

Vienna-Jerusalem Graduate School 2024

Entangled Memories: Reviewing Connected, Networked and Relational Layers of History

March 4-7, 2024 – Jerusalem, Israel

Monday, March 4 – Transnational Memories

Day Chair: Ljiljana Radonić (Institute of Culture Studies, Austrian Academy of Sciences)

Venue: Seminar Room 5206 (Faculty of Humanities)

10:00-10:30	Opening remarks & Introduction Noam Shoal (Center for Austrian Studies, The Hebrew University of Jerusalem) Tobias Ebbrecht-Hartmann (The Hebrew University of Jerusalem)
10:30-11:30	Ljiljana Radonić (Institute of Culture Studies, Austrian Academy of Sciences): Entangled and Competing Memories in Memorial Museums
11:30-12:00	Break
12:00-13:30	Marketa Bajgerova Verly (Institute of Culture Studies, Austrian Academy of Sciences): China as the “Rescuer of Jews”: Instrumentalization of the Holocaust for China’s Foreign Policy Objectives in the Xi Era (Online) Marina Pogorelova (Contemporary German Studies, The Hebrew University of Jerusalem): Teaching about the War: History Textbooks and Historians Debate in Postwar Germany and Japan. A Comparative Analysis
13:30-14:30	Lunch Break at Frank Sinatra Student Cafeteria
14:30-15:30	Gisela Dachs (European Forum, The Hebrew University of Jerusalem): Fake News, and the Travelling of Narratives
15:30-15:45	Break
15:45-17:15	Karen Ornat (Communication & Journalism, The Hebrew University of Jerusalem): Multidirectional Stereotypes: Journalistic Engagements with Memories of Complex Intergroup Histories

Laura Hazivar (Political Science & Contemporary History and Media, University of Vienna): The *Transición* in the News: The Portrayal of Spain's Transition to Democracy in Austrian (Party) Newspapers (Online)

20:00 Joint Dinner

Tuesday, March 5 – Complex Commemoration

Day Chair: Tobias Ebbrecht-Hartmann (Center for Austrian Studies, The Hebrew University of Jerusalem)

Venue: Seminar Room of the European Forum, 42605 (Faculty of Humanities)

- 09:30-11:00 Lea Feibusch (Research Centre for the History of Transformations, University of Vienna): Interconnections Between Individual and Collective Memories, Migration and Holocaust Remembrance
- Rotem Mashkov (Department of Geography, The Hebrew University of Jerusalem): Using Eye-Tracking and Physiological Sensors for Investigating Dark Tourism at Memorial Sites: The House of the Wannsee Conference
- 11:00-12:00 Mount Scopus as an Entangled Site of Memory – Campus Tour with Tobias Ebbrecht-Hartmann (European Forum, The Hebrew University of Jerusalem)
- 12:00-13:30 Lunch Break at Beit Maierdsdorf
- 13:30-14:30 Martin Tschiggerl (Institute for Culture Studies, Austrian Academy of Science): “Did my grandfather storm the beaches of Normandy for this shit?” Mnemonic Conflicts in Digital Games about the Second World War
- 14:30-16:00 Esther Rachow (European Forum, The Hebrew University of Jerusalem): Mapping the Field of Digital Holocaust Education: Two Interconnected Perspectives
- Mirah Langer (University of Vienna): Kindling the Darkness: The Role and Representation of Children and Grandchildren of Survivors in Holocaust Commemorative Practices
- 16:00-16:30 Break
- 16:30-17:30 Oded Steinberg (European Forum, The Hebrew University of Jerusalem): Informal Networks of Aid: Jewish Advocacy for the Suffering Armenians during the Late Nineteenth Century

Wednesday, March 6 – Multilayered National Memories

Day Chair: Oded Steinberg (Cardinal Franz König Chair in Austrian Studies, The Hebrew University of Jerusalem)

Venue: Seminar Room of the European Forum, 42605 (Faculty of Humanities)

- 09:30 Departure from the Hotel to Mount Herzl
- 10:00-13:00 Multilayered History – Visit to Mount Herzl

13:00-14:30	Lunch Break at Frank Sinatra Student Cafeteria
14:30-15:30	Henrik Lehnert (Paris Lodron University Salzburg): Salzburg and Stefan Zweig – Expulsion and Convergence
15:30-15:45	Break
15:45-18:00	Lea von der Hude (Institute of Culture Studies, Austrian Academy of Sciences): The “Trümmerfrau” [rubble woman] as an Object of Projection and Identification: Mechanisms of Guilt and Defense in Early Post-War Austria Isolde Vogel (Documentation Centre of Austrian Resistance (DÖW) /University of Vienna): Victimization: The Use of Antisemitic Symbols During the Pandemic as a Negative Form of Memorialization Merle Bieber (Institute for Jewish History in Austria): Photographs in Traditional Costumes and Their Role as a Narrative of Belonging for Austrian Jews (Online)

Thursday, March 7 – Topographies of Memory

Day Chair: Ljiljana Radonić (Institute of Culture Studies, Austrian Academy of Sciences), Tobias Ebbrecht-Hartmann (Center for Austrian Studies, The Hebrew University of Jerusalem)

Venue: Tel Aviv

09:00	Departure from the Hotel to Tel Aviv
10:30-13:00	Visit to the ANU Museum of the Jewish People
13:00-14:00	Lunch Break at the TAU Campus
15:00-17:00	Walking Tour: The White City – Bauhaus in Tel Aviv
18:00	Bus leaving back for Jerusalem

Expert joining online from Austria: Gerald Lamprecht (Center for Jewish Studies, Graz University/Institute of Culture Studies and Theatre History, Austrian Academy of Sciences)

Organizers:

Tobias Ebbrecht-Hartmann (Center of Austrian Studies, The Hebrew University of Jerusalem)

Ljiljana Radonić (Institute of Culture Studies, Austrian Academy of Sciences)

Elisheva Moatti (Center of Austrian Studies, The Hebrew University of Jerusalem)

The organizers mourn for Heidemarie Uhl who organized the first three Graduate Schools with us.

Title: China as the “Rescuer of Jews”: Instrumentalization of the Holocaust for China’s Foreign Policy Objectives in the Xi Era

Author: Marketa Bajgerova Verly

Institution: The ERC “Globalized Memorial Museum” Project at the Austrian Academy of Sciences, Institute of Culture Studies and Theatre History

Abstract:

Among the ongoing debates on globalization of memory often linked with the dissemination of the Holocaust memorialization as a model, China represents a peculiar case that both reinforces and disproves the common arguments associated with the globalizing trend. On one hand, the Chinese museums devoted to the WWII (in China referred to as the “War of Resistance against Japanese Aggression/Japan”) have in the Xi Jinping Era began to explicitly reference musealization techniques found in the Holocaust model museums in the West and the Holocaust became part of the officially promoted, previously domestic-facing, historical narrative. On the other, rather than speaking for a normative reception of a type of a “moral universal”, the inclusion of the Holocaust history as well as its musealization style into the official memorialization in China has been instrumentalized and appropriated to solely focus on progressing Chinese state’s diplomatic objectives of asserting China’s position as a global power. In my study, I trace the acceleration of China’s engagement with the Holocaust in the Xi Jinping Era, particularly focusing on how this appropriation of the Holocaust imprinted onto the core carriers of Chinese national identity – the war museums.

The analysis I present is twofold. Firstly, I address the increasingly prominent inclusion of the history of the Shanghai Jewish Refugees into the official Chinese Communist Party-promoted war narrative, demonstrating how this episode of the Holocaust history became an instrument through which China self-presents as a “rescuer of Jews”, claiming its relevance as a global power and using it as a moral shield to counter international allegations of human rights abuses that the Chinese government perpetrates against the ethnic minorities. I demonstrate how this materialises in the museums by engaging with the Shanghai Jewish Refugees Museum and its most recent expansion inaugurated in 2020, arguing that the renovation transformed the institution into a frontline of diplomatic service, crafted specifically for the international audience and official political visits. Secondly – and closely connected -, I focus on how the recent renovations of the Chinese WWII atrocity museums incorporated techniques and schemes known from the Holocaust model museums in the West (e.g. focus on the individual), directly engaging with the globalization of memory. By looking at the cases of the Nanjing Massacre Memorial Hall and the Unit 731 Museum, both devoted to atrocities committed during the WWII by the Japanese army, I argue that the adoption of those curatorial models speaks to China’s ambitions to incorporate itself into the transnational memory debates, building bi-lateral relations between states also affected by the WWII through inter-museum exchanges, as well as feeding its UNESCO ambitions. By presenting the two manners in which China has strengthened its engagement with the Holocaust in the Xi Era, I portray how the Chinese state mobilizes and appropriates the Holocaust to fits its national agenda and global aspirations, without wider considerations of its historical meaning or its normative associations.

Marina Pogorelova

2nd year MA student

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TEACHING ABOUT THE WAR: HISTORY TEXTBOOKS AND HISTORIANS DEBATE IN POSTWAR GERMANY AND JAPAN. A COMPARATIVE ANALYSIS

Research Proposal

RATIONALE

After World War II, a narrative aimed to prevent a new war took hold in Germany and Japan. However, despite the similar pacifist rhetoric, it appears that the memorialization patterns of the former allies developed completely differently. In Germany, memorial projects are primarily dedicated to the Holocaust victims, whereas in Japan, they are dedicated to the victims of atomic bombings and fallen Japanese soldiers. Hence, it is proposed to conduct cross-national comparative research on how WWII was framed by German and Japanese historians, with a particular focus on textbooks as a key element of history education.

RESEARCH QUESTIONS

- ❖ What is the difference in framing the history of WWII in the postwar Germany and Japan? (main)
- ❖ What role did German and Japanese historians played in the postwar memory culture formation? (auxiliary)

IV – WWII narrative patterns taken by historians; DV – postwar memory culture

HYPOTHESES

- ❖ The German reflection on WWII has evolved from a focus on German victimhood to accepting responsibility and has turned to the victimizer's perspective. Simultaneously, the Japanese tell their own story of WWII, focusing on the victims of the atomic bombing, instead of the others.
- ❖ While German historians were granted greater academic freedom and contributed significantly to the reflection on WWII (the Historikerstreit is of particular significance), whereas Japanese historians, especially those who wrote school and university textbooks had to adhere to the Ministry of Education's guidelines, thus becoming subject to censorship.

RESEARCH DESIGN & METHODOLOGY

A qualitative study with an explanation type of research. Comparative historical approach and content-analysis will be employed during data collection. Data analysis will be conducted with the use of retrospective methods and the method of inductive reasoning. Based on the RQs the following objectives were determined:

- ❖ Determine the key patterns of framing the nations' role in the war by German and Japanese historians;

- ❖ Compare the German Historikerstreit and the Japanese Textbook Debate's outcome and their role on the postwar memory culture in FRG and Japan
- ❖ Analyze how differently historians depict WWII past in the independent research and the official textbooks;

The thesis will focus on the 1950-1980s as Germany and Japan built memorial cultures during this period. The spatial framework encompasses West Germany and Japan (particularly Hiroshima and Nagasaki). The resource base will consist of German and Japanese historical textbooks and essays.

LITERATURE REVIEW

The cross-national research of German and Japanese postwar memory culture is extremely overlooked, despite few notable mentions (Buruma, Brandt et. al.). However, there is a copious amount of study dedicated to the German memory culture, particularly in the field of history and education (Maier, Frei, Holub, von Borries). This niche also gained attention in Japan, particularly after the Textbook Debate although mostly in the context of diplomatic tensions with the Peoples Republic of China and South Korea (Ienaga, Kibata). The theoretical framework of the proposed research will be primarily based on the memory culture theories developed by the German cultural scientists Aleida Assman and the American social theorist Jeffrey C. Alexander.

EXPECTED CONTRIBUTION

It is expected that the research will contribute to the academia on German and Japanese studies, as well as will broaden the scope of memory studies of the postwar period.

PRELIMINARY BIBLIOGRAPHY

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Multidirectional stereotypes: journalistic engagements with memories of complex intergroup histories

Karen Ornat

Department of Communication and Journalism, The Hebrew University of Jerusalem

When interpreting current events, journalists are known to draw upon collective memories to construct narratives that resonate with culturally situated audiences (Edy, 1999; Lang & Lang, 1989; Berkovich, 2011). Historical representations of intergroup histories profoundly influence how social groups perceive one another (Warner et al. 2016; Liu & Hilton, 2005). In the production of journalistic narratives, collective memories of intergroup relations are particularly pertinent in the coverage of foreign affairs, where they can offer a sense of continuity and understanding of complex issues.

Employed as a narrative resource, collective memories are generally considered to subdue ambivalence and prompt one-sided understandings of our histories (Wertsch & Roediger, 2008). However, in intergroup relations characterized by conflicting perceptions of complex shared pasts, contrasting outgroup stereotypes may emerge from the same mnemonic material, providing journalists with multidirectional narratives. Yet, research examining journalism's role in shaping outgroup perceptions remains curiously disconnected from the study of journalistic utilization of collective memories.

In this article, I examine how journalism constructs intergroup relations by actualizing and developing implicit outgroup stereotypes (e.g., Blair, 2013; Banaji et al., 1993) derived from conflicting collective memories. Specifically, I explore how news media actualize and develop multidirectional collective memory-based stereotypes in the Israeli media coverage of recent diplomatic tensions between Poland and Israel. In this controversy, journalists made ample use of conflicting perceptions of the shared but divisive Polish-Jewish past (Polonsky et al., 2018), which includes memories of the Holocaust but extends far beyond, covering prior centuries of interdependent cohabitation as well as more recent events related to the Cold War, and the rise of populist nationalism in both Poland and Israel.

With this instrumental case study (Stake, 1995), I integrate extant scholarship on journalistic uses of collective memories, news media stereotyping, and wider practices of sense making and framing.

Engaging Erll's (2022) concept of implicit collective memory, I focus specifically on those latent memories that are passed on from generation to generation through both family conversation and political public discourse, shaping perceptions and actions in novel situations. Seeking to cover "the myriad possibilities of the past affecting the present in ways that most people remain unaware of" (pp. 2), I argue that collective memory-based stereotypes are often latent, but hold the capacity to meaningfully shape journalistic accounts. Embedded in cultural narratives, they offer valuable opportunities for journalists making sense of and evaluating present events. Especially where competing memories sustain

conflicting stereotypical preconceptions about outgroups' intentions, values, and practices, they offer rich opportunities for crafting both univalent and multidirectional culturally resonant frames in journalistic coverage.

By linking journalism's reliance on collective memories with how collective memory informs latent stereotyping practices in the construction of present intergroup relations, I thus investigate how journalism transpires as a memory agent informing intergroup relations.

I show how the variegated character of the stereotypes emerging from these collective memories renders them particularly adaptable for journalists engaging in partisan framing efforts, mobilizing memory-based frames to justify competing readings of current events. Moreover, I document how journalistic engagements with the past through multidirectional memories may open up novel ways of imaging future intergroup relations by colliding more commonly used stereotype-driven frames with other, previously eclipsed memories of constructive intergroup relations.

With my study, I expand our understanding of collective memories by examining how their capacity to sustain conflicting stereotypical perceptions can be exploited for the construction of divergent narratives. In the same vein, I foreground the professional practices of journalists who mobilize collective memories to render their work culturally resonant and plausible. By examining how journalistic memory work maintains resonant outgroup stereotypes, I illuminate an important dimension concerning the societal implications of journalistic sense making practices requiring further study.

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Brief biography

I am a 2nd semester Ph.D. student in the Department of Communication and Journalism at the Hebrew University of Jerusalem under the supervision of Prof. Christian Baden. I originally studied Middle Eastern studies focusing on anthropology but wrote my MA thesis in communication and journalism. Alongside studying, I was an editorial assistant at a leading Danish political news media. I also have a background in publishing and worked at a museum dedicated to Jewish life in Polish Galicia. Combining all this, I am interested in the often latent stories we as collectives tell about ourselves and others to make the present cohere with the past and imagine possible futures.

The transición in the news

The portrayal of Spain's transition to democracy in Austrian (party) newspapers

The death of Spain's dictator Francisco Franco in 1975 marked the end of his authoritarian regime, which lasted almost 40 years and heavily impacted Spain's society. The process of the transition to democracy in Spain resulted in profound changes of the country's institutions, the political landscape and its society as a whole; still the way of dealing with the Francoist past, its (former) elites and crimes remained a difficult and often suppressed topic in the Spanish public. Similarly it took Austria a long time to officially acknowledge its past and responsibility as part of the National Socialist regime and the crimes committed during the Second World War and the Shoah. Both countries present interesting cases of societies dealing with and trying to come to terms with their own violent past. Although the two countries experiences differ, as Spain was officially neutral or non-belligerent during the Second World War, their history is also intertwined. Almost 1400 Austrians fought in the Spanish Civil War on the republican side, often as part of the International Brigades, on the other hand, the majority of the Spanish Republicans deported to concentration camps was sent to the Mauthausen concentration camp. Only after the end of the Francoist regime, the deported Spaniards were acknowledged by an official representative of Spain.

This research project aims at investigating the way Austrian (party) newspapers portrayed Spain's process of democratization. Media/press coverage allows us to deepen our knowledge about what was discussed in a certain period of time, which topics were in the centre of attention and which topics were not mentioned, not deemed worthy reporting or suppressed. The chosen newspapers are party newspapers ranging from the socialist "Arbeiter-Zeitung" to the conservative Austrian People's Party newspaper, "Neues Volksblatt" and the communist "Volksstimme". The investigation looks at the way these special newspapers portrayed important events during Spain's process of democratization, such as Franco's death in 1975 and its aftermath or the coup d'état attempt in 1981, in order to get a better understanding of the narratives used while reporting about the events unfolding in Spain. Furthermore the investigation searches for possible references to Austria's past and democratization as well as the involvement of Austrians in the Spanish Civil War. Another topic discussed is the question if and in which way the idea of "Europeanisation" and the development of Spain's relationship to the European Community is linked to the Spanish transición.

On the basis of the questions mentioned above this research project could provide useful insights in regard to various questions connected to remembering and dealing with a violent past, the transformation to democracy and how it is linked to a certain understanding of "Europeanisation" or belonging to (a democratic) Europe.

Lea Feibusch, M.A.

Doctoral student at the Research Centre for the History of Transformations University of Vienna

Application Vienna-Jerusalem Graduate School 2024

Vienna, 29.09.2023

Interconnections between individual and collective memories, migration and Holocaust remembrance

My academic journey has been inspired and shaped by a profound interest in understanding how and why memories, particularly those related to the Holocaust, are formed, transmitted, and transformed over time. I have dedicated my research to examining the interconnections between individual and collective memories, migration and Holocaust remembrance. I am focussing on Jewish migrations to Berlin and its impact on Jewish Holocaust remembrance. Explicitly, I examine the migration of holocaust related narratives into *and* within Jewish communities in Berlin. The following questions are central here:

How does the pluralization of Jewish communities in Berlin challenge previous Holocaust commemoration? What memories, what narratives are migrating into collective Jewish memory? Which historicizations, rituals, narratives and myths come together within the communities and how are these collectively negotiated? What role does the place, the historical place play? Do previous memory contents lose significance and are new ones added, and why? I collect data by conducting Interviews.

Using eye-tracking and physiological sensors for investigating dark tourism and memorial sites: The House of the Wannsee Conference, Berlin as a case study

Since the early 90s of the last century, after GPS technologies became available to all, advanced tracking technologies have become a leading methodology in geography and many other research fields for spatial-temporal tracking. From a tourism point of view, this method makes it possible not only to understand the visitors' patterns more accurately and in higher resolution. Another breakthrough occurred in recent years when geographers and tourism scholars added an emotional dimension to behavior analysis by supplementing traditional subjective emotional reporting with objective emotional arousal monitoring using wearable physiological sensors, thus further expanding the understanding of the visitor experience. This study offers another milestone in applying advanced tracking technologies to measure the visitor experience by also assimilating the visual dimension within the context of museums and memorial sites. Two main goals were set: (1) to investigate the impact of personal background and prior familiarity with the exhibition's subjects on the visit experience spatially, temporally, emotionally, and visually. (2) to examine the application of this novel methodology in tourism and museum studies, particularly in measuring the visitor experience while visiting a holocaust memorial site.

The House of the Wannsee Conference, Berlin, was chosen as a case study for the realization of these goals. Nineteen participants (recruited on-site or in advance) were asked to spontaneously visit the right wing of the museum while wearing a physiological sensor for monitoring Skin Conductance Level (SCL) and eye-tracking glasses. An aggregative spatial-emotional analysis was conducted. In addition, a comparative analysis was carried out between participants belonging to different national groups (Germans vs. Israelis), previous visits (first visitors vs. repeat visitors), and previous knowledge (ranging from expert to none). The study's results indicate different response patterns and sharpen the need for further research to include more participants and sites. The power of this methodology is to reveal new information about the visitor's experience and, accordingly, to be a monitoring tool for curators and managers of museums and memorial sites.

Keywords

Visitor experience, Dark tourism, Memorial sites, Advanced tracking technologies, Physiological sensors, Skin Conductance Level, Eye-tracking

Paper Proposal for the Vienna-Jerusalem Graduate School 2024
Entangled Memories: Reviewing Connected, Networked and Relational Layers of History

Mapping the Field of Digital Holocaust Education: Two Interconnected Perspectives

Esther Rachow

Over the course of the past decade, digital infrastructures—Hypermedia Environments, Virtual Reality (VR), Augmented Reality (AR), Extended Reality (XR), and even Artificial Intelligence (AI)—have been employed in educational institutions, museums, and cultural heritage sites related to the atrocities of the Second World War to involve different target groups in learning about this “difficult history” in entirely new ways.

The introduction of digital infrastructures into the sphere of Holocaust education comes at a particularly crucial time. As survivors pass away, fewer and fewer eyewitnesses of the events can be found to share their own memories. A new focus on other historical atrocities, such as those brought to prominence through post-colonial history, has also raised questions about the singular relevance of the Holocaust. One of the key discussions in Holocaust research and education today concerns how, in the absence of survivors and in relation to other significant historical events, the Holocaust can be made relatable to younger generations.

However, the primary sources documenting the atrocities of the Holocaust are difficult and disturbing and can reify the dehumanizing gaze of the perpetrators. Whether texts, photographs, or audio and video recordings, these sources are essential tools in Holocaust education, but the ethical concerns attached to their use are only enhanced in the digital age. Huge collections of digitized images and footage have been made accessible, through websites and smartphone applications, by memorial sites and holocaust history museums. These materials are deeply interwoven in the digital transmission of the history of the authentic sites that themselves represent the inter-relational layers of the history of the Holocaust.

In order to illustrate the interconnection between those new technologies and source material created for educational purposes by memorial sites, this paper will focus on two case studies.

The first case study will examine the unique relation between digitally processed visual, textual and audio-visual sources and the contemporary remains of the site of the former Nazi transit camp [Westerbork](#) in the Netherlands. A [film shot at the camp](#) by an inmate, but under the direction of the German camp authorities – thus interweaving the perpetrator and victim perspectives – is used at the site today as part of its educational programming and the visitor experience. The second case study considers the “[Dachau Concentration Camp in Drawings and Paintings: Art Meets Augmented Reality](#)” (ARt) project of the Dachau memorial site, a smartphone application that utilizes artworks created by camp inmates.

By contextualizing those two case studies within the field of digital Holocaust education, focusing in particular on their pedagogy, methodology, and ethical implications, this paper will illuminate potential connected, networked and relational layers of history brought to light through the use of these new technologies.

Kindling the Darkness: The role and representation of children and grandchildren of survivors in Holocaust commemorative practices

This paper presents the findings of a collection of twenty case studies into the representation of children and grandchildren of Holocaust survivors in museums. It unpacks the impact of when the story of the Holocaust told in spaces of public memory is extended into the aftermath of its effects across generations; it is the first to map out how this narrative is portrayed specifically within museums. The selection of museums traces the pathways of Austrian and German Jewish Holocaust survivors from their homelands, to displacement and imprisonment during the war and the places in which they and/or their descendants settled. It includes Holocaust, Jewish and other related museums predominantly in Austria, Israel and Germany, with a particular interest in how the differing purposes and positioning of these institutions shapes their curatorial choices on this theme. My case studies are selected to highlight both differences and commonalities within the Austrian, Israeli and German memory cultures. For example, in Austria, the selection aims to show something of the diffused way in which Holocaust memory is contained across a wide range of different institutions as there is no one official Holocaust museum; in Germany, I have looked at the many different choices made at sites of Nazi bureaucracy, as to whether and how they incorporate the story of victims within these spaces. While the European museums have to grapple with the tension of representing children and grandchildren who are mostly no longer part of their contemporary society, Israeli museums instead have an often direct, even emmeshed relationship to these groups. Moreover, broadly speaking, Holocaust institutions and Jewish museums often have opposite societal purposes: While Holocaust museums are tasked with finding ways to commemorate the dead, the Jewish museums must celebrate, even adamantly assert, the living status of the Jews.

The contents of permanent exhibition materials is the focus of the analysis, although these are framed within the wider context of the museums' overall project. The representation of descendants analysed includes both implicit and explicit portrayals, ranging from bequests and testimony, to artistic and imaginative responses and their role in restitution and reparation. Drawing upon Karl Mannheim's model of generations, Walter Benjamin's 'The Angel of History', and Lawrence Langer's notion of the 'afterdeath' of the Holocaust, this analysis explores striking ways in which the murdered generations of victims, the survivors, and those born in its aftermath are knotted together. Furthermore, the intersection between the private realm of memory and post-memory within survivor families and that of social sites of collective remembrance is explored. This paper ties in compellingly with the Vienna-Jerusalem Graduate School's interest in entangled memory, particularly the impact of images and visual media in establishing modes of commemoration across generations. A meaningful contribution is made to the ongoing untangling of identity in the palimpsestic spaces of post-Holocaust German-speaking Europe and its diasporic spoors in Israel.

The 'Trümmerfrau' as an object of projection and identification: Mechanisms of guilt and defense in early post-war Austria

Abstract

The term 'Trümmerfrau' (a literal translation would be 'rubble woman') is associated with the narrative of women who allegedly voluntarily removed the rubble of the destroyed Austrian and German cities in the immediate aftermath of the Second World War. To this day, the 'Trümmerfrauen' are considered one of the most prominent symbols when it comes to the memory of Austrian and German reconstruction in the post-war period. While this topic has been researched quite well in Germany (particularly because more historical sources have been preserved there), little has been researched so far about the specific actors that were involved in Austria. The narrative persists that the work in Vienna was carried out by Austrian women in a voluntary and selfless act. In fact, the available historical sources prove that almost exclusively former members of the NSDAP – and the majority of them men – were obligated by the Allied Forces and the provisional Austrian state government to carry out this work. Following a decision of the Austrian Supreme Court in 1951, these former NSDAP members were permitted to apply for compensation for this work that was originally considered 'atonement work'. These applications for compensation provide an insight into how the former NSDAP members retrospectively viewed their National Socialist past and how they dealt with the historical guilt as well as with the offence caused by the defeat in the war.

In asking how and why an entire society supported and tolerated the mass murder of the Shoah as well as how the society of the perpetrators dealt with it after 1945, socio-psychological aspects must also be taken into account. My presentation is based on the proposition that both the experience of National Socialism and the shared responsibility for the persecution and murder of the European Jews had a massive influence on Austrians and Germans. The knowledge of bearing responsibility for the mass murder as a bystander, profiteer or perpetrator, as well as the memory of one's own enthusiasm for National Socialism, must be warded off and repressed, as it is associated with extremely unpleasant feelings for the individual and also subject to a social taboo. Aspects of the past are 'derealized': They are declared 'unreal' and split off from consciousness. As a result of this, however, the feelings do not dissolve at all; although they are repressed, they are still preserved in the unconscious mind. In this way, National Socialism and the feelings associated with it continue to influence the feelings of the individuals and their perception of the world. As these feelings are not directly accessible to the conscious mind of the individual, they are passed on to subsequent generations through transgenerational transmission and thus remain socially effective in Austrian and German society. The narrative of the 'Trümmerfrau' illustrates how processes of repression took and still take place in post-Nazi societies: In retrospect, the former NSDAP members who were obligated to remove the rubble

are re-interpreted and remembered as politically unencumbered volunteers. The image of the 'Trümmerfrau' is therefore a suitable projection surface, as she offers an alternative identification figure to the extremely unpleasant self-perception of Austrians and Germans as perpetrators. The fact that narratives such as the imagined 'Trümmerfrau' persist to this day shows that the need for relief from the historical guilt still exists and that these 'emotional legacies', as Sigmund Freud once called it, must be a subject of critically confronting National Socialism and its aftermath.

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Vaccination-related Myths, Shoah Distortion and Self-Victimization: Antisemitic Symbols at Pandemic-related Protests as a Form of Negative Memorialization

Abstract

A prominent element of the pandemic-related protests in Austria and Germany (and beyond) has been Shoah distortion and relativization of Nazi crimes. Curfews by the “Corona dictatorship” were equated with the historical ghettoization of Jews, the obligation to wear masks was compared to Nazi persecution of the Jews and numerous so-called Corona “critics” wore yellow Stars of David on their clothes with inscriptions such as “Unvaccinated” or “Not Tested”, referring to the National Socialist “Judenstern”. The self-victimization even extended to chants such as “We are the Jews” or badges stating “Corona Jew”.

The allusions to the National Socialist regime and its crimes became a recurring element of pandemic related demonstrations. The equation of the Covid vaccination with medical experiments in concentration camps as well as general opposition to vaccination played a significant role during these pandemic-related protests. Slogans like “vaccination sets you free”, combined with images of the entrance gate of the Auschwitz concentration camp, exemplify how historical signs and symbols act as new expressions and send abusive messages through “memory activism” and thus impact memorialization.

These references not only contain a historical revisionist component, but the vaccination-related antisemitic myths also form a (rarely addressed) historical continuity. I analyze the described incidents at pandemic-related protests in the context of antisemitism as a central element of the anti-vaxx worldview. The structure of antisemitic conspiracy fantasies enables the massive trivialization of historical crimes *and* simultaneously allows for individuals to imagine themselves as victims of these or equally terrible crimes. Denying and projecting (historical) guilt is a fundamental aspect of antisemitism and shows continuity in the vaccination rejection movement since the 19th century.

This raises the question of what function the use of historical references has for the protestors – especially considering the protests taking place in Austria and Germany as post-Nazi countries. Further I explore how the use of comparisons and equations of historical, albeit revisionist, symbols acts as a (negative) form of memorialization as well as influences remembrance and challenges the knowledge and memory of certain symbols and phrases – and ultimately the memory on the National Socialist regime in general.

My presentation addresses the materialization of remembrance in terms of pandemic-related protests, showing how they function as an act of guilt-defensiveness and antisemitic projection in the reversal of perpetrator and victim. The described resentments and symbols transporting self-victimization, antisemitic worldview, Shoah distortion and vaccination myths, are analyzed as interventions to the public remembrance culture, impacting a new materialistic of remembrance – even if in a negative way.

Bio

Isolde Vogel is a historian specializing in studies on antisemitism, the history and ideology of National Socialism and the Voelkish movement. She is a research associate at the Documentation Center of Austrian Resistance (DÖW) and previously worked for the Institute

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„So assimiliert fühlten sie sich!“

Photographs in traditional costumes and their role as a narrative of belonging for Austrian Jews

The quote in the title of this proposal belongs to Britta Lamberg. In 1997 she donated her family's inheritance to the Jewish Museum Vienna. Among those items there was a picture of her grandparents during vacation, all dressed in „Tracht“. Britta Lamberg commented this photograph „So assimiliert fühlten sie sich!“ [That's how assimilated they felt!] It's her interpretation, based on the clothing depicted.

„Tracht“ represents a field of tension between belonging, identity and rejection for Austrian Jews. Dirndl and lederhosen were originally the simple attire of the rural population. In the course of the flourishing summer retreats in the second half of the 19th century, urban guests in the alpine summer resort areas such as in the Salzkammergut and in the city of Salzburg, but also occasionally on the Semmering and other Austrian summer resort regions, wore the loden jacket of local mountain guides, the hunter's robe and the smock of the stable and dairy maids and transformed them into traditional costumes according to their taste. Mediated by the imperial family, the aristocracy and the upper bourgeoisie, Jewish wearers were also involved – with a time lag – in the appropriation of this “typical” Austrian clothing: for example on Sommerfrische. This appropriation by the urban society soon acquired a political dimension. While the conflict that smoldered in the first decade of the 20th century about the so called “Vätertracht” was initially directed equally against urban and German summer holiday guests wearing traditional costumes, Jews quickly became the focus of rejection. When the National Socialists banned Jews from wearing traditional costumes at local and regional levels in 1938, the costume became not only an expression of a rejection of jewish appropriation, but also of exclusion from the majority society.

The topic is located in the field of tension between the concepts of acculturation, identity and memory. The proposal not only presents image and material sources, but also uses written biographical notes and conversations with contemporary witnesses to trace the reasons for wearing traditional costumes and the use of photographs as a narrative of belonging.