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Miller Center Postdoctoral Fellowship 2023–2025

by Harry C. Merritt

I came to the Miller Center for Holocaust Studies in the summer of 2023 with a partially revised dissertation and no immediate prospect of publication. Now, as I prepare to leave in summer 2025, the manuscript for my book, *Latvian Soldiers of World War II: Fighting for the Homeland in Nazi and Soviet Service*, is complete and under contract for publication with Oxford University Press, where it will enter production this summer.

During World War II an estimated 200,000 Latvian soldiers—10% of the total prewar population of Latvia—served on the Eastern Front. As the country was alternately occupied by the Soviet Union and by Nazi Germany (the "double occupation"), these soldiers did not serve in the Latvian Army. Instead, they served in Soviet and German uniform, primarily in Latvian national formations in the Soviet Union's Red Army (in its final form, the 130th Latvian Rifle Corps) and Nazi Germany's Waffen-SS (ultimately, the VI SS Army Corps [Latvian], more colloquially known as the Latvian Legion).

This history has bearing on the Miller Center's mission, as these military units contained both Holocaust perpetrators (Latvians who previously served in the SS Security Service's Arajs Kommando or in the Order Auxiliary Police) and survivors (Latvian Jewish men and women, 5,000 of whom served in the Latvian Rifle Corps). After the war, parallel political movements led by veterans emerged: a network of anti-communist Cold–War Latvian activists in the West and a National Communist political faction that pushed the boundaries of the post-Stalin thaw in 1950s Soviet Latvia, some of whom later contributed to the restoration of Latvia's independence in 1991.

While many countries in Eastern Europe experienced both the "double occupation" during World War II and military recruitment from one or both sides, the Latvian case offers especially fertile ground for scholarly examination. First, there is a symmetry between the two sides. The Latvian Legion and Latvian Rifle Corps eventually emerged as corps-sized formations, with two divisions each and roughly equivalent numbers of soldiers. Second, not only were these units generally not deployed far from Latvia, but they also ultimately fought against one another in Latvia for much of the final year of the war. Third, on both sides, these national units set precedents and pushed limits. The Latvian Legion was the second non-Germanic Waffen-SS formation from Eastern Europe after the Estonian Legion, which it ultimately surpassed in size, while the Latvian Rifle Corps was the first new national formation in the Red Army in World War II, and thus served as a model for the others. Finally, these units were assigned to vital sectors—Latvian Riflemen protected Moscow in December 1941, while Latvian Legionnaires defended Berlin in May 1945—and distinguished themselves in combat, with the Latvian Legion becoming the most decorated non-Germanic unit of the Waffen-SS, and the Latvian Rifle Corps earning many medals and having one division which received

continued on Page 2

IN THIS ISSUE

Post-Doctoral Fellowship, *continued from Page 1*

the elite designation of a Guards unit.

My book is the first in-depth study of the Latvian Legion and Latvian Rifle Corps to examine both units side by side, revealing the enduring power of nationalism in the context of an ideology-driven total war. By considering first-person primary sources along with military records, my work highlights the agency of these soldiers, who integrated into Nazi German and Soviet military formations while simultaneously cultivating ideas of fighting for an autonomous Latvia. My work also complicates popular narratives in Latvia about why and for what soldiers fought and emphasizes the political role of historical memory in Eastern Europe at large. Lobbying and memory activism eventually turned the victors of the war, Latvian Riflemen, into history's losers, while the defeated Latvian Legionnaires nurtured a "Lost Cause" ideology that symbolically transformed them into sympathetic victims and heroic champions of the Latvian cause.

Latvian Soldiers of World War II incorporates source materials from eleven archival collections across four countries—Latvia, Germany, Russia, and the United States—some of which have never been utilized in English-language scholarship. In addition, I visited various libraries to review rare books and periodicals, received several unpublished works, and interviewed four surviving veterans (two from each side). In order to understand the social, political, and cultural history of these units, I recovered the voices of ordinary soldiers and veterans by incorporating wartime letters, interviews, diaries, postwar interviews, and published and unpublished memoirs, which are complemented with government documents produced by Soviet and Nazi German authorities and military records from the units themselves, including correspondence, military and intelligence reports, and personnel files. Furthermore, the book draws from periodicals, both wartime occupation newspapers and postwar magazines, especially those produced by and for veterans.

Thanks to the Miller Center's support, I was able to travel to Stanford University in May 2024 to visit the Hoover Institution Archives, the eleventh archive consulted for this book. There, I was able to review records of the 15th Waffen-SS Volunteer Division and records of the Latvian Central Committee, the primary network for Latvian refugees in the immediate postwar years. These military records had traveled a long way—handed over by the Latvian Legion General Inspectorate to the Latvian Central Committee in 1945, then loaned to the Hoover Institution for safekeeping by the Latvian Central Committee a few years later. I was alerted to their existence by my discovery of a letter in the State Archives of Latvia from the Latvian Legion veterans' organization Daugavas Vanagi ("Hawks of the Daugava River"), which sought "to get the documents back into Latvian hands," following "strong suspicions that [agents] of the Jew [Simon] Wiesenthal have rummaged through our documents and appropriated what they needed," presumably for immigration cases and/or war crimes prosecutions. At Stanford, I was able to photograph thousands of documents, a number of which were incorporated into my book manuscript. This research trip therefore constituted the final puzzle piece—excluding those archives generally inaccessible to foreigners, such as the Central Archive of the Russian Ministry of Defense—toward completing my manuscript.

The Stanford research trip also advanced a second project. During World War II, both occupying powers committed many atrocities in Latvia, most notably a Soviet mass deportation of political opponents and supposed "socially harmful elements" to Siberia and the Nazi mass murder of Latvian Jews in the Holocaust. After the war, many ethnic Latvian refugees and Jewish Latvian survivors found themselves in the United States, where these diaspora groups entered into an acrimonious relationship over history, politics, and conflicting ideas of postwar justice, climaxing with the US Department of Justice's Office of Special Investigations (OSI) campaign to denaturalize and deport accused Latvian Nazi collaborators in the 1980s.

Fundamentally, each postwar diaspora group saw itself as victims and the other as perpetrators, with narratives of competitive victimhood predominating. In the twenty-first century, the path toward recognition of others' suffering and moving beyond historical simplification and demonization remains limited. The "double occupation" of Latvia has conceptually been transformed into a "double genocide" in which the Soviet deportations constitute a genocide comparable to the Holocaust; related to this, ideas of "Judeo-Bolshevism" persist in Latvia, according to which Jews are perceived by many as Soviet collaborators and thus perpetrators in their own right, supposedly reaping what they had sown. Jews in the diaspora continue to perceive Latvians as especially vicious perpetrators, with their actions sometimes emphasized over those of the German occupiers. Furthermore, these popular and historical debates occur in the shadow of diplomatic disputes between Russia and Latvia, worsened further by Russia's military aggression in Ukraine. I attempted to contextualize historically and analyze these historical, political, and legal struggles in my March 18, 2025, public talk at UVM, "Dueling Diasporas: Latvians and Jews in the Aftermath of the Holocaust." I hope that this talk, as part of my postdoctoral fellowship, constitutes the first steps toward a new book project, which could yield not only a historiographical intervention, but aid in the pursuit of justice and reconciliation. In April 2025 I took another step toward that new project, interviewing two Holocaust survivors who had leadership roles in the organization Jewish Survivors of Latvia.

In the course of my postdoctoral fellowship, teaching courses in Russian history and Holocaust studies, participating in five different conferences, and delivering two other public presentations (detailed in Faculty News) have all sharpened my thinking. The fellowship also enabled the revision of my book manuscript, and laid the groundwork for a new book project. I am grateful for the support of the Miller Center and my time spent at UVM.

Alpert and Elston Receive the Paul D. Evans Award for Excellence in History

Zoe Alpert and **Grace Elston**, both graduating seniors with minors in Holocaust Studies, have been named co-recipients of the Paul D. Evans Award for Excellence in History. Paul Evans had a distinguished career as a professor of history from the 1930s until his retirement in 1972, and the annual award, honoring his service and legacy at UVM, recognizes an outstanding history major (or this year, majors) who compiled the strongest academic record as measured by overall grade point average and grade point average in history courses. Consideration is also given to the level of difficulty of courses taken in the major, and preference is accorded to students completing a senior honors thesis. Alpert's thesis, completed under the supervision of Andrew Buchanan, focused on US militarization of the Canadian Arctic during the Cold War and its environmental consequences, while Elston's thesis, supervised by Susanna Schrafstetter, centered on the experiences of female Jewish prisoners in Auschwitz who served as physicians (see p. 18 for more on Alpert and Elston).

Grace Elston

Zoe Alpert

Wolfgang Mieder Awarded *Bundesverdienstkreuz*

by Katherine Quimby Johnson

At a ceremony attended by many associates of the Miller Center for Holocaust Studies, Wolfgang Mieder, University Distinguished Professor of German and Folklore emeritus, UVM honorary degree recipient, and co-founder of what became the Miller Center for Holocaust Studies, received the *Bundesverdienstkreuz* (Order of Merit of the Federal Republic of Germany). Established in 1951, the award is the highest tribute the Federal Republic can pay to individuals for services to the nation, and it recognizes outstanding achievements for political, economic, cultural, intellectual, or voluntary work. Mieder is the second UVM professor emeritus to receive this award. As he noted in his remarks following the award presentation, Raul Hilberg, in whose honor the Miller Center was founded, was awarded a *Bundesverdienstkreuz* in 2006.

"It is my immense privilege to bestow the Order of Merit upon Professor Wolfgang Mieder in recognition of his extraordinary contributions to education, to the study of language, and to the friendship between our nations," said Dr. Sonja Kreibich, Consul General of Germany to the New England States, who presented the award. "Through decades of work on proverbs and figures of speech, Professor Mieder has enriched our understanding of how language shapes thought, how wisdom is passed down through generations, and how cultures connect through shared expressions. He has given meaning to the idea that words are more than just words—they are windows into history, society, and the human spirit."

Born in Leipzig and raised in Lübeck, where his father worked with so-called Displaced Persons after World War II, Mieder has lived in the United States since he was sixteen years old. He was initially a math and chemistry major, but a summer spent in his homeland inspired him to commit himself to the study and teaching of Germany's cultural, literary, linguistic, and folk traditions, and to build bridges between his two cultures. For Mieder, the *Bundesverdienstkreuz* represents a recognition and celebration of that lifelong commitment. "To get this recognition from my former homeland means a lot," said Mieder. "It isn't necessarily common that a professor gets this type of award, so it was quite unexpected."

"This prestigious honor is a testament to Professor Mieder's extraordinary contributions to the study and teaching of German culture, language, literature, and folklore," said UVM Interim President Patricia Prelock. "His dedication over the past five decades has not only enriched UVM's academic community but also fostered a deeper understanding and appreciation of Germany's rich cultural heritage. We are immensely proud of his achievements and grateful for his enduring impact on our university and beyond."

"Proverbs matter. They're insight and generalizations based on experiences and observations," Mieder said. He noted that while proverbs are not universally true, they reflect human nature, imperfections, problems, and stereotypes—and, because they are frequently repeated, illustrate the importance of being aware of the language we use. Proverbs may also be misused, as his research into proverbs in Nazi Germany has demonstrated. As Mieder said, "The best tool we have is words and they open a lot of doors, but they can also close them."

Mieder's lengthy list of publications includes multiple edited volumes related to the Holocaust: *The Holocaust: Introductory Essays* (1996), *The Holocaust: Personal Accounts* (2001), and *Reflections on the Holocaust:* Festschrift *for Raul Hilberg on His Seventy-Fifth Birthday* (2001), all co-edited with David Scrase and published by The Center for Holocaust Studies at The University of Vermont, as well as *Making a Difference: Rescue and Assistance During the Holocaust. Essays in Honor of Marion Pritchard*, co-edited with Scrase and Katherine Quimby Johnson (Center for Holocaust Studies at the University of Vermont, 2004). With various co-editors, Mieder issued a series of four volumes, published between 1995 and 2009 by the Center, of collected lectures on topics related to German literature, culture, antisemitism and the Holocaust in honor of UVM Professor emeritus Harry Kahn. He was solo editor of *Essays on German Literature and the Holocaust:* Festschrift *for David A. Scrase in Celebration of His Eightieth Birthday* (Peter Lang, 2019).

Mieder taught at UVM for fifty years, and for thirty-one years was chair of the Department of German and Russian (now the Program in German, Russian, and Hebrew in the School of World Languages and Cultures). His retirement in 2021 did not end his service to the University or his work as a bridge builder, he currently serves on the Miller Center for Holocaust Studies Advisory Board.

Katherine Quimby Johnson (MA, German, 1984) is a freelance writer and editor and a member of the Advisory Board for the Miller Center for Holocaust Studies.

Nikolaus Wachsmann Gives Annual Raul Hilberg Memorial Lecture

by Meghan Hessler

On Monday, November 11, 2024, Nikolaus Wachsmann, Professor of Modern European History at Birkbeck College, University of London, presented the Miller Center's annual Raul Hilberg Memorial Lecture. Wachsmann, a Fellow at the Institute for Advanced Study in Berlin from September 2024 to July 2025, is the author of *Hitler's Prisons: Legal Terror in Nazi Germany* (Yale University Press, 2004) and *KL: A History of the Nazi Concentration Camps* (Farrar, Strauss, and Giroux, 2015), the latter of which won the 2015 Wolfson History Prize. His current project, a new history of Auschwitz, served as the basis of his lecture.

Auschwitz, Wachsmann explained, is often perceived by the public as emblematic of Nazi Germany's evil. Moreover, when one is prompted to think of a concentration or death camp, the image that emerges is often similar to that found in photos taken in Auschwitz when it was liberated. Auschwitz, then, is often simplified as a static emblem of evil floating free from its historical context. This is the point of departure for Wachsmann's new book and for this lecture.

Titled "One Day in Auschwitz," Wachsmann's lecture focused on a single, seemingly ordinary day in the camp's history—May 26, 1944. Rather than offering a traditional narrative, he used this single day as a means to immerse the audience in the sensory, emotional realities of life in Auschwitz. Stressing the diversity of lived experience, Wachsmann described nine scenes from the Lager, moving between different locations and perspectives, describing not only the actions of individuals, but also what they were seeing, hearing, and even smelling. Through description and contextualization of these scenes, Wachsmann showed how a "broader" event in the history of Auschwitz—the mass deportation of Hungarian Jews—looked from the inside. In doing this, Wachsmann illustrated how individual lives intersected with the broader machinery of genocide.

In the first scene, for example, the audience learned of a twenty-two-year-old Hungarian woman who was selected upon her arrival for labor at Birkenau. She had last seen her parents about a week prior; they had presumably been sent to their deaths immediately upon arrival at Auschwitz.

In several scenes, the routine, monotonous errands of some camp workers were described. For example, in the second scene, Wachsmann described the sight of a truck transporting prisoners' worn clothes to be washed, captured in an image taken by a press photographer tasked with documenting the "Hungarian operation" in a photo album commissioned by Auschwitz commandant Rudolf Höss. Scene three took the audience to the Blechhammer satellite camp, where men, most of whom were Jewish, work at a synthetic fuel facility. One prisoner is reprimanded for lending some shirts. Subsequent scenes depicted a prisoner processing the arrival of Hungarian Jews at the train platform, the activities at the so-called "hospital" where Dr. Josef Mengele conducted experiments on Jewish twins, and a new form of entertainment for the SS when they were off-duty—musical performances at a nearby theater opened for their enjoyment.

By breaking open the view of Auschwitz as a static site of horror, Wachsmann showed the audience that life in the camp was not a single, uniform experience; rather, it varied greatly depending on one's circumstances. Timing, for example, played a crucial role. The date May 26, 1944, was chosen to illustrate the peak of the mass deportations of Hungarian Jews. The 'Hungarian operation' led to a rate of killing unprecedented for the SS, while the evolving war effort led to a newly pressing demand for slave labor. Had the twenty-two-year-old Hungarian woman previously introduced arrived earlier, when the demand for slave labor was less pressing, she might have been sent straight to the gas chamber with her parents, rather than being selected for labor, Wachsmann explained.

Wachsmann's lecture was a poignant reminder that the horrors of Auschwitz cannot be reduced to a single image or narrative. Instead, he emphasized the necessity of understanding the complexities and contingencies of life within the camp. His lecture demonstrated how even a single day could reveal the intersections of suffering, survival, and the machinery of genocide. Through this approach, he invited his audience to reconsider Auschwitz not as a singular symbol, but as a dynamic, ever-changing place where the fates of its victims and perpetrators were shaped by time, location, identity, and the brutal "necessities" of the Nazi regime.

The Annual Raul Hilberg Memorial Lecture is supported by Jerold D. Jacobson, Esquire, of New York City, UVM Class of 1962, and his wife Gertraude Holle-Suppa.

Meghan Hessler is a second-year student in the Master of Arts program in history at the University of Vermont.

Hilberg Lecturers Through The Years

Christopher R. Browning
Yehuda Bauer
Yaffa Eliach
Saul Friedländer
Gerhard L. Weinberg
Allan Ryan, Jr.
Peter Hayes
Hans Mommsen
Omer Bartov
Ian Kershaw
Susan Zuccotti
Jill Stephenson
Claudia Koonz
Susan Suleiman
Michael Kater
John Roth
Mark Roseman
Jeffrey Herf
Robert P. Ericksen
Richard Breitman
David Cesarani
Marion Kaplan
Doris Bergen
Dan Michman
Norman J.W. Goda
Jürgen Matthäus
Wolf Gruner
Peter Fritzsche
Wendy Lower
Nikolaus Wachsmann

Hope and Sorrow Across the Generations

by G. Scott Waterman

A trip in September 2024 to my hometown of Grand Rapids, Michigan was always destined to evoke remembrance. While its original purpose was to attend my fifty-year high school reunion, my secondary intention was to clear out boxes of notebooks, folders, and the like from high school and college in my sister's (formerly our parents') basement, where they had sat untouched for decades. What I had not anticipated was the discovery of a trove of documents that would reveal to me, to an extent far in excess of my prior knowledge, the range and depth of my paternal grandfather's contributions to the intellectual life of his community.

Born in San Francisco in 1895, Philip F. Waterman survived the great earthquake and fire that ravaged his city of origin in 1906. Several years later, he boarded a train and travelled over 2,000 miles east to Cincinnati to enroll at the Hebrew Union College, graduating in 1918 as a Reform rabbi. His first posting, in Kalamazoo, Michigan, led to his acquaintance with, and ultimately marriage to, Helen Isenberg. My father's birth was followed closely by my grandfather's promotion to a larger congregation about fifty miles north, in Grand Rapids, where, after serving for fourteen years at Temple Emanuel, he retired from the rabbinate while continuing his career as a writer and public speaker.

My father's reverence for his father's erudition ensured that, although my grandfather died when I was just six years old, I grew up with a sense of having known him and his ideas. But (literally) stumbling upon two boxes of his sermons, various other sorts of public addresses, letters, and essays on a wide range of topics—religious and otherwise—led to perusing their contents over the past few months and enriched my grasp of the perspectives of this liberal Jewish thinker on the tumultuous events of the early and mid-twentieth century.

In light of my grandfather's *The Story of Superstition* (Knopf, 1929), the timing of my discovery relative to current political developments seems foreordained. But far more than that, the descriptor that best captures the juxtaposition of my grandfather's sociopolitical formulations to our current historical moment—the latter referring both to the horrors of the Hamas attack on Israel followed by Israel's brutal destruction of Gaza, and to the assault on constitutional governance rapidly unfolding at home—is sorrow.

By the time the dimensions of the European Judeocide became evident—and in the context of the failures of the United States and other countries to provide refuge—my grandfather appears reluctantly to have accepted as necessary that role for the *Yishuv*. But as late as February 20, 1945, in an address before the Torch Club of Grand Rapids, he asserted a negative "view of the overall Zionist Movement …, if only because it is based upon the idea that the Jews are a people or a nation or a nationality or anyhow an ethnic unit [ellipses added]," which he did not accept. Skepticism about, and outright opposition to, Zionism had been majority opinions within Reform Judaism. (The then-president of Hebrew Union College, Julian Morgenstern, had in 1943 referred to it as "the exploded theory of racial statehood.") Moreover, my grandfather continued,

> the age-old problem … boils down to the problem of persecution. And that problem cannot … be solved by geography. This problem will never

continued on Page 7

***Hope and Sorrow Across The Generations**, continued from Page 6*

> be solved at all until people everywhere come to recognize … the rights of all men, women, and groups to share in the blessings that an apparently impartial nature affords to all. In other words, there is no solution to the problem of persecution short of universal recognition of the truth in the Declaration of Independence: "We hold these truths to be self-evident. That all men are created equal, that they are endowed by their Creator with certain inalienable rights. That among these are life, liberty, and the pursuit of happiness." The universal acceptance of these propositions will not come overnight and, indeed, may never come. But if it ever DOES come, then, in my judgment, the age-old hope of the Jews will have been effectively realized, for in such a situation I shall be ready to declare the Messiah, or the "Messianic age," as Reform Jewish theologians are wont to call it, has arrived [ellipses added].

This assimilation of the unfulfilled American political promise to the Hebrew scriptural one of an end to human injustice is an unmistakable theme in my grandfather's thinking. In a guest sermon in Kalamazoo on the occasion of Rosh Hashanah in 1938, he noted that

> Jewish history makes sad reading. … But now, more than ever before does the truth stand out that the future of our people is tied up with the future of democracy. For us, then, democracy must be something more than an ideal. It … is something that lies of necessity close to the core and center of our interests. … It is the rock on which our destiny is founded, and from which our hopes ascend [ellipses added].

And less than two years later, in a graduation address at East Grand Rapids High School (from which my father had earned his diploma the previous year), as the French Republic was on the verge of collapse before the German onslaught, he drew a contrast:

> We live in a world in which … on the one hand are those principles which the fathers of our country held to be self-evident …. Against this principle is ranged another, that of the supremacy of a … master race, imposing slavery on the rest of mankind by any and every means, by … treachery, deceit, cruelty, persecution, and even by the extinction of truth itself …[ellipses added].

The times in which my grandfather lived and wrote include some of the most fraught in modern history. His qualified hope for a more just world appears to have been underpinned by a religious faith, albeit even more by a secular, deeply (but unrealized) American one. *Our* hope must now be that *his* was not naïve—and that it is salvageable.

G. Scott Waterman (emeritus, psychiatry; MA, history, 2015) is chair of the Advisory Board of the Miller Center for Holocaust Studies.

Philip F. Waterman
1895–1963
Photographer and date of photograph unknown

Kaplan Lectures on the Emotional History of Jews Fleeing Europe

by Katherine Quimby Johnson

Marion Kaplan, Skirball Professor of Modern Jewish History emerita at New York University and three-time winner of the National Jewish Book Award, made her third appearance at UVM on the evening of October 14, 2024, to present a lecture in memory of Professor Emeritus Frank Nicosia. Kaplan previously participated in the 2006 Miller Symposium, "Jewish Life in Nazi Germany," and she delivered the 2015 Hilberg Lecture.

As Ellen Oxfeld, Gordon Schuster Professor of Anthropology at Middlebury College and Nicosia's widow, said in her opening remarks, "When studying the mid-twentieth century and the Middle East, for Frank, it was never only about then and them, but also about now and us." In her own introduction, Kaplan also mentioned Nicosia's empathy, and said that her topic, "Jewish Refugees Fleeing Europe: An Emotional History," reflected on the global refugee crisis we are in today, serving as a reminder to ask, "How do refugees feel?"

Kaplan's lecture focused not only on how time and place create mindsets, but also on how those mindsets are affected by individual gender, age, and class, which in turn affects emotional reactions. In Nazi Germany, as ever-tightening anti-Jewish laws excluded Jews from the society that had been their home and homeland for generations, individual members of the same family often had different emotional reactions.

Fear was inevitable as exclusion from public places led to loss of friendships and fading neighborliness, but fear did not immediately translate into flight. Children were often more eager to leave than their parents: the children viewed the race laws as a threat to their future, while their parents were overwhelmed by the question of where they might go. Additionally, adult men had more to lose than their children or wives: established in their careers, they were responsible for supporting their families. Unemployed, they lost their identity, and, even as unemployment offered an incentive to leave, the question remained: "leave for what?"

In her discussion about loss of physical space, whether by ghettoization or through the decision to leave Germany, Kaplan made one point relevant not only to the global refugee crisis, but also applicable to those who lose everything through a disaster, whether a catastrophic natural event such as flood, wildfire, or destruction of a home: treasures and mementos are not "only stuff" that can be replaced. These objects carry emotional value and therefore a certain amount of emotional security. A hidden child's teddy bear or a vase, scarf, or photograph smuggled by an adult into a concentration camp were crucially important to their owners as connection to their own past and as a stay, however small, against fear.

For those who decided to flee, the longer they delayed that decision, the less they were able to take with them. Those who left early could pack large containers; those who left late could only take a single suitcase, one possibly donated by a Jewish charity. Nor did the decision to flee bring relief from fear, as the rules governing the necessary documentation became increasingly onerous and as the applicants were rejected by states they hoped would offer them refuge.

Even when they succeeded in obtaining the correct papers that would allow them to leave Germany, the trip itself was terrifying, for nothing was certain. Jews who fled to France prior to the Nazi invasion of that country in mid-1940 had to flee again, this time south, along with French citizens seeking refuge from the invaders, after which the long round of bureaucratic queues, forms, and papers began again. To reach Portugal, Kaplan explained, the necessary papers included a French exit visa, Spanish entrance and exit visas, and a Portuguese entrance visa. It is no wonder many Jewish refugees were anxious to avoid borders altogether and chose the physically daunting route across the Pyrenees, and, when it came time to cross the Portuguese border, chose to be smuggled across.

Even a successful border crossing evoked different emotions from different generations of refugees. The young might experience the crossing as a joyous occasion because they sensed freedom at last or remembered a previous vacation, while their parents might feel only fresh worries about survival. Indeed, for the young, the wait for the final papers that would allow their escape from Europe could be vacation-like, with new friends found and first romances kindled. For their parents, the best respite from the endless

continued on Page 9

Kaplan Lectures on Emotional History of Jews, *continued from Page 8*

waiting was offered by cafes where they could speak their own language and find comfort in a place where they could momentarily leave anxiety behind.

Finally, even boarding the ships brought mixed emotions: uncertainty about the fate of family and friends left behind, mourning for the loss of language and a familiar landscape, but also relief and hope for the future. One emotion was noticeable for its absence. Kaplan said that in all her research, she has found only one document that could be described as angry. As she noted, "Anger is ineffective in the fight or flight response." Additionally, letters were censored, so people did not always feel free to express all they were feeling. Mixed with that hope was another emotion: uncertainty, as parents and children, men and women, left behind everything they had known. What would the future bring?

As promised, this was a lecture that, while sharing the experience of refugees fleeing Nazi persecution, has relevance at a time when so many face uncertainty.

Antonello Borra on Primo Levi and Poetry

by Katherine Quimby Johnson

Professor of Italian Antonello Borra of UVM's Program in French and Italian delivered the annual Faculty Fellow Lecture on February 24, 2025, speaking on "Primo Levi and Poetry: Teaching Survival, in Auschwitz and Beyond." Faculty fellows are recognized for their contributions to instruction, research, outreach, and creative activity in support of the Miller Center for Holocaust Studies. Like his predecessors, Helga Schreckenberger of the Program in German, Russian, and Hebrew, and Andrew Buchanan of the Department of History, Borra received a research stipend and delivered a public lecture.

Like Primo Levi (1919 – 1987), Borra is from Piedmont, a region in northwest Italy. He speaks Piedmontese, a distinct regional language; he attended and graduated from the University of Turin; and he is himself a poet with a deep knowledge and understanding of poetry, and not only that of Italy. This shared background and interest informed the lecture's focus on Levi's engagement with and attitude toward poetry, which was "essential nourishment to him, before, during, and after Auschwitz." The lecture was also intended, Borras said, to suggest that "a similar attitude can help us today."

Levi wrote poetry all his life and was first published in 1937, when a technically accomplished poem appeared in his high school's satirical publication; his last poem was published three months before his death in 1987. His poetic opus comprises ninety-two poems, all included in *Collected Poems*, translated by Jonathan Galassi, in Volume III of *The Complete Works of Primo Levi* (ed. Ann Goldstein; Liveright Publishing, 2015).

Of those ninety-two poems, ten are translations. Clearly, although one of the passages Borra shared in the lecture declares, "I don't read much poetry by others," the works of some poets held such lasting appeal for Levi that he translated them. His translations include works by poets as varied as Rudyard Kipling and Heinrich Heine. Other poems were not only memorized but internalized to become touchpoints and references in his works. As Borra pointed out, the title poem of the collection published during Levi's lifetime, *An Uncertain Hour* (*Ad ora incerta*; 1984), is a reference to a line in Samuel Taylor Coleridge's "Rime of the Ancient Mariner." Levi would use the same lines as an epigraph for his last work, *The Drowned and the Saved* (*I sommersi e I salvati*, 1986).

Using specific examples from Levi's poems and prose, Borra identified four ways poetry was connected to survival for Levi. One is testimonial: the Ancient Mariner concludes his account with "till my ghastly tale is told / this heart within me burns," lines that Levi puts into the third person.

Poetry also provided thematic connections to Levi's prose. The recollection and persistence of trauma for survivors is evident in the sixteen poems Levi wrote between the end of December 1945 and late June 1946, a time when he was also drafting *If This Is a Man* (*Se questo è un uomo*; 1947). Two of those poems would later appear as epigraphs in Levi's works, including "Shemà" in *If This is a Man*.

The Ancient Mariner reappears in "Chromium" in *The Periodic Table* (1975), where Levi writes, "I felt like

continued on Page 10

***Antonella Borra**, continued from Page 8*

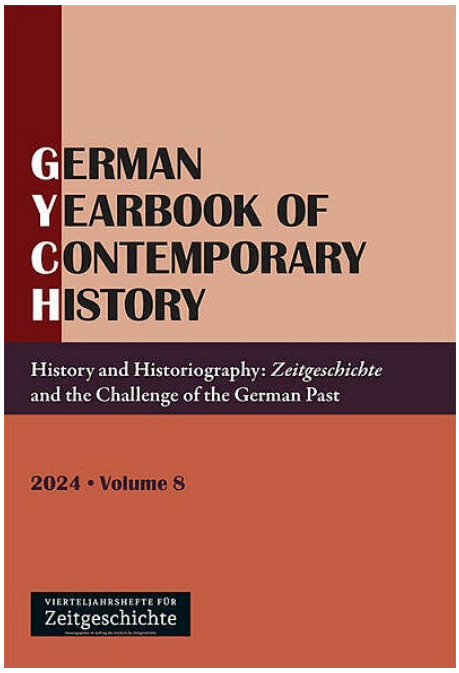
Coleridge's Ancient Mariner," overtly drawing a connection between himself and the old sailor who inflicts his story on passersby. Later in the same chapter, Levi describes poetry functioning as what Borra called consolation, but which could also be described as momentary catharsis. "[B]y writing I found peace for a while and felt myself become a man again."

The fourth way Levi used poetry was to provide an ironic distance from the moment. *Survival in Auschwitz* contains over 100 references to Dante's *Divine Comedy*, with additional references to Baudelaire's *Les fleurs du mal*, T.S. Eliot's *The Wasteland*, *The Aeneid*, *The Odyssey*, Italian poets, and the Bible, all of them a reflection of the classical education he received. Indeed, according to Borra, Dante permeates all of Levi's poetry, far more than any other poet, as much for the apt comparison of the poet's journey through the Inferno of Hell with Levi's own journey through the camps.

Yet, while poetry can provide ironic distance, it is also a spiritual tool, as a passage in *If This Is a Man* demonstrates: as the narrator and Pikolo, a fellow inmate, are carrying a large pot of soup dangling from poles that rest on their shoulders, the narrator quotes Dante's lines "you were not made to live your lives as brutes / but to be followers of worth and knowledge." The recitation and subsequent commentary does both the narrator and Pikolo good, as much for the content of the lines as for the moment of humanity and reminder of the value of the spiritual. This experience is an example of poetry's value as a tool of survival in Auschwitz. The poetry Levi wrote after his liberation from the camp was a practical tool that helped him shape his experience of the Holocaust. Borra concluded by noting that Levi's art relies on the value of the education UVM offers, based as it is on both the arts and the sciences.

Book Announcement

The newly released eighth volume of the *German Yearbook of Contemporary History*, published by the Institute for Contemporary History (Institut für Zeitgeschichte, or IfZ) was edited by Thomas Schlemmer of the IfZ along with UVM's own Susanna Schrafstetter and Alan E. Steinweis. While contemporary history emerged as a distinctly German field focused on Nazism and World War II, it is understood to encompass events within memory of those currently living; thus as time advances, so too does the window of the field's focus.



The articles in the eighth volume range from discussions of founding figures in contemporary history such as Hans Rothfels (a controversial German historian who established the scholarly journal of the IfZ), to an analysis of the notorious faked Hitler diary of the 1980s. Of particular interest to the University of Vermont are the accusations against the IfZ over its handling of Raul Hilberg's work in the 1960s and 1970s. Hilberg, who taught at UVM from 1956 to 1991, was an acclaimed scholar of the Holocaust. As explained by Steinweis in his article, a conference was held in 2017 in Berlin to honor Hilberg's legacy. At the conference, which was cosponsored by the UVM Miller Center for Holocaust Studies, the historian Götz Aly accused the IfZ of having prevented the German-language translation of Hilberg's *Destruction of the European Jews*. Aly argued that this had been a deliberate attempt by the institute to maintain academic sovereignty over Holocaust scholarship in Germany. However, this accusation has proven to be unduly sensational. Further research has shown that the hesitancy of the IfZ to publish *Destruction* seems to have been motivated both by two other factors. First, the book seemed to condemn the entirety of German society for the Holocaust. Second, the IfZ feared that a German edition of the work, in which Hilberg controversially criticizes the Jewish councils in Nazi-occupied Europe, could have made the IfZ an unwitting accomplice to antisemitism in Germany.

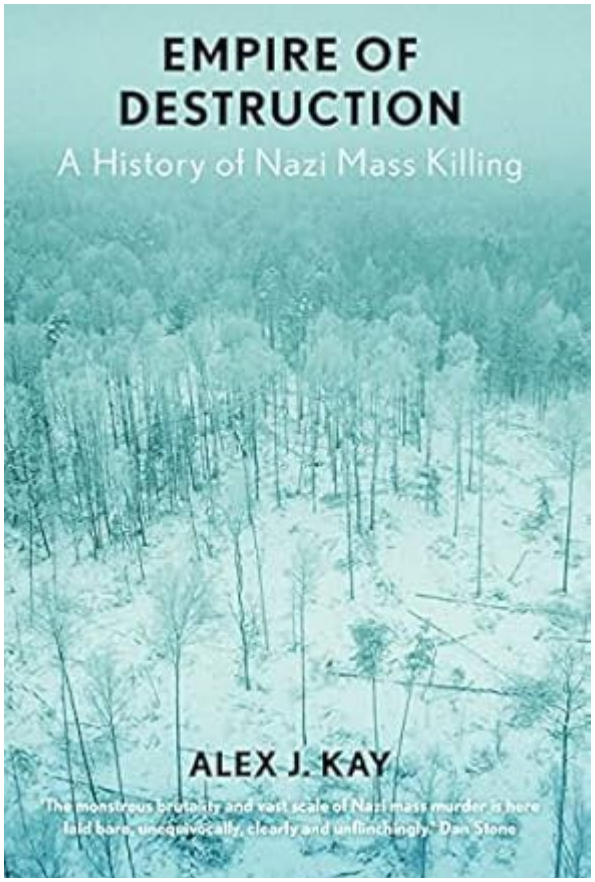
The *German Yearbook of Contemporary History* is published yearly, and 2024's volume eight is out now.

Book Review

Alex J. Kay, *Empire of Destruction: A History of Nazi Mass Killing*

376 pp. Yale University Press, 2021

By Nathan Gondelman



Examining German atrocities during World War II runs the risk of conflating any particular victim group with the genocide of Europe's Jews. One may feel the need to contend with the definitional boundaries of what constitutes a genocide, and there is also a difficult balance to strike between recognizing the singularity of the Third Reich's effort to destroy the Jews while acknowledging the reality that millions of other noncombatants who were not Jewish were also intentionally killed by the Nazi regime between 1939 and 1945. Few serious students of Nazi Germany would argue that the fates of these non-Jewish victim groups during World War II do not deserve their own scholarly investigation, but the question of whether to contextualize these mass killings within the destruction of European Jews or not remains contentious. The reality is that few scholarly works, at least in the English language, have attempted to juxtapose the genocide of the Jews against the systematic elimination of other victim groups—let alone all of them. Moreover, one may ask if there is anything to be uniquely gained through analyzing these victim groups together in the same book, as opposed to exploring them through separate and discrete studies.

In *Empire of Destruction: A History of Mass Killing*, Alex J. Kay, a Senior Lecturer at the Chair of Military History at the University of Potsdam, tackles this monumental challenge. Kay identifies and examines several groups that were victims of systematic mass killing by the Third Reich: the Polish intelligentsia (100,000 killed), civilian residents of Warsaw following the late summer 1944 uprising (185,000 killed), European Roma (200,000 killed), people with mental and physical disabilities (300,000 killed), unarmed civilians in the countryside eliminated as part of "anti-partisan" activities (1 million killed), Soviet urban dwellers starved to death (2 million killed), Red Army POWs (3.3 million killed), and Jews (5.8 million killed).

Kay goes to great lengths to underscore that he believes "the Holocaust was an unprecedented phenomenon, not least in its comprehensive and systematic nature." Lest anyone believe that this work improperly subsumes the destruction of the Jews into the wider humanitarian calamity of the war in Europe, Kay asserts that integrating the history of the Holocaust into wider Nazi mass killing efforts does nothing to diminish or dilute its distinctiveness among Nazi crimes. Instead, it contextualizes it "as one part of a wider process of demographic reconstruction and racial purification pursued by the Nazi regime." While some readers may view these concepts as mutually exclusive, Kay offers a nuanced and thorough approach in his effort to demonstrate how this broader lens, while seemingly controversial at first blush, is a constructive perspective through which to try to dissect Nazi violence. To this end, Kay generally deploys the term "mass killing," which encompasses but is not equivalent to a "genocide," which he defines as the intention to destroy a group. Although he does define the Nazi crimes against the Jews and Roma most clearly as mass killings that meet the definition of genocide, Kay emphasizes that the book is not a comparative study of genocide—perhaps an implicit acknowledgement of the potential hazards of his bold but unconventional approach to exploring the victim groups of the Third Reich more comprehensively.

Empire of Destruction is organized thematically, with separate sections covering the period from the German invasion of Poland through Operation Barbarossa, followed by a second part examining the year after the German invasion of the Soviet Union, and then a final section that incorporates the last three years of the war. Kay devotes separate chapters, which flow chronologically, to each victim group. Some victim groups are covered in multiple chapters when

continued on Page 12

Book Review, Empire of Destruction, *continued from Page 11*

the nature of their extermination is more multidimensional. For example, Kay treats the extermination of Jews by mass shootings and the killing of Jews by deportation to gassing facilities in distinct chapters.

Gauging the accessibility of books on Nazi mass killing is challenging, but given the nuanced thesis of *Empire of Destruction* and its assumption of some foundational knowledge of the subject matter, it is a text most effective in the hands of a reader with an established interest in the field. Indeed, prior exposure to other histories of the Holocaust and Nazi crimes—and their tendency to focus more narrowly on the genocide against Jews overall or specific phases of the Holocaust—helps one grasp the exceptional nature of Kay's endeavor to examine various victim groups side-by-side from the beginning of the war until the end.

For a book with such an ambitious scope, it is impressively succinct. At the same time, however, it offers the reader a wide range of insights, from decision making at the highest level of the Reich to the way that regional and localized exigencies affected the determination of which victim groups were killed, as well as the method and timing of the killing. Perhaps most impactfully, Kay prioritizes testimonies of survivors and witnesses to Nazi atrocities that offer a specific, individualized counterbalance to the more macroscopic elements of his investigation. The personal accounts that are shared are, nearly without exception, vivid and harrowing, and will be challenging even for readers accustomed to the brutality intrinsic to this subject area. Special attention is given to accounts of homicidal cruelty toward children, which Kay identifies as a unique hallmark of Nazi mass killing. Understandably, Kay also orients that majority of the book toward Eastern Europe and particularly the occupied Soviet Union, where two-thirds of the victims examined in *Empire of Destruction* were killed.

Empire of Destruction is based on archival research, but is also a synthetic work. There has been a welcome and deliberate trend in Holocaust studies over the last decade to integrate the history of the genocide of European Jews into World War II itself. This development has helped facilitate a better understanding of the inextricable linkages between the escalation and systemization of violence by Nazi Germany against the Jews and its relationship to the fluid military situation in Europe and beyond. *Empire of Destruction* is no exception to this trend. Interestingly, Kay demonstrates the connections between the trajectory of the war and all victim groups, including but not limited to Jews—a compelling proof of concept for the entire book.

For example, euthanasia programs for those with psychiatric and physical disabilities commenced in scale with the outbreak of war in September 1939. They were part of an attempt to improve the "racial hygiene" of the Reich while murdering "useless eaters" who would diminish the regime's ability to feed the Wehrmacht and avoid the wartime rationing and shortages that the Nazi leadership believed undermined the German military effort during World War I. However, Kay also points out that there were concentrated efforts to exterminate patients in occupied Poland, where the SS and party functionaries were eager to have valuable building space vacated, and the Wehrmacht sought additional room for convalescing soldiers. Similarly, prior to the German invasion of Western Europe in spring 1940, Germans with disabilities on the western borderlands were particularly vulnerable to systematic murder in preparation for the coming attack against France and the Low Countries. This pattern repeated itself in the Soviet Union after June 1941 as well. Kay, again validating the utility of his unique approach, demonstrates how Jews were specifically targeted among the population of patients killed by the Nazi regime. By simultaneously studying all the victim groups of Nazi mass killing, Kay reveals intersectionalities, as victims may have held multiple identities, which made them even more vulnerable to state-sponsored murder.

Commensurate with recent historiography, Kay also identifies a sequenced process of decision-making in 1941 based on the course of the war. The decision to kill adult male Soviet Jews was made before the launch of Operation Barbarossa in early summer 1941, but the decision to kill all Soviet Jews, including women and children, was made four or five weeks into the campaign, as it became apparent that the Soviet Union was not collapsing, and Red Army resistance was stiffening. This not only complicated incipient German plans to deport Jews well into the Russian interior, but also coincided with increased security concerns in the rear of the Eastern Front.

Kay repeatedly emphasizes the degree to which the "stab in the back" myth of 1918 loomed large in Nazi ideology and how the intent to avoid a similar subversion of the German war effort informed the willingness of the Reich to engage in hitherto unprecedent violence. The willingness of the Wehrmacht, SS, and other auxiliaries to murder not only Jews, but also non-Jewish civilians as part of necessary "pacification" measures behind the front lines quickly escalated into indiscriminate slaughter. Effectively emphasizing the Nazi obsession with World War I, Kay makes the point that there was special resentment toward Serbia as the instigator of that conflict, which led to an especially brutal German occupation from spring 1941 on, replete with murderous anti-partisan actions. Indeed, Serbia was also the second state in Europe, after Estonia, to be declared free of Jews.

The obsession with 1918 was not a static memory, but actively interacted with the prosecution of the war. As the surprise German offensive into the Soviet Union stalled and the conflict protracted, partisan activity proliferated;

continued on Page 13

Book Review, Empire of Destruction, *continued from Page 12*

this, in turn, elicited more widespread and draconian German reprisals. Winning the war and preventing a repeat of the crippling internal strife of 1918 became goals one and the same, and all noncombatants were fair game—although, again, Jews and Roma were disproportionately targeted in these actions.

While many are familiar with the German plan to starve much of the Soviet population after a prospective victory, the ultimate failure of the German attack on the Soviet Union too often obscures the degree to which the Reich still inflicted mass suffering on Soviet citizens. While the failure of *Blitzkrieg* on the Russian steppe prevented the implementation of a plan that would starve tens of millions of Soviet citizens, German advances did, according to Kay, lead to half of all Soviet citizens experiencing starvation between autumn 1941 and autumn 1943, with two million perishing as a result. Meanwhile, Soviet POWs constituted the largest single noncombatant victim group in the German-Soviet war. As Kay rightfully points out, in contrast to other scholarship, the idea that 3.3 million Soviet POWs died because the Germans were unprepared to care for them is highly dubious, as the entire German war plan for the East was predicated on a quick victory through mass encirclements that were destined to yield an astonishing volume of captive Red Army soldiers. The reality was that advanced planning was not undertaken because provision of resources that would be required to feed Red Army soldiers was entirely at odds with the worldview of the Nazi regime. Yet again, Kay elucidates an overlap between victim groups, as Jewish Red Army POWs were much more likely than other Soviet captives—whose chances were quite slim in their own right—to be singled out for execution and death.

Finally, in contrast to recent inclinations by scholars to focus on non-German perpetrators and collaborators across occupied Europe, Kay emphasizes the role of German and Austrian perpetrators above all else—not least because they far and away constituted the majority of perpetrators. Kay thus challenges Christopher Browning's assertion that many of the perpetrators were simply ordinary men. Part of the singular nature of Nazi mass killings, according to Kay, is that the Germans and Austrians who murdered innocent victims numbered in the hundreds of thousands, committed their crimes over several years, and were from multiple generations. Each of these generations was scarred either directly or secondarily by the German defeat in World War I in a way that imbued them with what Kay describes as "radical ethnic nationalism and biological racism" during the interwar years. Additionally, once the war began, they were given access by the Nazi regime to "means of violence beyond the reach of most people." But Kay's argument is more nuanced than a declaration that Germans and Austrians were preternaturally inclined toward evil. Instead, Kay argues, "these specific generations of Germans, by virtue of a certain set of circumstances and the events of the preceding decades, were particularly radicalized and more inclined to pursue extreme solutions to perceived problems."

Realistically, most of those who read *Empire of Destruction* will be familiar on some level with the history of German atrocities during World War II. This does not diminish the importance and creativity of this work in any way. While some statistics frame some of the history in a unique light (e.g., in the first half year after the invasion of the Soviet Union, the Germans killed one out of every five hundred people on Earth), this book offers so much more to students and scholars of the Holocaust, Nazi mass killings, and World War II. Eighty years after the German surrender, we can better appreciate the way in which mass killings of several victim groups, some discrete and some overlapping, relate to one another in the context of a global conflict predicated on Nazi ideology and expansionism. Alex Kay has demonstrated that all victims of Nazi mass killing can be studied side by side without in any way depriving the Holocaust of its exceptional nature, and in some ways, the overlaps between certain victim groups serve only to accentuate its singularity. The study of history, let alone the study of Nazi Germany, is not a zero-sum game, and we can all benefit from innovative and thoughtful ways of better understanding the ideological and practical realities that enabled the murder of millions of innocent people.

Nathan Gondelman (BA, History, 2009; MA, History, 2015)) is director of Student Accessibility Services at UVM and a member of the Miller Center's Board of Advisors.

www.uvm.edu/cas/holocauststudies

Lisa Leff on Zosa Szajkowski, the Archive Thief

By Jody Prescott

To a full audience in Waterman Memorial Lounge on April 8, 2025, Professor Lisa Leff explained her work in capturing the complex, and in certain ways paradoxical, life story of Zosa Szajkowski (1911–1978). Szajkowski provided an invaluable service by preserving, identifying, and explaining documents related to French Jewish history that might otherwise have been lost or not publicly available. Simultaneously, he pilfered many of those documents from the libraries and archives in which they were stored and then sold them to other collections to support his scholarly work.

Lisa Leff

Professor Leff is the Director of the Mandel Center for Advanced Holocaust Studies at the US Holocaust Memorial Museum and Professor of History at American University. The author of *The Archive Thief: The Man Who Salvaged French Jewish History in the Wake of the Holocaust* (Oxford University Press 2015), she is an expert on French Jewish history, and she described to the audience how during her research in this area she frequently found that documents she requested to review were missing. The common factor in these disappearances appeared to be Szajkowski.

Szajkowski, a Polish native, emigrated to France in 1927. In Paris, he became involved in the French Communist Party, and worked as a journalist for a Yiddish language communist newspaper. Later, Elias Tcherikower, head of the historical section of YIVO (now the Institute for Jewish Research in New York, but then located in Paris), and his wife Riva became mentors to Szajkowski and encouraged his research and writing about French Jewish history.

When World War II broke out, he joined the French Foreign Legion for a stint, and then began salvaging documents from French synagogues and private archives and sending them to YIVO in New York, where the Tcherikowers had fled. Szajkowski was able to escape occupied France and make his way to the US in 1941. He joined the US Army and served as a translator, parachuted into Normandy on D-Day with the 82nd Airborne Division, and accompanied some of the first US troops into Berlin.

While stationed in France, he was able to rescue a cache of documents the Tcherikowers had been forced to leave behind when they fled to the US, and returned the documents to them in New York; he also sent other documents he had gathered. In occupied Berlin, Szajkowski spent his off-duty time searching through unguarded Nazi government records, and sent a large collection back to YIVO through the Army postal service. Technically, this was not legal—but he was certainly not the only one in immediate post-war Berlin who absconded with Nazi documents for research purposes.

After his time in the Army, he returned to New York, worked for YIVO for a while, and continued to work as an independent scholar. Although his scholarly output was impressive over the next thirty years, it appears to have become an open secret among French Jewish libraries and archives that Szajkowski was stealing documents and selling them to US and Israeli libraries. He had no academic degrees or university affiliations, and likely needed the money to support himself and fund his research and writing. In 1978 Szajkowski took his own life after he was arrested for stealing documents from the New York Public Library.

Ironically, his theft of rare and historically significant documents caused libraries and archives to take steps that in the end appear to have furthered the study of French Jewish history. Recognizing that Szajkowski had stolen documents from them, many libraries and archives found themselves needing to dive deep into their collections and start cataloging their holdings thoroughly. The resulting catalogs assisted other scholars of French Jewish history in better appreciating what documentation was available, and decades later, would culminate in the increased digitization of these documents, making them available to all. Professor Leff's presentation reminds us to be careful how we assess the relationships between researchers and the documents they require to do their work, and to remember that these are always part of the larger picture behind the work they publish, even if their physical treatment of the documents is itself ethically sound.

Jody Prescott, Col (Ret), (UVM Class of 1983) (Computer Science & Rubenstein School of Environmental Studies) is a member of the Miller Center for Holocaust Studies Advisory Board.

News from the Faculty

In addition to receiving the 2024 Faculty Fellowship in Holocaust Studies and delivering the lecture summarized in last year's *Bulletin*, **Andrew Buchanan** (History) presented the keynote address to a groundbreaking conference on "The Good Neighbor Policy in Time of War" held in Rio de Janeiro in August. An edited version of Buchanan's presentation on "Latin America and the Global World War II," given jointly with Ruth Lawlor (Cornell University), will be published in the Brazilian journal *Antíteses*. In the fall, a Chinese edition of Buchanan's 2019 *World War II in Global Perspective, 1931–1953* was published by Oriental Publishing (Shanghai), and has received positive reviews in major daily papers in Shanghai and Beijing. In October, Buchanan was the keynote speaker at a conference on the Mediterranean and the United States in World War II in Villefranche-sur-Mer, France.

Meaghan Emery (French) published an article, "Africa Rising," in *Athenaeum Review* 9 (Winter 2024): 102-107. She also has a forthcoming book in translation: *L'Algérie d'après Camus: récits de guerre, de révolte et de réconciliation* (Presses Universitaires de Rennes, 2025). She is currently doing a research project in Rennes, France, as a Fulbright scholar for the 2024-2025 academic year.

Jonathan Huener (History) was appointed the 2024–2025 J.B. and Maurice P. Shapiro Senior Scholar-in-Residence at the Mandel Center for Advanced Holocaust Studies at the United States Holocaust Memorial Museum, where he spent the fall 2024 semester, and where he continues his research in the summer of 2025. In October 2024 he presented a paper on the theme "Formen und Grenzen der Germanisierungspolitik im Reichsgau Wartheland" at an international conference "Niemiecka okupacja Polski 1939–1945: Stan badań i dezyderaty badawcze/ Deutsche Besetzung in Polen 1939 –1945: Forschungsstand und Forschungsdesiderate" in Kraków, Poland. In December 2024 he gave the annual J.B. and Maurice P. Shapiro Lecture at the United States Holocaust Memorial Museum on "The Polish Catholic Church under Nazi Occupation." 2024 also saw the publication of *Poland under German Occupation, 1939 – 1945: New Perspectives,* which Huener co-edited with Andrea Löw of the Institute for Contemporary History, Munich. Based on the eighth Miller Symposium at the University of Vermont, the book is the latest title in the Berghahn Books series "Vermont Studies on Nazi Germany and the Holocaust," and was designated an "Outstanding Academic Title" by the library journal *Choice*. Huener continues to serve as Director of the Miller Center for Holocaust Studies, in addition to teaching his courses on the Holocaust and the history of Poland.

Lutz Kaelber (Sociology) finished a series of chapters on "Kinderfachabteilungen" for the *Encyclopedia of Camps and Ghettos, 1933 – 1945. Volume V: Nazi Sites for Racial Persecution, Detention, Resettlement, and Murder of Non-Jews*, by the United States Holocaust Memorial Museum. He gave a talk on "'Children's Euthanasia:' Murder, Scientific Utilization, Persecution, Remembrance" at the Fall 2025 mini-symposium "Children Considered 'Unworthy of Life' and Nazi 'Racial Hygiene,'" organized by the Miller Center for Holocaust Studies. Kaelber was also appointed the 2026 Miller Center Faculty Fellow in Holocaust Studies.

Wolfgang Mieder (emeritus, German and Russian) published the following books: *Dornröschen: Das Märchen in Literatur, Kunst, Medien und Karikaturen* (Wien: Praesens Verlag, 2024), *Proverbial Collectanea from the International Proverb Archive* (Burlington, Vermont: The University of Vermont, 2024), and *"We are All in the Same Boat Now:" The Proverbial Rhetoric of Franklin D. Roosevelt* (New York: Peter Lang, 2025). Among his recent articles are "'In Proverbiis Non Semper Veritas': Reflections on the Reprint of an Antisemitic Proverb Collection." *Jewish Folklore and Ethnology*, 2 (2023), 111–140; and "'Das Licht am Ende des langen, langen Tunnels': Sprichwörtliches in zwei Autobiographien des schwarzen Deutschamerikaners Hans-Jürgen Massaquoi (1926 – 2013)," in Volume I of *Interkulturelles und Interdisiplinäres in der Phraseologie und Parömiologie*, eds. Anna Gondek, Alina Jurasz, Marcelina Kalasznik, Joanna Szczęk, and Krystian Suchorab. Dr. Kovač, 2024. "'The Making of Strange Bedfellow': A Shakespeare Quotation and Its Propagation of New Proverbs." *Lexis* [Online], 24 (2024); and "'Sprache macht den Freigang der Gedanken möglich': Zu den sprichwörtlichen Aphorismen von Franz Hodjak," *Linguistische Treffen in Wrocław*, 26, no. 2 (2024), 129 – 151. He also presented keynotes and other lectures in Vilnius (Lithuania), Tavira (Portugal), and elsewhere. His scholarly work and personal contribution to German culture, folklore, language, and literature during the past five decades was recognized by the Bundesverdienstkreuz der Bundesrepublik Deutschland (Federal Cross of Merit of the Federal Republic of Germany) on December 5, 2024, with a celebration taking place on the UVM campus on April 3, 2025 (see page 4).

continued on Page 16

News From the Faculty, *continued from Page 15*

Harry C. Merritt (History) had a lively second year of his postdoctoral fellowship with the Miller Center. In addition to teaching three courses at UVM, he presented papers at three conferences: in June 2024 at the Association for the Advancement of Baltic Studies (AABS) conference in New Haven, CT; in November 2024 at the Association for Slavic, East European, and Eurasian Studies (ASEEES) conference in Boston, MA; and in February 2025 at the Non-Zionist Jewish Traditions Conference in Providence, RI. Harry also gave two public talks in 2024—one in August at the Latvian Society of Philadelphia and another in October at Yale University. Harry's article, "The Latvian Lost Cause: Veterans of the Waffen-SS Latvian Legion and Post-war Mythogenesis" was published in fall 2024 in volume 22, issue 4 of the *Journal of Modern European History*. His book, *Latvian Soldiers of World War II: Fighting for the Homeland in Nazi and Soviet Service*, is now under contract for publication with Oxford University Press. This summer, Harry will be submitting more articles for publication, including one solicited for a special issue of the Russian academic journal *Neprikosnovennyi Zapas* (*Private Stock – Debates on Politics and Culture*). For more on Harry's research and activities, see page 1.

Nicole Phelps (History) has been active in developing new courses and research experiences for UVM students. She recently taught intermediate-level history courses on "The 1890s: Globalizing America" and "Reconstruction." Her Honors College sophomores developed an exhibit about the rhetoric of civilization, Anglo-Saxonism, and gender in the media coverage surrounding the 1901 deaths of Britain's Queen Victoria and US President William McKinley. In fall 2024, she led a team of History MA students in a project for the Fleming Museum: the students traced the provenance and provided contextualization for an Oceanic Aboriginal "cappawaddy," which has been in the museum's collection since a UVM professor purchased it at the 1893 World's Columbian Exposition in Chicago for use as part of the university's emerging anthropology curriculum. She also served this year on the Vincent DeSantis Book Prize committee for the Society for Historians of the Gilded Age & Progressive Era and the Betty M. Unterberger Dissertation Prize committee for the Society for Historians of American Foreign Relations.

At UVM, **Jody Prescott** (Computer Science & Rubenstein School of Environmental Studies) taught his regular "Cybersecurity Law & Policy and Energy & Climate Law" classes, and in the fall, a new course he developed last summer, "Biodiversity Law." This course features service-learning research projects by the students in partnership with the Missisquoi National Wildlife Refuge in Swanton on different species of concern in the refuge's habitat management plan. Outside of UVM, he gave a presentation on gender inequality, armed conflict, and climate change to a group of women leaders from North Africa and the Middle East visiting Vermont as part of the US Department of State International Visitor Leadership Program. Also in the fall, Jody taught, for the thirteenth year, the *Ordinary Soldiers* lesson plan to senior US Army ROTC cadets at Norwich University. In December, he moderated a panel of speakers from Europe and the US at the Naval War College's Women, Peace and Security Symposium, and then discussed with a student staff group what they learned from the symposium. In March, his chapter "Visualizing the Nexus of Gender Inequality, Armed Conflict and Climate Change" was published in the *Handbook on Gender and Security* (Edward Elgar Publishing). He also assisted the Vermont National Guard in March by presenting and moderating panels of speakers at its Women, Peace, and Security symposium for military representatives from its State Partnership Program members, Austria, North Macedonia, and Senegal.

Susanna Schrafstetter (History) published an article titled "'Good Moral Conduct' in an Italian Concentration Camp: Women's Daily Lives in Ferramonti di Tarsia, 1940–1943," in *Quest: Issues in Contemporary Jewish History*, 25, no. 1 (2024), pp.75–106. *Quest* is the academic journal of the Fondazione Centro di Documentazione Ebraica Contemporanea in Milan, Italy. Together with Alan Steinweis and Thomas Schlemmer, she edited volume 8 of the *German Yearbook for Contemporary History*, titled *History and Historiography: Zeitgeschichte and the Challenge of the German Past* (Lincoln: University of Nebraska Press, 2024). She has been busy working on a book project about German-Jewish refugees in Fascist Italy and on an anthology on the Holocaust in Italy. She is scheduled to participate in the conference "Refugees in the Mediterranean: Flight, Migration, and Relief during the Twentieth Century" in Rome in October of 2025.

Helga Schreckenberger (German, Russian, and Hebrew) co-edited the volume *Environments of Exile: Nature, Refugees, and Representations* (Universitätsverlag Osnabrück, 2024), which focuses on the interaction between those forced to migrate and their environments in the contexts of escape and exile from Nazi-occupied Europe. Included in the volume is the article "Channeling the American Pioneer: Alice Herdan-Zuckmayer's *Die Farm in den grünen Bergen*," analyzing Alice Herdan

continued on Page 17

News from the Faculty, *continued from Page 16*

Zuckmayer's memoir of her family's farming experience in Vermont. She also published "The Heroic and the Mundane: Gender Dynamics in Lion Feuchtwanger's Exil" in *Women in Exile: Feuchtwanger and Gender Dynamics in Exile and Exile Literature*. ed. Birgit Maier-Katkin, Marje Schuetze-Coburn und Michaela Ullmann (Oxford: Peter Lang, 2024). Her presentations include "Excavating the Past: Eva Menasse's Dunkelblum (2021)" at the Annual Convention of the Modern Language Association, Philadelphia; "German and Austrian Refugees at the Australian Internment Camp Hay," at the Conference of the International Feuchtwanger Society, University of London; and "Unwillkürlich kolonial? Margret und H.A. Reys Kinderbücher *Curious George*," at "Herr Fischer, wie tief ist das Wasser?" Inter- und transmediale Perspektiven auf Kinder- und Jugendmedien des Exils at the Universität Göttingen.

Photo: Crombie McNeill

Alan E. Steinweis (History) continued work on his book about an assassination attempt against Hitler in November 1939. He gave a talk about "Nazism and Tyrannicide: Attempts to Assassinate Hitler and their Place in German Memory," at the Barenboim-Said-Akademie in Berlin. He co-edited (with Susanna Schrafstetter and Thomas Schlemmer) an issue of the *German Yearbook for Contemporary History* dedicated to the founding of the field of *Zeitgeschichte* in Germany after World War II. His own contribution to that volume was the essay "Recognition and Frustration: Raul Hilberg and the German Edition of *The Destruction of the European Jews*." He has two articles awaiting publication: "Kristallnacht," in *The Cambridge History of the Holocaust*, vol 1., edited by Mark Roseman and Dan Stone, Cambridge University Press, and "The Diary of Anne Frank in the Discourse of Holocaust Denial," in *Reappraising the Anne Frank Diaries: Contexts, Receptions and Reflections*, edited by Raphael Gross, Cambridge University Press. He continues work as a member of the International Advisory Board for *The Persecution and Murder of the Jews of Europe*, a sixteen-volume documentary history of the Holocaust, published by the German Federal Archive, the Institute for Contemporary History Munich-Berlin, the Chair for Modern History at the University of Freiburg, and Yad Vashem.

Mark Stoler (emeritus, History) delivered the lecture "Devising D-Day: Marshall and OVERLORD," at the George C. Marshall Foundation, Lexington, VA, March 26, 2024, and published the article compiled from his notes in *Marshall: The Magazine of the George C. Marshall Foundation*, (Summer, 2024): 3–19. He also published "President Franklin D. Roosevelt and the Eastern European Settlements during the Second World War" in "H-Diplo State of the Field Roundtable on the Eastern European Settlements during the Second World War: Making the Peace Amidst the War," in https://hdiplo.org/to/RT25-WWII (5 June 2024), 23–42.

Richard Sugarman (emeritus, Religion) published "Preliminary Reflections on the Ethical—Metaphysics of Generational Responsibility in the Thought of Emmanuel Levinas" in *Shem Lishmuel: A Festschrift in Honor Shmuel Wygoda* (Herzog College Press, 2025), pp. 559 – 590. Most of the volume is in Hebrew, with a small section, including Sugarman's piece, for English readers.

G. Scott Waterman (emeritus, Psychiatry) continues to chair the Advisory Board of the Miller Center for Holocaust Studies. He also continues to serve on the Executive Council of the Association for the Advancement of Philosophy and Psychiatry and to chair its Karl Jaspers Award Committee, which annually selects the best paper by a student or trainee on a topic in that subdiscipline. A chapter he co-authored with Awais Aftab and Sandra Steingard, "Integrating Academic Inquiry and Reformist Activism in Psychiatry," was recently published in *Conversations in Critical Psychiatry*, ed. Awais Aftab (Oxford University Press, 2024). His current project involves the trove of documents described in "Hope and Sorrow Across the Generations" on pages 6–7. The American Jewish Archives, on the campus of the Hebrew Union College in Cincinnati, from which the elder Waterman graduated in 1918, will accession the papers into their considerable collection when the younger Waterman decides to part with them.

Steve Zdatny (History) spent the spring 2025 semester as a visiting scholar at the University of Cambridge and Bye Fellow at Robinson College, where he got his new research project—a history of infanticide in Paris—off the ground. Zdatny needed a new project because his last one was published in April 2024 as *A History of Hygiene in Modern France: The Threshold of Disgust* (Bloomsbury). His current research keeps him scuttling happily back and forth under the English Channel, between the Cambridge University Library and the archives of Paris, taking time to enjoy a *pain au raisin* on the one side and a fresh scone on the other.

Current Student News

Zoe Alpert (BA, History, 2025) completed her degree with minors in Holocaust Studies and art history. As part of her coursework, she completed several Holocaust Studies courses including History of Poland, Modern Germany, and Jews in Modern Europe. Prior to graduation, Zoe defended her honors thesis under the guidance of Professor Andrew Buchanan. Her thesis focused on US militarization of the Canadian Arctic during World War II and the Cold War and its far-reaching environmental consequences. In the spring and fall of 2024, Zoe served as a collections and curatorial intern at the UVM Fleming Museum of Art. She learned valuable skills for both museum work and engaging with the study of history, such as object research and label writing, that culminated in a contribution to the exhibit "Rooted in Nature: Collecting Histories" at UVM's Fleming Museum of Art. A frequent museum-goer, she finds that her courses in Holocaust Studies have provided her with the historical context necessary to grasp the complex themes expressed in exhibits related to the Holocaust. Her most memorable visit was to Yad Vashem, the World Holocaust Remembrance Center in Israel. Zoe was co-recipient of the 2025 Paul D. Evans Award for Excellence in History (see page 3).

Tara Blueter (BA History and Elementary Education, 2025) pursued a minor in Holocaust Studies as well as her majors. In her four years at UVM, Tara was interested in the correlation between history and pedagogy. In the fall of 2024, during the course "Coexistence and Violence in Europe," she conducted research under the mentorship of Professor Harry Meritt that focused on children and advocacy during the Holocaust in eastern Europe. Her research centered on the Theresienstadt ghetto, examining its impact on the lives of children and the overarching community. In the fall, Tara will enroll in the MA program in Holocaust Studies at Royal Halloway, University of London, which will further support her research and career aspirations in educational museum studies. With a passion for teaching, she hopes to inspire future generations by educating them about the history of the Holocaust and the significance it holds.

Grace Elston (BA, History 2025) is a recent graduate with a major in History and a minor in Holocaust Studies. During the 2024-2025 academic year, she completed an honors thesis under the supervision of Professor Susanna Schrafstetter titled "'The Germans succeeded in making murderers of even us': Female Jewish Prisoner Physicians and Medicine in Auschwitz-Birkenau." The thesis centered on the female Jewish inmate doctors who worked in the Auschwitz camp complex under the direction or at the disposal of SS physicians. The two central focuses for this project were the gendered aspect of their experiences—and its extrapolation to the female experience in Auschwitz more broadly—and the issue of the "gray zone" of prisoner functionaries and their role in the machinery of genocide. By selecting six case studies from the available survivor memoir literature and drawing on recent historiography as well as oral testimony from Auschwitz survivors, she offered a look inside the prisoner society in the camp, using the prisoner doctors as a lens through which to analyze the gendered experience of women in Auschwitz. This spring, Grace was co-recipient of the Paul D. Evans Award for Excellence in History (see page 3), and she was also inducted into the Phi Beta Kappa academic honor society. During the 2024-2025 academic year, she also began German language study, and in July will attend a two-week intensive language course at the Goethe Institut in Berlin. She will join the History PhD program at Indiana University in the fall of 2025 to continue her education in History and Holocaust Studies at the graduate level.

Meghan Hessler is a second-year graduate student in the Department of History's Accelerated Master of Arts program. She studies modern German history with a focus on German prisons and the greater criminal-legal system. Under the supervision of Professor Alan Steinweis, Meghan is writing a thesis on an international prison reform congress hosted by Nazi Germany in Berlin in 1935. Additionally, Meghan works as a staff assistant at the Miller Center for Holocaust Studies and is the Executive Editor of the 2024-2025 *UVM History Review*. During the 2024-2025 academic year, she had the privi-

continued on Page 19

Current Student News, *continued from Page 18*

lege of being awarded an Emil Landau fellowship from the Miller Center and of working as a graduate teaching assistant for Professor Susanna Schrafstetter. In the summer of 2025, she plans to complete and defend her graduate thesis. Meghan has been named a semi-finalist for a Fulbright Germany research award and, following the completion of her graduate program at UVM, hopes to be able to research the postwar evolution of criminological thought in Germany.

John "Hans" Potter (BA, German, History, 2025) completed his bachelor's degree at UVM in May 2025. During his final year, he defended his undergraduate thesis on post-modern art in memory of the Holocaust, focusing on Gerhard Richter's *Birkenau* (2014) and Anselm Kiefer's *Sulamith* (1983) and the creation of "art after Auschwitz." He also conducted independent research on the life of Paul Celan, examining five of his poems: "Schlaflied" "Todesfuge," "Corona," "Todtnauberg," and "Denk Dir," drawing a line connecting the events of Celan's life with his poetry. Following his graduation, Hans will be taking a gap year from academia. He has applied to the US Teaching Assistantship Program through Fulbright Austria and hopes to teach English in secondary schools in Austria for the year. There, he hopes also to explore either professional opportunities or a return to academia in Germany or Austria in pursuit of a graduate program, probably in Art History.

Mack Schweizer (BA, History, 2025) attended the St. Paul's School in Brooklandville, Maryland before coming to the University of Vermont in the fall of 2021 and found a passion for history while there, particularly in the area of World War II and its immediate aftermath in Europe. He originally majored in History and minored in German, but, after taking a class taught by Professor Jonathan Huener on the history of Poland, Mack declared a second minor in Holocaust Studies. Following coursework for that minor, including "Sociology of the Holocaust," which involved a writing a Weberian analysis of the bureaucracy of the Nazi child euthanasia program, and a class in the German, Russian, and Hebrew Program, "Jewish Life in Germany," Mack discovered an interest in Israeli history as well as Jews in Middle Eastern history, which led to taking classes offered by Professor Boğaç Ergene, including "History of the Modern Middle East" and a seminar on comparative history of the Ottoman Empire.

Emma Wapshare is a senior history and film and television double major from Goshen, New York. Emma is currently finishing the first year of the Accelerated Master's Program in history at UVM, where she is studying the perpetrators of the Holocaust, utilizing varied methodologies to understand the choices that led men to become mass murderers. In her first graduate seminar in the fall of 2024 with Professor Alan Steinweis, Emma wrote an intellectual biography of renowned Holocaust scholar Christopher Browning, focusing on some of his most foundational works, including his best-known work, *Ordinary Men*. In the spring of 2025, Emma continued her work on perpetrators by tackling the complex history of Leni Riefenstahl. Employing skills gained from her undergraduate co-majors, she analyzed some of Riefenstahl's most iconic films, ranging from her pre-war work in *The Blue Light* (1932) to *Triumph of the Will* (1935) to some of her postwar films. Emma has attempted to demonstrate how Riefenstahl, although a pillar of the Nazi regime and Joseph Goebbels' propaganda ministry, was also valued in the world of film for her imaginative filmic techniques, artistry, and destruction of barriers against women in the film industry in a time and space where that seemed impossible. Aside from her coursework, Emma served on the editorial board of the 2024–2025 *UVM History Review* and was inducted into the Phi Alpha Theta historical honor society in April 2024. She will continue her studies in history as she moves onto the second year of her master's program at UVM. This summer, Emma will be identifying a topic for her master's thesis, which she plans to defend in spring 2026. She is interested in the dichotomy of imprisonment and escape in sports at Auschwitz, looking more closely at how sports, such as soccer, were used by and benefited both the perpetrators and victims at Auschwitz.

Alumni News

After five years at UVM, **Elizabeth Farrell** (BA, 2021, MA, 2023, History), relocated to Syracuse, NY, to work at the Erie Canal Museum. Elizabeth started at the museum as an intern writing tours for the summer and has since served as the assistant director of education and public programs. She organizes the museum's field trip program and has led new research efforts into women's history along the Erie Canal. While Elizabeth was an MA candidate, she wrote an expanded essay on experiences of Holocaust survival in the Soviet Union and comprehensive exams in the field of history and memory; she has therefore frequently drawn upon her work as a graduate student in reinterpreting the Erie Canal Museum's exhibits and considering the impacts of the Erie Canal on the genocide of Indigenous Peoples and place of the canal in collective public memory.

Lauren Fedewa (MA, History, 2018) is an advanced doctoral candidate in the Department of History and the Anne Tanenbaum Centre for Jewish Studies at the University of Toronto, specializing in Holocaust and genocide studies, modern Jewish history, and European history. Lauren's doctoral dissertation, scheduled for completion in June 2026, focuses on the experiences of Polish-Jewish women and girls 'passing' as Polish-Christian forced laborers in Germany during the Holocaust. Lauren currently holds the Sosland Foundation Fellowship at the Mandel Center for Advanced Holocaust Studies at the United States Holocaust Memorial Museum (January to August 2025).

Will Fitz (BA, European Studies, 2019) is now in his second quarter of MA work in political science at the University of Chicago, where he has taken the option of completing a "professional thesis" instead of an academic one, for which an external organization substitutes for the thesis committee. After connecting with the Cook County Sheriff's Office, he is researching a thesis on traffic stops and calls for service (e.g. 911) data, which is very cool and challenging. The idea is that calls for service (disaggregated by type) serve as a proxy for public trust in police. He hypothesizes that certain traffic-stop outcomes (e.g. fruitless searches) depress a community's willingness to call the police, especially for smaller crimes/issues like suspicious activity. It's obviously a big topic with a lot of input factors, but he hopes to produce a few small insights for the Sheriff's Office.

Nate Gondelman (BA, History, 2009; MA, History, 2016) focused as a student on the relationship between German military fortunes and the trajectory of the Holocaust. Currently, Nate is the Director of Student Accessibility Services at UVM, where he oversees the implementation of accommodations for students with disabilities. While a student, Nate served as an editor and writer for the *UVM History Review,* and he continues to write articles and book reviews for *The Bulletin of the Miller Center for Holocaust Studies* (see page 11). He also serves on the Miller Center Advisory Board.

Samuél Lopez-Barrantes (European Studies, 2010) recently published his second novel, *The Requisitions*, a historical metafiction set in Nazi-occupied Poland, in which a present-day narrator trying to make sense of the past recounts the story of a disillusioned academic, a captive Gestapo secretary, and an ordinary German policeman in Łódź, Poland. *The Requisitions* is the flagship novel for Kingdom Anywhere, an independent Parisian press founded by Lopez-Barrantes and his wife. *The Requisitions* has received praise from numerous authors and readers, including the *Midwest Book Review*—"Original, deftly crafted, memorable, and with a distinctive storytelling style … an impressive level of literary excellence from start to finish"—and is the culmination of a decade of academic research, beginning with Samuél's Honor's College work at UVM on the Jewish Councils of Poland, and subsequent degrees in the psychology of genocide (MA, University College London) and in creative writing/historiographic metafiction (MFA, Vermont College of Fine Arts). Samuél writes on Substack (ifnotparis)

continued on Page 21

Alumni News, *continued from Page 20*

and works as a literary tour guide in Paris, where he focuses on modernism, existentialism, and the Nazi occupation. Find out more at samuellopezbarrantes.com.

Christie Nold (MA, History, 2008) is responsible for teaching ninth grade social studies and recently took over the Holocaust Studies course at South Burlington High School together with her colleague Carly Bennet. Following graduation from UVM, Christie spent two years teaching at a village school in Nedryhailiv, Ukraine, and later served as the school programs director for Shelburne Farms before joining the teaching staff in South Burlington. She has used her experience in Ukraine to bring voice to the current conflict and to identify the legacy of the Holodomor in shaping national identity following genocide. Christie is currently serving as an associate with The Education Collaborative and her writing has been featured in *Education Week*, *The Hechinger Report*, *ASCD*, and *Chalkbeat*.

Since defending his thesis on German colonialism and national identity for his MA degree in history at UVM in the summer of 2023, **Patrick Sullivan** has studied towards a Master of Library Science degree at Indiana University. During his time in Bloomington, Indiana, he has worked in a variety of roles at the university's Department of Information and Library Science, University Archives, and Wells Library. He co-authored a chapter proposing a socio-ecological model of internet challenges with Dr. Pnina Fichman for the book *Social Informatics*, ed. Noriko Hara and Pnina Fichman (Routledge, 2025). In April 2025, he co-presented the findings of a study about online library guides with Discovery and User Experience Librarian James Henry Smith at the annual Association of College & Research Libraries Conference. Drawing on his research experience from his thesis at UVM, Patrick is currently working on a library guide about the historiographic debate concerning potential continuities between the German Empire's colonies and the Third Reich, which will be available on the IU Libraries website. Patrick's specialization in the MLS program at IU is Archives and Records Management, and he plans to enter the archival field after completing his degree in May of 2025.

Holocaust Studies Courses Offered at UVM • 2024-2025

Fall 2024

Honors 2000 – Jews under Fascism and Nazism (Schrafstetter)
History 2240 – World War II (Buchanan)
History 2700 – Twentieth-Century Russia (Merritt)
History 2792 – Jews in Modern Europe (Steinweis)
History 4790 – Seminar: Coexistence and Violence in Europe (Merritt)

Spring 2025

History 2240 – World War II (Buchanan)
History 2760 – Modern Germany (Schrafstetter)
History 2790 – The Holocaust (Huener)
History 4790 – Seminar: Nazism and Fascism (Steinweis)
World Literature 1155 – Italians and the Holocaust (Borra)

Fall 2025

History 2240 – World War II (Buchanan)
History 2760 – Modern Germany (Schrafstetter)
History 2790 – The Holocaust (Huener)
History 4790 – Seminar: Antisemitism and Zionism in Europe (Steinweis)
World Literature 1010 – The French Jews' Revolution (Emery)
World Literature 1155 – Italians and the Holocaust (Borra)

PREVIEW OF EVENTS DURING THE 2025–2026 ACADEMIC YEAR

All events are free and open to the public.

Please note: as dates may change, please continue to check our website for details and scheduling information!

www.uvm.edu/cas/holocauststudies

Tuesday, September 30, 2025

"Hitler's Rise to Power from the Perspective of 2025"

Benjamin Hett, Hunter College

Wednesday, October 29, 2025

The Raul Hilberg Memorial Lecture

"Fighting in the Kraków Ghetto and Fighting for Memory: Joseph Wulf as Survivor and Historian"

Andrea Löw, Institute for Contemporary History, Munich

Monday, February 23, 2026

"Women as Perpetrators: Female Physicians and the Killing of Children in Nazi Germany"

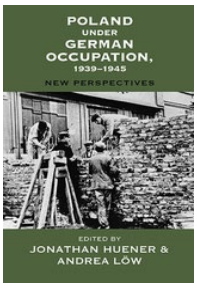
Lutz Kaelber, Faculty Fellow in Holocaust Studies, University of Vermont

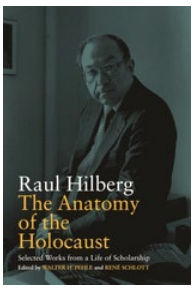
Monday, April 13, 2026

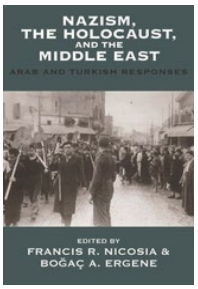
"Post-Holocaust Christian Memory: Layers of Meaning since 1945"

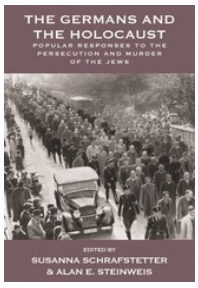
Victoria Barnett, former Director of the Program on Ethics, Religion, and the Holocaust, United States Holocaust Memorial Museum, and 2022-2023 Frank Talbott, Jr. Endowed Visiting Professor in Jewish and Religious Studies, University of Virginia

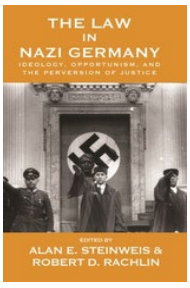
Vermont Studies on Nazi Germany and the Holocaust *Series*

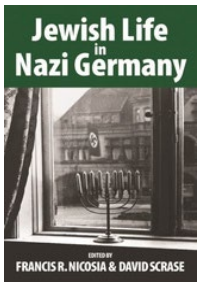


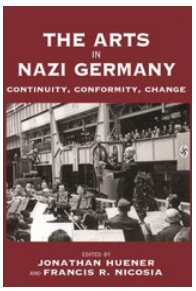


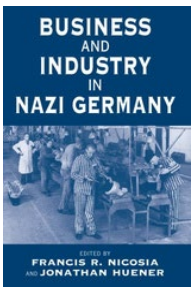


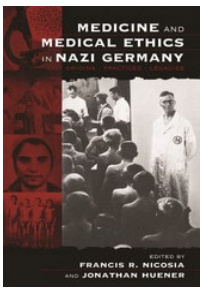












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