

**Centre for German-Jewish Studies**

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**Centre for  
German-Jewish Studies**

# Report 2010–2012

# Centre for German-Jewish Studies



**US**

University of Sussex

The logo of the Centre for German-Jewish Studies, the Star of David encircled by a rose, symbolizes the ideal of co-operation between the two communities. It derives from a decorative motif in the old synagogue at Dresden, constructed to the designs of Gottfried Semper in 1840, destroyed by the Nazis in 1938.

**US**

University of Sussex

**Edited by**

Diana Franklin,  
Gideon Reuveni  
and Christian Wiese



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# Director's Introduction

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This report marks the end of my first year as Director of the Centre for German Jewish Studies at Sussex (CGJS). It has been an exciting year for me, full of challenges and learning experiences. I would like to take this opportunity to thank my predecessors: Professors Edward Timms, Raphael Gross and Christian Wiese for valuable advice and support over the past year. I would like to express my deep gratitude to all those who have devoted their energy to supporting the work of the Centre for German-Jewish Studies; staff members, researchers and research students, colleagues in the History Department and other departments within the School of

History, the Friends of the Centre whose interest in our activities and whose financial support is most valuable to us, as well as individual donors and funding bodies whose generosity enables us to continue our research and outreach activities. I am particularly indebted to Diana Franklin, the Centre's source of strength.

Since its establishment in 1994, the Centre has developed into a major institution for the study of the history, culture and thought of German-speaking Jewry. Building on these achievements, it is my aim to extend and consolidate the Centre as a dynamic place of learning

that combines cutting edge research, with the highest standards of teaching and a stimulating outreach programme.

Remaining dedicated to our initial mission statement, I aim to develop further our strengths in the areas of:

1. History and Memory with special emphasis on the second and third generation
2. Exile and the study of refugee experience in a comparative framework
3. Jewish identity and the question of integration,
4. Economic aspects of German-speaking Jewry. To promote this agenda the Centre will continue to organize international conferences, workshops, lecture series and summer schools for younger scholars in the field. The Centre seeks to contribute to the research record and the very high standard of teaching in the History department at the University of Sussex by offering broad courses related to German and European history and culture, as well as more specific courses devoted to the European-Jewish experience, including the Holocaust and the history of Jews in Germany and Genocide in a comparative framework. Our public outreach programme includes lectures, open seminars, film series and the organization of the annual Holocaust Memorial Day.

marked a period of renewal at the University of Sussex in which the Centre for German-Jewish Studies played a key role. As an academic unit that owns its viability to philanthropic support, the Centre for German-Jewish Studies has become a trailblazer for the University in an age in which higher education is increasingly becoming dependent on external funding. The Centre played a major role in facilitating the generous endowment for a Yossi Harel Chair in Modern Israel Studies. The Chair will be part of a broader initiative in the development of Middle Eastern studies at Sussex. Three new posts in various areas of Middle Eastern studies are being created in the School of History, Philosophy and Art History. The Centre is playing a leading role within this new initiative, which will not only broaden the scope of our activities, but also expose our work to new audiences.

I am delighted to announce the appointment of Dr Gerhard Wolf as Deputy Director of the Centre for German-Jewish Studies. Gerhard Wolf was educated at the Universities of Berlin, Hamburg and Sussex and is now the DAAD (German Academic Exchange Service) lecturer of German History at Sussex. His main research interest is focused on Modern German history, in particular the history of National Socialism, the Holocaust and German-Jewish history. Gerhard Wolf's association with the Centre dates back to the early years of the Centre with his study of the German-Jewish refugee Mac Goldsmith which was conducted under the supervision of Prof Edward Timms. This project led to two publications in the Leo Baeck

The past year was not only a new beginning for me personally, but also

Institute Year Book. His most recent publication is a seminal study of National Socialist population policies in Poland, *Ideologie und Herrschaftsrationalität – Nationalsozialistische Germanisierungs-politik in Polen* (Hamburg 2012).

A major focus of the CGJS is to attract research students who contribute to the Centre and the History department's research and offer the opportunity of interdisciplinary discussion in the field of German and European-Jewish studies. I am delighted to welcome two new research students to the Centre. Rose Holmes who is working on British Quaker Support of Refugees from Fascism, 1933-1945. Her research is generously supported by Dr Alfred Bader. Paul Weir, who worked for several years at the Holocaust Foundation, has joined the Centre and is working on a dissertation dealing with the popular reaction of British people to the bombing of German cities. His dissertation project is supported by an AHRC grant. It gives me great pleasure to congratulate Romy Langeheine on the successful completion of her dissertation in July 2012 which was on the 'Intellectual biography of Hans Kohn'.

The academic years 2010/12 saw a series of successful and highly visible events on a variety of topics. An international conference on Moses Hess in Jerusalem, a workshop in honour of Professor Timms 75th birthday at the Austrian Embassy in London and a two day seminar on the Legacy of German-Jewish Refugees at the London Jewish Cultural Centre are just some of the highlights. We commenced a new tradition of an annual one-day

symposium that is designed to complement the courses we teach at Sussex. The idea is to invite some leading scholars to discuss a theme with students that is also discussed within our teaching. In this way we expose our students to cutting-edge research on topics relevant to their study. This year's symposium was on the subject of the 'Wannsee Conference.' Approximately one hundred students attended the event. Next year's symposium will be on the relationship between Holocaust and Genocide. An important highlight of the next academic year will be the *Max and Hilde Kochmann Workshop for European-Jewish History, Culture and Thought*. This workshop was first held in 2009 to commemorate the memory of Max and Hilde Kochmann who were founders of the Support Group of the Centre. This event is very generously funded by Dr Kurt Hellman and brings together students from Israel, the USA and several European countries to discuss their work with experienced scholars from various disciplinary backgrounds. Prof Christian Wiese, who initiated the *Max and Hilde Kochmann Workshop* programme in Sussex, will organise the 2013 workshop.

A major focus of our work remains co-operation with other institutions involved in the teaching and research of Jewish Studies on a national and international level. This network of cooperation promises unique opportunities for our students. It enriches our remit and reinforces the visibility of our Centre on a national and international level. We plan to strengthen existing collaborations with the University of Frankfurt and the Leo Baeck Institute. Under current discussion are a series of joint international



conferences and research projects. This year we commenced co-operation with the London Jewish Cultural Centre and we plan to develop this further over the next few years. Further co-operations are planned with other German and European universities and research institutes, including the Institute for the History of German Jewry in Hamburg, the University of Munich, the Centre for Research on Antisemitism in Berlin, and the Koebner Centre for German History at the Hebrew University, Jerusalem.

A key objective of the Centre continues to be research on the history of Jewish refugees and their families to the United Kingdom. The Centre currently houses several collections of German-Jewish family papers, which are used by students and scholars for research into British and Jewish history, as well as the history of emigration and Holocaust studies. Recently two major additions have been donated to our archival collection. I would like to thank Libby Coleman for giving us the personal papers of her father, the journalist Frank Lynder. We are also most grateful to Alan Sainer for depositing his family papers in our archive. This Sainer collection is a unique collection of documents that span from early nineteenth century to the post War period. It includes business and private correspondence written in Hebrew as well as rare photographs from the mid-nineteenth century.

At the end of 2011, Peter Straus, a former Chairman of the London Support Group of the Centre passed away. Pride in his German- Jewish heritage prompted Peter to devote a great amount of valuable time to the development of

the Centre and to fundraising on the Centre`s behalf. His death deprives us of a keen supporter whose sound advice is sadly missed.

The developments and implementation of the Centre activities would be impossible without the support of many individuals. The encouragement and advice of the Centre's London Support Group that has supported the Centre since its establishment almost twenty years ago has been invaluable. I would like to take this opportunity to thank the members of the Support Group who continue to devote their valuable time and energy to supporting our work. It is my great pleasure to thank the Friends of the Centre who loyally support us over the years. I am particularly grateful to those individuals who contribute to our work with private donations. During a period of financial difficulty and dwindling public funding for research institutions this support has become more important than ever. Since most of our private donors prefer to remain anonymous, I would like to take the opportunity to thank all of them collectively. Without their generous support, our research and public programme would be impossible to sustain.

**Gideon Reuveni, October 2012**

# Conferences, Lectures and Seminars

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## **21 October 2010 University of Sussex**

Prof Jane Caplan (St. Anthony's College, Oxford), 'Behind the Ausweis: Proving and Policing Identity in Nazi Germany' (in cooperation with the History Department Work in Progress Seminar and the Centre for Modern European Cultural History).

## **22 November 2010 Kings College, London, Strand Campus**

Prof Diana Pinto (Paris), Jewish Communities and Jewish Spaces in the Age of Asemitism (Joint lecture series with Kings College on 'Jewish Communities in Contemporary Europe and Beyond', co-organised by Prof. Christian Wiese and Dr Andrea Schatz.

## **23 November 2010 Centre for German-Jewish Studies**

Dr Anthony Grenville (London), 'Jewish Refugees from Hitler in Britain, 1933-1970'.

## **8 December 2010**

Workshop on 'Holocaust Studies in the 21st Century' German Historical Institute.

The workshop, co-organised by Prof. Christian Wiese, University of Sussex, and Prof. Andreas Gestrich, German Historical Institute, London, was devoted to topics addressed in the recent publication *Years of Persecution, Years of Extermination: Saul Friedlaender and the Future of Holocaust Studies*, ed. by Christian Wiese and Paul Betts (Continuum 2010). The speakers, Prof. Stefanie Schüler-

Springorum (Hamburg), Prof. David Cesarani and Prof. Robert Eaglestone (Royal Holloway), Prof. Donald Bloxham (Edinburgh) and Prof. Richard King (Nottingham) discussed questions such as the relationship between Holocaust Studies and Genocide Studies, the role of testimony, the question of gender and Holocaust Studies, the relationship between perpetrator history and victim history as well as the relationship between Holocaust Studies and cultural studies.

## **27 January 2011 University of Sussex**

Prof. Christian Wiese (University of Frankfurt), 'The Demonic Face of Nationalism: Zionism in Germany during the Nazi Period and the Dilemmas of Jewish Nationalism' (in cooperation with the History Department Work in Progress Seminar and the Centre for Modern European Cultural History).

## Holocaust Memorial Day

**27 January 2011 University of Sussex**

Chowen Lecture Theatre,  
Medical School, University of Sussex

Organised by the Centre for German-Jewish Studies; sponsored by the Association of Jewish Refugees

### 1.30 pm Welcome

Professor Michael Farthing,  
Vice-Chancellor, University of Sussex  
The Right Worshipful the Mayor of the  
City of Brighton and Hove, Councillor  
Geoff Wells

Gordon Greenfield, Director, Association  
of Jewish Refugees

Cameron Tait, President, University of  
Sussex Student Union

Professor Christian Wiese, Centre for  
German-Jewish Studies

### 1.45 pm Professor Robert Eaglestone

(Royal Holloway, London)

'Holocaust Remembrance in the 21st  
Century: Listening to Untold Stories'

Chaired by Professor Christian Wiese

### 3.15 pm Film

'Till the Tenth Generation' (2009)

This documentary accompanies  
Holocaust survivor Tomi Reichenthal as  
he returns for the first time to Slovakia  
where he witnessed, as a nine-year-old,  
the annihilation of thousands through  
starvation, disease and mass murder.  
The film will be followed by a question  
and answer session with Tomi Reichenthal,  
director Gerry Gregg and producer Oliver  
Donohoe. Free entry to this event was  
made possible by the generous support  
of the Association of Jewish Refugees.



Tomi Reichenthal, his mother  
Judith and his brother Miki  
(Bratislava 1941)

### 4.30 pm Panel Discussion

Chaired by John Jacobs, former Senior  
Lecturer in Social Policy, University of  
Sussex

## Report

### 'Untold Stories': Holocaust Memorial Day 2011

A large audience attended this year's  
Holocaust Memorial Day event on the  
occasion of the 65th anniversary of the  
liberation of the Auschwitz-Birkenau  
concentration camp on 27 January 1945.  
In the presence of the Mayor of Brighton  
and Hove, and the Vice-Chancellor of  
the University of Sussex, Prof. Michael  
Farthing, Christian Wiese introduced this  
year's theme – 'Untold Stories' – and  
emphasized the responsibility faced

when remembering the Nazi genocide: 'Holocaust remembrance involves the difficult task of finding a balance between listening to the stories of those whom the Nazis wanted to silence forever, and critical reflections upon discrimination, violence, human rights violations, war and genocide in the present. The untold stories of the past can inspire our awareness of our society's responsibility in the face of human suffering in the present, but they have to be heard as testimony in their own right'.

In his lecture on 'Holocaust Remembrance in the 21st Century: Listening to Untold Stories', Robert Eaglestone, professor of literature at Royal Holloway, addressed the dangers inherent in Holocaust remembrance. The example of the widely acclaimed film 'The Boy in the Striped Pyjamas' served as an example for an unhistorical trivialization of the Nazi past in contemporary literature and film. In an ironic reversal of the intended meaning of the 2011 theme, Eaglestone described how the horrible events of the 20th century tend to be 'untold' by some of the present literary representations. The majority of the audience assented to his brilliant critique, engaging in a lively discussion about the difficult question of whether it is possible for literature and film to produce a narrative that does justice to the memories of the victims.

A profound silence followed the screening of the film 'Till the Tenth Generation' (2009), the first major documentary about the Holocaust produced in Ireland. It tells the story of Dublin resident Tomi Reichental, who for nearly 60 years remained silent about his boyhood in

Bergen-Belsen – 'not because I didn't want to speak but because I simply couldn't'. A few years ago Tomi realized that 'as one of the last witnesses, I must speak out'. From that moment on, he started speaking to students throughout Ireland about his traumatic war-time experiences, his miraculous survival and the loss of many members of his family.

The film accompanies Tomi while he travels back to Slovakia to recall the life, and death, of Slovakia's Jews. The audience at Sussex felt privileged to be able to participate in a discussion with Tomi Reichental, and with film director Gerry Gregg and film producer Oliver Donohoe after the screening of the film. Tomi's quiet dignity left the audience deeply impressed – at the end of the event he was surrounded by students thanking him for coming to Sussex to share his story – a most emotional occasion for us all.

## Second Annual Hannah Arendt Lecture in Modern Jewish Thought

**2 February 2011**

Judith Butler on Eichmann

The Hannah Arendt Lecture in Modern Jewish Thought has developed into one of the Centre's most successful events on campus. Whilst Seyla Benhabib attracted 350 students in 2010, this year the American philosopher and public intellectual Judith Butler delivered an inspiring lecture on 'Arendt, Cohabitation, and the Dispersion of Sovereignty' to a packed audience of enthusiastic students from departments across the university. The lecture was followed by a very stimulating discussion. The CGJS sees this success as further encouragement to continue giving Sussex students the opportunity to encounter prominent speakers in different areas of Jewish political thought and philosophy.

In contrast to Seyla Benhabib, who had focused on the concept of human rights arising from Arendt's famous reports on the Eichmann trial in Jerusalem in 1962, Judith Butler's devoted her reflections to the social and political implications of thinking as expressed in Arendt's book, *Eichmann in Jerusalem*.

As Butler pointed out, Arendt did not mean to speak in the name of a nation or religion but in the name of 'the heterogeneous plurality that we are'. She famously criticized the way the Israeli legal authorities used him for their own national aspirations and focused her main attention on what the Eichmann case could teach about the concept of



Judith Butler

collective guilt under specific historical circumstances as well as about the role of individual responsibility under dictatorship.

Challenged by Arendt's problematic ideas about the 'banality of evil', historians have sometimes overlooked her sharp *philosophical* critique of Eichmann's failure to think independently that led to his prominent role in the Nazi genocide. Whilst Eichmann claimed that his obedience to Nazi authority was derived from a Kantian ethos, rephrasing the categorical imperative according to the Nazi principle: 'One should act in a way that the Führer would approve', Arendt emphasized that Kant's theory of judgment completely ruled out such blind obedience. Hence, Eichmann's crime, according to Arendt, was that, instead of thinking, judging or making use of practical reason, he deferred to a regime

which attempted to eliminate an entire people from the earth. Thus he deserved the death penalty because he shared the Nazi conviction that Germany was entitled to determine with whom to share life on earth. 'Co-habitation' is a given characteristic of the human condition – Arendt calls this 'social plurality': by violating this, Eichmann inevitably accepted genocide, thus forfeiting his own life.

In her lecture, Judith Butler analysed Arendt philosophical anthropology, particularly her belief in the human potential to resist evil despite the pressure exerted by a genocidal regime. Had Eichmann been capable of thinking and judging, he would, by virtue of his autonomous intellectual and moral ability, have chosen to oppose the Nazi crimes. In her conclusion, Butler expressed a slightly different view than Arendt regarding the individual's potential to engage in independent and responsible thinking: we all learn to think and judge in social relation to others, and after all, it is society as a whole that has to make 'social plurality' a guiding principle of our modern world.

## **21 February 2011**

### **Centre for German-Jewish Studies**

Dr Gerben Zaagsma (Berlin), 'Migration and Politics in Jewish History: A Comparison of Jewish Migrant Responses to Antisemitism in Paris and London in the Late 1930s'.

## **14 March 2011 Kings College, London**

Prof Marcy Brink-Danan (Brown University), 'Quiet Diplomacy: Jews on the Turkish Street and the European Stage' (Joint lecture series with Kings College on 'Jewish Communities in Contemporary Europe and Beyond', co-organised by Prof. Christian Wiese and Dr Andrea Schatz.

## **'Jews and Revolutions' – Conference in Jerusalem**

### **28 February to 2 March 2011**

What is the link between political and social continuity, radical change and the Jewish People? Did the fact that many Jews throughout history took part in revolutions have something to do with their ethnic or religious identities? Was it a response to their experience as a discriminated minority in Europe, or was it just a historical coincidence? These were some of the questions dealt with during an international conference on 'Jews and Revolutions: From Vormärz to the Weimar Republic' which took place in Jerusalem from 28 February to 2 March 2011 under the auspices of the CGJS, the Martin Buber Chair in Jewish Thought and Philosophy at the University of Frankfurt, the Rosa Luxemburg Foundation and the Leo Baeck Institute,



Dr Harald Kindermann, German  
Ambassador to Israel

Jerusalem. In the presence of Dr Harald Kindermann, the German ambassador to Israel, the conference was opened by Christian Wiese who emphasized the importance of avoiding simplistic generalizations and encouraged the participants to expose the contradictions and ambiguities inherent in the role Jews played in European revolutions. He pointed out that the innovative potential of the academic event did not consist in offering a coherent narrative, but in grasping the highly complex, diverse and multifaceted character of this historical phenomenon.

Accordingly, the speakers from Germany, Israel, Hungary, the Netherlands and the UK offered a variety of biographical and systematic perspectives. The topics discussed included the political role played by Jewish intellectuals such as Saul Ascher, Leopold Zunz and Heinrich Heine in the revolutions following the Enlightenment; Jewish revolutionary

activities in Austria, Hungary and Germany in 1848; as well as the Jewish participation in the Marxist movement. Other papers were devoted such figures as Rosa Luxemburg, Ferdinand Lassalle, the anarchist Ernst Toller, the Communist activist and revolutionary Werner Scholem (the brother of Gershom Scholem), Kurt Eisner, Gustav Landauer and Erich Mühsam. Revolutionary tendencies in Jewish nationalism and Zionism were equally addressed, as well as questions regarding the role of messianic and utopian concepts in the thought of German speaking Jewish intellectuals such as Moses Hess, Herman Cohen, Walter Benjamin, Ernst Bloch and Theodor W. Adorno.

In his concluding remarks Moshe Zuckermann (Tel Aviv) pointed out different aspects that need a closer look, for example the activities of Jewish revolutionaries whose contribution was not in the political but in the cultural sphere or anti-revolutionary tendencies amongst conservative Jews. The lively discussions during the conference strengthened the impression that this fascinating historical subject still requires much further research.



**28 March 2011 Kings College,  
London, Strand Campus**

Prof. Micha Brumlik (University of Frankfurt), 'Contemporary German-Jewish Identities in a Multicultural Context' (Joint lecture series with Kings College on 'Jewish Communities in Contemporary Europe and Beyond'.

**29-31 March 2011  
University of Sussex**

Panel on 'Jewish Enlightenment' (organised by Prof. Christian Wiese) for the Conference of the British Society for the History of Philosophy, hosted by the Centre for Intellectual History and the Philosophy Department at the University of Sussex. Speakers included Prof Shmuel Feiner (Bar Ilan University), Dr Andrea Schatz (Kings College) and Prof Christian Wiese (Frankfurt).

**12 May 2011 University of Sussex**

Dr Nicolas Berg (Simon Dubnow Institute Leipzig), 'On Modern Jews and Jewish Modernity: Political Economy and its Interpretation of Capitalism (1900-1930)' (in cooperation with the History Department Work in Progress Seminar and the Centre for Modern European Cultural History).

**22 May 2011**

The University of Sussex campus was the venue for a Day Limmud that provided an exceptionally stimulating programme of talks and activities. Speakers will include the Director of the Centre for German-Jewish Studies, Professor Christian Wiese, whose subject will be 'The Dignity of Powerlessness: Leo Baeck's Spiritual Resistance to the Nazi Regime'.

Astrid Zajdband (Sussex), 'German Rabbis in British Exile during and after the Nazi Period'.

Those interested in inter-faith dialogue had an opportunity to hear from Donald Franklin, author of *Groups in Conflict*, who related his experience in setting up the Jerusalem Interest-free Microfinance Fund [www.jerusalemmicrofinance.com](http://www.jerusalemmicrofinance.com), a charity that seeks to mitigate inter-communal tension by providing business training and loans and establishing linked business-clubs for people from different Jerusalem communities.

**23 May 2011 Kings College, London**

Prof Oren Kosansky (Portland, Oregon), Jewish Life in Morocco (Joint lecture series with Kings College on 'Jewish Communities in Contemporary Europe and Beyond', co-organised by Prof. Christian Wiese and Dr Andrea Schatz).



## **International Workshop for Doctoral Students and Postdoctoral Scholars**

**29 May – 1 June 2011**

Young Scholars' Workshop in Beer Sheva

'New Research on German and Central European Zionism' (in cooperation with Ben Gurion University of the Negev, Beer Sheva and the Martin Buber Chair in Jewish Thought and Philosophy at the University of Frankfurt).

**31 May 2011**

New Research on German and Central European Zionism Ben-Gurion University, May 31 – June 2 2011

**31 May 2011**

Organized in cooperation with The Abrahams-Curiel Department of Foreign Literatures and Linguistics, Ben-Gurion University of the Negev

The 4th International Conference on Jewish Enlightenment, Haskalah and Religion.

**3 July 2011**

Goethe University, Frankfurt am Main  
Sunday 3 July

"Haskalah": the Jewish Enlightenment is a fascinating example for one of the multifaceted European "Enlightenments" of the 18th and 19th centuries.

## **Third Max and Hilde Kochmann Summer School for PhD Students in Modern European-Jewish History and Culture**

**6-10 July 2011**

Goethe University, Frankfurt am Main  
Co-organised by The Centre for German-Jewish Studies at the University of Sussex  
The Martin Buber-Chair in Jewish Thought and Philosophy at the University of Frankfurt.

Since the first Max and Hilde Kochmann Summer School for PhD Students in European Jewish History and Culture was held in July 2009 in Oxford, 70 young scholars from ten European countries as well as Israel and the USA have been given the opportunity to present and discuss their research in an interdisciplinary setting. Several members of this growing network of historians, philosophers and literary scholars have now finished their doctoral projects, others are presenting their work at international conferences – a young generation of talented scholars for whom the Centre for German-Jewish Studies at Sussex has become an important place on the map of Jewish Studies in Europe.

Created by Christian Wiese and generously funded by Dr Kurt Hellman, this tradition of young scholars' conferences will be continued in the coming years, with meetings being held alternately at Sussex and at other European universities. In July 2011 the meeting took place at the Goethe University in Frankfurt and brought

Max and Hilde Kochmann Summer School,  
Goethe University in Frankfurt, July 2011



together twenty PhD students whose projects are devoted either to German-Jewish or European-Jewish history. The senior scholars who had been invited to respond to their presentations – Prof Christian Wiese (Frankfurt), Prof Andreas Gotzmann (University of Erfurt) and Prof Stefanie Schüler Springorum (Zentrum für Antisemitismusforschung, Berlin) – were strongly impressed by the diversity and quality of the research that is currently being done in the field.

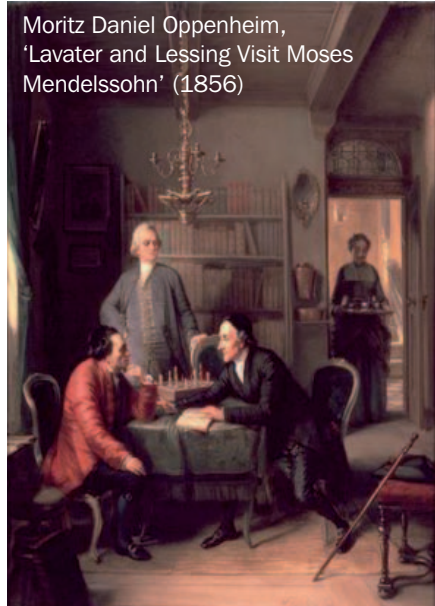
Research on a variety of facets of modern Jewish history in Central and Eastern Europe, particularly in Poland, seems to be increasingly flourishing, with projects exploring new insights, for instance, on the history of the Reform Movement in Warsaw and Krakow, of the Jewish communities in Stettin, Gdansk and in Upper Silesia as well as the Polish Jewish

experience from World War II to the present. Further new areas of research include the history of Scandinavian Jewry, the relationship between Soviet Russia and the World Zionist Organization, the interaction between Jews and non-Jews in different European contexts (including the question of intermarriage or the role of Jews in Freemasonry), Jewish nationalism as well as projects devoted to gender relations.

Students thoroughly enjoyed the opportunities they were offered during the week in Frankfurt – apart from discussing their projects they were invited to attend the international Haskalah conference and explored the different aspects of local Jewish culture, including the exhibition on Nelly Sachs currently hosted by the Jewish Museum in Frankfurt. Natalia Vershinina, a young historian from

Tyumen University in Siberia, said during the final discussion: 'It was wonderful to meet so many students from other countries and to get to know their projects and methods. I learned so many things that I wouldn't find out on my own and I feel inspired and motivated to continue my work at home'.

Moritz Daniel Oppenheim,  
'Lavater and Lessing Visit Moses  
Mendelssohn' (1856)



### **3-6 July 2011**

4th International Conference on Jewish Enlightenment: Haskalah and Religion (in cooperation with the Martin Buber Chair in Jewish Thought and Philosophy at the University of Frankfurt and Bar Ilan University).

International research on the Jewish Enlightenment (Haskalah) has been flourishing over the past few decades. We are all familiar with the idealistic image of the dialogue between Jewish and Christian thinkers, as represented in the painting by Moritz Oppenheim (see illustration). A more differentiated view has been provided by detailed studies devoted to different aspects of its intellectual development and cultural context and new interpretations regarding its diverse forms in Western and Eastern

Europe. As one of the most productive areas of research on modern Jewish Thought and Culture, the study of the Haskalah has been dealt with in three international conferences during the past 15 years in Oxford (1994), Jerusalem (2000) and Wrocław (2006).

Since then research on the Haskalah has become further specialized and differentiated. On behalf of the Centre for German-Jewish Studies at Sussex and the Martin Buber Chair in Jewish Thought and Philosophy at the University of Frankfurt, Christian Wiese has organised a major Haskalah conference (in cooperation with Shmuel Feiner, Bar Ilan University, Israel) that will take place from 3-6 July 2011 at the Goethe University in Frankfurt. The conference will bring together prominent speakers from Israel, the USA, Germany, the Czech Republic and the UK in order to revisit the relationship between the modernization of European Jewry during the Enlightenment period and religion: How were Haskalah and tradition, Haskalah and Orthodoxy, Haskalah and Hasidism, Haskalah and secular philosophy related to each other? How did Jewish Enlightenment influence the emergence of Jewish nationalism during the 19th century? Instead of focusing mainly on Germany, the conference will explore the Haskalah in other regions of Europe, particularly France, England, the Netherlands, Italy, Poland, Lithuania and Russia. In addition, the conference will centre on questions regarding gender, languages and literatures associated with the Jewish Enlightenment (including Hebrew in the later East European Haskalah) as well as the relationship between Jewish and non-Jewish Enlightenment(s).

## Sussex Lecture Series

### 26 September 2011

Prof Stephen J. Whitfield (Brandeis University), 'American Jews in the Shaping of Black Culture' (in cooperation with the Marcus Cunliffe Centre for the Study of the American South).

### 3 November 2011

Dr Bernhard Rieger (University College London), 'From the Third Reich to Postmodernity: The Global History of the Volkswagen Beetle' (in cooperation with the History Department 'Work in Progress Seminar').

### 5 December 2011

Dr Shirli Gilbert (University of Southampton), 'Forgotten Letters: A Refugee from Nazism in Apartheid South Africa'.

## Holocaust Memorial Day

### 25 January 2012

On Wednesday 25 January the Chown Lecture Theatre was packed for the visit of Marion Blumenthal Lazan, a Jewish woman born in the northern German town of Hoya who endured Nazi persecution with other members of her family and survived to tell the tale. 'Four Perfect Pebbles: A Holocaust Story', the book she co-authored with Lila Perl, records the impact that the Westerborg and Bergen-Belsen internment and concentration camps made on her as a vulnerable child. The family was spared the ultimate horror of the Holocaust by the fact that they were being held as exchange prisoners, with visas for the USA. But those childhood ordeals were compellingly brought back to life in the moving personal address that Marion

delivered at Sussex, supplemented by a documentary film. Her undiminished idealism struck a particularly strong chord with younger members of the audience.

Equally impressive on a different plane was the address by Rabbi Julia Neuberger on 'Holocaust Remembrance and why it is Important for Everyone'. Reviewing more recent examples of genocide, she asked: What is it in the human psyche that makes civilized people murder their neighbours? And why indeed does the British press demonize asylum seekers? The stories she shared with us suggested that even small gestures of human solidarity can make a difference, in Britain now as they did in Nazi Germany at the time when her parents fled into exile. We must still speak up – speak out! Political democracy also comes into the picture. After her talk Julia Neuberger caught the train back to

Marion Blumenthal Lazan speaking to students at the Holocaust Memorial Day event at Sussex University  
(Photo by kind permission of Peter Phillips)





Prof Michael Farthing, VC, Prof Christian Wiese, Dame Julia Neuburger and Dr Gideon Reuveni (Photo by kind permission of Peter Phillips)

London in order to vote in the House of Lords on amendments designed to protect the National Health Service. The discussions were chaired by Christian Wiese and Gideon Reuveni, who thanked the Association of Jewish Refugees for supporting this event and Diana Franklin for coordinating it. A memorable afternoon was introduced by the Vice Chancellor, Michael Farthing, who described Jewish studies as an important growth area for Sussex. Diana Franklin, the Centre's Manager, has made it her mission to extend the outreach of the events we organize, particularly through her contacts with schools. Several institutions responded to her initiative by inviting Marion Blumenthal Lazan to address their pupils. The feedback has been so remarkable that we would like to share some of the comments received.

## Responses from Schools and Colleges

*From Rochele Abraham, teacher at Hasmonean High School for Girls:*

Dear Diana Franklin,  
I just want to thank you so much for arranging for Marion Blumenthal Lazan to come to speak at Hasmonean. She was phenomenal – the girls were obsessed with her!! Everyone asked me how on earth I got hold of her and I explained how you facilitated it - and that she just 'fell into our laps'! We were so lucky and privileged to have her – I can't thank you enough for arranging it.



*From Fleur Shorthouse, Varndean College:*

Dear Marion Lazan,  
Thank you so much for coming to college. The students were truly enriched by your talk. They were incredibly inspired. I have had so many positive reports. One teacher told me they went back to their classroom with their students and they all had a little cry, then the students said they just wanted to do good works! How sweet is that!!!

*From Benjamin Dabby, History Teacher, Highgate School:*

Dear Mrs Lazan,  
Thank you very much for talking to the pupils at Highgate School. I know they found your talk moving and important, and I am glad to say that some pupils who listened to you have now given talks to other pupils in the school, explaining why they were affected by your talk and what messages they took from listening to you.

*From Olivia Camillo, Camden School:*

Dear Marion,  
Thank-you for the wonderful assembly you gave; students and staff were talking about it all day. It was really a moving and memorable talk, with a very important message about tolerance and respect for others, which I will reiterate in subsequent assemblies. And you are such a lovely, warm person, as is your husband Nathaniel.

*From Tamar Tatz, Teacher of Jewish Studies, Hasmonean High School for Girls:*

Dear Marion,  
As a teacher at Hasmonean High School I want to personally thank you for the most inspirational talk you gave to our students last Friday. I know how much the girls appreciated your talk and what a great impact it had on every single one of them. The way you presented your story was perfectly pitched for the age and level of our girls; and I believe there was not one person in the room who could not relate personally to your story and find practical applications for themselves in their own lives. The messages you imparted to the girls were invaluable and so very powerful.

As for myself, I felt it was a real privilege to be sitting in that room hearing you speak. Your tremendous positivity and wonderful sense of humour had a huge impact on both myself and my students, and I know they will stay with us forever.

*From a pupil at Hasmonean High School:*

Dear Mrs Lazan,  
My name is Daniella Sperling and I attend Hasmonean High School. I was present when you spoke about your story of the Holocaust. Your story moved me deeply, and I wanted to tell you what an inspirational woman you are. From the moment you spoke with such emotion, I was touched. I'm sure it wasn't easy to retell your difficult story but I appreciated it so much. I don't know so much about the Holocaust, but I know that my grandpa

was sent to another family from Belgium to France when he was seven years old and was put to work there continuously. They treated him worse than the animals they kept, but B'H he was spared the concentration camps. I wanted to know more about it, so listening to you really helped me get a better understanding.

## **2 February 2012**

Prof Mark Roseman (Indiana University), 'The Rescue of Memory: Wartime Experience and Post-war Claims of a Group of German Rescuers' (in cooperation with the History Department 'Work in Progress Seminar').

## **27 February 2012**

Dr François Guesnet (University College London), 'Is there a Jewish Political Tradition? The Jewish Intercessor(shtadlan) in Modern History as Case Study'.

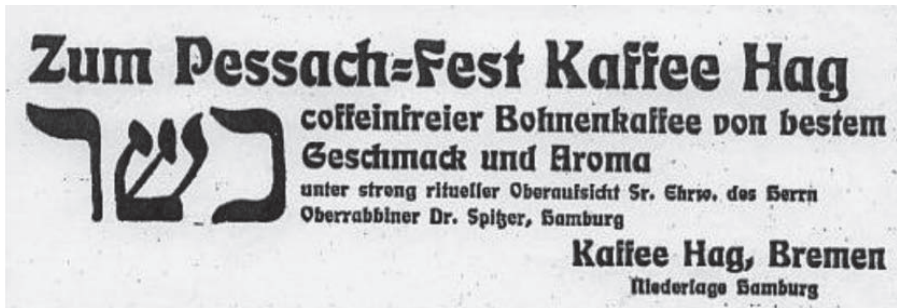
## **12 April 2012**

Dr Gideon Reuveni (University of Sussex) Work in Progress Seminar, 'The Bridge, the Door, and the Cultural-Economy Approach to History' Instead of viewing the economy as an ontological 'other' to culture, this paper will suggest that seeing the economy as a form of culture practice offers new ways to read [Jewish] history. The paper will be divided into two parts. It will start with a brief overview of some recent discussions of the relationship between culture and the economy, focusing on the work of the British school of cultural economy. The second section of the talk will seek to illustrate the potential of this so-called cultural economy approach to history by discussing some aspects of Gideon's current research on Jewish economic history.

## **2 May 2012**

Dr Gideon Reuveni (University of Sussex), 'The Politics of Jewish Consumption' (in cooperation with the History Department 'Work in Progress Seminar').





### 23-26 July 2012

European Association for Jewish Studies  
Workshop on 'Jewish Studies in Europe:  
Comparative Perspectives' at Oxford,  
Yarnton Manor (co-organised with the  
Martin Buber Chair in Jewish Thought  
and Philosophy at the Goethe University,  
Frankfurt am Main).

Excerpt from *Ethnic Marketing and  
Consumer Ambivalence in Weimar  
Germany* by Gideon Reuveni (CGJS  
Research)

'Buy Jewish': Hag Coffee and  
Antisemitism In Germany, a special  
advertising campaign for HAG coffee  
was aimed at the Jewish public ahead of  
the Passover holiday, and it apparently  
derived from the company's competition  
with Korinthen, a rival decaffeinated  
coffee that, unlike HAG, was produced  
from grains and was thus not kosher for  
Passover. According to the company's  
in-house newspaper, HAG-Post, HAG  
advertised its "Coffee for Passover" in  
special advertisements placed in a range  
of Jewish newspapers every year.

is particularly interesting in view of the  
much debated figure of Ludwig Roselius,  
the dynamic founder and manager of  
HAG Coffee. Roselius was renowned  
both as a smart businessman who  
transformed HAG into a worldwide brand  
and as an art-collector and philanthropist  
who was involved in promoting art and  
culture, particularly in Bremen. Recent  
research has discovered Roselius's close  
ties with the German right-wing of the  
time. Two people in particular influenced  
Roselius and his endeavours– the  
composer Richard Wagner, who Roselius  
greatly admired, and Houston Stewart  
Chamberlain, one of the founding fathers  
of racial antisemitism in Germany, with  
whom Roselius corresponded regularly.  
With the Nazi rise to power, Roselius  
became an ardent supporter of the  
new regime and, on his death in 1943,  
was laid to rest in a state ceremony in  
his hometown of Bremen. How could a  
man so close to antisemitic right-wing  
circles in Germany market his company's  
flagship product with Hebrew lettering  
attesting to its kosher status?

The attention devoted to the Jewish  
public by HAG Coffee's marketing array

# People at the Centre for German-Jewish Studies

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**Andrea Hammel**

In September 2010 Dr Andrea Hammel was appointed Lecturer in German at Aberystwyth University. She currently retains the link to the Centre for German Jewish Studies until February 2013, when the funding from the Claims Conference for her project for the Kindertransport will come to an end.

Her publications include:

2012 (in press) *The Kindertransport 1938/39: New Perspectives. Yearbook of the Research Centre for German and Austrian Exile Studies*, Vol.13, Rodopi, Amsterdam, co-edited with Bea Lewkowicz, 273pp.

2013 (in press) 'Authenticity, Trauma and the Child's View: Martha Blend's *A Child Alone*, Vera Gissing's *Pearls of Childhood* and Ruth L. David's *Ein Kind unserer Zeit* in *Forum for Modern Language Studies*, special issue 'Writing Childhood in Postwar Women's Writing', Oxford University Press, forthcoming April 2013.

2012 (in press) 'The Future of Kindertransport Research: Archives, Diaries, Databases, Fiction' in Andrea Hammel and Bea Lewkowicz (eds.), *The Kindertransport 1938/39: New Perspectives. Yearbook of the Research Centre for German and Austrian Exile Studies*, Vol.13, Rodopi, Amsterdam, pp.141-156.

2010 'Child Refugees Forever? The History of the Kindertransport 1938/39' in *Diskurs Kindheits-und Jugendforschung*, 2010, No.2, Budrich Verlag, Leverkusen, pp.131-143.

I am one of the founding members of the 'International Network for the Study of Refugee Aid Organisations (1933 to the present)', which was founded in August 2012 by academics from the Free University Berlin, the Universities of Limerick, Bath and Aberystwyth, Gent University and Uppsala University. We envisage a series of international conferences and joint publications.

Since April 2010 I have been co-director of the Holocaust Writing and Translation Network, which was initially funded by the AHRC. Together with two colleagues from Edinburgh and UEA we are now building on this network and have devised a collaborative research project on the subject involving Aberystwyth, Edinburgh and East Anglia Universities as well as the Wiener Library, London (2012-2016).

Invited as keynote speaker to the Conference of the North American Kindertransport Association, Los Angeles, November 2012.

Elected member of the Vorstand of the Deutsche Gesellschaft für Exilforschung, March 2012.



**Rose  
Holmes**

Rose Holmes has been working on her PhD project which is provisionally entitled, 'The British Quaker response to refugees from fascism, 1933-1939'. The research is generously funded by an Alfred Bader studentship and will be completed in January 2014. Recently, Rose has been working on a chapter exploring the immigration of women domestic servant refugees.

She has also completed the AHEA teaching qualification and has taught on Europe in the Twentieth Century, The Making of the Modern World, The Holocaust, and The History of Ideas undergraduate courses.

In addition, Rose has recently been working with a History Department team on a project digitalising parts of the Mass Observation Archive.



**Romy  
Langeheine**

### **Conference Paper**

'Hans Kohn's Importance for the Zionist Movement', paper given at the international workshop for doctoral students and post-doctoral scholars on 'New Research on German and Central European Zionism' at the Ben Gurion University of the Negev, Beer Sheva, 31 May-2 June 2011.



**Leena  
Petersen**

### **Conference Paper**

'The Modern Loss of Subject Transcendental Structure. On the Law and Linguistic Critique in Fin-de-Siecle', paper given at the conference on 'The Letter of the Law: Law Matters in Language and Literature', The 8th International Conference of the Hellenic Association for the Study of English

(HASE), University of Athens, Greece, May 2011

## Publications

'Reconsidering Utopia: On the Entanglement of Mind and History', in *Studies in Social and Political Thought* 18 (Winter 2010), 14-28.

'Aniconism and Negative Aesthetics in German-Jewish Thought in the 19th/20th Century', in a special issue of *Jewish Culture and History* / Parkes Wiener Series monograph (forthcoming 2011).



**Gideon Reuveni**

## Publications

Gideon Reuveni, Dan Dinner and Yfaat Weis (eds.), *Deutsche Zeiten: Geschichte und Lebenswelt. Festschrift zur Emeritierung Von Moshe Zimmermann* (Göttingen: Vandenhoeck & Ruprecht, 2012)

Gideon Reuveni and Sarah Wobick-Segev (eds.), *The Economy in Jewish History: New Perspectives on the Interrelationship between Ethnicity and Economic Life* (New York: Berghahn Books, 2011)

Gideon Reuveni and Nils Römer, *Longings and Jewish Belongings: The Making of*

*Jewish Consumer Culture* (Leiden: Brill Publications, 2010)

Gideon Reuveni, "The Bridge and the Door: On the Cultural Economy Approach to History," in: Gideon Reuveni, Dan Dinner and Yfaat Weis (eds.), *Deutsche Zeiten: Geschichte Und Lebenswelt. Festschrift Zur Emeritierung Von Moshe Zimmermann* (Göttingen: Vandenhoeck & Ruprecht, 2012), 24-40 Gideon Reuveni, "Prolegomena to an 'Economic Turn' in Jewish History," in: Gideon Reuveni and Sarah Wobick-Segev (eds.), *The Economy in Jewish History: New Perspectives on the Interrelationship between Ethnicity and Economic Life* (New York: Berghahn Books, 2011), 2-25

Gideon Reuveni, "Middle Class lifestyle, Jewishness, and Consumer Culture in Weimar Germany," [Hebrew] *Chidushim* 1,1 (2010), 53-90

Gideon Reuveni, "Advertising, Jewish Ethnic Marketing, and Consumer Ambivalence in Weimar Germany," in: Gideon Reuveni and Nils Römer, *Longings and Jewish Belongings* (Leiden: Brill Publications, 2010), 113-137

Gideon Reuveni, "The German-Jewish 'Economic Turn'" *Leo Baeck Yearbook*, 54 (2009), 43-46

Gideon Reuveni, et.al. "Everyday life in Nazi Germany-A Forum," *German History*, 3 (2009), 560-579

## Scholarly Papers and Lectures

"From Getting to Spending: Jews as Consumers," German Historical institute London, October 2012

"The German-Jewish 'Economic Turn'," Hamburg University, June 2012

"Insuring Zion: Phönix Life and the Zionist Movement Insurance Business," Hebrew university Jerusalem, June 2012

"Geldverleiher, Unternehmer und Angestellter Jüdische Bankiers – Ein Überblick," Mendelsohn Gesellschaft-Berlin, June 2012

"Kosher in the City," University of Darmstadt, Mai 2011

"The Geldjude Revisited. Consumer Culture and the Making of Jewish Identity", Alfried Krupp Wissenschaftskolleg Greifswald, April 2011

"Is there a Jewish Consumer Culture?" University of Munich, June 30, 2010

"Devout Deliberations and Liquid Ideas: Jacob Talmon and the Idea of the Economy," Hebrew University Jerusalem, June 14, 2010

"When The Bagel made Aliyah: Jewish Regions and the changing Regimes of Consumption," University of Constance, March 29, 2010



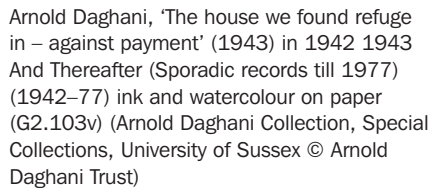
**Deborah  
Schultz**

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

An exhibition titled 'Memory – Image – Word: Arnold Daghani and Charlotte Salomon' runs at the Jewish Museum, Frankfurt, from 12 October 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 Raphael Gross (Director of the Jewish Museum and formerly Director of the Centre for German-Jewish Studies), Judith Belinfante (representing the Jewish Historical Museum, Amsterdam) and 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

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 will trace the ways in which the changes in reception of their works reflects wider art historical patterns, with Charlotte Salomon exhibited this year at Documenta 13 in Kassel.





**Edward  
Timms**

### Conference Papers

'Das Wissen der Wiener Moderne: Dynamik der Kreise, Resonanz der Räume', illustrated lecture for the November 2011 conference in Vienna to mark the 25th anniversary of the Vienna Circle Institute

'Karl Kraus, the Friedjung Affair and Propaganda for War', paper for a conference in Prague, 23-24 March 2012, on *Empire Interrupted: Habsburg Politics and Culture on the Eve of the First World War*

'Sigmund Freud and the Creative Circles of Vienna', illustrated lecture at the London Jewish Cultural Centre conference on German and Austrian Jewish Refugees: Legacy and Impact, 12 September 2012

### Publications

*Taking up the Torch: English Institutions, German Dialectics and Multicultural Commitments* (Sussex Academic Press, 2011), 315 pages

(with Diana Franklin) 'A German-Jewish Experience' in *The Board of Deputies of British Jews: Celebrating 250 Years and Beyond* (London, July 2011), 46-7

(with Saime Göksu) *Romantik Komünist* (new edition, Istanbul: Yapi Kredi, August 2011), 450 pages

(edited with Naomi Segal) *Freud in Exile: Psychoanalysis and its Vicissitudes* (Chinese translation, Wu-Nan Book Inc, 2011), 387 pages

'Coffee-Houses and Tea Parties: Creative Dynamics in Freud's Vienna and Woolf's Bloomsbury', in *The Vienna Café as a Site for Urban Cultural Exchange*, ed. Charlotte Ashby (Berghahn, forthcoming 2012)

'Karl Kraus and the Transformation of the Public Sphere in Early Twentieth-Century Vienna', in *Changing Perspectives of the Public Sphere*, ed. Christian J. Emden and David Midgley (Berghahn, 2012), 164-82

'The Ordeals of Kinder and Evacuees', in *Yearbook of the Research Centre for German and Austrian Exile Studies*, vol. 13, *The Kindertransport 1938/39: New Developments in Research*, ed. Andrea Hammel and Bea Lewkowicz (forthcoming 2012)

'From the Hapsburg Empire to the Holocaust: *Die Fackel* (1899-1936) and *Der Brenner* (1910-54)' in *The Oxford Critical and Cultural History of Modernist Magazines*, ed. Peter Brooker and Christian Weikopp (Oxford University Press, forthcoming 2012)

'Persönlichkeiten und private Kreise', contribution to *Schorskes Wien: Eine Neuerfindung*, ed. Hubert Christian Ehalt (Vienna: Picus, 2012), pp. 43-6.



### Current research

Although he suffers from progressive multiple sclerosis, Edward Timms continues in retirement to make significant contributions to research. He is currently working on a book to be published by Polity Press under the title *Freud and the Aesthetic of the Dream: Psychoanalysis and the Modernist Imagination*. It will include chapters on Female Authors from the School of Freud and the Crisis of Masculinity.

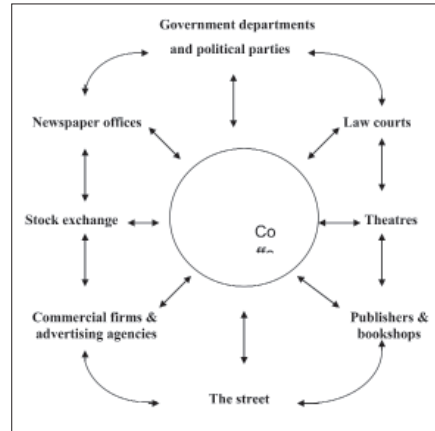
He has also completed the manuscript of a book about the creative dynamics of Freud's Vienna, to be published in 2013 in German under the title *Dynamik der Kreise, Resonanz der Räume: Die schöpferischen Impulse der Wiener Moderne*.

### Awards

During a ceremony at the University of Sussex on 13 September 2012, Edward Timms was awarded a Fiftieth Anniversary Fellowship by the University in recognition of his contributions to education and scholarship, particularly through the founding of the Centre for German-Jewish Studies.

For his research in Austrian Studies he is to be awarded the 'Goldenes Ehrenzeichen für Verdienste um das Land Wien' (Grand Decoration of Honour in Gold for Services to the Province of Vienna). The ceremony is likely to take place in Vienna in the spring of 2013.

### The Public Sphere in Vienna around 1900: A Diagram of Social Interactions



This diagram, designed to illustrate the creative dynamics in Freud's Vienna, has a top-down axis, reflecting the authoritarian political structure. Control in the late Habsburg Monarchy was exerted not by parliament (which was virtually paralysed by the nationalities conflict) but by the cabinet and the imperial bureaucracy, acting under the authority of the Emperor. Traditionalists might claim that the diagram should be centred on either the Catholic Church or the Austro-Hungarian Army, both of which exerted a disproportionate influence on public affairs. In a diagram of the traditional power structure, both the Army and the Church certainly would have their place, alongside the state bureaucracy. But this model represents not those closed and autocratic institutions, but the more open public spaces of modernity.

Others might argue that the University of Vienna should be placed at the centre



of the diagram. But the University in Freud's day excluded Jews from senior appointments, while the nationalistic student fraternities were hostile towards Jewish migrants from the provinces who played a decisive role in cultural life. It was the coffee-houses that provided the space where people from all segments of society could meet and exchange ideas, and the coffee-house circles generated new forms of anti-establishment culture in music and visual art, literature and psychology.

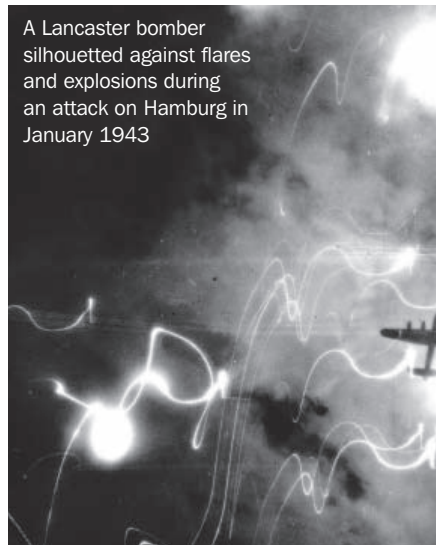
The traditional political structure coexisted with dynamically modern social institutions: commercial (on the left-hand side of the diagram) and cultural (on the right). Hence the arrows run in both directions: top-down, as the traditional hierarchy of autocrats and mandarins attempted to maintain political control; but also bottom-up, as journalists, authors and lawyers, stockbrokers and entrepreneurs, theatre directors and publishers competed to extend their spheres of influence and increase their market share. Given the lack of an effective parliament, newspaper editors exerted a disproportionately powerful influence, while the exceptional prestige enjoyed by the arts meant that theatre directors could make significant public interventions.

[adapted from the article by Edward Timms on 'The Transformation of the Public Sphere in Early Twentieth-Century Vienna']



**Paul Weir**

Paul is coming to the end of the second year of his AHRC-funded doctoral research. He is working on a project with the working title 'British attitudes to the bombing of Germany, 1939-1945'. He is currently drafting a chapter focusing on the 1943 air raids on Hamburg. Paul is an Associate Tutor and has taught on two undergraduate courses: Europe in the Twentieth Century; and Britain in the Nineteenth Century. He also works as a Freelance Educator for the Holocaust Educational Trust.





**Christian  
Wiese**

### **Conference papers**

'Jüdische Gelehrtennetzwerke in Europa im Spiegel der Korrespondenz Markus Mordechai Branns, 1890-1920', paper given at the International Conference on the Occasion of Leopold Zunz's 125th anniversary at the Martin Luther University Halle-Wittenberg, 14-16 March 2011

'Judaism's Universal Role in the Modern World: Samuel Hirsch's Religious Philosophy in the Post-Enlightenment Era', paper given at the conference on 'The Philosophy of the Enlightenment' at the University of Sussex, 29-31 March 2011

'Ethical Monotheism: The Rhetoric, Politics and Theology of a Protestant Concept in 20th-Century German-Jewish Discourse', paper given at the International Conference on 'Rhetorics of Religion in Germany, 1900-1950' at Princeton University, 31 March to 2 April 2011

'Messias, Judentum und der Prozeß Jesu von Nazareth', paper given at a conference organized by the Hamburg Symphony Orchestra on the occasion of a concert devoted to Jerusalem, 17 April 2011

'Pluralität und Dialogizität als Thema jüdischer Religionsphilosophie', Professorial Lecture at the Goethe University, Frankfurt, 5 May 2011

'Widerstand aus den Quellen des Judentums: Leo Baeck als Gelehrter und Repräsentant des deutschen Judentums in der Weimarer Republik und in Nazi-Deutschland', paper given at the Institute for the History of German Jewry in Hamburg, 24 May 2011

'Transnational Jewish Scholarly Networks and Identity Politics as Reflected in the Monatsschrift für Geschichte und Wissenschaft des Judentums and the Correspondence of Markus Mordechai Brann', paper given the International Summer Research Workshop 2011 at the Leo Baeck Institute, Jerusalem, 17 July to 5 August

'Cohen im Umkreis jüdischer Reaktionen auf Harnacks *Wesen des Christentums*', paper for a conference on 'Religion aus den Quellen der Vernunft: Hermann Cohen und das Evangelische Christentum' at the University of Tübingen, 18-21 September 2011

'Imago Dei and Human Responsibility: Theological Anthropology and Ethics in Post-Holocaust Jewish Thought', paper for the International Conference on 'Ethics of In-Visibility: *Imago Dei*, Memory, and the Prohibition of Images' at the University of Copenhagen, 25-26 October

'No Love for the Jewish People? Hannah Arendt's 'Eichmann in Jerusalem' Revisited', paper to be given at the Central European University, Budapest on 8 November 2011

### Publications

'Heros, Ikone, Gegenbild: Abraham Geiger aus der Perspektive der Reformbewegung in Amerika', in *Jüdische Existenz in der Moderne: Abraham Geiger und die Wissenschaft des Judentums*, ed. Christian Wiese, Walter Homolka and Thomas Brechenmacher, Berlin 2011 (forthcoming)

### Current Research

Christian Wiese is the editor of a newly created book series entitled *Mar'ot: Die jüdische Moderne in Quellen und Werken* (published by Walter de Gruyter) that will start in 2012 with a new edition of Achad Ha'am's collection of essays (*Am Scheidewege*, originally Berlin 1923).

Christian Wiese has been awarded a Thyssen Foundation grant for a project on 'The Academic Study of Jewish Mysticism in the Modern Period (1830-1941)'.



**Gerhard  
Wolf**

### Publications

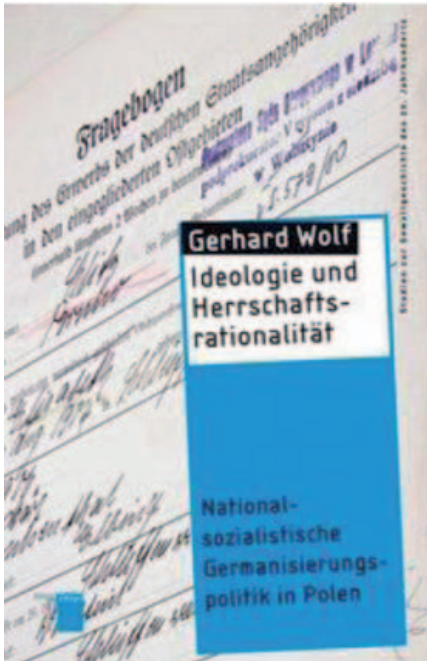
*Ideologie und Herrschaftsrationalität – Nationalsozialistische Germanisierungspolitik in Polen* (Hamburg: Hamburger Edition, 2012)

'Suitable Germans – Enforced Assimilation Policies in German Occupied North Western Poland, 1939 – 1945' in: Claus-Christian W. Szejnmann and Maiken Umbach (eds.): *Heimat, Region and Empire: Spatial identities in National Socialist Germany* (Basingstoke: Palgrave Macmillan, 2012), pp. 217 – 238.

'Auf dem Weg in eine völkisch und rassistisch stratifizierte Gesellschaft: die Deutsche Volksliste im Wartheland' in: *Beiträge zur Geschichte des Nationalsozialismus*, vol. 28 (2012), edited by Nicole Kramer and Armin Nolzen, pp. 27 – 47.

'Negotiating Völkisch and Racial Identities: The Deutsche Volksliste in Annexed Poland' in: Devin Pendas, Mark Roseman, and Richard Wetzell (eds.): *Beyond the Racial State. Rethinking Nazi Germany* (Cambridge: Cambridge University Press, in press).

'Exporting Volksgemeinschaft abroad – The Deutsche Volksliste in annexed Upper



Silesia' in: Martina Steber and Bernd Gotto (eds.): *A Nazi 'Volksgemeinschaft'? German Society in the Third Reich* (Oxford: Oxford University Press, in press).

### Talks

From (forced) emigration to deportation: Reconsidering the Nisko Plan and the initial phase of National Socialist Germanisation policy in annexed Poland; paper at the conference *Lessons & Legacies XII*, Northwestern University, November 2012.

"Ostland" phantasies and National Socialist occupation policies; paper at the *German History Society Annual Conference*, University of Edinburgh, September 2012.

Anti-Jewish and anti-Polish policies in the context of the Nazi living space dystopia; paper at the bi-annual conference of the International Network of Genocide Scholars *Knowing the past, safeguarding the future*, University of San Francisco, June/July 2012.

Germanisation and Annihilation - German policies in occupied Silesia; public lecture at the photographic exhibition *Spuren* by Julia Winkler, Austrian Cultural Forum, London, May 2012.

The Wannsee Conference and the National Socialist Lebensraum Dystopia; paper at *The Wannsee Conference and the Holocaust*, Sussex University, February 2012.

The racial screening of foreign workers: A test case for racial politics in the Third Reich between economic and security constraints; paper at the workshop on *Gewalt im 20. Jahrhundert. Räume, Kulturen und Akteure*, Gut Siggen, June 2011.

The Armenian genocide and German complicity; paper at the conference *Empires and states: Europe and the Ottoman Empire*, University of Adana/Turkey, January/February 2011.

### Book

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. Unlike with 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 rule and thus aimed to integrate Poles into the German *Volksgemeinschaft*. One might be forgiven to assume that in a 'racial state' the proponents of racist policies would prevail. In this conflict, however, this assumption proved to be wrong.

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## Administration

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**Diana  
Franklin**

In May 2011 Diana was promoted from her previous position of Administrative Liaison Officer to Centre Manager by the University of Sussex. She played a significant role in handling transitional arrangements during the search for the new Director of the Centre. She continues to run the administration of the Centre.

She has continued to serve as Chair of the Support Group in London and to coordinate meetings of the Support Group and to liaise with members in order to build up their support of the Centre.

She organises the annual meeting of the Academic Advisory Board and arranges conferences, lecture-series and Centre events both on campus and externally. This year she organised an event with the Austrian Cultural Forum to mark Edward Timms 75th Birthday at the Austrian Embassy.

She also worked with the London Jewish Cultural Centre and the Association of Jewish Refugees to put on a highly

successful joint event on the contribution of German-speaking refugees to Britain.

She planned and co-ordinated the 2011 and 2012 Holocaust-Memorial Day events at Sussex University.

She edited Centre publications including the Annual Report and the bi-annual Centre Newsletter (with Edward Timms, Christian Wiese and Gideon Reuveni). She continued to run the funding campaign, to liaise with existing donors and to form relationships with potential donors.

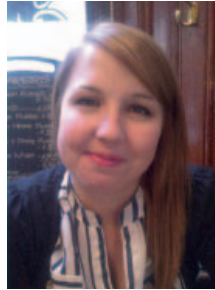
She continued to administer the 'Friends' of the Centre – sending out regular information about the work of the Centre and inviting Friends to Centre activities both in Sussex and in London.

She serves on the Management Committee of the Association of Jewish Refugees and participates in their regular meetings in London.

The informal contributions to Jewish cultural activities in London such as the annual Association of Jewish Refugees celebration tea (at which Diana accompanies professional singers) form a further dimension of Diana's work.

### **Publication**

(with Edward Timms) 'A German-Jewish Experience' in *The Board of Deputies of British Jews: Celebrating 250 Years and Beyond* (London, July 2011), 46-7



**Sian  
Edwards**

Sian Edwards, who is currently working for her DPhil in Contemporary History, started working as Administrator at the Centre in April 2012. She is a great asset to the efficient running of the Centre for German-Jewish Studies and her support is much appreciated.

## Support Group

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Diana Franklin has continued to serve as Chair of the Support Group. Marion Godfrey and Evi Wohlgemuth continue to serve as joint vice-Chairs. The finances are now being looked after Stephen Wiener and his professionalism is greatly appreciated. The Hon. Life-Presidents of the Support Group are Ralph Emanuel and Clemens Nathan. The Support Group continued its regular meetings during the past year, providing valuable support for both project development and fund-raising.

### Members

Margaret Brearley  
Ralph Emanuel, Hon. Life President  
Diana Franklin, Chair  
Marion Godfrey, Vice-Chair  
Clemens Nathan, Hon. Life President  
Geoffrey Perry  
Hella Pick  
Ann Rau Dawes  
Peter Summerfield  
Stephen Wiener, Finance  
Evi Wohlgemuth, Vice-Chair

## Academic Advisory Board

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The Academic Advisory Board meets annually in order to advise on the general academic development of the Centre. Members of the Board are as follows:

Professor Steven Aschheim  
Dr Anita Bunyan, Chair  
Dr Cathy Gelbin  
Professor Martin van Gelderen  
Professor Sander L. Gilman  
Professor Andreas Gotzmann  
Dr David Groiser  
Dr Raphael Gross  
Pfarrer Christoph Knoch  
Professor Richard Murphy  
Dr Joanna Newman  
Professor Peter Pulzer  
Professor Ritchie Robertson  
Professor John Röhl  
Professor Julius H. Schoeps  
Professor Naomi Segal  
Professor Robert S. Wistrich

# Acknowledgements

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The Centre is fortunate in having loyal supporters who fund individual projects and contribute to infrastructure costs. We are aware that many of our donors prefer to remain anonymous and are extremely grateful to all those who support our work. Without this support, the Centre could not sustain its wide-ranging programme of teaching and research.

For further information please contact:

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**US**  
University of Sussex

The logo of the Centre for German-Jewish Studies, the Star of David encircled by a rose, symbolizes the ideal of co-operation between the two communities. It derives from a decorative motif in the old synagogue at Dresden, constructed to the designs of Gottfried Semper in 1840, destroyed by the Nazis in 1938.



Centre for  
German-Jewish Studies

# Report 2010–2012

US

University of Sussex

**Edited by**

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Gideon Reuveni  
and Christian Wiese