and the changing role of the Library explained. The place of the Library in the wider Jewish community (or communities) will be explored and the impact of this on the work assessed. Attention will also be given to assessing its importance for non-Jewish audiences, both academic and general.

The collections of the Library will be presented and the background to some of these outlined, as a way of illustrating some of the above points. Individual collections from the different stages of the Library's evolution will be highlighted, such as the 350 first-hand accounts of the November Pogrom of 1938, the post-war eyewitness accounts and recent audio-visual project, *The Girls*. Reference will also be made to the recent decision of the UK Government that the *Wiener Library* be the repository and operator of Britain's digital copy of the collections of the *International Tracing Service*.

bbarkow@wienerlibrary.co.uk

Ben Barkow is Director of the *Wiener Library*, a post he has held since 2000. His association with the *Wiener Library* began in 1987. Before that he held a post at the Wellcome Institute for the History of Medicine.

He is the author of *Alfred Wiener & the Making of the Holocaust Library* (1997); editor, *Testaments to the Holocaust* (a microform publication), London 2000, which in 2007 was made into a digital resource for universities; Co-editor *Storeys of Memory*, London 2001; Co-editor, *Als ob's ein Leben wär: Tatsachenbericht Theresienstadt 1942-1944*, Berlin, 2005; Co-editor, *Novemberpogrom 1938: Augenzeugenberichte aus der Wiener Library London*, Frankfurt, 2008; Co-editor, *Philipp Manes, As If It Were Life, A WWII Diary from the Theresienstadt Ghetto*, New York, 2009.

Rochelle Rubinstein
(Central Zionist Archives, Jerusalem)

Holocaust-related Material at the Central Zionist Archives

As the official historical archives of the bodies of the Zionist movement, the *Central Zionist Archives (CZA)* holds the archives of the Zionist bodies in British Mandate Palestine and later in Israel, and the Zionist bodies around the world that existed before, during, and after the Holocaust. As such, the material held in the *CZA* contains the reactions of the various Zionist organizations around the world in response to the news that reached them of the situation in Europe, and the activities of the Zionist leadership in Palestine relating to the situation.

Amongst other topics, the *CZA* holds material on the immigration of German Jewry to Palestine in the 1930's, the immigration to Palestine of youth groups from the various countries of Europe, vast amounts of reports on the situation in Europe, reports and correspondence regarding the attempts of the Jewish settlement in Palestine to undertake rescue activities during the War years, and much material on the rehabilitation of the surviving remnant of Jewry in Europe immediately after the War and its immigration to Palestine/Israel. There is also material on the locating of Nazi war criminals and on restitution issues. In addition, special mention should be made of the vast genealogical databases available at the *CZA*, both of immigrants to Palestine, of youth immigration to Palestine, and of people searching for family members after the War.

There are a number of notions of memory: collected memory, collective remembering, commemoration, counter-memory, generational memory, national memory, nostalgia, official memory, post-memory, etc. The foundation of all these, is archival material. Web technologies have changed the way we diffuse and present archival material and as such, have become a central part of that memory formation. The paper will seek to outline the range of Holocaust-related material held at the *CZA*, and discuss the evolving role of digitization and the web in diffusing this material.

rocheller@wzo.org.il

Rochelle Rubinstein is Deputy Director of *Central Zionist Archives* in Jerusalem. She studied history at the *Hebrew University of Jerusalem* and completed her M.L.S. in Information Studies at the School of Library, Archive and Information Studies at the *Hebrew University*. She has taught archival studies in a number of colleges and at the School for Library, Information and Archival Sciences in Jerusalem.

Samuel D. Kassow
(Trinity College, Hartford)

„Collect Everything“: Emanuel Ringelblum and His Secret Archive

Between 1939 and 1943 the *Oyneg Shabes* archive organized by Emanuel Ringelblum became a major center for the collection of documents and for the study of Jewish society during the war. Ringelblum and his executive committee were constantly reviewing their priorities and responding to rapidly changing circumstances. This talk will discuss these changing agendas and how Ringelblum organized the archive, gathered his staff and focused on his mission even after most of his team had already been killed.

In order to properly understand the character of the *Oyneg Shabes* archive and Ringelblum's major role in it, it is essential to remember that the *Oyneg Shabes* did not appear in a vacuum. It reflected many important aspects of pre war Polish Jewish culture: history as a national mission; the moral and political significance of self-help; the ethos of the *YIVO* and its commitment to tearing down the barriers between scholarship and everyday life.

Since the *Oyneg Shabes* could not, of course, predict the „Final Solution“, one of its major projects was to undertake a wide-ranging study of Jewish society under Nazi occupation in order to help create a „usable past“ for the post-war period. Yet, even after the *Oyneg Shabes* realized that the Nazis planned to kill all the Jews, it continued its study projects in order to ensure that the history of the Jews would be written on the basis of Jewish, and not just Nazi sources. Ringelblum intended not only to chronicle the destruction of Polish Jewry but also to facilitate the work of future scholars by framing questions and research agendas. He was quite aware of the importance of contemporaneous testimony and implicitly foresaw a tension between testimony „within the event“ and post-war survivor memory.

samuel.kassow@trincoll.edu

Samuel Kassow, Charles H. Northam Professor of History at *Trinity College*, holds a Ph.D. from *Princeton University*. He has been a Visiting Professor at the *Hebrew University*, Princeton, Harvard, and most recently the University of Toronto. Since 2006 he has been serving as a consultant to the *Museum of the History of Polish Jews* whose building just opened in Warsaw. Professor Kassow is the author of *Students, Professors and the State in Tsarist Russia: 1884-1917* (University of California Press, 1989), *The Distinctive Life of East European Jewry* (YIVO, 2003) and *Who will Write our History: Emanuel Ringelblum and the Secret Ghetto Archive* (Indiana University Press, 2007), a book which received the *Orbis Prize* and which was a finalist for a *National Jewish Book Award*. It has been translated into seven languages. He is also co-editor of *Between Tsar and People* (Princeton University Press, 1993).

Alan Rosen
(Jerusalem)

Recording the Holocaust: David Boder's 1946 DP Interviews and the Creation of Holocaust Archives

David Boder's 1946 Holocaust interviews came about in order to have survivors tell their story in their own voices. To Boder's mind, these voices had been silenced in the newsreel footage by which most of the world came to know something about the cruel fate suffered by Europe's Jews. Boder was keen to have this lacunae be filled by first hand witness. His archive of 130 interviews, possibly the earliest audio recorded survivor accounts, realized the goal he set forth. But the archive's story is nearly equal to that of the survivors - and it is that story I will focus on.

The presentation will set out the social and cultural context that moved Boder to undertake the 1946 DP interviews, will describe what happened during his ten weeks at 16 interview locations in Europe, will recount how in the aftermath he endeavored to produce an audio and print archive of the interviews, and, finally, will provide an up-to-date picture of the archive's special dimensions in its numerous dislocated sites. I will also adumbrate how Jewish aspects guided Boder's approach and can be drawn on by today's researchers.

Thursday, June 20, 2013, 12:00
EARLY TESTIMONIES

acrosen@gmail.com

Avraham (Alan) Rosen is the author or editor of ten books, including *The Wonder of Their Voices: The 1946 Holocaust Interviews of David Boder* and *Elie Wiesel: Jewish, Literary, and Moral Perspectives*. He was a research fellow of the *Fondation pour la Mémoire de la Shoah* from 2006-2009, has taught at universities in Israel and the United States, and lectures regularly on Holocaust Literature at *Yad Vashem* and other Holocaust study centers. Born and raised in Los Angeles, educated in Boston under the direction of Elie Wiesel, he lives in Jerusalem with his wife and four children. His current book project is entitled, *Killing Time, Saving Time: Calendars and the Holocaust*.

Susanne Uslu-Pauer
(Archiv der Israelitischen Kultusgemeinde Wien)

The Archive of the Jewish Community Vienna: Report

The Archive of the *Jewish Community of Vienna (IKG)* is the worldwide largest preserved archive of a Jewish Community still in existence. It is of great significance not only concerning the history and development of the Viennese Jewish Community since the 17th century but also regarding the research of the Shoah. The archival holdings are the most extensive collection from the Nazi-period regarding the Viennese Community and its members.

The Archive was officially founded in 1816, when the Council of Representatives of Vienna's Jews decided to gather and process regularly produced official documents. After the "Anschluss" in March 1938 the Nazis forced the *IKG* to relinquish its Archive. The indexes and files that were produced between 1938 and 1945 were the basis for Nazi management of Jewish emigration and deportation. After the end of the Nazi terror regime the *IKG* faced an uncertain future and had to overcome tremendous challenges to ensure the survival of the once prosperous Community. Due to the devastation during the Nazi era and WWII the Archive was not reopened after 1945. Moreover, the chairmanship of the *IKG* agreed to the transfer of archival records to Jerusalem as a loan.

For more than two decades it was assumed that the entire archival records had been deposited at the *Central Archives* in Jerusalem. During the renovation of the synagogue in the first district of Vienna in 1986 numerous archival materials were found in the cellar beneath the synagogue. Although the discovery of the material was very special the entire archival holdings once more were forgotten until 2000, when the allegedly missing archive was found again in an old building in the 15th Viennese district.

The rediscovered archival materials show an impressive insight into the archival holdings in their entirety. The majority of the found documents were identified as dating from the Nazi era such as the emigration card index, deportation lists, emigration and financial documents and charts. In addition there are records from the 1950s to the 1970s concerning victims' assistance, compensation, etc.

With the rediscovery the unique character and the irreplaceability of the archived documents as well as the collective responsibility for the development of a fully operational archive became more and more evident. Therefore in 2009, the Archive of the *Jewish Community of Vienna* was founded as a special department of the Community. It is the aim of the Jewish Community to reunify the archival holdings in Vienna, to compile all documents in one building, to store them properly, to process them according to scientific standards, to digitise and make them accessible to the public, and thus to preserve them for posterity.

The presentation will give a short historical overview, a detailed summary of the Holocaust-related documents in the Archive as well as a brief survey of existing and future projects.

s.uslu-pauer@ikg-wien.at

Susanne Uslu-Pauer is a historian and archivist at the *Jewish Community of Vienna*. She studied history and art history at the University of Vienna and received her master in 2002/2003. From 1999 to 2006 she was research assistant on various projects of the *Documentation Center of Austrian Resistance in Vienna (DÖW)* and the *Austrian Research Agency* for post-war Trials. Since January 2007 she is staff member of the *Archive of the Jewish Community of Vienna (IKG)* and since January 2009 Head of the Department of the Archive. Various publications refer to post-war Judiciary, prosecution of end war crimes, Nazi crimes against forced laborers and against Roma and Sinti, commemorative culture, politics of memory and other Holocaust-related topics.

Michal Frankl

(Židovské muzeum v Praze, Prague)

(Re)Constructing the Archive of the Terezín/Theresienstadt Ghetto

While the ghetto Terezín (Theresienstadt) was not closed down by the Nazis and was liberated by the Red Army, only a fraction of its inmates survived there. A large part of the archive of the ghetto was deliberately destroyed by the SS in Terezín before the end of the war. Thus, while the ghetto's survival can be described as an exception in Nazi-occupied Europe and was due to its propagandistic role, its archival representation and – to a certain degree – its memory largely depended on the secret rescue of documents by the prisoners as well on the post-war documentation projects. Recognising the constructed character of the Terezín archives, the paper briefly outlines selected initiatives of prisoners to clandestinely rescue documents and analyses how the character and ideological direction of these initiatives affected the overall archival representation of the the Terezín ghetto.

The paper will also present the project of a virtual research guide through the most relevant Terezín collections within the *European Holocaust Research Infrastructure (EHRI)*.

michal.frankl@jewishmuseum.cz

Michal Frankl is the Head of the *Shoah History Department* in the *Jewish Museum in Prague*. His research interests include modern antisemitism, refugee policy and the Holocaust. He was the co-editor of two volumes of the *Theresienstädter Gedenkbücher* and is the author of „*Prag ist nunmehr antisemitisch*“. *Tschechischer Antisemitismus am Ende des 19. Jahrhunderts* (Metropol: Berlin 2011), *Unsichere Zuflucht. Die Tschechoslowakei und ihre Flüchtlinge aus NS-Deutschland und Österreich 1933-1938* (Böhlau: Köln 2012; with Kateřina Čapková), edited *Jan Neruda a Židé. Texty a kontexty* [Jan Neruda and the Jews. Texts and contexts] (Akropolis: Praha 2012, with Jindřich Toman) and of numerous articles.

Mark A. Lewis

(College of Staten Island, City University of New York)

The World Jewish Congress Archives in the Holocaust Era: New Possibilities for Research

The archives of the New York headquarters of the *World Jewish Congress (WJC)* embody multiple types of relocation, which is part and parcel of the organization's history as a Diaspora and refugee organization. The group's headquarters migrated several times: from Paris to Geneva to New York during WWII. Many of its key delegates in its New York headquarters and London office were refugee Jewish scholars, lawyers, and political leaders from Central and Eastern Europe. Much of the information the organization compiled and turned into reports and political action during the 1930s and 1940s were based on witness accounts, government data, news reports, and delegates' memos, flowing from continental Europe, the Middle East, and Latin America to London and New York. The group's archives - 400 file cabinets of material - languished in a New York warehouse until the *American Jewish Archives (AJA)* in Cincinnati, Ohio acquired them in 1983. This involved yet another transfer of material - to Cincinnati, where archivists organized the massive files into 1221 boxes, created a box-level finding aid in 1989, and then a folder-level finding aid in 2001. This relocation is extremely positive because it saved the collection from disintegration and opened it for researchers starting in the 1980s. The *AJA* also digitized a large part of the collection and provided it to the *U.S. Holocaust Memorial Museum* in Washington, D.C., which additionally holds separate *WJC* collections from the London, Geneva, and Stockholm branches. These are available for use through a special computer system, but not through the Internet, because there are issues concerning copyright and privacy rights for some materials.

The archives can be used to research Holocaust history in diverse ways, and many avenues have barely been touched. There is a clear need for a critical history of the organization itself; scholars in the U.S. and Europe have produced pieces of this history, concentrating on the organization's formation, its diplomacy in the *League of Nations* era, its rescue and relief operations during WWII, its involvement in war crimes trials, its role in creating a human rights regime after WWII, and its diplomacy leading to the Material Claims Conference with West Germany. A full assessment of its relationship with the *International Committee of the Red Cross*, based on *WJC* materials (not only *Red Cross* materials), would also be valuable. There are possible treasures in the files regarding individual survivors' cases for restitution, which could be used to bring the institutional process down to the individual level. A U.S. Presidential Advisory Commission on Holocaust Assets looked at some of this material in 1999, but no one has produced a social history of Holocaust survivors seeking restitution.

The role of women in the organization, such as Kate Knopfmacher and Elizabeth Eppler, has not been studied, nor have various women sections of the World Jewish Congress movement.

Finally, there is no intellectual history of the *Institute of Jewish Affairs*, the *WJC*'s research department. The Institute's intellectuals published extremely thorough and conceptually advanced scholarship starting in the 1940s.

mark.lewis@csi.cuny.edu

Mark A. Lewis is Assistant Professor of European History at the *College of Staten Island, City University of New York*. He is the author of *The Birth of the New Justice: Internationalizing Crime and Punishment, 1919-1950* (Oxford University Press, forthcoming in 2014), a history of attempts to create international criminal courts and new international criminal laws from the end of WWI to the beginning of the Cold War. He is also the co-author, with the late Jacob Frank, of *Himmler's Jewish Tailor* (Syracuse University Press, 2000), an oral history of Jacob Frank, a Jewish tailor from Lublin, Poland who headed the clothing factory at the Lipowa Street labor camp. Lewis received a BA in Modern Thought and Literature from Stanford University and an MA and Ph.D. in Modern European History from the *UCLA*. He is currently researching political policing in Austria and Serbia during World War One.

Attila Gidó

(Institutul pentru studierea problemelor minorităților naționale, Cluj)

The 1946 Survey of the World Jewish Congress among Romanian Holocaust Survivors

In 1946, the Romanian Department of the *World Jewish Congress* initiated a national survey among the Holocaust survivors. The questionnaires had a multiple function: on one hand, WJC intended estimating the human and material losses of the Jewish communities, on the other hand, WJC wanted using the statistics of the questionnaires at the peace treaties and relief debates/agreements. The Romanian survey did not only focus on the territories that belonged to Romania during WWII, but also on Northern Transylvania, under Hungarian administration. The questionnaire with an extent of twenty pages had ten main questions, each with several follow-up questions, which referred to both survivors and victims. Responders were asked about their personal data, citizenship, and the discrimination they suffered prior to deportation, abuses, confiscated real assets, material losses, and living conditions. A group of questions referred to the forced labor, confinement to ghettos, and deportation. The persons who filed the forms had to disclose the name and personal data of their deceased relatives and those of surviving relatives, as well. At the end of the form, there was a large blank space for sharing with the future readers more about the Holocaust experience acquired by the survivor.

The afterlife of these forms is uncertain. During the communist era, they were kept in the basement of the editorial office of the Jewish weekly *Revista Cultului Mosaic* (today: *Realitatea Evreiască*). The improper, wet conditions damaged several questionnaire forms, while many of them were completely destroyed. What has survived has been transferred to the Jewish archives of the *Federation of the Romanian Jewish Community*. Unfortunately, a significant part of them are in poor condition, being inaccessible for research.

In 2007 and 2010, during my research stages at the Jewish archives, I copied the questionnaires connected to Cluj, Carei, and Oradea, cities located in Northern Transylvania, as well as Turda, Arad and Timișoara, which were part of Southern Transylvania. For Cluj, 229 forms were retrieved, but their number initially must have exceeded 750, and most probably reached a thousand. It is hard to estimate, however, the number of Jewish people who survived WWII. The situation was similar for Oradea and Carei, settlements for which 79 and 122 forms, respectively, were found. For Turda, Arad and Timișoara, cities under Romanian administration during WWII, only 193, 185 and 297 survey forms were discovered. Apparently, the questionnaires for other Romanian territories survived to a greater extent, e.g., for Iași, several thousand of forms have outlasted.

The paper gives a short presentation of the most important Holocaust-related archival collections and archival sources in Romania and presents in details the 1946 survey of the *World Jewish Congress*.

gidoattila@yahoo.co.uk

Gidó Attila is a historian and research fellow at the Romanian *Institute for Research on National Minorities*. He studied history and Jewish history at the *Babeș-Bolyai University* in Cluj-Napoca, Romania. He received his doctorate from *Babeș-Bolyai University* in 2011. Most important publications : *The Transylvanian Jews in Romania, 1918–1940*. In: Attila Gábor Hunyadi (ed.): *State and Minority in Transylvania, 1918–1989*. Columbia University Press, New York, 2012, 127–163; *The Surviving Jewish Inhabitants of Cluj, Carei and Oradea. The Survey of the World Jewish Congress in 1946*. *Working Paper*, nr. 35, ISPMN, Cluj-Napoca, 2010 (Co-author: Sólyom Zsuzsa); *Underway. Documents on the Transylvanian Jewish Social and National Construct Attempts 1918–1940* (in Hungarian). Pro-Print Könyvkiadó, Csíkszereda, 544 p.

Tal Bruttmann
(L'École des hautes études en sciences sociales, Paris)

Centre de documentation juive contemporaine: From Open Source Intelligence to Archives

If after the liberation of France, the *Centre de documentation juive contemporaine (CDJC)* succeeded in collecting some major archives collections and became a major documentation center, at first, during the war, his work seems to have been slightly different regarding the material collected. From this first period, very little is known. Created at the end of April 1943 in Grenoble, the *CDJC* started to work, until the end of 1943, when the Germans occupied the region. Almost all the material collected or produced, which was hidden, could not be retrieved after the war and almost nothing seems to remain from this first period in the Center archives.

The members of the *CDJC* did not leave testimonies about those activities. We have only a few hints to help us understand what was the work done then. Nine committees, with historical or legal goals, were created, each one dedicated to the study of a specific topic. The goal was to gather material in the struggle to return to a normal life after the liberation. The *Centre* was created at a very particular moment: a part of France, Algeria, was already liberated by the allies without actually bringing any real change for the Jews. Under Darlan and Giraud rule, antisemitic policies were still enforced. There was no sign of a reinstatement of the Republicans laws and the liberation of France wasn't synonym of equality for the Jews.

The studies launched by the *Centre* had a political purpose. It doesn't seem there was a real policy regarding the collect of documents or testimonies by that time, at the difference with other documentation projects like the *Oyneg Shabes*. The work was done by the use of available public data on the enforcement of the antisemitic policies, which is particularly obvious regarding the study on "aryanization". A lot of information regarding this matter was highly public, as this policy was, among all the antisemitic policies, the most publicized by the French régime, as the goal was to find buyers for the so-called "Jewish assets". Above the information publicly available were the names of the victims and those of the *administrateur provisoire* and the assets themselves, as those were published in the *Journal officiel*.

It became one of the primary sources used by the *CDJC* members to document from the outside a public policy, the "aryanization", without having access to the inside information (the administration files). By using the information available in the public journal of the French state, the *CDJC* activists were able to draw up lists of victims, assets and administrateurs provisoires. The result of this work is probably the only remaining material from this period, which is still, 70 years later, a major source on "aryanization".

Interestingly enough, the method applied by the *CDJC* – collecting and exploiting publicly available data to document a topic – was identical to the method known as *OSINT (Open Source INTelligence)* developed at the same time by intelligence agencies to collect intelligence, especially in the USA. In some ways, the work done by the *CDJC* was following the path of an intelligence agency: trying to document a topic without having access to the archives.

tal.bruttmann@free.fr

Researcher for the City Council of Grenoble, working on the various anti-Jewish policies (French and German) implemented in France between 1940 and 1944, war violence and the killing centres. Currently finishing his PhD at the *L'École des hautes Études en sciences sociales, Paris*, which will be defended this year: *Une politique d'État: l'aryanisation* (A state policy: the 'Aryanization'). Latest publications: "Aryanisation" économique et spoliations en Isère, 1940-1944, PUG, 2010; with Zalc Claire, Ermakoff Ivan et Mariot Nicolas (eds.), *Pour une microhistoire de la Shoah*, Le Genre Humain, n° 52, Seuil, 2012; with Lambauer Barbara et Joly Laurent, *Der Auftakt zur Verfolgung der Juden in Frankreich 1940. Ein deutsch-französisches Zusammenspiel*, Vierteljahrshefte für Zeitgeschichte, n° 3/2012, p. 321-347; « Le convoi du 11 août 1944 » in Isabelle Doré-Rivé (dir.), *Une ville dans la guerre. Lyon 1939-1945*, Centre d'Histoire de la Résistance et de la Déportation de Lyon, 2012; "La Shoah dans les bureaux. Les administrations et l'application de la politique antisémite sous Vichy" in Ivan Jablonka et Annette Wieviorka, *Nouvelles perspectives sur la Shoah*, PUF, 2013, p. 39-48; *La spoliation des Juifs, une politique d'État, 1940-1944*, Mémorial de la Shoah, 2013.

Rita Horváth
(Yad Vashem Archive, Jerusalem)

The DEGOB Testimonies and the Question of Jewish Identity in Post-Holocaust Hungary, 1945-1946

After describing the testimony collecting function of the *National Relief Committee for Deportees in Hungary* (*Deportáltakat Gondozó Országos Bizottság*, henceforth referred to as DEGOB), I will conduct an in-depth analysis of a testimony to demonstrate how paying attention to the general characteristics of the DEGOB's testimony-collecting procedure makes it possible to arrive at a much deeper understanding of the survivor-testimonies than it is possible otherwise. In the case of the DEGOB, however, this is a theoretically challenging process, since—in contrast to many other large-scale testimony-collecting projects— regarding DEGOB, we have almost no documents discussing and/or debating the assumptions governing the work of documentation. No self-reflective literature has been uncovered. We do not even know (we can only guess) who prepared the questionnaire, or rather a set of guidelines, that helped as well as standardized the taking of the DEGOB interviews. Therefore, we have to infer much information about the taking of the interviews from the end products, that is, from the protocols themselves, and use those pieces of information as a context for the analysis of individual testimonies.

In my presentation, I will dwell on the historiographical / theoretical consequences of this method.

ritakatahorvath@gmail.com

Rita Horváth is a literary scholar and a historian, Ph.D. from Bar-Ilan University (Ramat Gan, Israel) in 2003. In 2009/2010 she was a scholar-in-residence at Hadassah-Brandeis Institute, Brandeis University (Waltham, MA, USA). Since then a Research Associate at the Hadassah-Brandeis Institute. At present she is research fellow at the International Institute for Holocaust Research in Yad Vashem and is participating in the “Children’s Holocaust Testimony Project” at Bar-Ilan University. Her first book, *The History of the National Relief Committee for Deportees, 1944-1952* was published in 1997 in Budapest by the Hungarian Jewish Archives. “Never Asking Why Build—Only Asking Which Tools”: *Confessional Poetry and the Construction of the Self*, was published by Akadémiai Kiadó in 2005. Her latest book was written together with Anna Szalai and Gábor Balázs, *Previously Unexplored Sources on the Holocaust in Hungary*. (Jerusalem: Yad Vashem, 2007.) From 2004, she had taught in the Holocaust Studies Program at Eötvös Loránd University (Budapest, Hungary) and from 2005 English literature courses at Bar-Ilan University.

Laura Brazzo

(Centro di Documentazione Ebraica Contemporanea, Milan)

Jewish Contemporary Documentation Center CDEC, from Archive for the Shoah History to Institute for the History of Italian Judaism

The Jewish Contemporary Documentation Center (CDEC) was founded in 1955, ten years after the Liberation of Italy from Nazi occupation, by the Italian Jewish Youth Federation (FGEI). Their reference model was the *Centre de Documentation Juive Contemporaine*, established in Paris in 1945.

CDEC's main goal was to collect documents and testimonies about the deportation of Jews from Italy and about the Jews who joined the Resistance. However, during the years this mission had been slowly evolving, bringing CDEC to embrace areas of research and heritage conservation different from Shoah history and memory.

Today CDEC, though continuing to be acknowledged as the main Italian institute for the study of Shoah in Italy, is an archive and a broad-spectrum research institute, committed to memory preservation and study of Italian Judaism from Emancipation era till today.

The establishment, at the end of 1960s, of a department aimed at monitoring contemporary anti-Semitism; the gradual development of a photograph archive about life, traditions and places of Italian Jews in the 19th century until today; the recent creation of a journal of history and historiography on Jews in modern and contemporary era; the collection of testimonies of Mediterranean Jews who emigrated to Italy in the second half of the twentieth century, are some of the elements which testify to this gradual change in CDEC identity and original goals. This very evolution differentiates CDEC from the other archives for Shoah history and memory which developed in Europe after WWII, as well as from the other Italian Jewish archives. The reasons which caused this change, the description of the heritage conserved by CDEC today and the illustration of its value for the history and the memory of Italian Judaism are the topics which will be developed in the paper that is going to be presented.

laurabrazzo@gmail.com

Since 2004 Laura Brazzo works as an archivist at the *Fondazione Centro di Documentazione Ebraica Contemporanea CDEC* (Contemporary Jewish Documentation Center Foundation) in Milano; since 2012 she's in charge of the Archives of CDEC Foundation. In November 2012 she has started to supervise the digitisation process of the CDEC Archives. The project aims at building a new web portal for the archival resources of CDEC Foundation, in particular concerning the publication of a database of the resources for the history of the Shoah, held by the CDEC Foundation. Laura Brazzo is also the editorial secretary and content manager of the electronic journal "Quest. Issues in Contemporary Jewish History. Journal of the Fondazione CDEC" (www.quest-cdecjournal.it).

Eleonora Bergman

(Żydowski Instytut Historyczny, Warsaw)

The Emanuel Ringelblum Jewish Historical Institute, Warsaw: Parallel, not Common. Jewish Post-War Documentation Projects

Documentation projects, aimed at collecting testimonies of Jewish survivors, took place in fourteen European countries, especially in the years 1944-1949. The goals were basically the same: to include testimonies of victims as valuable research material and to provide the experience of witnesses as material for the trials against the Nazis. The best known are efforts and achievements of the *Central Jewish Historical Commission* in Warsaw and the *Centre de documentation juive contemporaine* in Paris. Also the documentation work undertaken in the DP camps, especially in Munich, started recently to be a subject of closer study. The particular role of Polish Jews in creating these early post-war organizations is stressed by researchers, however, their initiatives were not interconnected. The paper will put the Warsaw Commission in the broader context. The only places where documents from various countries can be found and compared are *Yad Vashem* in Jerusalem and the *United States Holocaust Memorial Museum* in Washington. The documents from Hungary can be found on-line. The conclusion, however, is that in order to create a synthesis of results of the post-war activities in documenting the fate of the Jews in the Nazi-occupied Europe require further studies and cooperation, which was lacking at the time when these works were undertaken.

lbergman@jhi.pl

Eleonora Bergman: Ph.D. 1996, *University of Warsaw*, for the thesis on synagogues in Moorish style. Fellowships: *ICCROM*, Rome, 1982; *Memorial Foundation for Jewish Culture*, New York, 1993/4 and 1996/7. Author and co-author of over twenty case studies on history and preservation of Polish towns, of five books and about fifty articles. Documentalist and researcher of synagogues of the 19th and 20th centuries, mainly in Poland. From 1991 in the *Jewish Historical Institute*: researcher and deputy director 1996/1997, 2001/2006, director from 2007 to 2011. Author, co-author and curator of several versions of exhibition on the *Ringelblum Archive* (in Germany, USA, Spain and France) in the years 2000-2010. 1998 expert on Auschwitz-Birkenau Site Management Plan. Since 2004 involved in preparing the full edition of the *Ringelblum Archive*; from 2011 on coordinator of this project.

Yaakov Borut
(Yad Vashem Archive, Jerusalem)

Yad Vashem Archiv as an Archive of the Holocaust: New Developments and New Possibilities

The beginning of the paper is dedicated to a short discussion of the history of *Yad Vashem* and its archive. Its subjects are: the unofficial collection and commemoration activities before the official founding; the influence of Ben-Zion Dinur, the distinguished Jewish historian and Israeli minister of education who headed *Yad Vashem* in its first years; the influences of the claims conference.

The next subject is the immense changes that took place at the *Yad Vashem* archive in the last decades, and especially in recent years. Three major reasons led to those developments:

- I. The availability of vast sources that were hardly accessible before.
- II. Technological advances.
- III. The growing importance attached to Holocaust commemoration and knowledge.

The combination of these factors enabled the *Yad Vashem* archive not only to vastly expand its holdings, but also to make those holdings much more accessible and useful for the public.

Next is an analysis of developments in the overall policy of the *Yad Vashem* archive in recent years. First, changes in the collection strategy will be described by the example of the acquisition operations in Germany and Austria. The subjects discussed: efforts to collect materials displaying regional differences in Nazi persecution and Jewish responses; the media of collection (digitalization); the scale of the collection (including efforts to collect data on Jewish individuals, alongside collectives and institutions); strategies of registration of the materials.

Other development described: the expansion of the collection from documents and photographs to other forms (video testimonies, films); increased public accessibility (digitisation, Internet).

This will lead to the major development, that is based on the various developments described: the effort to concentrate and present all available information on each individual holocaust victim: his life, his family, his fate. This is a huge undertaking, which is only in the starting phases. It had become possible only in recent years, with the collection of materials throughout Europe and the development of the technologies enabling it. This project underlines *Yad Vashem* archive's central role as an institute collecting materials not only for researchers (although this also plays an important part of our policy) but also for victims' relatives, as well as *Yad Vashem's* role as a center commemorating the murdered Jews.

The paper ends with a short discussion of *Yad Vashem's* influence on Jewish identity.

yaakov.borut@yadvashem.org.il

Born in Jerusalem in 1956. Studied History and Political Science at the *Hebrew University*, Jerusalem, and received a Ph. D. in History in 1991. (Thesis: „A new Spirit among our Brethren in Ashkenaz“. *German Jewry in the Face of Economic, Social and Political Changes in the Reich at the End of the 19th Century*.)

Since 1983 employed in Yad Vashem Institute, Jerusalem. Served as Editor of the *Pinkas Kehillot Germania (Handbook of Jewish Communities in Germany)*, and since 1999 a member of the *Yad Vashem Archives* staff, currently as the Referent for German Language Materials.

Wrote three books (and co-edited two others) and numerous articles on Jewish and German history during the “Kaiserreich” and Weimar periods, and the Austrian “Righteous among the Nations” in the Third Reich.

Frank Mecklenburg
(Leo Baeck Institute, New York)

DigiBaeck – The Archives of the Leo Baeck Institute in the Digital Age

In 1955 a prominent group of refugees from Central Europe set up a research library with branches in Jerusalem, London and New York, to collect and preserve the documents and papers, and to write the final account of that vanished legendary group, the German speaking Jews. Fifty years later, the German speaking Jews of Central Europe have largely disappeared, the children and grandchildren rarely identify with their German heritage. The library, however, still exists and is thriving as the foremost research institute in this field.

As the archive of record for the German speaking communities, the collections consist of family papers and community documents, organisational files and lots of personal accounts such as memoirs, autobiographies, family histories, diaries, personal correspondence, etc.; all these materials represent the lives and achievements of a community developing during the Kaiserreich and the Weimar Republic toward a comprehensive concept of social acceptance, which in light of the Holocaust has come into much doubt and controversy. The digital Archives of Leo Baeck Institute, DigiBaeck, opens this documentation to a wider audience than before, which will utilize the information and documents for a broader investigation of issues not limited to German-Jewish history and culture.

To give one example, a special genre of documents has emerged, the letters of the parents back in Germany to their children and relatives in US and other countries of refuge. Until recently this kind of correspondence was treated as personal renditions of ordinary people's lives without particular distinction or importance. Only lately, with an increasing number of submissions to the archives does it become clear that these correspondence files constitute a rare insight into the lives during several stages of disenfranchisement and destruction unmatched by memoirs or official government and organisational papers.

In the case of Central European German speaking Jews, the pre-Nazi world, preserved in the LBI Archives, was destroyed and is not to come back. However, the current developments of the Jewish community in Germany can be seen as another development in the rejuvenation of German Jewry in its various phases since the emancipation.

fmecklenburg@lbi.cjh.org

Frank Mecklenburg works at *Leo Baeck Institute* since 1984, until 1996 as archivist and since then as chief archivist and director of research. He is supervisor of the branch of the *LBI Archives at the Jewish Museum in Berlin* and the digital archives project, *DigiBaeck*. For many years, he has been the representative of the *LBI New York* in the *LBI International Executive*. Participating in annual conferences of Jewish Studies and German Studies, he is in the process of writing and publishing a series of articles concerning the history of Jews in Central Europe during the 20th century from a post-cold war, post-East-West perspective. His PhD in modern German history is from the *Technische Universität Berlin* in 1981. After coming to the United States he first worked as an editor and translator before joining LBI.

Joanne Rudof

(Fortunoff Video Archive for Holocaust Testimonies, Yale University, New Haven)

Holocaust Witness Accounts: History and Institutional Context

This paper will review the founding of the first project to video record the testimonies of Holocaust survivors and witnesses in 1979 in New Haven as a private organization, its move to Yale in 1981, its expansion, holdings, access to the collection and aims as these have all evolved over the past thirty-four years.

Fortunoff is a unit in the main research library of a secular university and the preservation of Jewish heritage is not one of its goals. However, many of the testimonies provide information about destroyed Jewish communities for which there is little or no other documentation. There is often extensive discussion of pre-war Jewish life including organizations and movements; rites and rituals; schools and other institutions; work, professional and gender roles; etc. There is documentation of Jewish life in ghettos and camps, and rebuilding Jewish life and institutions in DP camps and new countries to which survivors and refugees immigrated. The issue of Jewish identity, positive and negative aspects, is raised as well.

The collection was created in both places of refuge (e.g. U.S., Israel, Canada), as well as sites of the Holocaust based on where survivors were located and affiliate projects were organized. Institutional partners always retain a copy of the testimony locally, so there was no “dislocation.”

I will discuss the intersection between Holocaust historiography and contemporary archival practice and theory. Audiovisual testimonies of survivors, recorded several decades after the war, are instrumental in filling in the lacunae of the historical record when contemporaneous documentation is unavailable. The testimonies are not simply replacements for missing sources, but rather embody unique perspectives in their own right, representing histories from below that shed light on the experiences of victims often absent from perpetrator-centered historiography. Furthermore, testimonies also reveal how witnesses perceive themselves and deliver their accounts and thus extend our understanding of the individual and collective workings of Holocaust memories.

The audiovisual testimonies should be approached with the same rigor as more traditional sources. It is critical to approach them in terms of their interpersonal, cultural, and archival specificities, thereby allowing for a more ethical and methodologically sound approach to their research applications, particularly given the proliferation of digitized testimony collections.

joanne.rudof@yale.edu

Joanne Weiner Rudof is the archivist at the *Fortunoff Video Archive for Holocaust Testimonies, Yale University* and has been at *Fortunoff* for over twenty-eight years. She has written numerous articles, book chapters, and conference papers on Holocaust testimonies and been editor and producer of documentaries including *Voices from the Yugoslav Holocaust*, *Remembering Czestochowa*, *Parallel Paths*, and the award winning national PBS broadcast, *Witness: Voices from the Holocaust* for which she was co-editor of the book with the same title. She has coordinated over twenty Holocaust testimony projects in North and South America, Europe, and Israel and advised others initiating testimony projects documenting genocide, oppression and human rights violations.

Katalin Pécsi-Pollner
(Eszterház Egyesület, Budapest)

Different Narratives: Interviews in Israel with Surviving Women from the Hungarian Zionist resistance movement, 1944-45

Katalin Pécsi-Pollner visited Israel in August and September 2010 to speak to 54 women originating from Hungary, who were involved in rescuing Jewish children and adults in occupied Budapest in 1944/45.

For many of the women she interviewed, this was the first time they were prepared to break their silence. In the interviews on their life histories, they relate their own persecution under National Socialism and their involvement in a wide range of resistance and rescue work in Budapest's Glass House.

These young women and men – almost children themselves – showed great courage, responsibility, and charity. However, for many years there was no public interest or recognition for their resistance and rescue work. This is particularly true of the young girls and women who made up more than half the members of these resistance groups.

These interviews are our first opportunity to find out about them, their lives, their own personal part in the resistance and rescue campaigns, about gender roles and equality for men and women within the groups, but also about the everyday lives of these courageous young women, about their goals, their dreams, their wishes, and their ideas about the future.

pecsikata@gmail.com

Katalin Pécsi-Pollner, Ph.D., is a literary scholar: an essayist and a lecturer in the field of the contemporary Jewish literature and film and numerous issues related to the Holocaust and gender. She works on several projects concerning Jewish women, including book publications, public lectures and an international travelling exhibition. She is the founder and president of *EszterHáz Egyesület* (*Esther's House Association for the Jewish Culture and the Feminist Values*) - a small, but energetic Jewish women's group which contributes to the recovery of the lost world of Jewish women and to make these women visible in the male-centered Jewish culture.

Júlia Vajda
(Eötvös Loránd University, Budapest)

Totalitarianism and Holocaust. A Collection of 334 Digitally Recorded Life Stories

At the moment, the collection „Totalitarianism and Holocaust” consists of 334 digitally recorded narrative life story interviews. Ca. 90 percent of the interviewees are Holocaust survivors, whereas the remaining ten percent are eye-witnesses.

However, it is not a closed collection, we plan to add new interviews as long as there are survivors willing to tell us their life stories. The interviewees were all living in Hungary at some moment of the Hungarian Shoah and fell under the effect of the anti-Jewish laws. As the borders of Hungary were in move within this period, we considered any person having lived in Hungary who lived within its borders for any period of the persecution. As the grant would not have been sufficient for financing travels to abroad, most of our interviews were taken in present day Hungary though we used every (private) chance to interview persons living elsewhere.

The essence of the method of narrative life story interview is that it endeavours to get a life narrative from the interviewee that is the least influenced by the interviewer. Hence, when conducting such an interview we just name its topic and ask our partner to tell his/her life story and just listen to the story telling until the person does not indicate having finished it. Afterwards we use our notes that we took while he/she was talking and ask the interviewee to tell more about the events of its life that were not told in detail. There is a systematic order we use when choosing the next question and actually there are not questions of different sort in these interviews.

The interviews are approximately four hours long. At the moment around 25 percent of them are also typewritten. According to the wishes of the interviewees the interviews are marked differently for the time and form to be used (i.e. immediately or just after some time, anonymously, or with the name of the story teller, etc.) There is a database summarising the most important data concerning each and every interview.

The material is almost ready to be opened for the research community.

h13073vaj@ella.hu

Julia Vajda, senior researcher of the Institute of Sociology at Eötvös Loránd University, Budapest is a sociologist and psychologist who works also as a psychotherapist. Identity of present day Hungarian Jewry is the core of her research interest. She deals also with the theory and notion of trauma. Her earlier research focused on the generations of the descendants, while at present on the Shoah-surviving generation itself. As part of it she has established an archive of approximately 300 interviews of survivors and eye-witnesses of the Shoah. Trained also in psycho-analysis in her methodology she works with narrative interviews and in their hermeneutic case reconstruction she combines psycho-analytic understanding with the analysis of narrative identity as Paul Ricoeur uses the term.

