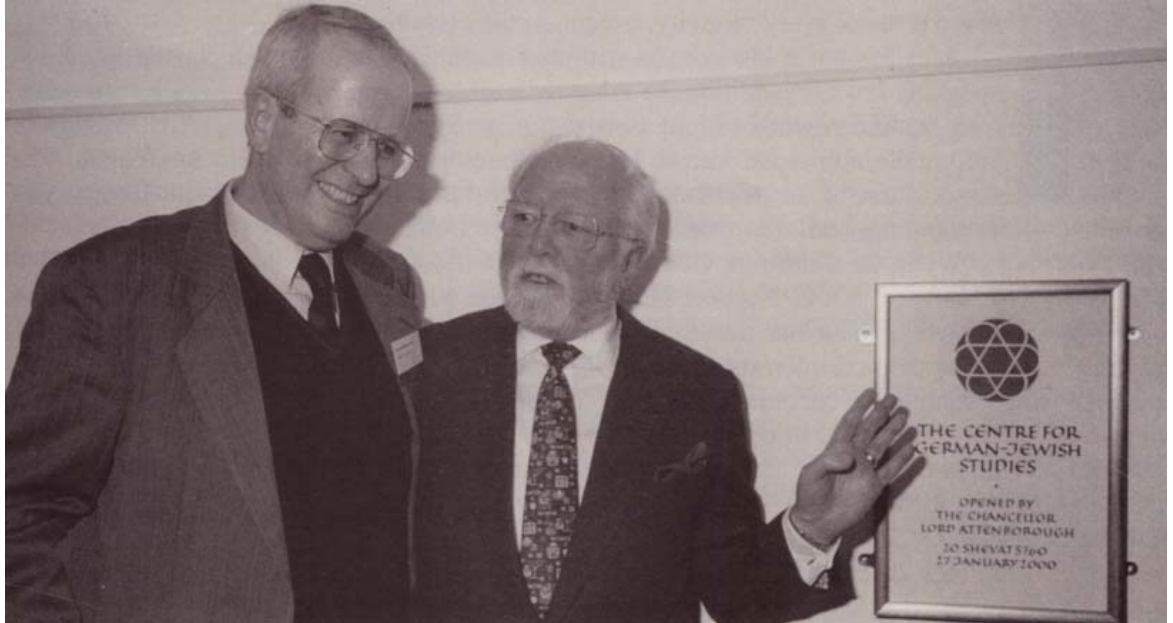




Tribute to Richard Attenborough (1923-2014)

'Never allow the younger generation to be unknowing. Let us retain on our retina what happened.'

With these words the Lord Attenborough addressed the well-wishers present at the inauguration ceremony for the Centre's Archive, Research and Administration Unit on 27 January 2000. He is pictured here with the Centre's founder, Prof Edward Timms.



During the early days of the University of Sussex, the director Richard Attenborough was on location in Brighton filming the musical *Oh What a Lovely War!* Needing

extras for key scenes, some of which were filmed on the historic West Pier, he applied to the then Vice-Chancellor, Asa Briggs, for permission to use Sussex students. Thus began a connection that was to last for forty years. In the mid-1980s Attenborough helped to endow the Nelson Mandela Scholarship to provide a university education for black South Africans. This reflected the commitment to decolonization that inspired his award-winning films *Cry Freedom* and *Gandhi*. As an admirer of both Mahatma and Mandela, he shaped these films to celebrate friendship across the racial divide.

When Gordon Conway became Vice-Chancellor in 1993, he asked Attenborough whether there was any other programme at Sussex that he would like to support. The consequences were unexpected. In January 1995 the *Times Higher Education Supplement* announced that Steven Spielberg had pledged \$100,000 of the profits from *Schindler's List* to the newly founded Centre for German-Jewish Studies. At Attenborough's suggestion, Spielberg was making the donation through his Righteous Persons Foundation. This enabled the Centre to appoint its first Research Fellow, David Groiser (now Professor of German at Oxford), an authority on Martin Buber and Franz Rosenzweig.

Why had Attenborough become so interested in Jewish matters? In January 2000, when inaugurating the archive of the German-Jewish Centre, then located in the University Library, Richard recalled that in September 1939, at the age of sixteen, he was called into his father's study with his brothers. Their mother Mary, working on the refugee committee, had arranged for two girls, Irene and Helga Bejach, to join their

uncle in New York. But the declaration of war meant that these two young Jews would have to remain with the Attenborough family, providing the boys agreed. So Irene and Helga became their sisters. 'They brought into our ordered household an awareness of a wider and more dangerous world,' Richard explained. 'When the war was over, we learnt that both their parents had perished.'

The more closely members of the Centre worked with Attenborough, the stronger the synergies. Thinking more carefully about his films, we realized that they chronicled the experiences of a whole generation from the traumas of the Second World War through the defeat of apartheid to the emergence of multicultural societies. Above all, his films chronicled changing attitudes towards military conflict. It was an extraordinary achievement to reshape the anti-war musical *Oh What a Lovely War!* for the cinema. But while criticizing the First World War for its futility, Attenborough took a different line towards the struggle against Hitler's Germany. As a young man he had served as an air gunner cameraman on missions over Nazi Germany, so he knew this was a war we had to fight. Hence his treatment of fortitude in adversity in war films like *A Bridge Too Far*.

Richard Attenborough himself showed fortitude in defying the advancing years to remain both Chancellor of the University of Sussex and Life President of the German-Jewish Centre for so many years. He will be remembered by generations of students and staff with great affection, while his support for our Centre remains an enduring source of inspiration.

Exploring Holocaust Education – A Workshop

Friday 7 November 2014

As part of the Centre's ongoing research project into the state of Holocaust education in England, Dr Caroline Sharples organised an international workshop in November that brought together academics working in different areas of education research to discuss methodology and research theory. Guest speakers included Dr Paula Cowan from the University of the West of Scotland, who spoke about her extensive experience in monitoring the effects of Holocaust education among Scottish primary school pupils, and Dr Annetrin Bock from the Georg Eckert Institute for International Textbook Research in Braunschweig, Germany who detailed her work on the reception of digital education media and the use of participant observation as a research method. Professor Fred Dervin, a specialist in intercultural education from the University of Helsinki, Finland concluded the session by questioning the extent to which we can measure the impact of education for diversities. This workshop constituted a valuable opportunity to reflect critically on research methods and compare and contrast approaches to Holocaust teaching across different European countries. We were delighted that the event was attended by PGCE trainees from the University of Sussex, a local secondary school History teacher and representatives from the Holocaust Educational Trust – and we wish to thank everyone again for contributing to such a fruitful discussion.

The Challenges of Integration – the Case of Austria 1914-2014



Hella Pick speaking at the Austrian Embassy

Hella Pick, one of Evi's closest friends, and a prominent member of the Centre for German-Jewish Studies London-based Support Group, welcomed us to this memorable event. Evi's son, John Wohlgemuth then expressed how delighted he was that the Centre and the Austrian Cultural Forum were holding the first of what he very much hopes will become an annual Evi Wohlgemuth Memorial lecture serving as an acknowledgement, commemoration and perversely a celebration of the generation of Austrians who had to leave Austria in the 1930s and make their homes in the UK. He commented how his mother remained immensely proud of her Austrian roots and continued to love Vienna until her dying day.

In his talk **Ambassador Dr Emil Brix** reminded us that there were fifty-two million people in the Austro-Hungarian Empire. Austria had to find a new identity after the First World War following the break-up of that Empire and large-scale migration. Many moved west into Austria with its better economic possibilities, while five million emigrated to the United States. Although the majority of Austrians are Catholic, its immigrant population has grown by 1.75 million. The smaller percentage of Jews since the calamity of the 1930s and 1940s has been easily absorbed. After 1945, one and a half million displaced persons arrived and had to be temporarily accommodated.

Today there are also a large number of Muslims in Austria, and this number is still growing – mainly from Turkey and Herzegovina. There are also substantial immigrant populations from Germany itself, since Austria is very much geared to the German economy. There have been further waves of immigration from Hungary in 1956 and Czechoslovakia in 1968, together with 300,000 Turkish workers and families, many of whom are now in their second and third generations.

Vienna is constantly growing, and today's city can look back on a cosmopolitan

heritage that has been a source of creativity and innovation. Some of the most celebrated figures of Viennese cultural history came from Germany like Beethoven, or from Moravia like Freud and Mahler. Jews who migrated to Vienna to escape persecution in Russia and Poland made exceptional contributions to intellectual life, before the Nazi take-over in 1938 forced so many of them into exile. Among them was the young Bruno Kreisky, who after his return was to make a notable contribution to public life as Chancellor of Austria (though his approach to Israel was not particularly helpful).

Here in London we particularly remember figures like Ernst Gombrich, the art historian who made such a memorable contribution to British cultural life. Other less well known exiles from Austria, including the Kindertransport children, found refuge here from the Holocaust and have proved a wonderful asset to this country. It is in this spirit that we especially remember Evi Wohlgemuth, who greatly enriched our lives.

Editorial Note:

As recalled in a previous Newsletter, it was in autumn 1938 that Evi, leaving her Viennese home, arrived to join the family of Ellis and Muriel Franklin in London. She was nine years old, didn't speak English and was to be separated from the only person here whom she knew here – her mother, who had to undertake domestic work; and she had to leave her beloved father behind to the horrors of Dachau. Somehow Evi coped with problems of assimilation, including the stress of being told by a teacher that she should not swear allegiance to King George IV, because he was not her King, but to 'the country in which I am now living'. After some months Evi's life improved. Her father was released and her family was able to begin a new life in Chicago, where Evi gained scholarships which provided the introduction to her own teaching career – first in the United States and then back in Britain.

International Conference: The Jewish Experience of the First World War

London June 11-13, 2014



Opening session of the conference at the London Jewish Museum

On a sunny June morning in 1914 two bullets fired on a Sarajevo street set in motion a series of events that led to the outbreak of the First World War. A hundred years later, on a luminous afternoon in mid-June 2014, a group of twenty-six researchers from across Europe, the United States and the wider world gathered in London to discuss the Jewish experience of the war that shaped the world we live in today.

The conference was organized by the Centre for German-Jewish Studies in conjunction with the London Jewish Museum and the Wiener Library, both of which hosted First World War Exhibitions, as well as the Austrian Cultural Forum and the Institut für die Geschichte der deutschen Juden. In bringing together leading scholars of Jewish and First World War studies, the conference provided a setting for an in-depth discussion of the multifaceted meanings of the First World War for our understanding of the Jewish experience of the modern era. The presentations, which were of a consistently high calibre, considered in a broad interdisciplinary and transnational context the degree to which individual Jews, Jewish families, and communities in Europe, the US and elsewhere engaged with total war between 1914 and 1918. Perhaps the most compelling finding to emerge from the contrasting approaches was the way Jewish individuals, families and communities struggled to reconcile divided loyalties. Indeed, many of the lectures highlighted the conflicted nature of the Jewish experience of a war in which many felt torn between duty to their home country and solidarity towards fellow Jews.

Derek Penslar (Oxford) delivered the conference keynote address entitled 'The Great War and Modern Jewry,' to a capacity audience at the Jewish Community Centre, London (JW3). Approximately half a million Jews served in the armed forces of both the Allied and Central Powers during the First World War. Many fought because they were conscripted and had no choice, but others served willingly, eager to demonstrate their loyalty, courage, and worthiness of acceptance. Over the course of a highly stimulating lecture, Penslar highlighted the conflicted nature of the Jewish experience of a war in which many felt torn between duty to their home country and solidarity towards fellow Jews across the battle line.

Another highlight was a delightful presentation by Edward Timms, supported by his co-translator Fred Bridgman, of their new translation of Karl Kraus's *The Last Days of Mankind*, on the second evening of the conference at the Wiener Library. Timms's talk was accompanied by powerful performances of scenes from the new translation by the actor Christopher Staines.

By mapping the field of the Jewish experience of the First World War internationally, the conference broke new ground. The proceedings will be published as a book with Palgrave Macmillan in 2016.

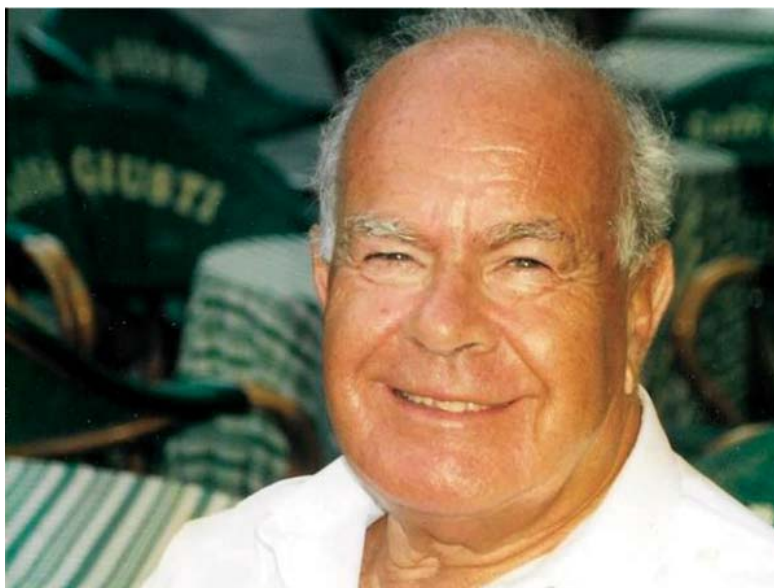
Remembering Geoffrey Perry (1922-2014)

Geoffrey, who was introduced to the Centre's London based Support Group by the late Lewis Goodman, never missed a meeting until illness prevented him from attending in recent months. He was particularly keen that we should commemorate the contribution of Jews to the British armed forces, an interest that reflected his own remarkable career.

Born in Berlin on 11 April 1922 as Horst Pinschewer, Geoffrey was sent by his parents to be educated at Buxton College Derbyshire after Nazi restrictions on Jews became unbearable. His precocious gifts had already won him a position as staff photographer on the Daily Mirror when war broke out. After a period of internment as an 'enemy alien', he enlisted in the Military Pioneer Corps. His war service included landing in Normandy in July 1944 a month after D-Day, seeing the decisive battle of the Falaise Pocket that August, and later witnessing the opening up of the Bergen-Belsen concentration camp.

His most celebrated exploit occurred on 28 May 1945, when with a fellow officer he stumbled across the notorious Nazi broadcaster William Joyce (Lord Haw Haw) in woods outside Flensburg on the Danish border. Perry and his comrade were searching for firewood when they spotted a man whose papers gave his name as Wilhelm Hansen. When the man offered help, his familiar braying voice immediately betrayed him. Fearing that he might be carrying a gun, Geoffrey proceeded to shoot and arrest Britain's most notorious wartime traitor.

As a member of the British army of occupation in Hamburg, Major Perry made a notable contribution to Germany's democratic post-war reconstruction, especially in the spheres of broadcasting and journalism. He was later to use that experience to start, in 1948, his own company, Perry Press Productions, which launched house magazines and was so successful that they were able to merge with Thomson Publications in 1963. While at Thomsons, Geoffrey set up



'Family Circle', the magazine sold at supermarket check-outs. Later he set up a joint venture with Dutch and German publishers, introducing a version of 'Family Circle' to Germany, then established and ran another company of his own, latterly with one of his two sons, retiring in 1992.

In 1952 he had married Helen Weissberger, the daughter of a comrade of his from the Pioneer Corps. It was with her encouragement that Geoffrey composed his memoir, 'When Life Becomes History', published in 2002, in which further details of his remarkable career can be found.

Purchasing Power

Outline of work-in-progress by Gideon Reuveni on Consumer Culture and the Making of Jewish Identity

Antisemitic stereotypes of Jews as Capitalists have paralyzed research into the economic dimension of the Jewish past. The figure of the Jew as trader and financier haunted the nineteenth and twentieth centuries, and the economy has indeed been central to Jewish life and the Jewish image in the world. Jews were not only money-makers but also money-spenders. This study is the first to investigate the crucial and neglected axis of consumption, identity, and Jewish history in Europe. It developed from a pioneering attempt to move away from the image of the capitalist Jew, and to call attention to the significance of 'purchasing power' in the process of re-defining Jewishness in the modern period.

To be sure, being Jewish has always been interconnected with consumption. Jewish dietary requirements, dress prescriptions, as well as the use of special objects for ritual purposes are just a few examples of how Judaism delineates consumer practices as markers of distinction. Such practices require a corresponding infrastructure and commonly involve additional expense for those individuals who wish to live according to Jewish tradition. Moreover, for those Jews living beyond Judaism, spending also comprised a significant part of how their Jewishness was perceived and enacted. By the

turn of the twentieth century, the promotion of specific products to Jewish consumers had become an integral part of the marketing strategies of many Jewish and non-Jewish producers and retailers in Europe and across the Atlantic.

This book will analyse the role and place of consumption within Jewish society and the ways consumerism generated and reinforced Jewish notions of belonging from the end of the nineteenth-century to the beginning of the new millennium. By placing the marketplace as well as means and forms of spending at the centre of modern European Jewish experience, the study of Jewish 'purchasing power' seeks to explore Jewish life as it pertains to fundamental issues of Jewish historiography such as integration, antisemitism and processes of [Jewish] identity formations in modern times.

Anti-war satire in the Kraus tradition 'Shoot, I Didn't Mean That/The Last Days Of Mankind'

Tristan Bates Theatre, London

To mark the centenary of the outbreak of the First World War, a double bill supported by the Austrian Cultural Forum was staged at the Tristan Bates Theatre in London from 23 September-18 October. Directed by Pamela Schermann, it featured a new comedy *Shoot, I Didn't Mean That*, written by Catriona Kerridge as a response to *The Last Days of Mankind*, the anti-war satire by the Austrian-Jewish author Karl Kraus.

Shoot, I Didn't Mean That tells three separate stories: a British tourist in Vienna who involuntarily shouts 'Sieg Heil' with a Nazi salute finds herself in a prison and unable to lower her arm; an interpreter at an intergovernmental organisation is so affected by the discussion that she becomes unhinged;

and two school girls plan to join one of the Middle Eastern war zones, setting their sights on Syria from a locked classroom at their school. There is a comic absurdity about these three stories with their anti-war message.

The Epilogue from the new translation of *The Last Days of Mankind* by Fred Bridgham and Edward Timms delivered a series of short scenes with strong imagery of the First World War played through soldiers, journalists and allegorical hyenas. This fast paced, at times mesmerising pastiche vividly projected the chaos of war and the rhyming verses were particularly effective. It tied in with the first play, pointing to the First World War as the beginning of a century of conflicts.

Holocaust Education Foundation Lessons and Legacies Conference

Boca Raton, Florida, October 2014

Rose Holmes spoke on a panel at the Holocaust Education Foundation's annual conference alongside former CGJS member Andrea Hammel, and Elizabeth Heinemann from the University of Iowa. The panel was provocatively called, 'A Misplaced History of Emotion? The *Kindertransport* in History, Commemoration, and Literature' and all three panellists questioned the ways in which the *Kindertransport* has been memorialised.

Rose Holmes' paper, 'Appropriating Group Memory: Voluntarism and the *Kindertransport*' drew attention to the efforts of the British voluntary sector in organising the migration of children from Europe, and suggested that there is a tendency to create over-simplified stories of heroic 'rescue' rather than detail the complex and often messy realities. Elizabeth Heinemann, in her

paper, 'On Losing Your Children Twice: Surviving Parents and *Kindertransport* Children' drew on her own family's correspondence from the 1950s and 1960s to argue that, even for those *Kinder* reunited with their families, an 'ordinary' family life was not always resumed and, for many, it was another traumatic experience of disruption. In her paper, 'The *Kindertransport* in Fiction: Accessible Experience of Trauma and Emotion?' Andrea Hammel argued that although fiction can create more accessible and flexible narratives with which to address the complex emotions around the *Kindertransport*, it is important to guard against the creation of redemptive narratives.

The panel was well-received by international colleagues, several of whom had family connections to the *Kindertransport*, and the ensuing discussion was lively and productive.

Who Remembers the Armenians?

The centenary of the Armenian massacres of 1915 raises questions about possible continuities between that attempted genocide and the Jewish Holocaust. As the ally of the Ottoman Empire, the German government condoned the massacres, despite the protests of diplomats such as Johannes Lepsius.

German officials who observed and recorded the massacres included Max Erwin von Scheubner-Richter, one of Hitler's fanatical early supporters. Indeed, the fate of the Armenians may have influenced Hitler's own thinking. In August 1939, on the eve of the invasion of Poland, he addressed his military commanders, setting out

his plans for ruthless ethnic cleansing of Polish territories. According to one source he concluded with the words: 'Only thus shall we gain the living space we need. Who, after all, speaks to-day of the annihilation of the Armenians?'

These historical issues are well worth revisiting as the centenary of the massacres approaches. An exhibition of photographs documenting Armenian experiences in Turkey between 1880 and 1920 is due to be held at the Wiener Library in summer 2015. It will be accompanied by a workshop in which members of the Sussex Centre plan to participate.

Holocaust Memorial Day at the University of Sussex

Wednesday 28 January 2015 13:30-17:30

Thomas Harding will relate the true story of his great-uncle, the Jewish investigator Hanns Alexander, who pursued and captured one of Nazi Germany's most notorious war criminals, the commandant of the Auschwitz-Birkenau concentration/extermination camp, Rudolf Höss.

Zahava Kohn, a survivor of Bergen Belsen, in conversation with her daughter, Hephzibah Rudofsky (Kohn), will speak about her wartime experiences and about her family's story of survival against the odds. Zahava and her parents lived through the horrors of Westerbork transit camp and then Bergen Belsen concentration camp.



Arnold Daghani, 'Mauthausen with a Visitor's Entrance Ticket' (Arnold Daghani Collection, University of Sussex © Arnold Daghani Trust)

To reserve your place: www.sussex.ac.uk/cgjs/hmd

Call for Applications

Max and Hilde Kochmann
Summer School for PhD
Students in European-Jewish
History and Culture

19-22 July 2015,
University of Sussex

The Centre for German-Jewish Studies in cooperation with the Martin Buber Chair in Jewish Thought and Philosophy at the Goethe University Frankfurt am Main and the Pears Institute for the study of Antisemitism at Birkbeck, University of London invite PhD students to apply for the bi-annual Max and Hilde Kochmann Summer School in European-Jewish History and Culture 2015. This event brings together young researchers who are currently working on topics in Jewish history, Jewish religion and inner life, literature, culture, ideological movements, inter-religious and inter-cultural relations as well as everyday life, and give them the opportunity to present and discuss their projects in a friendly, informal atmosphere with leading scholars in the field. In so doing, we shall be building on the achievements of previous workshops and creating an interdisciplinary network of younger scholars engaged in the study of areas of European-Jewish history, thought and culture from the early modern period to the contemporary world.

Currently confirmed participating faculty are Prof David Feldman (Pears Institute for the study of Antisemitism, Birkbeck/University of London), Dr Gideon Reuveni (CGJS) and Prof Christian Wiese (University of Frankfurt). All PhD candidates are eligible to apply (including candidates from the UK). Candidates should send a proposal outlining their PhD project (3-5 pages), a short C.V. and an academic reference to: Dr Björn Siegel, Centre for German-Jewish Studies, University of Sussex, Falmer, BN1 9QN, United Kingdom.

E B.Siegel@sussex.ac.uk

Closing date for applications: January 31 2015

Successful candidates will be notified at the beginning of March 2015.

Discounts on publications associated with the Centre

Publications by researchers at the Centre for German-Jewish Studies may be purchased at a discount by Friends of the Centre.

For further information about the Centre for German-Jewish Studies and joining the Friends, please contact:

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