

Overlapping Histories - Conflicting Memories.
The Holocaust and the Cultures of Remembrance in Central and Eastern Europe

Internationale Konferenz der Austrian Delegation der *Task Force for International Cooperation on Holocaust Education, Remembrance and Research (ITF)* in Kooperation mit der *Österreichischen Akademie der Wissenschaften, Kommission für Kulturwissenschaften und Theatergeschichte*

Wien, Österreichische Akademie der Wissenschaften,
24. - 25. April 2006

I.

Zur Konzeption und den Zielen der Internationalen Konferenz „Overlapping Histories - Conflicting Memories. The Holocaust and the Cultures of Remembrance in Central and Eastern Europe“

Die Austrian Delegation der Task Force for International Cooperation on Holocaust Education, Remembrance and Research (ITF) veranstaltet in Kooperation mit der Österreichischen Akademie der Wissenschaften, Kommission für Kulturwissenschaften und Theatergeschichte vom 24. – 25. April 2006 eine internationale Konferenz zum Thema „Overlapping Histories - Conflicting Memories. The Holocaust and the Cultures of Remembrance in Central and Eastern Europe“.

Ziel dieser Konferenz ist vor allem die Analyse und Diskussion jener Konflikte um das soziale Gedächtnis, mit denen Initiativen der Holocaust Remembrance/Holocaust Education gegenwärtig konfrontiert sind, und den damit verbundenen Tendenzen einer Relativierung des Holocaust. Dies ist etwa in den postkommunistischen ost- und zentraleuropäischen Ländern zu beobachten, aber auch in anderen Konstellationen, in denen die Überlagerung der Erinnerungskulturen für unterschiedliche Opferkategorien zu einer „Opferkonkurrenz“ führt, und die Frage, welche Opfergruppen die gesamte Wir-Gemeinschaft repräsentieren, virulent wird. In diesen latent oder offen ausgetragenen Konflikten wird nicht selten mit Strategien der Aufrechnung von Opfergruppen operiert – etwa im Gedenken an die Opfer unterschiedlicher diktatorischen Regime, aber auch an die Opfer des NS-Regimes und des Krieges.

Diese Fragen sollen im internationalen Zusammenhang diskutiert werden. Zu den TeilnehmerInnen der Konferenz zählen ReferentInnen aus Europa – vor allem auch aus den neuen EU-Mitgliedsländern in Osteuropa – und Israel. Weiters werden Mitglieder der ITF, der mittlerweile 20 Länder angehören, vertreten sein, da die Tagung in Verbindung mit einem Arbeitstreffen von ITF-Working Groups (Memorial Working Group, Education Working Group, Academic Working Group) stattfindet. Über die wissenschaftliche Analyse und Diskussion der „conflicting memories“, die für die politische Kultur in den ost- und zentraleuropäischen Ländern signifikant sind, hinaus versucht die Konferenz, die Kommunikation zwischen der Praxis der Holocaust Education/Holocaust Remembrance und der wissenschaftlichen Erforschung der Erinnerungskultur für den Holocaust im Hinblick auf jene aktuellen gesellschaftlichen Herausforderungen, mit denen diese Erinnerungskultur gegenwärtig konfrontiert ist, zu verstärken.

Diesem Ziel entspricht auch die **Organisationsform** der eineinhalbtägigen Konferenz: An zwei Halbtagen finden Plenarvorträge bzw. Diskussionen statt, ein Halbtag wird in drei Workshops zu den Themen „The uses of the Holocaust as anti-Semitic stereotype“, „Holocaust remembrance in authentic sites“ und „Museums: representations of the holocaust in transformation“ eine intensive Diskussion von WissenschaftlerInnen, ExpertInnen und Interessierten ermöglichen.

II.

Zum wissenschaftlichen Kontext der Tagung

1. Ausrichtung auf den „Zivilisationsbruch Auschwitz“. Die Transformation der Erinnerungskultur seit den 80er Jahren

Gegenwärtige Initiativen der Holocausterinnerung sind vor dem Hintergrund einer tief greifenden Transformation der gesellschaftlichen Erinnerungskultur zu sehen. Seit den 80er Jahren lässt sich ein europäischer bzw. globaler Prozess der Neuorientierung der „Vergangenheitspolitik“ (Norbert Frei) im Hinblick auf den Ort von Nationalsozialismus und Holocaust im kollektiven Gedächtnis beobachten. Tony Judt spricht in seinem viel beachteten Essay „Die Vergangenheit ist ein anderes Land. Politische Mythen im Nachkriegseuropa“ vom Zerschneiden der Nachkriegsmythen – jener Geschichtserzählungen, die seit 1945 die Diskurse, Bilder, Symbole und Rituale der Erinnerung an Krieg, Nationalsozialismus und Holocaust bestimmt hatten. Wenngleich jeweils unterschiedliche nationale Ausprägungen dieser Nachkriegsmythen zu verzeichnen sind, so ist ihnen doch eine gemeinsame Signatur zu eigen: Das „eigene Volk“ als unschuldig Opfer grausamer Unterdrückung durch einen feindlichen Aggressor zu zeigen, gegen den sich dennoch heroischer Widerstand regte, und die Frage der Schuld an den Verbrechen des NS-Regimes auf Deutschland zu projizieren. Mit der Konstruktion einer Gesellschaft, die nicht in den Nationalsozialismus verstrickt war, erfüllten diese Geschichtserzählungen eine nicht zu unterschätzende Funktion in der Integration einer politisch zutiefst gespaltenen Gesellschaft; dies war allerdings nur durch die Verdrängung bzw. Leugnung des eigenen Anteils an den NS-Verbrechen möglich. In diesem Rahmen war das Gedenken für die Opfer der NS-Vernichtungspolitik zumeist eine „ungeliebte Erinnerung“, war damit doch der Verweis auf Schuld und Mitverantwortung bzw. auf konkrete Täter, oftmals aus dem lokalen Umfeld, verbunden.

Das Zerschneiden dieser Nachkriegsmythen erfolgte nicht zufällig erst Jahrzehnte nach 1945, als eine in den Nationalsozialismus nicht direkt involvierte Generation neue Fragen an die Vergangenheit stellte – gerade im Hinblick auf die bislang ausgeblendeten Verbrechen des NS-Regimes. Der Kampf um das Gedächtnis – zwischen jener Sichtweise, die im Sinne der Nachkriegsmythen davon ausging, dass der Nationalsozialismus eine aufgezwungene Fremdherrschaft war, und einer neuen Sichtweise, die nach der Involvierung der eigenen Gesellschaft in den NS-Herrschaftsapparat und in die Verbrechen des NS-Regimes fragte – wurde in den 80er und 90er Jahren in vielen Ländern ein immer wieder aufbrechendes Konfliktpotential (Flacke). Der deutsche Historikerstreit, die Waldheimdebatte, der Konflikt um Jedwabne – um nur einige Beispiele zu nennen – haben nicht nur in den jeweiligen Ländern zu gesellschaftlichen Grundsatzdebatten über das Gedächtnis der Nation geführt, sondern auch das Interesse einer internationalen Öffentlichkeit geweckt. Denn was in diesen Debatten verhandelt wird, ist – wie Jan Assmann in seiner Theorie des kulturellen Gedächtnisses hervorhebt – nicht allein die Vergangenheit selbst, sondern es sind die Grundwerte der gegenwärtigen politischen Kultur.

Mittlerweile hat sich in diesen vergangenheitspolitischen Auseinandersetzungen vielfach die Neuausrichtung der Erinnerungskultur auf den „Zivilisationsbruch Auschwitz“ durchgesetzt, als Bezugspunkt eines „negativen Gedächtnisses“, der „öffentlichen Erinnerung an *begangene*, nicht an *erlittene* Untaten“ (Volkhard Knigge). Bislang ausgeblendete Fragen nach der „guilt of nations“ (Elazar Barkan), nach Schuld und Mitverantwortung an Verbrechen, die im Namen eines Kollektivs begangen wurden, rückten in den Vordergrund. Darauf verweisen insbesondere auch Initiativen im Feld der Gedächtniskultur, etwa die Realisierung der Denkmalprojekte für die Opfer des Holocaust in Wien und Berlin, aber auch die – späten – Maßnahmen zur materiellen Entschädigung und Wiedergutmachung. Vor diesem Hintergrund ist auch die Gründung von transnationalen Initiativen wie der ITF zu sehen.

Im Fokus dieser Neuperspektivierung der Vergangenheit steht der Holocaust, der zunehmend als „Zivilisationsbruch“ (Dan Diner), als „die tiefste Wunde der westlichen Zivilisation“ (Andreas Huyssen) begriffen wurde. Der Perspektivenwechsel auf die NS-Vergangenheit hat mittlerweile vor allem auch die offizielle Vergangenheitspolitik verändert – nicht nur in Österreich erfolgte eine offizielle Anerkennung der Mitverantwortung für die Verbrechen des NS-Regimes von Seiten der Regierung.

2. Overlapping Histories - Conflicting Memories: gegenwärtige Herausforderungen der Holocaust-Erinnerung

Allerdings: Die vielfach konstatierte Universalisierung der Holocaust-Erinnerung hin zu einem globalen Gedächtnisort (Levy/Sznajder) verläuft keineswegs so teleologisch linear, wie es der retrospektive Blick auf die Entwicklung in Deutschland und anderen (west-)europäischen Ländern vielfach erscheinen lässt. Die Holocaust-Erinnerung sieht sich in den postkommunistischen Gesellschaften Europas vielmehr mit neuen Herausforderungen konfrontiert. In vielen Ländern, auch in regionalen und lokalen Kontexten, wird der Kampf um das Gedächtnis noch mit aller Vehemenz ausgetragen. Die Auseinandersetzung mit den sich gewissermaßen überlagernden Vergangenheiten des Nationalsozialismus und des Kommunismus (*overlapping histories*), die Erinnerung an die Opfer des NS-Regimes bzw. des Holocaust einerseits und an die Opfer der kommunistischen Diktatur andererseits führen zu „*conflicting memories*“, wobei – und dies ist wohl für die Frage nach einer europäischen bzw. globalen Erinnerungskultur der wesentlichste Aspekt – der Nationalsozialismus vielfach durch den Vergleich mit dem kommunistischen System relativiert wird.

Deutet sich damit eine neue Ost-West-Grenzziehung im Hinblick auf eine Trennlinie zwischen den Erinnerungskulturen an, die auf tief greifende Unterschiede in der politischen Kultur der Europäischen Union verweisen? Welche Repräsentation findet der Kampf um die Erinnerung, die *conflicting memories* in den Gedächtniskulturen, etwa in Gedenkfeiern, Museen, der Gestaltung von Gedenkstätten, im Geschichtsunterricht, aber auch im wissenschaftlichen Diskurs? Welche Rolle spielen dabei nach wie vor virulente antisemitische Einstellungsmuster? Und: Wie wirkt sich dieser Kontext auf die gegenwärtige Praxis und vor allem auch auf die Zukunft von Holocausterinnerung /Holocaust Education aus?

Literatur:

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Christoph Cornelißen, Lutz Klinkhammer, Wolfgang Schwentker (Hg.): Erinnerungskulturen. Deutschland, Italien und Japan seit 1945, Frankfurt am Main 2003.

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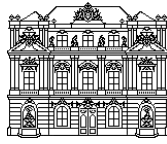
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Austrian Academy of Sciences
Commission for Culture Studies and History of Theatre

International Conference

**Overlapping Histories – Conflicting Memories.
The Holocaust and the Cultures of Remembrance
in Eastern and Central Europe**

In Cooperation with the Austrian Delegation of the
*Task Force for International Cooperation on Holocaust Education,
Remembrance and Research (ITF)*

**Vienna,
24 – 25 April 2006**

Austrian Academy of Sciences
Dr. Ignaz Seipel-Platz 2
1010 Wien

bm:bwk

Bundesministerium für Bildung, Wissenschaft und Kultur



**Nationalfonds der Republik Österreich
für Opfer des Nationalsozialismus**



Monday, 24 April 2006

9.00 Moritz Csáky (Austrian Academy of Sciences, Commission for Culture Studies and History of Theatre, Vienna)

Hans Winkler (State Secretary for Foreign Affairs, Austrian Foreign Ministry, Vienna)

Hannah Lessing (National Fund of the Republic of Austria for Victims of National Socialism, Vienna; Head of the Austrian Delegation, ITF)

Welcome Address

Heidemarie Uhl, Thomas Lutz, Teresa Świebocka, Juliane Wetzel

Introduction

9.45 – 12.30 Plenary

Chair: **Heidemarie Uhl**

9.45 Volkhard Knigge

Holocaust Remembrance - Via Regia of Human Rights Education?

10.30 Coffee break

11.00 András Kovács

The Memory of the Holocaust in the Public Opinion in Post-communist Hungary

11.45 Wolfgang Benz

Reciprocal Memorial Debates: Germany as Society of Victims?

12.30 Lunch break

13.30 – 17.00 Afternoon Workshops

Holocaust Commemoration and Overlapping Histories

The Uses of the Holocaust as Antisemitic Stereotype

Chair: **Juliane Wetzel**

Impulse statement: **Henrik Bachner**

Authentic Sites

Chair: **Thomas Lutz**

Impulse statements: **Astrid Ley, Oto Luthar, Hartmut Reese**

Museums: Representations of the Holocaust in Transformation

Chair: **Teresa Świebocka**

Impulse statement: **Zdzisław Mach**

15.00 – 15.30 Coffee break

17.15 – 18.30 Evening lecture in cooperation with *Wiener Vorlesungen*

Yehuda Bauer

Das Gedenken an die Shoah – eine Herausforderung für die Gegenwart und Zukunft

Tuesday, 25 April 2006

9.00 – 12.30 Plenary

Chair: **Peter Stachel**

9.00 Lisa Retzl

Conflicting Memories.

Perspectives of Holocaust Remembrance in Post-War Carinthia

9.45 Ronaldas Račinskas

Perceptions of the Holocaust and of Soviet Crimes.

Public Challenges and Experiences in Lithuania

10.30 Coffee break

11.00 Jonathan Webber

Auschwitz: Whose History, Whose Memory?

11.45 Stefan Troebst

Halecki Revisited: Europe's Conflicting Cultures of Remembrance

12.30 *Jom haShoah*: Minute of silence on commemoration of the victims of the Shoah

Concept:

Thomas Lutz (Topography of Terror Foundation, Berlin; ITF)

Teresa Świebocka (Auschwitz-Birkenau Museum and Memorial; ITF)

Heidemarie Uhl (Austrian Academy of Sciences, Commission for Culture Studies and History of Theatre, Vienna; ITF)

Juliane Wetzel (Zentrum für Antisemitismusforschung, Technische Universität Berlin; ITF)

Lecturers/Moderators:

Henrik Bachner (Stockholm)

Yehuda Bauer (Yad Vashem, International Institute for Holocaust Research; Institute of Contemporary Jewry, Hebrew University, Jerusalem; ITF)

Wolfgang Benz (Zentrum für Antisemitismusforschung, Technische Universität Berlin)

Astrid Ley (Sachsenhausen Museum and Memorial),

Oto Luthar (Institute of Philosophy, Scientific Research Centre of the Slovenian Academy of Sciences and Arts, Ljubljana)

Volkhard Knigge (Buchenwald Memorial)

András Kovács (Central European University, Budapest)

Zdzisław Mach (Centre of European Studies, Jagellonian University, Cracow)

Ronaldas Račinskas (International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania, Vilnius; ITF)

Hartmut Reese (Lern- und Gedenkort Schloss Hartheim)

Lisa Rettl (Vienna)

Peter Stachel (Austrian Academy of Sciences, Commission for Culture Studies and History of Theatre, Vienna)

Stefan Troebst (Leipzig Centre for the History and Culture of East Central Europe)

Jonathan Webber (University of Birmingham)

Organisation:

Martina Nußbaumer (Coordination; Austrian Academy of Sciences, Commission for Culture Studies and History of Theatre)

Hannah Lessing (National Fund of the Republic of Austria for Victims of National Socialism; ITF)

Martina Maschke (Austrian Federal Ministry of Education, Science and Culture; ITF)

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**Overlapping Histories – Conflicting Memories.
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International Conference

organised by the Austrian Delegation of the *Task Force for International Cooperation on Holocaust Education, Remembrance and Research (ITF)* in cooperation with the *Austrian Academy of Sciences, Commission for Culture Studies and History of Theatre*

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Abstracts & Curricula Vitae

1. Plenary Lecture Abstracts

Yehuda Bauer

Das Gedenken an die Shoah – eine Herausforderung für die Gegenwart und Zukunft

Der Vortrag wird Vergleiche zwischen der Shoah und anderen Genoziden ziehen und Parallelen und Unterschiede hervorheben, um den Kontext der Shoah zu thematisieren. Er wird versuchen, einige Vergleichspunkte zwischen Stalinismus und Nationalsozialismus zu behandeln und das Verhältnis zwischen den beiden und den genozidalen Ereignissen, die im Laufe des zwanzigsten Jahrhunderts durch sie verübt wurden, zu besprechen.

Wolfgang Benz

Reciprocal Memorial Debates: Germany as a Society of Victims?

The Memorial to the Murdered Jews of Europe in Berlin is an obvious success. As the high point of Germany's culture of remembrance, the monument, unveiled in 2005, has long become the subject of comparative studies, and more than one dissertation is devoted to the triad Yad Vashem (Jerusalem), the Holocaust Museum (Washington, D.C.) and the Memorial to the Murdered Jews of Europe (Berlin). A contrary movement is gaining momentum. This is concerned with German suffering, which allegedly was not permitted to be articulated for decades. Interested parties have succeeded in making two strands of a reciprocal culture of memory into an integral part of public discourse: while for some time now the Allied bombing campaign has been successfully marketed emotionally and commercially, the fate of ethnic German refugees is now to be commemorated in a memorial with national pretensions in Berlin. This project is clearly a reflex to public memory of the Holocaust and is aiming to establish a competing field of remembrance. The premise for this is a perception of the Germans as victims – of the air war and forced migration after World War II – that disregards the historical causes for German suffering. The looming success of such reciprocal remembrance projects will considerably change the political culture in the foreseeable future.

András Kovács

The memory of the Holocaust in the public opinion in post-communist Hungary

In the decades of the communist system, most topics related to the history and culture of Jews belonged to the wide group of taboo subjects. The change of political system resulted in the dismantling of not only this taboo, but also the social taboo that had previously surrounded antisemitism. Opinion is divided as to whether the appearance of overt antisemitism was simply an unpleasant consequence of the introduction of freedom of expression and opinion, amounting to no more than the overt expression of existing but earlier hidden antisemitic attitudes and ideologies, or whether the shock of systemic change has led to a real increase in antisemitic prejudice. Several investigations were carried out in order to measure the depth, strength and tenacity of antisemitic prejudices in post-communist Hungary. One of the focal questions of these researches has been whether post-communist antisemitism can be seen simply as revival of “old”, prewar antisemitic attitudes and views or the Hungarian development had followed the transformation of antisemitism in Western Europe, and, consequently, new types of antisemitism appeared, centred around Holocaust-denial, relativization and historical revisionism. The lecture intends to deal with this question. On the basis of several sets of survey data, I will analyse the consequences of the disappearance of the taboo, the level of knowledge about the facts of the Holocaust in present-day Hungary, the nature of the dominant views on Holocaust and historical responsibility.

Ronaldas Račinskis

Perceptions of the Holocaust and of Soviet Crimes. Public challenges and experiences in Lithuania

The presentation will examine collective historical remembrance of the present day Lithuanian society and the politico-social context of perceiving historical processes. Ronaldas Račinskis will address the following questions:

- What are the perceptions of the Soviet and Nazi occupations and their crimes committed in Lithuania?
- How is historical memory shaped?
- Who were the victims of the occupation regimes?
- National and international reasons of different perceptions of Nazi and Soviet regimes and their ideologies.
- The geopolitical context of understanding historical processes.
- The influence of 50 years of occupation on historical memory.
- The relation between history and politics.
- The influence of current political and social processes on the perception of history.
- Lithuanian-Jewish relations in the historical context.
- The place of Nazi and Soviet crimes in the context of history education.

Lisa Rettl

Conflicting memories. Perspectives of Holocaust Remembrance in Post-War Carinthia

Particularly in the context of remembrance on the Holocaust and Second World War, the process of erecting a monument often provokes hot controversies on legitimacy and location, as groups try to shape public remembrance and politics according to their own views of the past. In Carinthia, the southern part of Austria, next to the Italian and Slovene border, only a few Holocaust memorials for the

exterminated Jewish population have been erected. Even the meanwhile established commemorations at the former concentration camp Loiblpass take a weak position in Carinthia's public historical narratives. Basically it may be observed that Carinthia's political discourse on Holocaust differs veritably from Austria's official narratives.

In other respects the period between 1938-1945 seems to be omnipresent due to the specific regional ethnic situation. The most significant phenomena in the field of public remembrance that has always shaped public discourses in post-war Carinthia are the ongoing conflicts and discussions between the German speaking majority and the Slovene speaking minority, whose constructions of identity are firmly based on their armed resistance against the Nazi regime and on their experience as victims, persecuted and deported for political and ethnical reasons. From 1945 up to now – along various transformation processes and particular continuities as well – there have been severe conflicts on the matter of partisan memorials which seem to be a key element, closely linked to questions of Austria's minority politics and the full acknowledgment of minority rights according to the Austrian State Treaty (1955).

Stefan Troebst

Halecki Revisited: Europe's Conflicting Cultures of Remembrance

In the early 1950s, the Vienna-born US-Polish historian Oskar Halecki developed a model of "the limits and divisions of European history" from antiquity to the Cold War. Based on cultural and religious criteria, he identified three historical macro-regions: Western Europe, Central Europe and Eastern Europe. In his view, however, Central Europe in fact consisted of two rather different parts – West Central Europe, i.e., Germany (and probably Austria), and East Central Europe, in his words "the borderlands of Western civilization", that is, the lands in between Germany and Russia. Not coincidentally, Halecki's East Central Europe historically resembled the Polish-Lithuanian Commonwealth of the early modern period as well as the group of states which in 1945 according to the decisions at Jalta fell under Soviet hegemony.

It is a striking fact that in terms of cultures of remembrance post-1989/91, Europe resembles very much Halecki's historical Europe with her three respectively four macro-regions. As in particular the 60th anniversary of the end of World War II in 2005 has shown, in Western Europe, i.e., the Western part of the European Union, an "Atlantic", victorious remembrance prevails; in West Central Europe, that is in partly post-fascist, partly post-communist Germany 1945 is remembered ambivalently as defeat *and* liberation; in East Central Europe – since 2004 part of the EU – the Jalta syndrome as well as the Molotov-Ribbentrop Agreement of 1939 shape collective memory; and in Eastern Europe, that is, in the Russian Federation and some other parts of the CIS, 1945 functions as a new founding myth – instead of the now discharged one of 1917.

Thus, the *lieu de memoire* "1945" stands for the limits and divisions of Europe's culture of remembrance and for two fundamental memory conflicts. The first one concerns East Central and Eastern Europe. Here "Jalta" and "Reichstag" symbolize two diametrically opposed views on history. What in post-Soviet memory is the "liberation of Europe" by the Red Army is perceived in Poland or the Baltic states as a mere change in regimes of foreign occupation. The other memory conflict is the one between "the West" and the rest, between a Holocaust memory being turned into the founding myth of the EU on the one hand and the emerging Gulag memory in East Central and – to a lesser degree – in Eastern Europe.

As the ongoing controversy between the former Latvian Minister of Foreign Affairs, Sandra Kalniete, and the Vice-Chairman of the Central Council of the Jews of Germany, Salomon Korn, demonstrates, the cleavage running through EU's cultures of remembrance is becoming narrower. The opposite is the case with the memory conflict between Russia and the former Soviet satellites, as the conflict over their participation in the 2005 celebrations in Moscow has shown. So it looks as if with the Eastern

enlargement also an enlargement of the "EU memory" is underway. An additional proof for this view is the turn the heated Polish-German debate over a German "Centre against Expulsions" in Berlin took since 2003: In the Parliamentary Assembly of the Council of Europe as well as in talks between the governments of the Visegrád Four with Germany and Austria, a pan-European project of an institution dealing with the history of forced migrations in Europe in the 20th century has been agreed upon. Obviously, the two halves of Halecki's Central Europe – East Central and West Central Europe – share a common memory.

Jonathan Webber

Auschwitz: Whose History, Whose Memory?

Holocaust remembrance can probably never be a unified phenomenon: Jews, Poles, and Germans will all see Auschwitz differently, in the context of their own histories. There may also be different approaches within these groups: Jews, for example, propose both the uniqueness of the Holocaust as a specifically Jewish catastrophe, but also expect that the world in general should remember and commemorate it, just because of its universal significance. It is important to acknowledge the existence of such multiple elements in Holocaust remembrance, even if they may seem paradoxical, contradictory or even mutually exclusive. This is not only because of the many different groups that were historically involved in the Holocaust itself but also because of the fundamentally subversive character of genocide and the complexity of finding suitable rituals to commemorate it. But what about religion? In what ways did religion contribute to the original events and in what ways should religion play a more proactive role today in mourning the human suffering and loss as well as in promoting the central meanings of peace and reconciliation that Holocaust remembrance also needs to address? Once again, there are contradictions here which should be recognised but also transcended – even if there are differences amongst Jews themselves as to how this can and should be done. Completely inclusive styles of Holocaust remembrance are unlikely, by definition, to be perfect, or fully authentic for those within a particular religious, cultural, or national tradition; they are perhaps best to be understood as opportunities for those of many different backgrounds and experiences to speak to the world about Auschwitz.

2. Workshop Abstracts

Holocaust Commemoration and Overlapping Histories. Authentic Sites

Chair: Thomas Lutz

Impulse Statements: Astrid Ley, Oto Luthar, Hartmut Reese (Brigitte Kepplinger)

How do memorials conceptualize their mission today, being sites of condign remembrance on the victims, sites of education and sites of political interest at the same time? And how do they transform their mission into their exhibitions and into their education work?

Authentic sites of Nazi-persecution focus their work on the history of the specific site, and it is their main duty to put this history in the broader historical context. Dealing with the case study of Sachsenhausen Memorial and Museum, Astrid Ley will show how display strategies in memorials have changed in the last decades and how current exhibition concepts deal with the question of historical contextualisation.

Remembrance on the murder of the European Jews is most effective when it is linked with the specific cultures of remembrance in each country. Oto Luthar will show how these links have changed in Slovenia since the country's independence in 1991, taking Korwald Memorial as an example.

Holocaust commemoration work often also demands to deal with current political offenders and current violations of human rights.

Hartmut Reese from the Memorial to the Victims of Euthanasia Crimes during the years 1940 -1944 in Hartheim Castle (Austria) will show how such a site can deal with “future topics” without debasing commemoration on the victims.

The uses of the Holocaust as antisemitic stereotype

Chair: Juliane Wetzel

Impulse statement: Henrik Bachner

The workshop will cover the question of Holocaust imagery as a current anti-Jewish theme, with specific reference to such analogies in the debate on Israel. Traditional antisemitism has metamorphosed into a more respectable form, and is positioned to make its way into the political mainstream. Israeli policies toward the Palestinians afford a stage to denounce Jews generally as perpetrators, thereby calling into question the moral status as victims that they had assumed as a consequence of the Holocaust. The connection between antisemitism and anti-Israeli sentiment lies in this opportunity for reversing perpetrator and victim. Comparisons between the Holocaust and the politics of the Israeli government as well as the operations of the Israeli Defence Forces in the occupied territories are not at all limited to right-extreme or left-extreme and anti-globalization groups. This demonisation is also used more and more in the mainstream and finds its expression in the media. Especially cartoons published in European newspapers as well as on the Internet provide an easy basis to transmit such stereotypes. As cartoonists often use subtler forms to transport their political aims, the antisemitic substance is not always so obvious and influences subconsciously.

Museums: representations of the Holocaust in Transformation

Chair: Teresa Świebocka

Impulse statement: Zdzisław Mach

Holocaust is an important element of the collective identity and the historical memory of people in Poland. The current process of social and cultural transformation includes also changes in the meaning of the Holocaust and its representations. Museums of the Holocaust, especially the most important one in Auschwitz, belong to the key symbols used in the process of constructing a collective memory and identity. The communist regime created them as symbols of Polish national identity and nationalism, connecting it to the communist political/ideological construction. The structure of the Museum exhibition represented the genocide primarily in national/political categories, from which the Jewish Holocaust was largely eliminated and replaced by political categories of citizenship and a general, all-embracing category of humanity. Auschwitz also became one of the central symbols of the Polish anti-German nationalism, and a symbolic centre visited by all school children as part of the compulsory curriculum. The post-1989 transformations in Poland generated a series of significant changes in Holocaust museums, which can be seen as representing the key issues in the debate about the Polish past and collective identity, such as Polish-Jewish relations, anti-Semitism in Polish history, the place of Roman Catholicism in the Polish national identity, relations of the Poles to their “significant others”, responsibility for protection and conservation of symbols of the past, ownership of symbols and monopoly of interpretation. The Holocaust, the museums and the interpretation of history became the focus of key debates that reflect the new plurality of the Polish society.

3. Curricula vitae and selected publications

Henrik Bachner, Ph. D., Department of History of Ideas and Science, Lund University, 1999; Expert, Secretariat for The Stockholm International Forum – Combating Intolerance, The Swedish Government, 2000-2001; Research Assistant, Department of History of Ideas and Science, Lund University, 2002-2004; Researcher, Swedish National Council for Crime Prevention, 2004-2005; Consultant/Lecturer, The Living History Forum, 2004-2006.

Current research: Survey study on antisemitic attitudes and beliefs in Sweden (together with Jonas Ring), to be published by the Living History Forum and the Swedish National Council for Crime Prevention in 2006. Study of the public debate on antisemitism in Sweden in the 1930's, to be published 2006 as part of the research program *Sweden's relations with Nazism, Nazi Germany and the Holocaust*, financed by the Swedish Research Council.

Publications: Återkomsten. Antisemitism i Sverige efter 1945 (Resurgence. Antisemitism in Sweden after 1945), Stockholm: Natur och Kultur 1999, paperback 2004. - Anti-Jewish Motifs in the Public Debate on Israel. In: *Antisemitism Worldwide 2001/2002*, Tel Aviv: Tel Aviv University 2003 <<http://www.tau.ac.il/Anti-Semitism/annual-report.html>>. - La Suède. In: Manfred Gerstenfeld/Shmuel Trigano (eds.): *Les habits neufs de l'antisémitisme en Europe*, Île de Noirmoitié: Editions Café Noir 2004. - 'Progressive Hatred': Antisemitism in Swedish public discourse. In: Paul Iganski/Barry Kosmin (eds.): *The New European Extremism. Hating America, Israel and the Jews*, London: Profile Books, to be published 2006. - Den konservativa ambivalensen. Gunnar Heckscher och 'judefrågan' (Conservative Ambivalence. Gunnar Heckscher and 'the Jewish Question'). In: Lars M. Andersson/Karin Kvist Geverts (eds.): *Opuscula Historica Upsaliensia*, Uppsala: Uppsala University, to be published 2006.

Yehuda Bauer, Prof. Dr., was born in Prague and emigrated 1939 with his parents to Palestine. He studied History at the University College of Wales at Cardiff and at the Hebrew University in Jerusalem. 1977 he became Professor for Holocaust Studies at the *Institute of Contemporary Jewry* at Hebrew University, where he founded the *Vidal Sassoon International Centre for the Study of Antisemitism (SISCA)* in 1982. From 1988 to 1995 he was editor of the *Journal for Holocaust and Genocide Studies*. He held visiting professorships at many academic institutions, including the University of Honolulu at Manoa, Yale University, the Richard Stockton College (New Jersey), Clark University (Worcester, Mass.) and Tel Aviv University. On Holocaust Memorial Day 1988, he held the speech to the German Bundestag. In the same year, he was awarded the Israel Prize, the most highly regarded award in Israel. From 1995 to 2000, Bauer held the chair of the International Institute for Holocaust Research, Yad Vashem. Since 2000, he is member of the Israeli Academy of Sciences and Humanities. In addition to his manifold publication activities, Bauer also worked as academic advisor for films and TV series on the Holocaust, including Claude Lanzmann's *Shoa*.

Bauer's current activities include academic advice for Yad Vashem and for the International Task Force for Cooperation on Holocaust Education, Remembrance and Research. On this year's United Nations Holocaust Memorial Day on January 27, he held the speech at the UN General Assembly.

Publications: *Out of the Ashes*, Oxford: Pergamon Press, 1989. - *American Jewry and the Holocaust*, Detroit: Wayne State UP, 1982. - *Jews for Sale?* Yale University Press, 1995. - *History of the Holocaust*, Chicago: Franklin Watts, 1984, 2001. - *Rethinking the Holocaust*, Yale University Press, 2001. - *Die dunkle Seite der Geschichte. Die Shoah in historischer Sicht. Interpretationen und Re-Interpretationen*, Frankfurt a. M.: Jüdischer Verlag im Suhrkamp Verlag, 2001.

Wolfgang Benz, Prof. Dr. phil., Studies (History, Political science, History of art) in Frankfurt am Main, Kiel, Munich. From 1969-1990 staff member of the Institut für Zeitgeschichte (Institute for Contemporary History) Munich. Co-founder and co-editor of the periodical *Dachauer Hefte*. Editor of several series. Since 1990 professor at the Technical University Berlin and head of the Center for Research on Antisemitism. 1992 award of the Geschwister-Scholl-Preis. Chairman of the Gesellschaft für Exilforschung. Co-editor of *Zeitschrift für Geschichtswissenschaft*. Visiting professor in Australia, Bolivia, Mexico.

Publications: *Das Dritte Reich*, München: C.H. Beck 2000. - *Flucht aus Deutschland. Zum Exil im 20. Jahrhundert*, München: dtv 2001. - (ed.): *Lexikon des Holocaust*, München: C.H. Beck 2002. - (ed.): *Überleben im Dritten Reich. Juden im Untergrund und ihre Helfer*, München: C.H. Beck 2003.- *Was ist Antisemitismus?* München: C.H. Beck 2004. - (ed.): *Der Ort des Terrors. Geschichte der nationalsozialistischen Konzentrationslager (vol. 1)*, München: C.H. Beck 2005.

András Kovács, Ph. D., Dr. hab., Professor at the Central European University, Budapest, Nationalism Studies Program/Jewish Studies Program. Senior researcher in the Institute for Ethnic and Minority Research at the Hungarian Academy of Sciences. Previous appointments and research stays at Paderborn University (FRG), École des Hautes Études en Sciences Sociales (Paris), New York University (New York), TH Twente (The Netherlands), Salomon Steinheim Institut für Deutsch-Jüdische Geschichte, Duisburg, Institut für die Wissenschaften vom Menschen (IWM), Vienna, Moses Mendelssohn Zentrum für Jüdische Studien, Potsdam, IFK Internationales Forschungszentrum Kulturwissenschaften, Wien, Institut für Soziologie, Universität Wien, Zentrum für Antisemitismusforschung, TU Berlin.

Research subjects: Jewish identity and antisemitism in post-war Hungary; memory and identity; socio-economic attitudes and political choice;

Publications: With Zvi Gitelman/Barry Kosmin (eds.): *New Jewish Identities*. Central European University Press, Budapest/New York, 2003. - *Jewish Groups and Identity Strategies in Post-Communist Hungary*. In: Zvi Gitelman/Barry Kosmin/András Kovács (eds.): *New Jewish Identities*. Central European University Press, Budapest, New York, 2003. - (Ed.): *Jews and Jewry in contemporary Hungary: results of a sociological survey*. Institute for Jewish Policy Research, London 2004. - *Hungarian Jewish Politics from the End of the Second World War until the Collapse of Communism*. In: Ezra Mendelsohn (ed.): *Jews and the State. Dangerous Alliances and the Perils of Privilege*. Studies in Contemporary Jewry, XIX. Oxford University Press, Oxford, 2004. - *The role of political identity code in defining the boundaries of public and private: The example of latent antisemitism*. In: Ruth Wodak/Paul Chilton (eds.): *A New Agenda in (Critical) Discourse Analysis*. John Benjamins Publishing Company, Amsterdam/Philadelphia, 2005. - *The Historians Debate about the Holocaust in Hungary*. In: Lousie O. Vasvári/Steven Tötösy de Zepetnek (eds.): *Imre Kertész and Holocaust Literature*. Purdue University Press, West Lafayette, Indiana 2005.

Astrid Ley, Dr. phil., Memorial Site and Museum Sachsenhausen, Germany. History degree at the University of Erlangen (Germany), then scientific assistant at the Institute of the History of Medicine in Erlangen. Lectures and research on medicine in National Socialism. 2001 design of a travelling exhibition on human experimentation in Concentration Camps ("Gewissenlos gewissenhaft. Menschenversuche im Konzentrationslager"). 2003 change to the Memorial Site and Museum Sachsenhausen, curator of the permanent exhibition "Medicine and Crime. The Infirmary of the Sachsenhausen Concentration Camp 1936-1945". Since summer 2005 head of academic services and curator of a new exhibition project.

Publications: Im Teufelskreis der Eugenik. Die Erfahrungen der Nürnbergerin Grete S. mit der NS-Erbpflege. In: Bios 12 (1999), pp. 92-107. - With M. M. Ruisinger (eds.): Gewissenlos - gewissenhaft. Menschenversuche im Konzentrationslager. Ausstellungskatalog, Erlangen 2001. - Nationalsozialistische Erbgesundheitspflege im Spannungsfeld gesellschaftlicher Interessen: Ideologische, ökonomische und medizinische Zielsetzungen bei der Zwangssterilisation. In: S. Horn/P. Malina (eds.): Medizin im Nationalsozialismus. Wege der Aufarbeitung, Wien 2002, pp. 143-150. - Zwangssterilisation und Ärzteschaft. Hintergründe und Ziele ärztlichen Handelns 1934-1945, Frankfurt a.M./New York 2004. - Medizin im Konzentrationslager: Gezielte Vernachlässigung, medizinische Minimalversorgung, ärztliche Verbrechen. Dauerausstellung in der Gedenkstätte Sachsenhausen. In: Medizinhistorisches Journal 41 (2006) (in print).

Oto Luthar, Dr. phil., is director of the Research Center of the Slovenian Academy of Sciences and Arts, member of its Institute of Philosophy and professor of History and Theory of Historiography at the Universities of Nova Gorica and Maribor. After finishing his degree in History, he spent a year in Germany (Freie Universität Berlin and Universität Münster) and in Austria. He held visiting professorships at Yale and Pittsburgh Universities.

Publications: With Michael John: Un-verständnis der Kulturen. Multikulturalismus in Mitteleuropa in historischer Perspektive (Mis-Understandings of Cultures. Multiculturalism in Central Europe in Historical Perspective), Celovec/Klagenfurt 1997. - O žalosti niti besede. Uvod v kulturno zgodovino Velike vojne (Don't Send a Word of Sorow. Cultural History of World War I.), Ljubljana 2000. - Majstori i muze (Masters and Muses), Zagreb 2002. - With Marjeta Šašel Kos/Nada Grošelj /Gregor Pobežin: Zgodovina historičnega mišljenja (History of Historical Thought), Ljubljana 2006.

Thomas Lutz studied History and Political Sciences in Marburg and made his second state exam for high school teachers 1983 in Bensheim. Between 1983 and 1992 he established a *Memorial Museums Department* for Action Reconciliation/Service for Peace in Berlin. Since 1992 he works in the same position for the *Topography of Terror Foundation*, Berlin. Thomas Lutz is primarily responsible for stimulating communication and initiating sustaining exchange of information among memorial museums in Germany and abroad, by means of editing and publishing the newsletter *Gedenkstätten-Rundbrief*, running the homepage memorial-museums.net and organizing and conducting research and study seminars. He is member of the German delegation to the Task Force for Holocaust Education, Remembrance and Research, Chair of the International Board of the Memorial Museums Foundation of the State of Brandenburg and Vice-President of the International Committee for Memorial Museums for Victims of Public Crimes (IC MEMO/ICOM).

Publications: With Wulff E. Brebeck/Angela Genger/Dietfried Krause-Vilmar/Gunnar Richter (eds.): Über-Lebens-Mittel. Kunst aus Konzentrationslagern und in Gedenkstätten, Marburg 1992. - With Stefanie Endlich: Gedenken und Lernen an Historischen Orten. Ein Wegweiser zur Gedenkstätten für die Opfer des Nationalsozialismus in Berlin, 2nd revised and expanded edition, Berlin 1998. - With Verena Radkau/Eduard Fuchs (eds.): Genozide und staatliche Gewaltverbrechen im 20. Jahrhundert, Wien 2004. - With Dietmar Sedlaczek/Ulrike Puvogel/Ingrid Tomkowiak (eds.): "minderwertig" und "asozial". Stationen der Verfolgung gesellschaftlicher Aussenseiter, Zürich 2005.

Zdzisław Mach, Prof. Dr. phil., is Professor of Sociology, Social Anthropology and European Studies at Jagiellonian University, Cracow. Dean, Faculty of Philosophy, Jagiellonian University 1993-1999. Director of the Centre for European Studies since 1993. Professor at the School of Administration, Bielsko-Biała, Poland. Permanent visiting professor at Central European University, Warsaw. Member of the International Academic Board of Max Planck Institute for Ethnology and Social Anthropology in Halle. Member of the team of advisers to Chief Negotiator for the Membership of Poland in the EU (2000/2001). He held visiting professorships and fellowships at many academic institutions, including: University of Oxford; University of Exeter; University Paul Valery, Montpellier III; University College Dublin; European University Institute in Florence; University of Chicago; International Institute of Sociology, Gorizia; The Netherlands Institute for Advanced Studies; The Institute for Advanced Studies in the Humanities, University of Edinburgh.

Publications: *Symbols, Conflict and Identity. Essays in Political Anthropology*, Albany: State University of New York Press 1993. - *Niechciane miasta. Migracja i tożsamość społeczna*, Kraków: Universitas 1998. - *The Roman Catholic Church in Poland and the Dynamics of Social Identity in Polish Society*. In: T. Inglis/Z. Mach/R. Mazanek (eds.): *Religion and Politics*, Dublin: UCD Press, 2000, pp. 113-128. - *Boundaries and identities in present-day Europe*. In: R. Fearey i G. Kolankiewicz (ed.): *Europe 2001. Beyond visible and invisible borders*, London: The British Council. 2001, pp. 37-39. - *The Memory of the Holocaust and Education for Europe*. In: J. Ambrosewicz-Jacobs/L. Hońdo (eds.): *Why Should we Teach About the Holocaust?*, Kraków: Judaica Foundation, 2004, pp. 25-28. - *Polish Diaspora*. In: M. J. Gibney/R. Hansen (eds.): *Immigration and Asylum. From 1900 to the Present*, ABC Clio, 2005, pp. 477-481.

Ronaldas Račinskis, MAS, studied at the Faculty of Physics at Vilnius University and at the College of Strategic Studies and Defense Economy, European George C. Marshall Center for Security Studies, in Garmisch-Partenkirchen. 1997 he was Senior research fellow at the Department of War Studies, King's College, London University, and at the Tampere Peace Research Institute, Tampere University. Since 2002 he pursues his doctoral studies at the Institute of International Relations and Political science, Vilnius University, where he also works as a lecturer.

From 1992 to 1997, he was Senior Executive Officer, Head of Section and Deputy Director in the Defense Policy and Programs Department, Ministry of Defense; from 1997 to 1999 he was Deputy Chancellor of the Government of the Republic of Lithuania. Since 1999 he is the Executive Director of the International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania.

Publications: (Ed.): *The proceedings of International Vilnius Forum on Holocaust Era Looted Cultural Assets*, Vilnius: Aidai ir partneriai, 2001. - *The Question of historical Justice*. In: Oliver Rathkolb (ed.): *Revisiting the National Socialist Legacy. Coming to Terms with Forced Labor, Expropriation, Compensation, and Restitution*, Innsbruck/Wien/Bozen/München: Studien Verlag, 2002. - *Restitution of Jewish Assets. European Experience*. In: *Restitution: experience and perspectives*, Special issue of Lithuanian Law University, Vilnius, 2002.

Lisa Rettl, Mag. Dr. phil., history degree at the University of Klagenfurt, then assistant at the university's Department of Contemporary History. Research and lectures in the field of public remembrance and minority politics. 2003/2004 scientific and coordinating member of a Carinthian research team in order to redesign the present exhibition on partisan history in the Carinthian Memorial Site Peršman (together with K. Stuhlpfarrer, P. Gstettner, V. Obid and others). 2004 move to Vienna, since then in the research team of the DÖW and ÖAW project "Erinnerungskultur und Vergangenheitspolitik im Burgenland" (together with H. Uhl and others). 2005 curator of the exhibition

“heiß umfehdet, wild umstritten...” Geschichtsmymthen in Rot-Weiß-Rot in Villach (together with W. Koroschitz). 2006 curator of a touring school-exhibition on behalf of the Anne-Frank-Foundation (Amsterdam), presented in Austrian and Slovenian schools during 2006 (together with V. Obid). Academic awards: Würdigungspreis der Universität Klagenfurt (2000), Theodor-Körner-Preis (2002).

Publications: PartisanInnen Denkmäler. Antifaschistische Erinnerungskultur in Kärnten, Innsbruck 2006. - With Werner Koroschitz (eds.): “heiß umfehdet, wild umstritten.” Geschichtsmymthen in Rot-Weiß-Rot, Klagenfurt/Celovec 2005. - Kärntner „Friedensfeiern“ an der Schwelle ins Zweite Jahrtausend. Überlegungen zum Kriegsdiskurs während der 10. Oktoberfeierlichkeiten 2000. In: *zeitgeschichte* 29 (2002) 5, pp. 239-258. - Das PartisanInnen Denkmal am Peršmanhof bei Eisenkappel/Železna Kapla. In: Heidemarie Uhl (ed.): *Steinernes Bewusstsein, Die öffentliche Repräsentation staatlicher und nationaler Identität Österreichs in seinen Denkmälern*, Wien (in print). - Opfergedenken und -denkmäler in der Zweiten Republik. Am Beispiel der Stadt Villach. In: Rettl/Koroschitz (eds.): „heiß umfehdet, wild umstritten.” Geschichtsmymthen in Rot-Weiß-Rot, Klagenfurt/Celovec 2005.

Peter Stachel, Mag. Dr. phil., studied History, European Ethnology and Philosophy at the University of Graz. Habilitation 2005. Researcher in the Special Research Programme *Moderne – Wien und Zentraleuropa um 1900* at the Institute of Austrian History at the University of Graz (since 1994) and at the Commission for Culture Studies and History of Theatre of the Austrian Academy of Sciences in Vienna (since 1999).

Main research interests: Austrian and Central European History from 18th to 20th Century, History of Sciences and Education, Social and Cultural Memory, Political and National Symbols and Rituals, History of Music.

Publications: With Moritz Csáky (eds.): *Speicher des Gedächtnisses. Bibliotheken, Museen, Archive*. 2 vols., Wien 2000-2001. - With Barbara Boisits (eds.): *Das Ende der Eindeutigkeit. Pluralismus in Moderne und Postmoderne*, Wien 2000. - With Moritz Csáky (eds.): *Die Verortung von Gedächtnis* (2001). - *Mythos Heldenplatz*, Wien 2002. - With Cornelia Szabó-Knotik (eds.): *Urbane Kulturen in Zentraleuropa um 1900*, Wien 2004.

Teresa Świebocka is the vice director of Auschwitz-Birkenau State Museum. She is the chief editor of the periodical magazine *Hefte von Auschwitz* and also the editor of publications including *The Architecture of Crime*, and *Auschwitz – The Nazi Death Camp*. She is the author or co-author of several albums, including *Auschwitz. A History in Photographs*, *Auschwitz – The Residence of Death* (2003) and articles on the history of the camp and museum published in *Pro Memoria Bulletin*, *Hefte von Auschwitz* nr. 17, and *Studies on Polish Jewry Polin*, vol. 13.

She is also the author or co-author of scripts for several exhibitions presented both in Poland and abroad including *Auschwitz - a Crime against Humanity* prepared for the UNO in New York and presented in many cities in the USA and in Europe.

Stefan Troebst, Prof. Dr. phil., is since 1999 Professor for East European Cultural Studies at the University of Leipzig, Germany, and deputy director of the Leipzig Centre for the History and Culture of East Central Europe (GWZO). He holds a Ph.D. degree in East European History and Slavic Studies by the Free University of Berlin where he also completed his habilitation. His fields of research are international and interethnic relations in modern Eastern Europe as well as the comparative history of contemporary Europe.

Publications: *Kulturstudien Ostmitteleuropas. Aufsätze und Essays*, Frankfurt/M. et al. 2006. - *Postkommunistische Erinnerungskulturen im östlichen Europa. Bestandsaufnahme, Kategorisierung, Periodisierung/Postkomunistyczne kultury pamieci w Europie Wschodniej. Stan, kategoryzacja, periodyzacja*, Wroclaw 2005. - *Jalta versus Stalingrad, Gulag versus Holocaust. Konfligierende Erinnerungskulturen im größeren Europa*. In: *Berliner Journal für Soziologie* 15/3 (2005), pp. 383-402. - With Krzysztof Ruchniewicz (eds.): *Diktaturbewältigung und nationale Selbstvergewisserung. Geschichtskulturen in Polen und Spanien im Vergleich*, Wroclaw 2004. - With Farimah Daftary (eds.): *Radical Ethnic Movements in Contemporary Europe*, New York/Oxford 2003.

Heidemarie Uhl, Mag. Dr. phil., is senior researcher at the Austrian Academy of Sciences in Vienna and lecturer at the Universities of Vienna and Graz. Since 2001 she has been contributing to the research programme on *Sites of Memory* run by the Commission of Culture Studies and History of Theatre at Austrian Academy of Sciences. 1994 - 2000 she researched for the Special Research Programme *Moderne – Wien und Zentraleuropa um 1900*. Her major research interests include memory politics, theory of cultural studies and modernity, and culture and identity in Central Europe.

Publications: (ed.): *Zivilisationsbruch und Gedächtniskultur. Das 20. Jahrhunderts in der Erinnerung des beginnenden 21. Jahrhunderts*, Innsbruck et al.: Studienverlag 2003 (= *Gedächtnis - Erinnerung – Identität* 3). - With Christina Lutter/Margit Szöllösi-Janze (eds.): *Kulturgeschichte - Fragestellungen, Konzepte, Annäherungen*, Innsbruck et al. 2004 (= *Querschnitte* 15). - (ed.): *Steinernes Bewusstsein II. Die öffentliche Repräsentation staatlicher und nationaler Identität Österreichs in seinen Denkmälern*, Vol. 2, Wien/Köln/Weimar 2006. - With Wolfgang Schmale/Vrääth Öhner/Andreas Pribersky (eds.): *Europa-Bilder*, Innsbruck et al. 2005 (= *Querschnitte* 18). - With Christian Gerbel/Manfred Lechner/Oliver Marchart/Vrääth Öhner/Ines Steiner/Andrea Strutz: *Transformationen gesellschaftlicher Erinnerung. Studien zur österreichischen Gedächtnisgeschichte*, Wien 2005 (= *kultur.wissenschaften* 9).

Jonathan Webber, Prof., is a British social anthropologist who taught for many years at Oxford University before moving in 2002 to the University of Birmingham, where he holds the UNESCO Chair in Jewish and Interfaith Studies. He is the founding chairman of the European Association for Holocaust Studies (established in 2006), a founder member of the Polish government's International Auschwitz Council (established in 1990), and vice-chairman of the Institute for Polish-Jewish Studies (established in Oxford in 1984). Prof. Webber has held visiting fellowships in Germany and Hungary, a personal research grant from the Economic and Social Research Council of the UK, and a major award from the European Commission for collaborative work between the Auschwitz Museum and British, German, and Polish universities in the field of Holocaust Studies. In 1999 he was awarded the Golden Cross of the Order of Merit by the President of the Republic of Poland for services to Polish-Jewish relations.

Publications: With Connie Wilsack: *Auschwitz: A History in Photographs*, Bloomington/Warsaw: Indiana University Press and Książka i Wiedza, for the Auschwitz-Birkenau State Museum, Oświęcim, 1993, 295pp.; reprinted 1995, 1997, 1999, 2000, 2001, 2002, 2003, 2004. - (ed.): *Jewish Identities in the New Europe*, London/Washington: Littman Library of Jewish Civilization, for the Oxford Centre for Hebrew and Jewish Studies, 1994, xix + 307pp. - *Lest We Forget! The Holocaust in Jewish Historical Consciousness and Modern Jewish Identities*. In: Glenda Abramson (ed.): *Modern Jewish Mythologies*, Cincinnati: Hebrew Union College Press, 2000, pp. 107-35. - *Holocaust Memory, Representation, and Education: The Challenges of Applied Research*. In: John K. Roth/Elisabeth Maxwell (eds.): *Remembering for the Future: The Holocaust in an Age of Genocide*, Basingstoke:

Palgrave, 2001, vol. 3, pp. 237-47. - With Chris Schwarz: Photographing Traces of Memory: A Contemporary View of the Jewish Past in Polish Galicia, Kraków: Galicia Jewish Museum, 2005, 191pp.

Juliane Wetzel, Dr. phil., Historian, 1986 Ph.D. at the Ludwig-Maximilians University, Munich, 1986-1991 researcher at the Institute for Contemporary History, Munich, since 1991 academic staff member (researcher and managing corrector of the Centers publications) at the Center for Research on Antisemitism, Technical University Berlin. Chair of the Academic Working Group of the International Task Force for Holocaust Education, Remembrance and Research; numerous publications. Main research subjects: Jewish Displaced Persons in Germany, Emigration of Jews during Nazi era, Solidarity and Help for Jews in Italy during Nazi occupation, Antisemitism in Italy since the 30ies, Right-Extremism, Networking of right-extremists and radical Islamic groups in the World Wide Web, Antisemitism today in Europe.

Publications: Antisemitism among Right-Wing Extremist Groups, Organizations, and Parties in Postunification Germany. In: Hermann Kurthen/Werner Bergmann/Rainer Erb (eds.), Antisemitism and Xenophobia in Germany after Unification, New York/Oxford 1997, pp. 159-173. - With Werner Bergmann: Manifestations of anti-Semitism in the European Union – First Semester 2002 – Synthesis Report, Wien 2003 (online-publication: wjc.org.il). - Antisemitismus und Holocaustleugnung als Denkmuster radikaler islamistischer Gruppierungen. In: Bundesministerium des Innern (ed.): Extremismus in Deutschland. Erscheinungsformen und aktuelle Bestandsaufnahme, Berlin 2004, pp. 253-272. - Der schwierige Umgang mit einem Phänomen. Die EU und der Antisemitismus. In: Tel Aviver Jahrbuch für deutsche Geschichte 2005, pp. 90-109. - Antisemitismus in Europa. Zwischen Tradition und Einwanderung – neue Tendenzen und alte Diskussionen. In: Hanno Loewy (ed.): Gerüchte über die Juden. Antisemitismus, Philosemitismus und aktuelle Verschwörungstheorien, Essen 2005, pp. 27-45.