In the ornate splendour of the Austrian Embassy in Belgravia Square, Ambassador Dr Emil Brix welcomed a packed assembly to a workshop and reception on ‘Freud and Psychoanalysis’ to celebrate the 75th birthday of Professor Edward Timms OBE, FBA, the founder of the Centre for German-Jewish Studies. The event was jointly organised by the Centre and the Austrian Cultural Forum. Dr Brix called the occasion ‘a meeting of intellectual minds’; an appropriate celebration for an academic whose distinguished work has spanned a career of more than forty years. More than this, however, the event proved a testament to the respect and warmth with which Professor Timms is regarded by colleagues and friends, several of whom had been invited to present papers in his honour.

Anthony Kauders’s paper on ‘Truth, Truthfulness and Psychoanalysis: The Reception of Freud in Wilhelmine Germany’ offered an exploration of the ideological diversity which affected interpretations of Freud. Kauders’s analysis of three different group interpretations of Freud (by youth movements, professional psychologists and liberationists) revealed that while the ‘truthfulness’ offered by Freud yielded a range of interpretations, all three groups agreed on the centrality of the sovereign ego and the challenge of the unconscious.

Uffa Jensen, a former colleague at the University of Sussex who had travelled from Berlin for the occasion, presented a paper entitled: ‘How Did Freud Come to Calcutta? A Transnational History of Psychoanalysis’. Jensen proposed that universalistic interpretations of psychoanalysis have not sufficiently taken into account the influence of local conditions on the development of psychoanalysis, as witnessed by the adaptation of Freud’s ideas to medical practice in Bengal in the 1920s.

Naomi Segal, from Birkbeck College, University of London, spoke on the subject: ‘Needing to talk about Kevin: Literature and Psychoanalysis’. Segal questioned how psychoanalytic practice and literary reading deal with the question of who is talking to whom, and how? Segal’s point that feminism is still the only branch of psychoanalysis which allows grown women to be treated as adults drew hearty applause from the audience.

Ritchie Robertson gave the final paper of the day. Entitled, ‘Edward Timms on Freud, Kraus and Modernity: A Short Appreciation’, the paper was a sharply focused analysis of Professor Timms’ career which singled out Timms’ work on modernity and the visual arts. Robertson said that Professor Timms has been his ‘academic role model’ since 1985 and expressed his admiration for both Timms’ work and the efficiency of his travel arrangements when they shared a trip to Vienna.

To close the workshop, Professor Timms thanked those friends and colleagues present and absent, and thanked his wife Saime Göksu for her forbearance over the years. He spoke briefly about the unconscious impulses reflected in his dreams, which have helped to inspire his teaching and research.

The Centre for German Jewish Studies hopes indeed to ‘Take up the Torch’ of Edward’s legacy – to echo the title of his autobiography.

A panel discussion on ‘second generation’ experiences closed the Seminar. Chaired by AJR Chief Executive Michael Newman, Kit Plaschkes, daughter of Vienna Kindertransport refugee Otto Plaschkes, Allan Morgenthau, the son of refugees from Nazi Germany and Maya Jacobs, daughter of the Breslau-born cellist Ania Lasker-Wallfisch, spoke of their sense of being different from other children, the feelings of guilt they had inherited from their parents and the difficulties of coming to terms with their past. Members of the audience contributed significantly to this session, with the point being stressed that the experience of Holocaust survivors did not necessarily equate with that of refugees from Nazi occupation.

A seminar co-organised by the Centre for German-Jewish Studies, the Association of Jewish Refugees and the London Jewish Cultural Centre (LJCC) entitled ‘German and Austrian Jewish Refugees: Their Impact and Legacy’ took place on 12-13 September 2012 at ivy House, the headquarters of the LJCC. The purpose of the seminar was to reflect on the lives of German and Austrian Jewish refugees who fled Nazism and to discuss their contribution to life in Britain.

This highly successful, very well-attended event began with a lecture by Dr Anthony Grenville, Consultant Editor of the AJR Journal, on the culture of Viennese Jewry before 1938. Following this talk, Edward Timms gave an illustrated lecture on the subject of ‘Sigmund Freud and the Creative Circles of Vienna’. In the afternoon, the LJCC’s Executive Director of Education and Holocaust Studies, Trudy Gold, gave an overview of Germany during the period 1919-1939. The day ended with a panel discussion by AJR ‘first generation’ members Edith Argy (born in Vienna), Dr Edgar Feuchtwanger (born in Munich) and Dorli Neale (born in Innsbruck), Rabbi Rodney Mariner, Emeritus Rabbi of Belsize Square Synagogue, skilfully led the discussion.

The second day of the seminar began with an especially topical lecture by Claudia Zimmerman (Sociology Department, Karl Franzens University, Graz) on the legacy of Ludwig ‘Poppa’ Guttmann, founder of what was to become the Paralympics. Patrick Bade, a senior tutor at Christie’s Education Department, played musical extracts and regaled the audience with anecdotes on some of the many musicians, including Hans Gal, Berthold Goldschmidt and Richard Tauber, who enriched the musical life of Britain. In a subsequent session, Rabbi Jonathan Wittenberg of the New North London Synagogue, in conversation with Dr Gideon Reuveni, underlined the importance of the German-Jewish experience for our understanding of multiculturalism in the UK today.

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Between Socialism and Zionism: Moses Hess in Jerusalem

The year 2012 marks the two hundredth anniversary of the birth of Moses Hess (1812-1875) and the one hundred and fiftieth anniversary of his famous book Rome and Jerusalem. A major international conference took place in Jerusalem on 18-20 March 2012 in memory of this fascinating German-Jewish intellectual, who was brought up in a traditional family, turned to Spinozism and socialism, lived the life of an exiled free thinker in Paris, became a friend and ally (later a critic) of Karl Marx, and was eventually prompted by the emergence of modern antisemitism to publish a challenging book that made him an influential forerunner of Zionism. Christian Wiese co-organized this conference on behalf of the CGJS and the Martin Buber Chair in Jewish Thought and Philosophy in cooperation with the Leo Baeck Institute Jerusalem and the Israel Office of the Rosa Luxemburg Foundation.

The multi-layered personality of Moses Hess is like a prism that reflects various political and cultural facets of German-Jewish history. The lectures explored the extent to which the challenges, tensions and contradictions characterizing modern culture in general, and 19th-century German Jewry in particular, are represented in the numerous areas of his activity as a writer, revolutionary activist and nationalist thinker. Scholars from Israel, Germany, Italy, Lithuania and the USA, among them Hess’s biographer, the prominent Israeli historian Shlomo Avineri, emphasized that the issues Hess raised in his writings (including his passion for social justice and his search for a Jewish nationalism that was aware of the rights of Arab nationalism) seem to be more relevant than ever in contemporary society, both in Europe and Israel.

Ordeals of Kinder and Evacuees in Comparative Perspective

Researchers at Sussex have a special interest in the experiences of child refugees. A comparison of the Kindertransport with the ordeals of British children evacuated to the countryside during the Second World War can draw on two anthologies: The Evacuees (1968) and I Came Alone (1990). The comparison reveals two fundamentally different patterns. Evacuation was a coordinated response to a temporary emergency, while the Kindertransport was a desperate attempt to escape impending genocide. Many of the Kinder were emotionally scarred, whereas evacuees experienced fewer difficulties and even described their experiences as character forming.

Within twenty years of the ending of the war, articulate members of the evacuee generation were already prepared to record their experiences for publication. However, the thirty-three contributions to The Evacuees, arranged alphabetically and edited by B. S. Johnson, have to be treated with caution, for their authors include a number of people who by the mid-1960s were already enjoying success in the arts, including the actors Michael Aspell and Jonathan Miller.

The evacuation made an essential contribution to the success of the War on the Home Front. Compulsory billeting of evacuees in the countryside, which could certainly be a source of friction, helped to dislodge the class barriers that had disfigured British society between the wars. Together with other forms of sharing, such as food rationing, the evacuation built up support for the creation of a fairer society, especially a National Health Service committed to improving the health of children. This contributed to the political landslide that brought the Labour government to power in 1945.

For the Kindertransport children the task of coming to terms with separation took far longer, as can be seen from the pioneering anthology I Came Alone: The Story of the Kindertransports, edited by Bertha Leverton and Shmuel Lowensohn. This sample of approximately four hundred brief testimonies, also arranged alphabetically, came into being as a result of the first Kindertransport reunion in north London in 1989. The fifty-year time lapse between the arrival of the Kinder in Britain, and this first concerted attempt at reflection on their experiences, indicates the struggle they faced in establishing a fresh identity. The title chosen for this anthology speaks volumes.

Bertha Leverton did not actually come alone. On the train packed with children, which brought the fifteen-year-old from Vienna via Frankfurt and the Hook of Holland to Harwich in January 1939, she was accompanied by her twelve-year-old brother Theo. The title chosen for the book indicates how lonely they felt, having left almost everything behind – parents, extended family, home, school, books, language, culture and cuisine. In many cases they were even deprived of their original German name or had to live with an English equivalent (Bertha was originally spelt and pronounced Berta). This sense of isolation forms one of the leitmotifs of the book, a striking contrast to the Evacuees anthology with its undertones of togetherness.

Summary of a forthcoming article by Edward Timms to be published in The Kindertransport to Britain 1938/39: New Perspectives, ed. Andrea Hammel and Bea Lewkowicz (Rodopi)
**The Domestic Service Scheme**

Rose Holmes, whose research at the Centre for German-Jewish Studies is funded by an Alfred Bader scholarship, has provided an update on the progress of her project which highlights the experiences of both women and children as refugees.

Between 1933 and 1939, up to 20,000 women from Nazi-occupied Europe who were mostly Jewish, entered Britain on domestic service permits. Female domestic servants were the largest single professional category of refugees from fascism to enter Britain, totalling around a quarter of all refugees in the country before the Second World War. The majority of these women were quite unused to domestic service, but they responded to the perceived need for their labour in order to save their lives. Young women were seen as being the most ‘assimilable’ category of refugee, whose labour was needed as British working class women and girls increasingly shunned domestic service for better-paid and less restrictive forms of work. As such, young women on domestic service permits were tolerated by government policy which, although not explicitly welcoming to refugees, offered no objection to the recruitment of servants from Europe.

The extent to which the entire process of domestic servant immigration was gendered has not been fully acknowledged. The enormous administrative effort it took to process each application for a refugee domestic servant was undertaken almost entirely by women, either in their capacity as ‘mistress’ of a middle-class household and therefore in charge of employing household staff, or as a worker for a voluntary agency supporting refugees.

Rose is currently researching the experiences of refugee women who worked as domestic servants and the British women who recruited them. She would be pleased to hear from anyone who wishes to discuss their own experiences or those of a family member or friend.

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**Arnold Daghani and Charlotte Salomon at the Jewish Museum, Frankfurt**

An exhibition titled ‘Memory – Image – Word: Arnold Daghani and Charlotte Salomon’ will run at the Jewish Museum, Frankfurt, from 12 October 2012 to 3 February 2013. The exhibition has been co-curated by Dr Deborah Schultz and the works by Daghani have been drawn from the University of Sussex collection.

Opened by Dr Gideon Reuveni, the exhibition raises fundamental questions about the interplay between images and words in twentieth century art, Salomon’s Life? Or Theatre? A Song-play, produced during the early 1940s under the threat of deportation, provides a sequence in which the urgency of the age is transmuted into the visual qualities of the work, underscored by allusions to musical motifs. Daghani’s extended diaries, such as What a Nice World, employ a layering of words and images cumulatively enriched over an extended period of time. However, although Daghani’s practice is structured according to a diary format, and Salomon’s theatrical fiction may be mistaken for autobiography, the works of both artists go far beyond the narrowly personal to explore the historical legacy of the Holocaust, the effects of exile, displacement and migration, the persistence of memory, and the problems of verbal/visual representation. In the works of Salomon and Daghani the private and the public are subtly interwoven, resulting in complex and multi-layered works, intricately combining biographical elements with historical documentation and making a significant contribution to our knowledge of a specific historical period and region.

The exhibition examines the reception of both artists who are only belatedly achieving recognition. For decades their work remained invisible, and, even after rediscovery, their achievements encountered critical and institutional resistance with the use of word-image combinations proving a particular obstacle. Their works were marginalised, neglected and even dismissed as too personal or too political. The exhibition traces the ways in which changes in the reception of their works reflect wider art historical patterns, with Charlotte Salomon exhibited this year at Documenta 13 in Kassel.

**Gerhard Wolf : Ideologie und Herrschaftsrationälität**

English synopsis of an important new book by the Deputy Director of the Centre for German-Jewish Studies

Researchers who have studied Nazi policies in occupied Poland seem to agree in their findings: the extremely brutal invasion was followed by attempts, spearheaded by the SS, to transform at least the annexed western part of the country into a ‘training ground’ for Nazi racist Lebensraum policies, into what Himmler referred to as a ‘blond province’. This book reveals a more complex and at times astonishing reality. While there was in fact little resistance towards an ever increasing radicalization in anti-Jewish policy, Himmler’s plans met with massive resistance when it came to deporting a large portion of the Polish population as ‘racially unfit’. Ultimately, the SS mission failed.

Realising that mass deportation would endanger German rule and simultaneously inflict irreparable damage to the local economy, the local Gau leaders opted for an alternative. By contrast with the treatment of the Jewish population, the selection criteria employed to divide the local non-Jewish population in ‘Germans’ or ‘Poles’ focused not on ‘Rasse’ but ‘Volk’. Local officials pointed to the willingness of Polish residents – a willingness which was often anything but voluntary – to learn the German language and finally to recognize German domination. The aim was to integrate Poles, including thousands of Polish children, into the German Volksgemeinschaft. One might be forgiven for assuming that in a ‘racial state’ the proponents of racist policies would prevail. In this conflict, however, this assumption proved to be wrong.
News from the Centre’s Support Group

At a conference at the University of Essex on 13-14 September 2012 Clemens N Nathan delivered a plenary lecture on ‘Compensation and Restitution for the Jewish Victims of the Holocaust’.

This lecture recalls that the organisation created for this task called itself the Conference on Jewish Material Claims against Germany, (better known as the Claims Conference). The German government regarded their settlement as ‘wider gut machung’-‘to make whole or to make good’. The Claims Conference would never accept that any material compensation could ever make good what had been done. After reviewing the achievements of the Claims Conference over many years, Clemens Nathan reminded the audience that the work it does today is also for victims of genocide worldwide. It is surely our duty to use our experiences to improve the lives of those who have suffered everywhere: ‘He who saves one life saves all of humanity’ (Torah).


gardens are a unique collection of archival collection. We are most grateful to Libby Coleman for giving us the personal papers of her father, Franz Josef Leuwer. Better known as Frank Coleman for giving us the personal papers of her father, Franz Josef Leuwer. Better known as Frank Coleman for giving us the personal papers of her father, Franz Josef Leuwer. Better known as Frank Coleman for giving us the personal papers of her father, Franz Josef Leuwer. Better known as Frank Coleman for giving us the personal papers of her father, Franz Josef Leuwer. Better known as Frank Coleman for giving us the personal papers of her father, Franz Josef Leuwer. Better known as Frank Coleman for giving us the personal papers of her father, Franz Josef Leuwer. Better known as Frank Coleman for giving us the personal papers of her father, Franz Josef Leuwer. Better known as Frank Coleman for giving us the personal papers of her father, Franz Josef Leuwer. 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