

Nº 20 TRAUMAS DEL SIGLO XX

TO SPEAK OR NOT ON PERSECUTION IN NAZI GERMANY

Friedhelm Boll

This paper poses the question of why it is so difficult to talk about the Holocaust. The example of a married couple, both survivors of the ghetto and Auschwitz, helps to highlight the expectations set by their children and public opinion on the contemporary testimony of the parents. In the face of these expectations, the father, in particular, stresses the impossibility of recounting the Holocaust in a way that would be understandable. This puts into the foreground the enormous burden that the expectations held by their children and public opinion put on survivors. However, another reason for the silence of the parents about their experience of persecution is the fear of not being understood. The reasons for this fear must be traced, amongst other things, to the persistence of anti-Semitism in Germany.

WITHOUT A BODY, WITHOUT A GRAVE

Ludmila Catela

Between 1976 and 1983 Argentina was under a military dictatorship. The *Proceso de Reorganización Nacional* allowed the totalitarian State to subdue the Argentinian citizenship by means of persecution, kidnapping, and the killing of thousands. In this context of violence, more than 40.000 people were kidnapped, and 30.000 of those disappeared. This present work intends to analyse the representations of those deaths constructed by the families of the missing people. The figure of the disappeared is relevant as primary material from which memories and silences arise, as in the construction of a new identity according to an essential bond.

THE STREET IS MY HOME

Maria Margarida Cardoso

The aim of this article is to divulge the experience of the Colégio Sao Vicente de Paulo (Rio de Janeiro), especially the creation of the Nucleo de Pesquisa "Um Caminho para a Descoberta" ("A Path to Discovery" Research Center), aimed to the preadolescent and adolescent group.

The article to be presented, *The Street is My Home*, was the result of the introduction to research, developed during the year of 1996 involving sixteen students from 5th Grade, who opted to research, during the academic year, the theme of the street children in the city of Rio de Janeiro, within the age group from five to eighteen years old. The case study was delimited to the children from the Associação Benficiente Sao Martinho, who return to the streets at night.

The investigation in the field gained new dynamics when oral history technique was used to make viable the contact and the register of the depondants of the extra-school population. This proposition aims to conciliate the educational perspective of the school liberating philosophy with the students interests, given them the choice and the incentive to participate, recognize and reflect on new subjects not foreseen on the syllabus, contributing in the formation of the students citizenship as active and participating agents to transform reality.

GLASGOW MUSEUMS: DOMESTIC VIOLENCE, SHAME AND SILENCE

Elizabeth Carnegie

This article considers how museums, traditionally conservative institutions, can respond to the issues and needs of society and focuses on two Glasgow Museums projects which deal with domestic violence. Many women do not discuss the abuse they have suffered/are suffering for shame or fear of reprisals. Scottish Women's Aid argues that one in five households are living with some abuse and that it is crucial

that such topics are discussed if society is to evolve. Men have to learn that violence is not acceptable, that they do not have the right to control women. Women by joining together and discussing the incidents of emotional, sexual and physical abuse subjected on them and on their families (90% of incidents are witnessed by children) will force society to face up the realities of domestic violence and help to bring about change.

SOVIET CAMPS IN GERMANY, 1945-1950: MEMORIAL MUSEUMS

Anne Kaminsky

Since the collapse of the Berlin Wall, Germany is been under an intense debate. Scholars argue passionately about the nature of nazi concentration camps under soviet rule, after the end of the war. The general public believe that the camps were used for the massive arrests of the national socialist activists. The survivors of such experience are striving to be recognized as "victims" as much as those of the nazi camps were. Thus, in these recent years there is been a sort of "memory competition" which tries to level up the memory of the "victims of two dictatorships" in Germany. *Le livre noir du communisme*, published in France in 1997, adds new material to the controversy.

WHAT'S LEFT OF HEROISM? WAR CRIMES AND SILENCES

Gertrud Kerschbaumer

My talk aims at illustrating the mechanisms employed in the suppression of war crimes on the example of the recollections of perpetrators and victims (men as perpetrators, women as victims) of the Second World War. The samples are drawn from 80 recollective interviews with soldiers, and 15 interviews with violated Austrian women. G. Rosenthal found that the perpetrators use "compact epic narrative chains" in their narratives about war. But these narrative chains never refer to the actual crimes; these are only represented as a kind of "eloquent silence". As historians, we need to investigate the various reasons, aspects and types of the silences, by using first a especial setting for the interviews, and second an extensive methodological approach for analysing these interviews. We also want to consider the various reasons for talking about war crimes and the situations in which this breaking of the silence and thus of the taboos regarding war crimes will take place (dissidents, lower ranks in the Wehrmacht, re-education during imprisonment, etc.).

The function of taboos could be said to be to cover up shameful experiences, and this is especially true for victims of war crimes. It is very often the case that only now do women begin to talk about their dreadful experiences during the war. An example of this are recollective interviews with women living in a small Austrian border town, 80% of whom were raped by Soviet soldiers in 1945. Because of social taboos, it had not been possible for them to talk about their experiences earlier, and it was only my investigations that stimulated the discussions and an exchange of experiences among the women.

AN EXPERIENCE OF ORAL HISTORY AND PEOPLE WITH INTELLECTUAL DISABILITY

Janett Levien

This article contends that the method of oral history provides qualitative researchers in the social sciences with a framework for rigorous and structured data collection while the analytical method for grounded theory offers a systematic way to focus the data and therefore to develop stories of individuals' experiences in a way that can inform makers of social policy and those who are part of programmes arising from specific policies. The article draws on research in which families who had relatives with intellectual disabilities cared for out of the family home were interviewed in-depth about their experiences as part of a study of the closure of an institution that had been providing care for three decades. The study provided an oral history of the lives of a group of families who experienced intellectual disability in New Zealand from the 1960's to the 1980's. The method of grounded theory was

used as a paradigm to guide analysis of the data. By reflecting on that study and the possibilities it has raised for further research in this field, this article explores the benefits of the theoretical analysis of oral history using a grounded theory approach and the ways in which the generation of oral history may inform social policy and programmes arising from specific policy initiatives.

TEACHING HISTORY THROUGH PHOTOGRAPHY

Silvia Maria Manfredi

This article attempts to discuss the importance of using photographs to build a different teaching approach to present History contents. Based on research and studies made by her author on experiences of unions' workers education, the analysis developed here attempts to emphasize the need of using pictorial instructional materials (photographs) in order to add workers to build significant and critical relationships between their particular lives and experiences with the collective and social ones. Under the methodological point of view, photographs are also privileged instructional materials in order to help adults to establish new and deep linkages between past and present historical events.

THE IRRESISTIBLE CHARM OF THE INTERVIEW: POLITICS OF ORAL HISTORY IN TURKEY

Arzu Öztürkmen

This article looks at the "doing of oral history" in Turkey, a country where this new field has been "discovered" and publicized by scholars and by journalists simultaneously. Giving examples from different projects held since the early 1990s, it argues that the interview can sometimes become an end in itself and that the oral historians can put less time in analyzing the data that they had collected. The Turkish example proves that in some cases, the oral performance of telling about the interview experience overshadows the analysis of the data collected.

ORAL HISTORY IN GERMAN HISTORIOGRAPHY

Alexander von Plato

This essay is dealing with the problems of Oral History respective of a historiography which bases on "subjective sources" in Germany since Historism. The main thesis is that "mentality-historiography" in Germany has had difficulties mainly after World War II, because after National Socialism there were a suspicion against people because so many were involved in the system of National Socialism, were opportunistic in the new post war societies and had no interest to work through the "Third Reich" and their own former attitudes. However, there are ambiguities: Just the experiences in the Third Reich were the main fields of Oral History after the 60s and 70s: One reason: There were only a few other sources for research on attitudes during National Socialism, especially on its crimes (like files of the Gestapo, the secret police of the Nazis). And: it was the method of new left students and scholars and their idealistic hopes in the "masses". Very similar problems are to be seen in the research on the society of the German Democratic Republic. These ambiguities are within other subjects the main theme of the article.

WHO ARE MORE VICTIMS?

Alexander von Plato

In Germany there are victims of two dictatorships in the 20th century. However, after the World War II there were different "Victims' hierarchies" in East and West Germany as consequences of the different positions in Cold War times. In the East the first position in this hierarchy had the Communists, the Jews were subordinated to political victims. In the West the Communist victims were not accepted and in the first years -until the policy of détente- sometimes treated as criminals. On the opposite, in the times of Cold War the victims of the Soviet occupation or all victims of the communist regime were accepted as

witnesses against the Soviet Union or against Communism. In East Germany the experiences of the victims of Soviet Occupation time and of Communism were a taboo. In the times of détente it changed for all of these groups: The Jewish became accepted and the victims of Soviet occupation not at all, especially the inmates of former Soviet internment camps. They were seen as only as "Nazis". Today we can see a real competition between these so called "victims groups". What does these changes and these different times of acceptance mean for the victims, for their traumas, what for the societies in East and West, what for memory of the victims -these are some questions of the essay.

MEMORY AGAINST TRUTH

Mark Roseman

This article, which is a revised version of the paper given at the Rio conference, derives from the author's research into the life of Mrs Marianne Ellenbogen, a Holocaust survivor. Because of the unusually rich array of written sources and surviving witnesses, the author was able to juxtapose Mrs Ellenbogen's own oral testimony with these other witnesses and records. As a result it was possible to identify the way Mrs Ellenbogen's memory had changed the perception of certain key events in her survival history. The hypothesis advanced here is that these changes had an identifiable psychological meaning. In many cases, the changes reflected an inability to cope with the traumas of leaving loved ones behind and involved an unconscious attempt, by the survivor, to take control of the past by changing memory. This article thus challenges those accounts of Holocaust Survivor testimony which have asserted that the accuracy of the testimony is not important. Instead, the argument is advanced here that inaccuracies in testimony are both important and revealing.

EVERYDAY LIFE AND VIOLENCE IN A NAZI CONCENTRATION CAMP

Therkel Straede

What will happen to collective memory of the Holocaust in the future? The era of eyewitnesses is drawing to a close, and professional historiography will take over. But, since academic history has, traditionally, marginalized the victims' experience, the risk of amnesia is at stake. Offensive and extensive collection of Oral History testimony can make up for the omissions of earlier decades. Survivors' life stories are more than just representations of the fact of survival and the person who survived, they also tell us about the past reality this person lived through. A pluralist effort should secure that these life stories be collected wherever survivors of the Holocaust be found.

Many aspects of the Holocaust have, so far, only briefly been touched upon by historians. Industrial slave labour by Jews and non-Jews is one of them. The article describes results of an Oral History project about Nazi concentration camps affiliated with the Volkswagen corporation. It focuses on a small women's camp in what is now Wolfsburg (Germany), and discusses aspects of everyday life of the 500-650 Jewish prisoners under the condition of permanent terror: selection in Auschwitz and its impact on the experience of the work camp, hygiene, health, illness and death, labour, food and starvation as well as forms of resistance. The intention is to demonstrate the value of Oral History narratives as sources to the events and structures of the Holocaust and advocate that we collect the evidence of survivors while we still can.