

MULTI-GENERATIONAL MEMORY IN INDIANA:
ORAL HISTORY AND THE USE OF DESCENDANT TESTIMONY IN
HOLOCAUST EDUCATION

Ellie Audrey Lawson

Submitted to the faculty of the University Graduate School
in partial fulfillment of the requirements
for the degree
Master of Arts
in the Department of History
Indiana University

January 2025

Accepted by the Graduate Faculty of Indiana University, in partial fulfillment of the requirements for the degree of Master of Arts.

Master's Thesis Committee

Raymond Haberski, Jr., Ph.D., Chair

Jason M. Kelly, Ph.D.

Lois H. Silverman, Ph.D., M.S.W.

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DEDICATION

To the Holocaust victims and survivors of the Klopfer/Csillag, Kor/Mozes,
Davidson/Fischman, Sondhelm/Katz, and Lande families.

ACKNOWLEDGEMENT

To Sharie Fields, Tibor Klopfer, Phil Lande, Julie Sondhelm, and Alex Kor:

Thank you for your participation in this project. I am grateful for your trust in me to share and preserve your voices and your families' stories.

I want to thank my committee members, Dr. Raymond J. Haberski, Dr. Lois Silverman, and Dr. Jason M. Kelly for their continued support, hours of proofing, and endless mentoring sessions. I also want to express my thanks to Dr. Rebecca K. Shrum and Dr. Nancy Marie Robertson for their guidance during my time at Indiana University Indianapolis. I am grateful to Dr. Neumann and the Max Kade German-American Center at Indiana University Indianapolis for their academic and financial support during my graduate studies.

Thank you to all the members of my cohort who provided feedback on various drafts of this project. I want to thank my classmate and dear friend, Madeline Hellmich, for sharing her wisdom, honesty, and encouragement of this project, from start to finish.

There were various community members and trusted colleagues who informed and supported this project I would like to thank: Jill Weiss Simins, Marie Gurevitz, Kathy Mulder, Nicole Martinez-LeGrand, Amber Maze, Marla Topiol, Dr. Jeremy Price, Michael Brown, and Shelia Greenwald.

Finally, I would be nowhere today—personally and professionally—without my family. Thank you, especially to my parents, Russ and Heidi Lawson, for teaching me the beauty of authenticity and kindness.

Ellie Audrey Lawson

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The year 2025 marks the eightieth anniversary of the end of the Holocaust. In the genocide's aftermath, the state of Indiana became home to Holocaust survivors and – with time – their descendants. Indiana offered survivors a place to rebuild their lives. Unfortunately, our collective understanding of Indiana's survivor population, their Holocaust experience, and lives in Indiana, has yet to be studied. The most significant challenge preventing that understanding is the lack of collection and accessibility to primary sources from survivors in Indiana public history institutions, namely oral histories. We must now – as a fast-approaching post-witness era arrives – investigate new opportunities to document the history of the Holocaust and its impact on Hoosiers. In this paper, I argue descendants of survivors can bridge the memory of the Holocaust to how Indiana can memorialize the Holocaust. The project, and this paper, centers around five second and third generation descendants and their recorded testimonies. By utilizing oral histories as a mechanism for documentation and storytelling, their testimonies offer an opportunity to strengthen Indiana's historical record and Holocaust education. This paper identifies the process of conducting an oral history project including the scholarship which informs it and logistical preparation to record and preserve five oral histories. In the analysis of the project's testimonies, themes of multi-generational trauma, memorialization of survivor ancestors, and identities of descendants illuminate the significant contributions of this project not only to Indiana's memory, but rightfully

adding to the growing studies on descendants in Holocaust studies and education across the United States. This paper provides a concise survey of the state of Holocaust education in Indiana and public history institutions who contribute to it. By identifying the contributions, the limitations of Holocaust education in Indiana – notably inaccessible collections of survivor testimony – prevent Hoosiers to participate in meaningful education and memorialization of Indiana’s survivor population. The project offers a foundation by filling a gap in Indiana’s historical record about the Holocaust and providing accessible, ready-to-use oral histories Indiana’s historians, educators, and the public can integrate in local efforts to teach, learn, and memorialize the Holocaust and Indiana’s survivors.

Raymond Haberski, Jr., Ph.D., Chair

Jason M. Kelly, Ph.D.

Lois H. Silverman, Ph.D., M.S.W.

TABLE OF CONTENTS

Background of Study	8
Oral History as Methodology.....	10
Memory and Place	18
Uniqueness of the Collection	26
Descendants on Trauma.....	26
Descendants on Survivor Stories and Memorialization.....	31
Descendants on Indiana and Identity	35
Descendant Testimony in Holocaust Education	40
Survey of Holocaust Education in Indiana	40
Issues in Holocaust Education in Indiana	43
An Opportunity to Strengthen Holocaust Education in Indiana	47
Appendices.....	54
Appendix A.....	54
Appendix B.....	58
Appendix C.....	60
Appendix D.....	64
Appendix E	65
Appendix F.....	66
Bibliography	67
Curriculum Vitae	

“I feel a responsibility as just a citizen to do beneficial things for our community and our country...speaking about the Holocaust is something that I’m not uniquely, but equipped to do in a way that many other people can’t...being able to tell these stories with the background that I have and with the personal connection to it is not something anybody can do.”¹

“I mean ‘our person,’ we use ‘our person’ in everything we do...I felt, when I came back to the Jewish community, that it’s full circle and being a speaker for the [Speakers Bureau] I tell my grandfather’s story. I go to schools and do different presentations. That’s also part of that circle and healing and not letting that history just disappear, but incorporating it into who I am, everything I do and how my community, my children, my friends, how they see me. It keeps that alive...it’s a lot of effort.”²

“I am sure the others [descendants] have individual stories as well because, as I said, with the Speakers Bureau, it’s not about telling you history, it’s about the people and that’s what life’s about. Isn’t it?”³

“Unfortunately, every day, more survivors either get sick or pass away. And I think, at least for me, it’s very important that their names not be forgotten, and my mom and my dad’s experiences and life lessons can be used by people now and future generations to make the world a better place.”⁴

“I hope there’s some value to it [this testimony] someday. I hope somebody listens and finds value in it.”⁵

The selected quotes above are from descendants of Holocaust survivors. In fact, they are descendants of Holocaust survivors who call Indiana home. The Holocaust was the systematic murder of six million Jews by Nazi Germany and their collaborators from

¹ Tibor Klopfer, interview by Ellie Lawson, [March 16, 2022], “Descendants of Holocaust Survivors Oral History Project,” Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 1:33:13.

² Julie Sondhelm, interview by Ellie Lawson, [June 17, 2022], “Descendants of Holocaust Survivors Oral History Project,” Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 00:40:30.

³ Phil Lande, interview by Ellie Lawson, [May 10, 2022], “Descendants of Holocaust Survivors Oral History Project,” Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 1:34:00.

⁴ Alex Kor, interview by Ellie Lawson, [June 12, 2022], “Descendants of Holocaust Survivors Oral History Project,” Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 00:34:00.

⁵ Sharie Fields, interview by Ellie Lawson, [March 14, 2022], “Descendants of Holocaust Survivors Oral History Project,” Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 2:13:18.

1933-1945. This genocide killed an estimated two-thirds of Jews living in Europe and surrounding areas such as North Africa. The remaining survivors were left to rebuild their lives, and many did so in the absence of beloved family and friends who were victims of the genocide. Holocaust survivors, left with very little, faced a challenge: how does life progress from here?

Survivors answered that question in many ways. Most commonly, they moved from their homes across Europe to places of seeming refuge, such as the United States and Israel. Survivors faced resistance, sometimes acceptance, in their new communities as they set up homes, attended school, and found occupations. Many non-survivors did not know how to interact with survivors after 1945.⁶ And, during all of this, many survivors began to build, or rebuild, their families. New lives for survivors and their children provided hope for a future and a new generation to remember the past.

I became curious about the experiences of Holocaust survivors in Indiana when I started graduate school in 2020. What happened to them during the genocide? How did they survive? I wanted to ask them why they chose Indiana – perceived as vastly different than European countries and cultures – to start their lives and families rather than other states or even countries. Unfortunately, I quickly understood I was too late to get answers. One-on-one conversations in 2020 with Jewish and Holocaust education leaders in Indiana confirmed although a small population of survivors still live in the state, many of them would find it difficult and exhausting, mentally and physically, to participate in

⁶ ‘Non-survivors’ is an umbrella term I chose to describe a specific demographic: non-Jewish Americans and Jewish Americans who did not experience the Holocaust. Read more: Edward T. Linenthal, *Preserving Memory: The Struggle to Create America’s Holocaust Museum* (Penguin Books, 1995), 6-8.; Arlene Stein, *Reluctant Witnesses: Survivors, Their Children, and the Rise of Holocaust Consciousness*. (Oxford University Press, 2014), 15.

an oral history project. These leaders and I agreed to protect the remaining survivors by not causing distress and discomfort by activating traumatic memories in their final years. Despite this decision, we pondered whether I could get insight to these questions through a different source.

To many, surviving a genocide is an unthinkable experience which we are privileged to disengage from after encountering a survivor and their story. Descendants of Holocaust survivors, on the other hand, cannot walk away easily from their survivor ancestors' stories. It is deeply ingrained in their history and their identity, even having biological repercussions.⁷ The relationship with their survivor ancestor and the stories they hear, or heard, are unique to each descendant and not often experienced the same way by others. Thus, descendants harbor very tangible links to a survivor's life. They do not replace a survivor's story told by the survivor but rather bridge us to a survivor's life and their lived memory. Preserving these links becomes crucial when a survivor passes away and even more so when we, as a society, participate in Holocaust education and remembrance.

Descendants of Holocaust survivors and an understanding of their experiences are largely missing from broad trends in the memory of the Holocaust. Underutilized as a noteworthy resource to deepen that understanding, projects engaging descendants are growing, but limited, in various academic fields.⁸ As historians begin to grapple with the fact that we cannot turn to Holocaust survivors for lived memory to add to our

⁷ Tori DeAngelis, "The Legacy of Trauma," *Monitor on Psychology* 50, no. 2 (February 2019), <https://www.apa.org/monitor/2019/02/legacy-trauma>.

⁸ For an example of a recent study seeking descendant voices, see Chad S. A. Gibbs, "Holocaust Legacies and Oral History in the Classroom," *Eastern European Holocaust Studies* 2, no. 1 (September 2024): 79-93. <https://doi.org/10.1515/eehs-2023-0002>.

understanding of the genocide, we begin to seek a bridge between lived and learned memory and the way in which we learn to memorialize the Holocaust. A distinctive connection from survivors to future generations of descendants and non-descendants is necessary to continue engaging with the memory of the Holocaust on an individual and collective level. That bridge – the descendants.

This project, “Multi-Generational Memory in Indiana: Oral History and the Use of Descendant Testimony in Holocaust Education,” provides analysis, commentary, and recommendations to support the engagement of descendants in Holocaust study, education, and remembrance. Central to the project are five oral histories collected from descendants living in Indiana. The project considers how testimony, such as the five completed for this project, improves the ways Hoosiers learn about the Holocaust and descendant testimony’s increased effectiveness in the field of Holocaust education. And, more specifically, how the testimony collected, preserved, and analyzed from descendants contributes to the rich history of Indiana and its residents. The project, its methodology and its findings demand public historians in Indiana to engage with the history and effects of the Holocaust with a distinctive community who have been largely underutilized.

The field of Holocaust education is often a curriculum or study that helps people teach the history of the Holocaust. Holocaust education can take place in many places such as museum, archives, and school classrooms. The curriculum teaches when, where and under what circumstances the genocide took place. Most importantly, it teaches about the Jews who were discriminated against and designated by the Nazis and their collaborators for mass murder. The foundational tenant historians and educators who

participate in the creation and facilitation of Holocaust education is the inclusion of personal stories of victims and survivors of the Holocaust. This is due to the individuality of experiences by every Jewish victim. Our knowledge of those experiences come through two significant types of primary sources: the first are artifacts, such as documents, family heirlooms, clothing left behind by some victims or kept by survivors and the second are testimonies from survivors. The former contributes hard facts and tangible objects to increase our understanding of the lives lost. The latter provides the same as previously stated but additionally offers intimate and emotional anecdotes of a survivor's past.

Indiana's public historians, educators, and students' abilities to tell the history of the Holocaust through the eyes of local survivors is thwarted. Hoosier survivors and their impact are missing from museums, archives, and classroom resources and now leave a large void as survivors are no longer around to tell their stories. Notably, how are educators in Indiana's schools expected to teach students the history of the Holocaust, a mandated Social Studies topic, without strong Indiana-based resources?

The collection and analysis of oral histories provided by second and third generation descendants of Holocaust survivors make significant, and necessary, contributions to the need to learn about, teach about, and remember the Holocaust, Holocaust survivors who immigrated to Indiana and the genocide's continued impact on the State of Indiana and its residents. The project closes a substantial gap by contributing a novel study of Indiana's descendant population for Indiana public history institutions who seek to provide Holocaust education to their audiences.

The project focuses attention on descendants who live in Indiana, specifically around central Indiana. The focus on central Indiana provides not only the ease of geographic-accessible to project participants but, more importantly, the possibility to analyze any commonalities or diverging experiences of this group. Moreover, the focus on Indiana's population of descendants emphasizes, and situates, their experiences within national and international conversations about Holocaust memory – which largely ignore Indiana and the Midwest. In fact, this lack of even a singular study on Indiana's survivor population creates a perspective for many non-Jewish Hoosiers that the Holocaust did not impact and affect their communities in significant ways. That perspective is misguided. Thus, it is evident Indiana needs a structured and organized study of its history related to Holocaust survivors, their migration to the state, and the lives they build in the heartland. This study contributes to that need.

This paper is divided into three main sections. First, it details the foundational scholarship which informed the process of this oral history project. By exploring the evolution and intersectionality of various historical fields, it focuses the framework and importance of this collection of oral histories. Second, various thematic findings throughout the five oral histories are highlighted. Themes explored include generational trauma and memory, preservation of survivor stories, storytelling and Jewish life and identity in Indiana. The third section presents a concise survey of the significant role this project and its findings play to enrich Holocaust education and public history institutions in Indiana.

The mechanism used to tell this story of multi-generational memory is oral history. Because of the topic, the process in which oral histories take place, are preserved,

and then analyzed demand care, attention, and protection from parties involved. Building from methodologies and practices from the fields of oral history, ethnography, Holocaust and memory studies, and anthropology, I use oral histories of second and third generation descendants to look at how their identity has been shaped, or affected, by their survivor ancestors and as a member of the broader Jewish community. Moreover, the interviews produce an avenue of analysis of multi-generational memory between descendants and their ancestors living in America after the Holocaust.

As Holocaust survivors age, first-person witnesses will soon no longer be able to tell their stories beyond what is already collected. While survivors' testimonies have been documented in the past sixty years across the world, and as we continue to innovatively preserve stories, many memories and experiences from survivors are passed down to their descendants willingly, and sometimes unwillingly, in unique ways not easily collected by historians. Descendants offer a new and supplementary perspective to our understanding of the Holocaust by growing the subject's historical complexity and our ability to think critically on the nuances of its continued impact. This project is capable of inspiring descendants, public historians, public history institutions, and society to engage in thoughtful Holocaust memorialization and education within their local communities.

Background of Study

Five descendants of Holocaust survivors participated in an oral history project requiring an oral history interview of each person to be submitted to an archival collection. These descendants, spanning both the second and third generations, voluntarily sat for pre-interviews, interviews, and one-off discussions to tell their stories related to their survivor ancestors. The descendants featured in this project include three men and two women, spanning the ages 53 to 69.⁹ Each of their stories are unique.

Tibor Klopfer is the son of two Holocaust survivors, Michael Klopfer and Margit “Manci” Csillag. Born in Győr, Hungary, his parents made the decision in December 1956 at the time of the Hungarian Revolution to flee communist rule when Tibor was just two years old. Their decision to leave was swift when Hungarian Jews were scapegoated for the revolution and rumors spread the government would rebuild concentration camps for Jews, like the Nazi concentration camps Michael and Margit had survived only 10 years before. The Klopfers relocated to the midwestern city of Indianapolis where Margit had a family member who ran a tool & die shop. Tibor spent over forty years in the legal profession and recently retired. It is only since his retirement that he decided to connect with his family’s past by learning about his parents’ stories.

Phillip “Phil” Lande, a childhood friend of Tibor, is the son of Holocaust survivor Alexander Lande. Alexander survived the Auschwitz and Dachau concentration camps and arrived in Indianapolis in the early 1950s through family sponsorship. While Phil is a full-time real estate broker and active member of local Jewish organizations, he possesses

⁹ At the time of their interviews.

a deep desire to learn and share his father's survival story – a sense of responsibility not shared by his two brothers.

Sharie Fields is the daughter of Holocaust survivor Esther Davidson and the granddaughter of Holocaust survivors Louis and Nellie Fischman. Sharie's father, a career military man, moved the family all around the United States before they finally settled in Indianapolis during her high school years. Through her childhood and now as a part-time nurse and mother, Sharie cannot escape the consequences of the Holocaust in her life.

Alexander "Alex" Kor is the son of two Holocaust survivors, Michael "Mickey" Kor and Eva Mozes Kor. Alex grew up in Terre Haute, Indiana, a mid-size city with a small Jewish community. Eva and later Mickey established Indiana's only museum dedicated to teaching the lessons of the Holocaust, called CANDLES Holocaust Museum and Education Center. As the son of the founder, Alex balances continuing his parents' legacy and a full-time career as a podiatrist.

Strong, confident, soft are the words Julie Sondhelm used to describe her grandfather, Holocaust survivor Alfons "Al" Katz. Julie grew up with her grandfather and found his companionship and guidance pivotal in her life as she navigated its highs and lows. She works as a social worker working alongside local Holocaust survivors, a job she does with kindness and in memory of her late grandfather.

Immediately, the commonality between Tibor, Phil, Sharie, Alex, and Julie, is their identities as descendants of Holocaust survivors. But interviewing them also revealed that their shared identity belies their diversity of experiences as descendants. Each descendant's families have different stories from the Holocaust. Each one has

different ways they learned those stories. Each one processed, and continues to process, their family's past in unique ways. But as many descendants attest, many in the project confirm, descendants have an unspoken bond connecting them all. It is, therefore, speaking with descendants that we can begin to understand the nuances of this group, their lives, and impact in Holocaust education.

Oral histories provide a way to bring light to the unique connection and experience shared between descendants and where they diverge. As previous projects collected testimony from Holocaust survivors to document their similarities and differences, these five testimonies from descendants follow a similar course. The contents of the testimonies reflect the necessary documentation of descendants' novel experiences. Therefore, if we are to understand the effects, legacy, and memory of the Holocaust, the collection of descendant testimony is a needed addition to the field of Holocaust history and education – as new studies are illuminating. The collection of oral histories from descendants gives the historian, educator and the public interested in the post-Holocaust era a supplementary primary source of those closest to the survivor. The significance of an oral history is that it preserves memories, provides witness testimony, and, most importantly, humanizes historical facts, eras, analysis, and people.

Oral History as Methodology

Oral history becomes a powerful methodological lens to conduct history when the historian grasps its polysemic way in which it is created, processed, and shared. This concept is best summarized in the Oral History Association's Principles and Best Practices stating,

“Oral history refers to both the interview process and the products that result from a recorded spoken interview (whether audio, video, or other formats). In order to gather

and preserve meaningful information about the past, oral historians might record interviews focused on narrators' life histories or topical interviews in which narrators are selected for their knowledge of a particular historical subject or event. Once completed, an interview, if it is placed in an archive, can be used beyond its initial purpose with the permission of both the interviewer and narrator."¹⁰

The historian leading an oral history project, therefore, takes consideration of and is responsible for the co-creation of the source, the interview, the care of the source, and archiving the interview. The task of the historian requires additional education and skill different from other methodologies.

Historians have long used oral history as a methodology to study the history of the Holocaust. Pre-dating the formal organization of the field of oral history in the 1970s, small groups of historians, human rights officials, and particularly the Jewish community saw the dire need to document the Holocaust. One example is Professor Shia Moser and the Jewish Historical Institute after the war.¹¹ Sent as an "investigator" to the Peterswald Children's Home in Poland, Professor Moser collected the testimonies of over five Jewish children orphaned. In lined notebooks, he documented the children's stories asking them about their lives before the war, their hometowns, the fates of family members and their experiences during the Holocaust. Those notebooks were donated over 50 years later in 1999 to the Vancouver Holocaust Education Centre by Moser.

The effort to record experiences did not stop, but varied, following the years after the genocide. Yad Vashem started collecting testimony in the 1950s through "Pages of Testimony," a hand written form filled out by survivors, family members, or peers to

¹⁰ "OHA Core Principles," The Oral History Association, accessed January 21, 2024, <https://oralhistory.org/oha-core-principles/>.

¹¹ *Student Testimony*, 1945-1946, RA060-2, Professor Shia Moser Fonds, Vancouver Holocaust Education Centre, <https://collections.vhec.org/Detail/collections/953>.

identify victims of the Holocaust.¹² Along with the evolution of technology and willingness of survivors, audio and visual recording of interviews surged in the late 1970s, but especially in the 1990s with the founding of the USC Shoah Visual History Archive.¹³ These early efforts collected vital individual stories and experiences which added to the larger understanding of the Holocaust and enriched research and analysis. Hundreds of thousands of testimonies from Holocaust survivors are housed in archives at Holocaust museums, government institutions, and other educational organizations across the world.

My project, through oral history, adds testimony from descendants of Holocaust survivors to Holocaust scholarship. As project-lead, oral history is a central methodological lens my project is created and processed through. I considered ways in which the interviewer, myself, is responsible for the co-creation and technical production of a reliable primary source. That responsibility includes building trust-centered relationships with narrators and the review and editing of all digital files. This project was informed by seminal scholarship and studies in the field of oral history that built the project's unique process and analysis of the five testimonies.

The Oral History Manual (Third Edition, 2018) by Barbara W. Sommer and Mary Kay Quinlan presents practitioners of oral history a comprehensive analysis of up-to-date surveys of the field. *The Oral History Manual* studies the evolution of oral history methodology and analyzes best practices and techniques in the field to preserve the

¹² "What are Pages of Testimony," Yad Vashem, accessed November 2024, <https://www.yadvashem.org/archive/hall-of-names/pages-of-testimony.html>.

¹³ The recording of testimonies with Holocaust survivors is a unique microhistory of Holocaust studies. Across the globe, collections of these interviews started at different times depending on the willingness of survivors to share and non-survivors' willingness to hear them. For example, early interviews in Vancouver, Canada started in the 1970s but interviews from survivors living in the state of Indiana did not start until the 1990s with the Shoah VHA.

integrity of the primary source. Structured around the idea of the “oral history life cycle,” the book focuses on the fundamentals of oral history methodology and the anatomy of an oral history project. The life cycle includes the following stages: idea, plan, interview, preservation, and access/use.¹⁴

Drawing from Sommer’s oral history life cycle, the framework of this project was built. The project’s idea became clear after a conversation with various Holocaust education leaders in 2020. While a little over a hundred survivors still live in the city,¹⁵ those leaders advised there were severe limitations including age, mental capacity, and accessibility to those survivors. The project pivoted to focus on a group closest to survivors and who could contribute something new to the memory of the Holocaust – descendants of Holocaust survivors.

The next stage in the cycle was to build out a timeline of the project and consider logistics. To conduct well-produced oral histories to the standards of an archive and powerful enough as a primary source, it was imperative to gain adequate training in conducting oral histories, recruit participants for the project, and secure sufficient funding for the project.¹⁶ To train meant pouring over scholarship about oral history, the Holocaust, and descendants. In addition, training included completing CITI trainings¹⁷ and submitting an IRB document¹⁸ to ensure the project’s complicity with the best practices in theory, ethics, and standards at Indiana University. To practice my skills, I

¹⁴ Barbara W. Sommer and Mary Kay Quinlan, *Oral History Manual*, Third edition (Rowan & Littlefield, 2018), 3-4.

¹⁵ According to a 2017 survey done by the Jewish Federation of Greater Indianapolis, about 150 Holocaust survivors lived in the community. We can be sure this number has decreased since 2017 to the time of this writing.

¹⁶ Sommer and Quinlan, *Oral History Manual*, 17.

¹⁷ See Appendix D and Appendix E.

¹⁸ See Appendix F.

took part in the COVID-19 Oral History Project¹⁹ through a graduate-level course at Indiana University Indianapolis. My work, under the review of a trained historian, produced three oral histories of extraordinary quality aligned with project standards and archived at Indiana University Indianapolis and the Covid-19 Archive.

To fund this project, I secured a fellowship from the Max Kade German-American Research and Resource Center. The monetary support provided the flexibility to seek out the best resources to ensure proper recording, storage, and preservation of the oral histories. The five oral histories are audio recordings completed on a Tascam Handheld Field Recorder and a secondary recording was done on an iPad. Multiple Secure Digital Cards, or SD Cards, were purchased for the storage of all digital files.

The recruitment of participants was built off a network. A fellow colleague introduced me to one of the descendants and from there I was connected with two others. Other participants were found because of their work in Holocaust education and public presentations such as Yom HaShoah programs. Considering the budget and time to be spent on the project, five participants was appropriate and manageable.

Stage three in the oral history life cycle is the interview. To ensure quality interviews, three things need to happen – trust, preparation, and attentiveness. Trust must be built between the interviewer and narrators as the questions asked are meant to illicit authenticity and transparency in answers. If the one asking the questions is not trusted, then the narrator will be less likely to share stories and memories authentically and transparently. Interviewers gain trust by building an authentic relationship with them. They must know you care about them, the story, and, in this case, preserving the

¹⁹ “About the Oral Histories,” About, The COVID-19 Oral History Project, accessed April 20, 2024, <https://covid-19archive.org/s/oralhistory/page/about>.

memories of their survivor ancestors. My approach represented what I hope descendants offered in the interviews: authenticity and transparency. I made efforts to clearly state my passion and expertise of the subject, the goals of the oral history project, and how I would use the interviews. I was available before, during, and after the interviews to answer any questions about myself and the project.

Preparation for an interview, or series of interviews, includes two factors. The first factor is to prepare a question set.²⁰ It serves as a baseline and outline for the interviews, based on research, relative to the project topic.²¹ It is imperative as an interviewer to prepare for each individual before heading to the interview. Although the questions are a strong guide, the interviewer should allow the narrator's answers to lead the discussion. The second factor is ensuring the recording technology and other materials are ready. Those items previously mentioned, such as the recorder, iPad, and SD cards, should be charged and protected during transportation to and from the interview site.

Attentiveness is the final key to stage three of the oral history life cycle. Attentiveness during the interview provides the interviewer the opportunity not only to show the interviewee they are listening, but also gives the interviewer the ability to be flexible and proactive when a question might make someone emotional, or the interview moved away from the intended topic. In addition, attentiveness goes beyond the interviewee in that the interviewer should know if the technology is working correctly or if audio has been disrupted.

²⁰ See Appendix C.

²¹ Sommer and Quinlan, *The Oral History Manual*, 63-67.

Preservation is the fourth stage in the oral history life cycle. The job of an interviewer is not done when the interview ends, rather they immediately start the preservation process. That process includes saving the primary and secondary audio files on hard drives and cloud storage. In this project, files were saved on USB drives and Microsoft cloud technology. In addition, the process of preservation includes transcribing the oral history – a necessary document produced in an oral history project.²² This project utilized two transcription services: Rev and Otter.ai. This written record, thoroughly reviewed by myself for authenticity and accuracy, provides another layer of accessibility for future preservation and use in research.

The final stage in the oral history life cycle, according to Sommer, is access and use. Oral histories are meant to be listened to, analyzed, and shared as a historical source.²³ Through the creation of oral histories, the project lead must evaluate where final preservation of the interviews should be and how the collection can be accessed for decades to come.

Before identifying the archive for preservation, it is imperative for the project lead to secure signed consent forms.²⁴ A consent form is an agreement on what level of access, copyright, and donation the narrator provides the project-lead. In this project, all narrators must agree the oral histories they recorded are available to the public and researchers for educational purposes. The consent form outlined where the oral histories were to be archived. The form was created in the planning stage and descendants signed the form before each interview started.

²² Ibid, 94.

²³ Ibid, 101.

²⁴ See Appendix A.

The chosen archive to deposit the five oral histories, transcriptions, signed consent forms, and other project related materials is the William H. Smith Memorial Library at the Indiana Historical Society. The Indiana Historical Society archives and library “collects, preserves and makes accessible one of the largest archival repositories documenting the history of Indiana from its early exploration and settlement to the present” thus making a relevant home for this project about descendants of Holocaust survivors in Indiana.²⁵ Not only is the physical archive safe for depositing, the collection has the opportunity to live on the Indiana Historical Society’s online archive providing exponential access to students, researchers, and the public.

In its most recent edition, Donald A. Ritchie’s *Doing Oral History* (Third Ed., 2014) is considered a cornerstone analysis of the practice of oral history. Ritchie’s third edition explores the creation, conservation, and implications of oral history considering recent technological advancements, and, overall, the book “seeks to provide practical advice and reasonable explanations for those planning to conduct and collect oral history interviews.”²⁶

The relevance of Ritchie’s research to this project is similar in importance to that of Sommer’s and Quinlan’s – an exploration of methodology. Ritchie’s book reaches further than *The Oral History Manual* to engage multiple examples of oral histories and their implications inside and outside of the field. But even more so, *Doing Oral History* investigates memory and oral history for the first time since its first edition. He specifically draws attention to the need to understand how memory works into

²⁵ “Our Collections,” Indiana Historical Society, accessed April 20, 2024, <https://indianahistory.org/explore/our-collections/>.

²⁶ Donald A. Ritchie, *Doing Oral History*, Third edition (New York: Oxford University, 2014), xv.

methodology and the oral historian's job to close gaps in a narrator's memory, i.e. through historical research. This research, therefore, holds the project-lead accountable to be aware of memory's fallibility during the oral history process and to ensure it does not influence or mishandle the testimony, the narrators, and the preservation.

Published in 2009, *History Beyond the Text: A Student's Guide to Approaching Alternative Sources* explores ten types of primary sources used in historical research. "Oral History: The Sound of Memory," by Corinna Peniston-Bird, argues oral history challenges "historians to confront themselves as individuals and as historians" from start to finish, e.g. idea concept to analysis and preservation.²⁷ Moreover, the author is keen on the reader of her work to understand memory, or the fallibility of human memory, is inescapable when creating and/or using oral history as a primary source. The chapter's relevance to my project is clear as Peniston-Bird sets a precedent of not only identifying oral histories as an important primary source, but also elaborating on how historians can navigate memory as constructed by both narrator and interviewer.

Memory and Place

The project and testimonies are analyzed through the lens of memory, the way which we remember people and events, and place, the effect the physical space we live. The project seeks to understand the distinctive ways descendants remember the Holocaust and, additionally, how Indiana and its residents memorialize the Holocaust. Two key fields, therefore, emerge: memory and Midwest studies.

The field of memory studies, for the purpose of the project, is a combination of both oral history and Holocaust studies. As studies of the genocide grew in the field of

²⁷ Corinna Peniston-Bird, "Oral History: The Sound of Memory," in *History Beyond the Text: A Student's Guide to Approaching Alternative Sources*, ed. Sarah Barber and Corinna Peniston (Routledge, 2009), 119.

history after 1945, so did its influence on the fundamental study of memory. Specifically, studies began analyzing survivor testimony to understand not only its individual process—the way a narrator remembers and shares their story—but how testimony is then received by others.²⁸ Those studies provided, and continue to provide, a dynamic lens to core topics and issues in memory studies. A question central to the study of memory is how does remembering one’s history, or a historical event, help, limit, or change the way historians understand history? How important is where memorialization takes place? For this project, the Midwest is the place and the memories are center on populations of descendants of Holocaust survivors and how their memories matter. However, there are no previous studies of memory and the Holocaust among residents of Indiana. For this reason, this novel study uses previously successful studies and projects and proposes one avenue to build an understanding of memorialization and remembrance in Indiana.

Sociologist Jennifer Rich’s research in *Keepers of Memory: The Holocaust and Transgenerational Identity* is one of the latest studies to explore second and third generation descendants of Holocaust survivors. Her book centered itself within Holocaust studies, oral history, and memory studies and sought to understand the relation between history, truth, and memory. Rich conducted fifty oral histories of second and third generation descendants across the United States and asked three questions focusing on how they learned lessons, created a Jewish identity, and commemorated their survivor relatives. Rich found that rather than the narratives of trauma dominating their transmitted memories, most descendants “learned messages of empowerment, resilience,

²⁸ To read a comprehensive study on Holocaust study, survivor testimony, and memory studies, read Marianne Hirsch and Leo Spitzer, “The witness in the archive: Holocaust Studies/ Memory Studies,” *Memory Studies* 2, no. 2 (May 2009): 151-170, <https://doi.org/10.1177/1750698008102050>.

and hope from their survivor relatives.”²⁹ Her book argued previous scholarship on second and third generations focused exclusively on the traumatic effects of their relationships to Holocaust survivors, such as Helen Epstein’s *Children of Holocaust Survivors*,³⁰ rather than shining light on the lesson learned by descendants interpreted as positive and constructive. Rich’s study offers a blueprint for my project in methodological standards, but also in analyzing the transmission of memories through testimony. This project builds on her work asking similar questions, but specifically, looking at Indiana’s descendant population.

Jaye A. Houston’s “Thy Children’s Children: Survivor-Grandmothers and Third-Generation Granddaughters” was featured in the edited book *In the Shadows of Memory: The Holocaust and the Third Generation*. Houston conducted thirty-five pairs of oral histories of survivor-grandmothers and granddaughters in southern California. Houston asked the key question: how does the memory of a grandmother’s experience in the Holocaust affect her granddaughter’s “understanding of the Holocaust as it shapes their contemporary Jewish identity?”³¹ Houston’s work touched on the issue of understanding the Holocaust from a generation once removed from the children of survivors. She wrote how the granddaughters of a survivor do not fully know their grandmother’s story but had engaged with Holocaust remembrance reading their grandmother’s interview in the USC

²⁹ Jennifer Rich, *Keepers of Memory* (Rowan & Littlefield, 2020), 5.

³⁰ Epstein’s book was one of the first publications looking at descendants as a group. Epstein’s psychological research paved the way for attention on transmitted generational trauma. The research is cornerstone to the field of Holocaust and memory study but now widely critiqued for its emphasis on negative consequences of generational trauma such as nightmares, depression, and even suicidal ideations.

³¹ Jaye A. Houston, “Thy Children’s Children: Survivor-Grandmothers and Third-Generation Granddaughter,” in *In The Shadows of Memory: The Holocaust and the Third Generation* (Valentine Mitchell, 2016), 36.

Shoah Foundation's Visual History Archive and visiting Yad Vashem, Israel's official Holocaust museum and memorial center.

Houston's chapter advances studies on descendants and Holocaust remembrance in two ways. The first is its oral history methodology and the second is transmitted memory from survivor to descendant. Her research question was supported by the access to the survivor-grandmother's testimony archived in the USC Shoah Foundation's Visual History archive as she looked to understand specific and pointed connections with how granddaughters were creating the memory of their grandmother's stories and life. In addition to Rich's 2020 study, Houston's work adds to a growing body of scholarship on second and third generation descendants. Houston found that by sitting the granddaughters down for interviews, it provided a new lens of analysis of their grandmothers' testimonies.

American Holocaust studies, a subfield of Jewish studies, started to take form in the United States a few decades after 1945. It became quite apparent that American society did not understand what the Holocaust, the event, was let alone understand the experiences of Holocaust survivors. The American Jewish population became the largest Jewish community in the world after 1945 due to mass emigration from Europe. As survivors arrived in the United States, many were too concerned with forgetting the past or their past was not a welcomed anecdote to share with non-survivor neighbors. In many instances survivors began to tell their stories as a reaction of learning and experiencing antisemitism in their new communities. This included the distortion or denial of the genocide. The emergence of the American Holocaust studies field in the late twentieth-century posits two questions: does the Holocaust fit into a reading of American history?

And how is the Holocaust remembered by Jews and non-Jews in a nation that has been spatially and temporally separated by the genocide?

Holocaust: An American Understanding by Deborah Lipstadt explored how the Holocaust is understood in America. Lipstadt argued “the evolution of America’s ‘remembrance’ of the Holocaust tells us as much and sometimes more about America and the broader contours of American culture and society than it does about the event itself.”³² The book examined how the memory of the event advanced through history as America engaged in different political and social upheavals. Lipstadt challenged dominant historiographical trends in American Holocaust studies, such as placing the Holocaust at the periphery of American Jewish history and wants readers to think critically about the force of the Holocaust, as an event and as an idea, in American society. This project considers Lipstadt’s research by centering the significance of the Holocaust in American society and providing commentary on the Holocaust related to Indiana and its residents. By doing so, the project thoughtfully engages with the lack of Indiana public history institutions’ collection, study, and education related to the Holocaust.

Studies of the Midwest are overlooked, and, because of the negligence, it has recently made a resurgence into academia. Historians are advocating for Midwestern studies to be recognized as a vital field studied in American history.³³ Within the field itself, key debates emerge. The first debate is to define the Midwest and its identity. The

³² Deborah Lipstadt, *Holocaust: An American Understanding* (Rutgers University Press, 2016), 4.

³³ Recent academic work includes Edward E. Curtis IV, *Muslims of the Heartland, How Syrian Immigrants Made A Home in the American Midwest* (NYU Press, 2022).; Additionally, the establishment of the Midwestern History Association in 2013 sought to, and continues to seek, organize, and support historians in the study of the Midwest. See “History,” Midwestern History Association, accessed November 2024, <https://www.midwesternhistory.com/>.

second debate is to determine who is included in our interpretations of the Midwest and whether the Midwest, and those who live there, bring unique and diverse perspectives. For my project, I engage two demographic populations in these debates: Holocaust survivors and their descendants.

The Heartland: An American Story by Kristen Hoganson challenged deeply held myths about the middle west region of the United States. The components of the “heartland” myth, that it is “local, insulated, exceptionalist, isolationist, and provincial,” are held by those living in the region, in other regions of the nation, and globally, thus painting a very specific and constricting image of the region.³⁴ The myth “reveals that the struggle to define the nation has been conceived as a contest between insiders and people on the margins.”³⁵ On the contrary, Hoganson argued the heartland’s originality and continuation is dynamic and global thereby rendering the myth deceiving. *The Heartland* identifies social, political, and economic behaviors exhibited through centuries by residents of the region to support the author’s crusade to debunk the myth.

Hoganson’s book offers an opportunity to ask questions about the regional and local identity of those who participated in this project. The descendants, and their survivor ancestors, of the project are diverse individuals coming from different national, cultural, and religious affiliations. Holocaust survivors chose to establish their lives in the Midwest characterized by a dynamic social and economic fabric. It is the question, then, of how survivors selected Indiana as a home and how did it support them and their descendants in the years to come. Did it have to do with the diversity of the region or something more?

³⁴ Kristin Hoganson, *The Heartland: An American Story*, (Penguin Random House, 2019), xiv.

³⁵ Hoganson, *The Heartland*, 301.

The Jewish Community of Indianapolis, 1849 to the present by Judith Endelman focused on what she called the “medium-size” city of Indianapolis and the history of its Jewish community dating back to the mid-1800s.³⁶ The book documented the growth and change of religious activities and other secular institutions through social, political, and economic developments in Indianapolis. Endelman’s book challenged the dominant narratives of American Jewish historians and midwestern histories that maintained big cities like New York and Chicago were the epitome of American Jewish life. Her works suggested that Jewish individuals, found in small-towns and urban centers in the Midwest, navigated their space and experienced religion in different ways than other regions. Thus, Jews in Indianapolis and its surrounding communities deserve a share of the American Jewish narrative in academia and beyond.

Endelman’s publication in 1984 raise significant questions. There has yet to appear a more comprehensive historical study of the Jews of Indianapolis. And, while Endelman did address the Holocaust and post-war life in one chapter, there is a clear gap in historiography of how Jewish individuals and groups in Indiana were affected by the Holocaust. The five testimonies of this project close this gap by adding rare historical records from Central Indiana Jews impacted by the Holocaust.

Previous literature and studies in oral history, the Holocaust, memory studies, and Midwest studies provide significant foundations for this project. In many cases, it is a blend of structure and creativity by the historians and practitioners in this literature that allows this project to add, reflect, and, sometimes, deviate from their work. The

³⁶ Judith Endelman, *The Jewish Community of Indianapolis, 1849 to the Present*. (Indiana University Press, 1984).

fundamental understanding of historiographical trends opens avenues of critical analysis of the uniqueness of the five testimonies and the significant of the project.

Uniqueness of the Collection

The five testimonies in this project yield significant and profound insight to how experiences of their survivor ancestors shaped and, in some instances, continue to shape descendants' daily lives from their Jewish identity, work as professionals in respected fields, and interactions with the descendant community. This section highlights poignant examples from the testimonies exploring thematic topics. Topics include the effects of generational trauma and the lasting impact of the Holocaust on descendants, the preservation and memorialization of survivor stories and legacy, and the relationship of descendants with Jewish life and culture. The topics highlighted follow significant trends in literature about descendants and, therefore, by bringing these topics in conversation with the five interviewees, we can analyze the individual and collective experiences of five Indiana descendants through a lens of local, national, and international study of descendants. Among the terms that I heard most often and that seemed to fit many of the interviews I conducted, was trauma.

Descendants on Trauma

Trauma, according to the American Psychological Association, is “an emotional response to a terrible event like an accident, rape, or natural disaster,”³⁷ including experiencing a genocide. But what happens to a survivor of genocide after the traumatic event? How does that trauma affect not only themselves but the families they build? It is established in both humanities and scientific fields of study that trauma is commonly transmitted to descendants. Recent studies have included the physical and mental

³⁷ “Trauma,” American Psychological Association, accessed April, 21, 2024, <https://www.apa.org/topics/trauma#:~:text=Trauma%20is%20an%20emotional%20response,symptoms%20like%20headaches%20or%20nausea.>

intergenerational trauma of American slavery on African Americans, veterans of wars, and genocide survivors.³⁸ Generational trauma, or intergenerational trauma, is the passing down of traumatic memories, experiences, and, in many cases, biological and mental struggles such as anxiety, eating disorders, and insomnia to descendants and the community.³⁹ Generational trauma manifests and transcends time and space permeating from everyday life to isolated events for descendants.

As a trained historian, not a psychologist, it is imperative to review intersectional literature on generational trauma to conduct this project to ensure my ethical responsibility to not claim or diagnose specific mental, emotional, or physical attitudes or behaviors of a person. My ability to understand trends in studies prepares me, as a historian and the interviewer, to interact with these five descendants and now, identify relevant patterns in the testimonies. By showing examples and extracting stories throughout the five testimonies, select examples and stories begin to fit into patterns found in literature and similar projects on generational trauma. It is this lens of review which I explore the following examples of trauma in this project.

Sharie Fields detailed how her maternal grandparents, Wolf and Nellie [born Chava or Chaja] Fischman, and her mother, Esther Davidson, were visibly and invisibly affected by the Holocaust. Her maternal grandparents lived in the midwestern city of Milwaukee where Sharie and her family would visit for about a week once a year. Before life in Milwaukee, Wolf and Nellie survived the Holocaust by escaping Nazi occupation only to be detained in a gulag in Siberia where they met, were released, and reunited with

³⁸ DeAngelis, "The Legacy of Trauma."

³⁹ "Intergenerational Trauma," American Psychological Association, accessed November 2024, <https://dictionary.apa.org/intergenerational-trauma>.

Esther who was hidden in an unknown location. Sharie talked about how the sense of “anxiety and grief and shame, distrust, loneliness” never left in all her years visiting her grandparents and that, “there was something in that household which any child could feel. As we get older and develop language more of those feelings that being able to perceive goes away a little bit but immediately upon being in my grandparents’ house, I could feel that there was something different.”⁴⁰

While the heaviness of her grandparents and mother’s experiences continued to prevail during family gatherings, Sharie did not have the stories, the context, to understand the narrative of the past. Her survivor ancestors did not speak a word of their experiences during the Holocaust to Sharie and little to Esther – also a survivor. Not until she was twenty-four years old, and a flood gate opened for all of them, and Sharie was thrown in the middle.

Sharie remembered “being astounded that my grandparents could talk about all this without shedding a single tear. It was just all very matter of fact.”⁴¹ After a “silly” argument between Wolf and Nellie, Esther, at the age of forty-eight, was told, over a phone call her biological father had died during the Holocaust and Wolf was not her father.⁴² Esther asked Sharie to drive her to Milwaukee to try and begin to understand what had been revealed. It was during that trip stories were told for the first time. For Sharie, it was all new information. The conversation lasted hours and mostly spoken in Yiddish, which Esther sporadically translated for Sharie. Stories about their experience

⁴⁰ Sharie Fields, interview by Ellie Lawson, [March 14, 2022], “Descendants of Holocaust Survivors Oral History Project,” Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 11:54.

⁴¹ *Ibid.*, 18:13.

⁴² It is believed that Esther’s biological father was killed as a member of the resistance in the forests of Poland during the Holocaust.

during the Holocaust offered tangible explanations to Sharie to understand the feelings she felt every time with her grandparents. When I asked Sharie how she felt about hearing all these stories, she recalled feelings of sadness knowing she, nor her mother, would hear her grandparents' full story.

It is this trauma that withheld these stories for so long only to abruptly come out later in life, but to Sharie she does not feel anger towards her grandparents or mother for keeping them to themselves. Rather, she feels admiration for the strength to hold on the grief and “not [to] pass down the trauma.”⁴³ Especially when Sharie reflected on the trauma that affects her mother it is understood by Sharie from a perspective of understanding. Esther wanted to get away from her experience and the trauma of her parents, so her relationship with Sharie and her other siblings became one of silence of her experience to keep life moving forward.

Alexander “Alex” Kor is the son of two Holocaust survivors, Eva (née Mozes) and Michael “Mickey” Kor. Raised in Terre Haute, Indiana, Alex recalls his experiences as a Jew living in a town where he had no relatives and an outspoken parent of their Holocaust experience. The Kor family’s dynamic was not unfamiliar to most families with one or more survivors. Both outward and unspoken effects of the Holocaust pervaded daily life. In the Kor’s case, Alex remembered being “bored”⁴⁴ as time went on about how his mother was outspoken about enduring the Holocaust. One story Alex retold was when the Kor home was plastered with antisemitic hate symbols like the

⁴³ Ibid., 19:44.

⁴⁴ Alex Kor, interview by Ellie Lawson, [June 12, 2022], “Descendants of Holocaust Survivors Oral History Project,” Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 41:58.

swastika and the family members were called “dirty Jews.”⁴⁵ Reoccurring every year during the month of October, around Halloween, kids would come to the Kor house and throw corn, draw swastikas, and yell at Eva. Alex believes that Eva’s continued chasing and yelling at the perpetrators only snowballed into more kids coming to harass the Kors.

1968 was a seismic year for the United States, but just as telling for seven-year-old Alex Kor. During his interview, he told of how the assassinations of Martin Luther King Jr. and Senator Bobby Kennedy made profound impacts on his mental and emotional health, bringing the traumatic pasts of his parents to the forefront of his mind. In fact, 1968 was a few years before Alex knew of his parents’ experiences during the Holocaust in detail. Alex recalled the fear and despair he felt after the murders of King and Kennedy, “I become paranoid that because I’m Jewish, they’re going to kill me. Like at night, I couldn’t look out the window, because I was afraid somebody would kill me or my parents. And I said, ‘Mom, they know we’re Jewish, we can be killed.’ [Eva said] ‘No, we live in America.’”⁴⁶

This event highlights one unique way descendants experience generational trauma. While Eva and Mickey kept mention of the gruesome details of the Holocaust to a minimum for their children, Alex formulated the idea there were people actively out to murder him and his family solely because he was Jewish. Generational trauma takes account of not only the biological effects of trauma passed down from ancestors, but also the real-life experiences descendants have in their life. Alex’s experiences of antisemitic verbal and physical assaults on him and his family and his in-person encounter with

⁴⁵ Ibid., 5:35.

⁴⁶ Ibid., 40:30.

Bobby Kennedy – shortly after King’s death and shortly before his own – played significant factors in the expression of this trauma which Alex tells manifested at night.

Experiences such as Alex and Sharie provide insight on seen and unseen impacts of the Holocaust affecting those who did not live through the genocide. Both descendants, uniquely different with uniquely different familial history to the Holocaust, live with generational trauma manifesting in mental, physical, and emotional ways at certain points in their lives. By recording descendant testimonies, their record offers a very personal introspection on the traumatic effects of the Holocaust and its continued impact on Hoosier descendants – an impact critical for educators, historians, and public history institutions to understand.

The implications of generational trauma in descendants goes beyond identifying it in an individual or community, but rather must draw out its complexity as an event that happened to individuals and a community and continues to reverberate through generations. Highlighting themes of trauma in education aids a deeper understanding of the Holocaust by analyzing the effects not only on the survivor but rather bridging to the very present and those who were closest to those survivors. Those partaking in Holocaust education can begin to teach, study, exhibit on the genocide once this understanding is established.

Descendants on Survivor Stories and Memorialization

As most families do, stories, material items, wisdom, and culture make a significant and lasting impact on generations to come. This is no different from families whom certain members are survivors. Survivors are never interested in passing down their trauma – it is usually the consequence, whether survivors like to or not. Each

descendant of this study reflected on their understanding of their parents and grandparents' Holocaust stories. All five mentioned that as years went on, piece by piece, a larger narrative materialized. This group of descendants shared a profound experience: they knew, at young ages, they had family members who died in the Holocaust. While some the descendants mentioned a "heaviness" or "knew something bad happened," concrete stories and facts of their family's past came decades later or never came at all.

The different ways survivors told, and continue to tell, their experiences are explored through literature, especially in *Children of Survivors* by Epstein. Tibor Klopfer, the son of two Holocaust survivors, detailed his experience in learning about both of his parents' stories. When asked how he learned about their experiences, Tibor reflected:

"Yeah, that's hard to do in the sense that I don't really remember until being much, much older ever kind of overtly talking about the Holocaust with my parents and I never talked about it with my father at all. But at the same time, I was aware, from the earliest time I can remember, that the Holocaust had occurred. Reconstructing events, I think in part, it's because my mother in particular used to tell me stories about growing up in Hungary and going to school and what she did and working in various family member's stores and things like that. And, so I can remember asking my mother from time to time, "Well, why don't I know that cousin or that aunt or that uncle?" And she would always kind of get a sad look and say, "Well, they perished in the Holocaust." And so I always knew about it, but not in any kind of formal way.

My father had the numbers tattooed on his left forearm from Auschwitz. And, I remember one time I asked him about those numbers. I must have been maybe in first grade, fairly young, and he said, "The Nazis did that." And that literally is the only thing I ever remember my father ever saying about the Holocaust to me. I learned later, or maybe I knew and had forgotten because I was so young, that my father had actually been married before the war, not to my mother, but to another woman, and had two daughters in the early 1940s and his first wife and the two daughters, my half sisters, all perished in the Holocaust. So, my mother told me about that really after he passed away in 1975."⁴⁷

⁴⁷ Tibor Klopfer, interview by Ellie Lawson, [March 16, 2022], "Descendants of Holocaust Survivors Oral History Project," Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 11:11.

Tibor's testimony proves to be a crucial piece of documentation of his father's story. Tibor's father passed in 1975 a time when most survivors were not openly sharing their stories with their families and the public. The seemingly inconsequential mention of four words, "The Nazis did that," had incredible implications for recording Tibor's father's life. This singular, isolated event makes Tibor the sole witness to his father's survival story. No one else experienced this the way Tibor did because he was Michael's son. While Tibor's father's story cannot be preserved in written or oral testimony, Tibor's testimony becomes an invaluable resource that preserves the traces of his father's story in historical record.

Phillip "Phil" Lande is the son of Holocaust survivor Alexander Lande. A Romanian Jew, Alexander was deported to Auschwitz-Birkenau and selected as slave labor at various concentration camps like Dachau. Alexander was the sole survivor of his family. Phil details in his testimony the strong relationship he had with his father and how that relationship transcends to the feeling of responsibility to continue his legacy. Phil grew up with his father taking him to Indianapolis' local meetings of survivors and Yom Hashoah event planning meetings. He recalled:

"From when I was in high school, my father dragged me to the Holocaust committee that made arrangements for Yom Hashoah, which is a Day of Remembrance of the Holocaust. And starting in high school, I started writing the candlelight ceremony. The week after Passover, when Yom Hashoah is, I'm still writing the candlelight."⁴⁸

From Phil's childhood, reluctant or not, an almost indescribable responsibility to be a part of Holocaust education and remembrance became central to his life. One way to

⁴⁸ Phil Lande. interview by Ellie Lawson, [May 10, 2022], "Descendants of Holocaust Survivors Oral History Project," Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 19:45.

cater to that feeling of responsibility was honoring his dad's legacy by joining the local Jewish community's Speakers Bureau.⁴⁹ As one of the first speakers to join the program, Phil travels as a volunteer to tell his father's story to children and adults at schools, universities, and organizations. He explains how he does not see himself providing hard facts about the Holocaust like teachers, but rather is there to tell a specifically human story about someone's experience during the genocide. Phil describes:

"We go there with personal stories. This is what really happened. Which is very different. I don't go in there "1936, this happened and 1942, this happened." No, that's not the point. It's how did my father get through it. What happened to the rest of my family? These are the things that the people need to hear. You can open up any [any] history book and learn what happened. But what happened versus what happened to an individual is different. That's why when people read the story of Anne Frank, it is like, "wow, that really happened." And they're not learning about the Holocaust, per se. They're learning about the experience of a human being during that time, because it was horrible. And you can't understand the effect of the Holocaust, without understanding the effect on individual human beings. Otherwise, a bunch of people died. Okay. War happens. But it wasn't simply a bunch of people died. It's why they died. Why they were chosen, and how it was done."⁵⁰

Phil is not alone in his job as a speaker. Each descendant in this project are active speakers in the Speakers Bureau. These descendants share this commonality by justifying their decision to tell the stories of the survivor ancestors in unique ways. Descendants play a significant role in Holocaust education and the way which we humanize the lives of survivors and their families. The shared experience of telling their survivor ancestor's story is one example of how the five descendants in this project understand, rationalize,

⁴⁹ "Holocaust Education," Jewish Federation of Greater Indianapolis, accessed April 23, 2024, <https://www.jewishindianapolis.org/holocaust-education>.

⁵⁰ Phil Lande. interview by Ellie Lawson, [May 10, 2022], "Descendants of Holocaust Survivors Oral History Project," Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 30:40.

and express their identity as second and third generations of Holocaust survivors living in Indiana.

The willingness and commitment of the five descendants to sit for an oral history, to remember their family members, and to share their family's story is the clearest example of descendants bridging Indiana residents to Holocaust survivors. Through record and memory, the implications of descendants in Holocaust studies and education are profound. They provide us with hard data such as names and dates. Descendants, also, share factual anecdotes, often capturing emotions, regarding daily life of a survivor and their families. Finally, their willingness to participate in Holocaust education provides educators, historians, institutions with an important perspective needed to tell Holocaust history – community-based stakeholders.

Descendants on Indiana and Identity

It is a common misconception and interpretation that the Midwest region, especially the state of Indiana and its residents, are a monolithic group living in middle America. Those Midwesterners are repeatedly written off as a group with no unique culture, history, and identity. The five descendant testimonies add new and necessary commentary regarding how Holocaust survivors and their descendants built their homes, lives, and revived culture throughout Indiana after their arrival from post-war Europe. When asked during interviews about their connection to Judaism and Jewish culture, each descendant detailed their connections with their identity as Jews and how their identities evolved living in the Hoosier state.

Tibor Klopfer was a young boy when he and his family arrived in Indianapolis. Escaping in the early 1950s from communist Hungary, the Klopfers settled in the Jewish

neighborhood of Indianapolis around 28th Street and Ruckle Street. Tibor recalled a relatively easy transition to life in America for him and his young cousins. They picked up the English language, played together in the streets, and had communal family meals. In fact, Tibor made friends with a local Jewish boy, Phil Lande.

And, while Tibor formed his new life, so too were his parents. Michael and Muncy Klopfer felt the comfort of their extended family members in a strange new place while never rivalling their son's assimilation. Tibor explained:

“My father had a very difficult time. He developed, shortly after we came to the United States, within a few years he developed some kind of disease, maybe Meniere's Disease or something, and he became unable to work...And so, I really didn't have a very close relationship with my father and he never really became fluent in English as well, which sort of drove us apart because although we spoke Hungarian at home, my Hungarian was very limited in terms of vocabulary and conceptual things and so it became harder and harder to really have a meaningful discussion with him.”⁵¹

My mother learned English a little bit better. My parents were completely culturally out of touch with the United States and customs here and it took them a long time to fit in.”⁵²

Despite Michael and Muncy's struggles to find shared American connections with their son, Tibor's parents found a location safe enough to rebuild their lives. Michael and Muncy had the confidence in Indiana and the Indianapolis community to keep their family physically safe and financially stable. Their community and revival of culture, although kept small in distance and language, was a form of resilience many Holocaust survivors acted upon while living in Indiana.

⁵¹ Tibor Klopfer, interview by Ellie Lawson, [March 16, 2022], “Descendants of Holocaust Survivors Oral History Project,” Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 16:55.

⁵² *Ibid.*, 17:59.

Julie Sondhelm called her grandfather, Holocaust survivor Alfons “Al” Katz, her “person.”⁵³ From Sunday evening dinners and a disrupted childhood, Julie leaned on her grandfather and sought his kindness in her life. His story as a survivor, a story she did not know fully until she was in her pre-teenage years, was something she said, “I don’t remember ever not knowing it.”⁵⁴ Julie’s curiosity and relationship with her grandfather at a young age provided Julie with an insight to a side of Al that she says even his own children, even Julie’s mother, did not have. But when reflecting on that impact of hearing those stories and now understanding how she keeps her grandfather’s legacy alive she said:

“When I was a kid and I would talk to my grandfather, I was interested. I was fascinated, but they were stories. It’s different as an adult, as a woman, as a mom, as a social worker that worked with so many people, and when I worked on the presentation [for the Speakers Bureau], the weight of it and the reality of it and not having lived even through it, but as children and grandchildren of survivors we’re cooked in that soup, it’s the only way I can distinctly describe it. You’re immersed in that soup of pain and regret and guilt of survivor as well as joy in life. And that’s becomes part of who you are and you’re not even necessarily aware of it till you have other experiences and then you can see how it impacts you.”⁵⁵

Julie detailed those experiences in her interview. She described how being “cooked in that soup” informed and impacted the way she understood her marriage, motherhood, spirituality, and profession. The impact is evident in Julie’s past and present experiences with antisemitism. Growing up on the east side of Indianapolis in the 1970s and 1980s, Julie’s neighbors believed she had horns, an age-old myth and false stereotype of Jews. Fast forward to today, Julie has greeted her teary-eyed children after school

⁵³ Julie Sondhelm, interview by Ellie Lawson, [June 17, 2022], “Descendants of Holocaust Survivors Oral History Project,” Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 3:11.

⁵⁴ *Ibid.*, 5:02.

⁵⁵ *Ibid.*, 49:14.

because of the antisemitic hate directed at them while attending public schools in Indianapolis.

While one might conclude Julie's experiences are reflections of the presence of antisemitism in Indiana, past and present, her lived experiences unveil a deeper understanding of creating and sustaining her Jewish identity in Indiana. The locality of community, the relationships she built and her career as a social worker, and relationship with her grandfather, the time spent and the stories heard, provides Julie with profound conclusions about what it means, to her, to be Jewish. It is her grandfather, an immigrant to Indiana having lost almost all his family during the Holocaust, who taught her the power of transforming. She reflected, "that is a concept [building light] in Judaism. We're supposed to be a light, not because we're better than anyone else. It is a responsibility that we have between us and God and other human beings, that's what that's here for. We're not here just to live our own small lives and not think about anything bigger."⁵⁶

Julie reflects that it is exactly her Jewish identity that connects her deeper to her community, in Indiana and abroad, despite how hard it might be:

"You have to at some point in your life, you have to choose who you are and who you want to be and how you identify. And that's individual to each person.

And I just think it's very important. I think wherever I would go, whatever the consequences would be to me, I would not stop. I would not let go of that identification. And it really is for me, it's the life cycle events, the rituals that my in-home holiday celebrations, my kids have happy holidays. Judaism is a happy, positive thing. Even when it's hard, even when they have antisemitic situations, even given that I don't have an extended family to provide for them. I've been able to create that. And that's a huge thing for me. So, it's that identity and grounding and belief that we're connected to something bigger. All of us. Whether we're

⁵⁶ Ibid., 1:17:05.

Jewish or not Jewish, we're connected. It doesn't have to be God. It could be just the best version of ourselves, but we're all connected.”⁵⁷

Tibor and Julie’s reflections on the impact on place and community illuminate a new perspective in Hoosiers’ understanding of Indiana’s imprint on survivors and vice versa. The five descendants in their interviews make clear what previous literature got wrong, or at least ignored: the lives of survivors and their descendants contribute to the telling of a very local and extremely dynamic story of the Holocaust. This story, preserved in testimony, gives Hoosiers an incredible opportunity to build on the prolific and powerful history told, and experienced, by their own neighbors – descendants.

⁵⁷ Ibid., 1:19:00.

Descendant Testimony in Holocaust Education

My research and use of descendant testimony attempts to fill significant gaps in Holocaust education in Indiana, a topic that state leaders have required in curriculum standards.⁵⁸ Indiana lacks a comprehensive set of resources for those seeking to learn about the Holocaust, Holocaust survivors, and the genocide's effects on their community. Hoosiers need to collect an understanding of the Holocaust specific to Indiana. That understanding is achieved using descendant testimony to make seismic changes in the way Hoosiers educate and learn about the Holocaust. This paper now turns to look at the work public history institutions do, or have done in the past, to promote Holocaust education and suggest one way these institutions can increase their audiences' understanding of the Holocaust by engaging with descendant testimony.

Survey of Holocaust Education in Indiana

There are nine public history and education institutions in Indiana that in whole, or in part, dedicate time, effort, and monetary funds to Holocaust education. CANDLES Holocaust Museum and Education Center and Purdue University Fort Wayne's Institute for Holocaust and Genocide Studies are mission-focused Holocaust education institutions serving south-central and northern areas of Indiana, respectively.⁵⁹ CANDLES is focused

⁵⁸ Indiana General Assembly, *Senate Bill 528*, by Jon Ford, 2019, <https://iga.in.gov/legislative/2019/bills/senate/528/details> (accessed April 23, 2024).

⁵⁹ "Mission & Vision," CANDLES Holocaust Museum and Education Center, accessed April 23, 2024, <https://candleholocaustmuseum.org/candles/>. The mission is stated as, "CANDLES Holocaust Museum and Education Center contributes to the empowerment of the world through hope, healing, respect, and responsibility by shining a light on the story of the Holocaust, Eva Kor, the Mengele twins, and other survivors.";

"About IHGS," Institute for Holocaust and Genocide Studies, accessed April 23, 2024, <https://www.pfw.edu/ihgs#:~:text=propaganda%20and%20vandalism,-.The%20Institute%20for%20Holocaust%20and%20Genocide%20Studies%20at%20Purdue%20University,that%20can%20lead%20to%20genocide>. As stated, "The mission of the Institute for Holocaust and Genocide Studies is to promote public awareness of the Holocaust and other genocides; to encourage and

on telling the story of the Holocaust through Eva Mozes Kor and her experience during twin experiments at the hands of Dr. Josef Mengele in Auschwitz-Birkenau. Located in Terre Haute, Indiana, it is the only stand-alone Holocaust museum in the state offering exhibitions and educational resources. Likewise, Purdue University Fort Wayne's Institute for Holocaust and Genocide Studies is an academic center located in Fort Wayne, Indiana. According to the Institute's website, it focuses its efforts in three ways: university education and outreach, research support, and teaching support. Combined, these efforts connect Purdue University students, faculty and staff, secondary educators, and the community to Holocaust education.

Other Indiana institutions providing Holocaust education as part of their larger missions of history, education, and community welfare include the Indiana Historical Society, the Children's Museum of Indianapolis, the state of Indiana's annual Holocaust Remembrance Program, the Indiana Historical Bureau,⁶⁰ the Indiana Jewish Historical Society,⁶¹ and various Jewish Federations located in Indiana. For example, the Indiana Historical Society recently exhibited "Eva Kor from Auschwitz to Indiana"⁶² detailing Kor's story of survival and resilience before, during, and after the Holocaust. Moreover, the State of Indiana's annual Holocaust Remembrance Program – in partnership with The Dr. Martin Luther King, Jr. Indiana Holiday Commission, the Indiana Civil Rights Commission, and the Indianapolis Jewish Community Relations Council – brings

support scholarship, research, and teaching about the Holocaust and genocide; and to promote public participation in efforts to confront contemporary genocide as it occurs.

⁶⁰ One example of the Indiana Historical Bureau's work of Holocaust education related to Indiana is through an Indiana Historical Marker dedicated to James Grover McDonald. Learn more at <https://www.in.gov/history/state-historical-markers/find-a-marker/find-historical-markers-by-county/indiana-historical-markers-by-county/james-grover-mcdonald,-1886-1964/>.

⁶¹ "About Us," Indiana Jewish Historical Society, accessed April 23, 2024, <https://www.ijhs.org/about-us/>.

⁶² According to the Indiana Historical Society's website, the exhibition is on display through August 2024.

Hoosiers together to remember the devastation of the Holocaust and recognize the outstanding work done by survivors, students, educators, and community members and institutions championing Holocaust education. And, finally, Jewish federations, synagogues, and student unions around the state provide an exceptional amount of Holocaust education through their institutions like classroom resources, music programs, and speakers.

It is important to note the State of Indiana mandated Holocaust education in 2007 with House Bill 1059 stating school corporations must include the study of the Holocaust in secondary schools' U.S. history courses. Twelve years later, another bill passed mandating it for middle school students taking social studies courses.⁶³ Thus, many of these institutions focus their efforts to meet the demands of students and educators to provide quality resources to teach the Holocaust. Although mandatory Holocaust education is a step in the right direction on a government level, Indiana educators lack the ability to implement and integrate any strong and compelling Indiana-based Holocaust resources.

Some of Indiana's public history institutions and organizations contribute to telling the stories of how the Holocaust affected, and still affects, Indiana. But much of the history and tools used in Indiana Holocaust education are isolated to national figures, databases, or single individuals. The unfortunate hole in archival materials present a false perception to Hoosiers that their community was not, and is not, affected by the

⁶³ "US State Legislation Map," Echoes and Reflections, accessed April 23, 2024, <https://echoesandreflections.org/interactive-map/>; Crystal Garcia, "Kor given Holocaust education bill," *Tribune Star*, August 9, 2007, https://www.tribstar.com/news/local_news/kor-given-copy-of-holocaust-education-bill/article_fd2bfaa1-9db3-5a46-9fba-fb4202385f52.html; Indiana General Assembly, *Senate Bill 528*, by Jon Ford, 2019, <https://iga.in.gov/legislative/2019/bills/senate/528/details> (accessed April 23, 2024).

Holocaust. This misinformed perspective can make the Holocaust seem like a distant, 80-year-old, international event and, thus, rendering it insignificant in educational journeys. In fact, three of Indiana’s neighboring states highlight the strength of accessible testimonies of local Holocaust survivors. Museums and foundations in Michigan, Illinois, and Ohio started their collections in the 1980s and 1990s which now inform a powerful local narrative of the Holocaust through exhibitions, programming, and educational resources.⁶⁴ Therefore, Indiana public history institutions need opportunities to close this gap in research to even build a collective understanding of the Holocaust specific to Indiana. This project is one of those opportunities.

Issues in Holocaust Education in Indiana

We must identify that gaps that need to be filled to achieve this goal. Looking deeper at the historical artifacts, testimonies, and resources available to Hoosiers to learn about the Holocaust you find very few readily accessible to students, educators, researchers, and the public. During this research, I came across two examples that exacerbate the issue Indiana’s institutions are faced with.

The mission of the Indiana Historical Society is to collect and preserve Indiana history. The institution’s diverse collecting initiatives include focuses on “ethnically and racially identified groups” that include African American, Hispanic, Asian, and Jewish history. Collections regarding Jews and Jewish history mainly build from their continuous partnership with the Indiana Jewish Historical Society that work together to

⁶⁴ “Oral History Department,” The Zekelman Holocaust Center, accessed November 22, 2024, [https://holocaustcenter.org/research/oral-history-department/#:~:text=The%20Zekelman%20Holocaust%20Center's%20Oral,%2C%20other%20witnesses%2C%20and%20rescuers.](https://holocaustcenter.org/research/oral-history-department/#:~:text=The%20Zekelman%20Holocaust%20Center's%20Oral,%2C%20other%20witnesses%2C%20and%20rescuers.;); “Research Visits,” Illinois Holocaust Museum and Education Center, accessed November 22, 2024, <https://www.ilholocaustmuseum.org/current-exhibitions/collection-highlights/research-visits/>; “Our Mission and History,” Nancy and David Wolf Holocaust and Humanity Center, accessed November 22, 2024, <https://www.holocaustandhumanity.org/about/history-and-mission/>.

preserve Indiana’s Jewish history. Recently, with the help of a \$15,000 Library Services Technology Act grant, over 5,000 artefacts, photographs, documents, and volumes were made available through the Indiana Historical Society’s digital archive.⁶⁵ I was employed as project coordinator on this grant and was responsible for the prioritization of archival items, the execution of scans and creation of metadata. Most scans highlight Jewish life and culture while some scans of Holocaust-related artifacts provide awareness into the way the genocide’s impact on Hoosiers. For example, various Yom HaShoah programs provide crucial insight into the way different pockets of Jewish and non-Jewish communities remember the Holocaust.⁶⁶ Not only does this project provide researchers and the public with enhanced understanding of Indiana’s Jewish communities, but it gave me insight into the possibilities – and restrictions – of storytelling related to the Holocaust.

One of the largest oral histories collections in the Indiana Historical Society archive is a set of 25 testimonies from Indiana-based Holocaust survivors and liberators completed in the 1983.⁶⁷ “Holocaust survivors and liberators oral history interviews, May-July 1983” collection includes interviews from fifteen American liberators and ten Holocaust survivors. Of the Jewish survivors interviewed, they came from a range of different European countries including Germany, Poland, Hungary, Romania

⁶⁵ Indiana Historical Society, “Indiana Historical Society Uses Grant to Add Records to Indiana Jewish Historical Society Digital Collection,” *Indiana Historical Society Newsroom*, July 8, 2022, <https://indianahistory.org/press-release/indiana-historical-society-uses-grant-to-add-records-to-indiana-jewish-historical-society-digital-collection/>; Taylor Bennett, “Grant helps to add records to Indiana Jewish Historical Society Digital Collection,” *WFYI Indianapolis*, July 11, 2022, <https://www.wfyi.org/news/articles/grant-helps-to-add-records-to-indiana-jewish-historical-society-digital-collection>.

⁶⁶ To explore the digital collection, visit <https://images.indianahistory.org/digital/collection/p16797coll18>.

⁶⁷ “Holocaust Survivors and Liberators Oral History Interviews, May-July, 1983,” Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, <https://indianahistorylibrary.on.worldcat.org/oclc/898126844>.

(Transylvania), and Czechoslovakia. Many of them were confined to ghettos, such as the Krakow and Shanghai ghettos, and deported to Auschwitz where many were selected for work rather than selected for immediate murder in gas chambers. Two of the participants interviewed had personal connections to the descendants interviewed for this project. They were survivor Al Katz, Julie Sondhelm's grandfather, and survivor Kate Csillag, Tibor Klopfer's aunt.

The "Holocaust Survivors and Liberators oral history interviews, May–June, 1983" is rich with deeply personal stories of survival from survivors who made Indiana their home. Hoosiers can visit the Indiana Historical Society to listen to them, but that is all they could do. The collection, unfortunately, cannot be used in whole and in part because the lead researcher and interviewer did not secure appropriate and necessary copyright documentation from the survivors and liberators in the project. At the moment, the collection is rendered useless as it cannot be used for additional research projects, educational material, and publication. This collection serves as the only permanently archived interviews from Indiana Holocaust survivors in a public history institution in the state.

The second example comes from the Survivors of the Shoah Visual History Foundation and later renamed the USC Shoah Foundation's Visual History Archive. Established by Steven Spielberg in 1994, the Foundation sought to interview Holocaust survivors about their experience before, during, and after the Holocaust. The archive holds over 55,000 testimonies from survivors and witnesses of the Holocaust and other genocides.⁶⁸ A part of its early collecting initiative, 59 Indiana Holocaust survivors were

⁶⁸ "Our History," About Us, USC Shoah Foundation, accessed April 23, 2024, <https://vha.usc.edu/about?tab=history>.

interviewed before 2000. These early interviews were recorded on video tapes and made available to the public on DVD. As technology evolves so does the availability of these testimonies in the Foundation's digital archive. Now, an estimated 64 Indiana Holocaust survivors have told their story to the USC Shoah Foundation.⁶⁹ But Hoosiers still lack accessibility to those interviews most relevant to them despite the organization's efforts.

The USC Shoah Foundation's Visual History Archive allows any user, student, educator, and the general public, to sign up for a free account. This account provides access to details and metadata for each interview, but only allows a user to view 4,000 full-length testimonies. To gain full access to all testimonies, a user must visit a Visual History Archive Access Site. Sites across the globe include museums, universities, libraries, and research centers. Only two access points exist in Indiana: the main campuses of Purdue University and Indiana University. As digital access points, the full library of testimonies is available granted through a specific IP server. In addition, Evansville Vanderburgh Public Library houses a select number of the testimonies on DVD only.

If, for example, we look at Hoosier students and educators eager to view the testimony of an Indiana Holocaust survivor, they have three options. The first option is to see if it is available on the Visual History Archive's free account. This is very unlikely.⁷⁰ The second option is to visit the libraries at Purdue University in West Lafayette or Indiana University in Bloomington, Indiana. The third option is to visit the Evansville

⁶⁹ Eva Kor is a part of a handful of Holocaust survivors whose story is preserved through the USC Shoah Foundation's *Dimensions in Testimony*. Moreover, she is a part of an even smaller number who is featured on iWitness, an online experience to ask Eva any question. Learn more at <https://iwitness.usc.edu/dit/evakor>.

⁷⁰ As of April 30, 2024, there are ten testimonies from Indiana Holocaust survivors on the free version of the Visual History Archives. These testimonies are filtered through those who were in Indiana at the time of their interview.

Vanderburgh Public Library to watch one of the testimonies on DVD or request a DVD copy through Evergreen Indiana.⁷¹

To hear the story of an Indiana Holocaust survivor, a Hoosier must jump through a few inconvenient hurdles. Thus, the dilemma for Indiana institutions is now clear: very few Indiana Holocaust survivors had their testimony recorded and, if survivors did record their stories, there is a lack of accessibility to those stories. These problems might be known to some Indiana institutions, but many do not know there are obstacles. Or, in other words, Indiana institutions are missing out on telling a profound, and local, story of the Holocaust because the story has never documented.

An Opportunity to Strengthen Holocaust Education in Indiana

The testimonies of descendants of Holocaust survivors provide an opportunity to close a gap for Hoosiers. In fact, this project highlights how just five testimonies contribute to helping Indiana public history institutions to tell the story of the Holocaust. This instance of storytelling not only begins to build Indiana's collective understanding, but it provides the needed accessibility to institutions to freely share personal and local Holocaust stories with Hoosiers.

When looking at the significance testimonies in this project bring to the larger understanding of the Holocaust specific to Indiana, it is the individual stories it collects. Each victim and survivor of the Holocaust experienced the genocide differently. Even members of the same family who were under one roof in 1933 did not find themselves with the same fates in 1945. It is, then, imperative uniquely personal experiences are

⁷¹ According to their website, "Evergreen Indiana is a growing consortium of over 130 public, school and institutional libraries and library systems located throughout Indiana that use the Evergreen ILS. This resource sharing initiative provides cost savings for the library and access to almost 8 million items for over 1.5 million Indiana residents."

collected and those whose were murdered are remembered. As Holocaust survivors pass away, many of their stories and memories fade with them if their testimony is not shared as historical record. Just as survivors of the Holocaust are keepers of the memories of those murdered, so too are descendants the keepers of a survivor's story and their memories.

Testimonies from descendants become a historical record in order to preserve the past and individual stories. As previously told, Tibor Klopfer's father never had his story recorded. The legacy of a Hungarian survivor who decided Indiana would be safer for his family than his home country lies solely with his son.⁷² Tibor's mother only had her story recorded with the help of her son to apply for restitution through the CLAIMS Conference.⁷³ While she was not as reluctant to share her story to her child, her story is barely preserved as a historical record. By Tibor providing a testimony, his parents are a part of historical record. His testimony serves not to replace his parents' stories, but to not lose their names to history. At the point to where survivors have already passed without recording their stories, recording their descendants' stories is one of the most significant ways to preserve memory.

Or, in the example of Alex Kor or Julie Sondhelm, descendant testimonies provide additional context to their survivor ancestors' testimonies. Eva and Mickey Kor's testimonies are widely available and enshrined in Indiana's only Holocaust museum. One way Alex's testimony contributes to their stories and memories is his reflections as their child and how he interacted with his parents, the ways he dealt with the consequences of

⁷² Tibor Klopfer. interview by Ellie Lawson, [March 16, 2022], "Descendants of Holocaust Survivors Oral History Project," Manuscript and Visual Collections Department, William Henry Smith Memorial Library–Indiana Historical Society, 00:11:11.

⁷³ Ibid., 00:45:37.

the Holocaust, and being Jewish in Indiana. On the other hand, Julie's grandfather, Al Katz, recorded his testimony but it lies behind an inaccessible archive at the Indiana Historical Society. Julie's testimony, therefore, provides the needed information to a public history institution to continue to learn from Al's story and honor his memory.

Testimonies from descendants also illuminate one extremely unique, important, but often forgotten piece of understanding of the Holocaust and that is how survivors rebuilt their lives after tragedy. Collecting testimonies, especially for Indiana public history institutions, becomes a practice of local history. This work raises questions such as: why did survivors choose Indiana; was, or is, Indiana safe for Jews; and how did survivors and their families build and contribute to Jewish life and the fabric of Indiana? Descendant testimony shed light on the questions without speaking for the survivors and their lives. A larger narrative becomes clear that Indiana was, and still is, a place where Holocaust survivors rebuilt their lives, thrived, and contributed significantly to an already vibrant Jewish life in the state – a unique story to be told for Hoosiers by their public history institutions.

Finally, the opportunity descendant testimony provides public history institutions is increased accessibility to storytelling. It is clear testimonies provide rich and enthralling stories whether coming from Holocaust survivors or their descendants, but it is also clear previous projects and current infrastructure inhibits Hoosiers to tell those stories. Therefore, projects that collect testimony from descendants must be completed with the foresight to ensure lasting storytelling. The way an oral history project is completed matters to the sustainability and creativity of these stories' impact. Institutions

must be conscious of doing it “right.” By doing so, public history institutions are guided to creative and tangible storytelling in different forms and at different times.

We can look no further than our community doing testimony-based storytelling through the Indiana Historical Society’s new initiative to preserve Indiana’s Black, Latino and Asian histories. Led by curators Nicole Martinez-LeGrand and Susan L. Hall-Dotson, they gathered oral histories from community members, including the collection of artifacts from around Indiana. The multi-year project culminated in critical testimonies available through the institution’s collection.⁷⁴ It proved as a crucial first step in what was to come. Now, the institution offers exhibitions, culture-centered celebrations, teaching materials, and books.⁷⁵ These avenues of storytelling exist because the Indiana Historical Society sought out stories waiting to be told and so, too, are the stories of descendants of Holocaust survivors in Indiana ready to contribute to the story of the Holocaust in Indiana.

Considering the significant and necessary contributions this project adds to Indiana’s understanding of the Holocaust, I recommend five opportunities the five testimonies could be used in future education, research, and programming by and for Indiana’s residents.

- Educators can use one or more testimonies to supplement their study of the Holocaust in their classrooms. A descendant’s testimony might provide further commentary about the lasting impact of the Holocaust.

⁷⁴ “Our Collections,” Indiana Historical Society.

⁷⁵ Indiana Historical Society, *Be Heard: Explore These Stories*, online exhibition, accessed April 24, 2024, <https://beheard.ihs.yourcultureconnect.com/e/home>.; See books: *Asian American Voices in Indiana* (2022) and *Hoosier Latinos: A Century of Struggle, Service and Success* (2022).

- Students, from middle school to university, might use the testimonies in a testimony project. Those research projects could analyze further the themes I highlighted in this paper, or search for additional ones.
- Public historians can use this project as a foundation for further study of Indiana's Holocaust survivor community and their lives, impact, and legacy. Additionally, historians could find more descendants to interview and consider gathering archival materials to preserve Holocaust stories across Indiana.
- Public history institutions, state and local governments, and community organizations can use descendants, and their testimony, to inform and support the building of local archives, exhibitions, public programming, and educational resources about the Holocaust.
- The general public can listen to these publicly-accessible testimonies free-of-charge. The testimonies provide Hoosiers the opportunity to hear from their neighbors and their unique connection to the Holocaust.

* * *

Public historians, public history institutions, and Hoosiers will not find the definitive blueprints of the subject in this paper. Rather, this project provides a way to approach, understand, and plan for the role descendants play in Holocaust education organizations now and in the fast-approaching post-witness era. Indiana's time recently passed to complete a comprehensive collection of testimonies from Holocaust survivors, but it has not lost its ability to tell their story. We must now turn to descendants, those closest to the survivors, to help understand the Holocaust's impact in our communities.

This project provides a core collection and template for current and future research, education, and memorialization of the Holocaust for Hoosiers. It offers historians avenues for deeper analysis of the subject. The project provides ready-to-use, Indiana-based primary sources to educators for their Holocaust units therefore reconciling issues of demand to teach the subject to students and lack of resources. Public historians and institutions are given the necessary foundation to begin to create exhibitions, programs and community events related to the Holocaust. These testimonies provide public history institutions interested in storytelling opportunities about the Holocaust the important next step in understanding the depth of the Holocaust related to Indiana.

Moreover, the accessibility of the collection breaks previous trends in Holocaust-related primary sources to ensure maximum preservation and diverse storytelling. This project, and future ones, must pay attention to the logistics and the scope when conducting testimonies to ensure their longevity and effectiveness. The ease of accessibility of the testimonies can only prompt those who use the collection with curiosity, critical thinking, and care for the history they are learning and promoting. Without paying attention to accessibility, projects that seek to close gaps in our understanding are only successful in making the gaps bigger.

This project analyzes how the collection and analysis of oral histories of second and third generation descendants of Holocaust survivors add, enhance, or change the way we understand the Holocaust and its legacy, the construction of memory, and the future of Holocaust education. Projects like this bridge generations of memory from survivor to descendant and from descendant to their communities. Bridging this memory is, in fact, a fleeting privilege that researchers, educators, public history institutions, and Hoosiers

must recognize and engage with. By considering, and rightfully placing, the descendants as a key component in how we move forward towards memory and remembrance can we seriously engage the Holocaust's lasting relevance.

The rich and complex testimonies provided by descendants of Holocaust survivors make imperative contributions to the growing understanding of the Holocaust specific to Indiana and Hoosiers. These testimonies, in fact, provide necessary commentary about the ways descendants hold close the stories of the past, continue to learn about the past, live in Indiana as a Jews, and engage with the life-long effects of being a descendant. The identities of descendants and their lived experiences detailed in the testimonies are critical moving forward. The project – the oral histories provided by Alex, Julie, Phil, Sharie, and Tibor – sits as a foundational piece to Indiana's current and future preservation, understanding, and education of the Holocaust.

Appendices

Appendix A

Informed Consent

STUDY PURPOSE:

The Descendants of Holocaust Survivors Oral History Project is an oral history project archiving the lived experiences of second and third generation descendants of Holocaust survivors in Indiana.

The dataset will serve as

- A historical archive that compiles oral histories about the experiences of second and third generation descendants of Holocaust survivors living in Indiana.
- A tool to allow individuals and communities to express their understanding, lived experiences, and memory about their ancestor[s] who survived the Holocaust.
- A resource to help researchers, policy makers, activists, and communities interpret Holocaust history and memorialization.

These oral histories will create a permanent record of participants' reflections and insights about their lived experiences with, and because of, Holocaust survivor[s] for the public.

The audio recordings, demographic information, and the verbatim transcripts will be deposited in the William H. Smith Memorial Library of the Eugene and Marilyn Glick Indiana History Center (the Indiana Historical Society) accessible to researchers and the general public for public listening, reading, and viewing, and that portions of the interview may be used in publications, documentaries, and on the Internet.

ARCHIVAL DETAILS

1. Option to transcribe: Ellie Lawson, project director, may have the recordings transcribed in order to create a verbatim transcript. If you wish to add anything substantial to what you have said, you may do so in the form of an Addendum, which will be deposited in an archive.
2. Supplementary Documents and Photographs: Ellie Lawson, project director, may ask you for supplementary documents or photographs that may be deposited in an archive along with your recording(s) and transcript(s). Further permissions should be obtained by the project director. You are under no obligation to provide supplementary documents or photographs.
3. Deposit of oral history materials in an archive of the interviewer's choice: Ellie Lawson, project director, will deposit the recordings(s), demographic data, signed Informed Consent documentation, transcript(s), and any relevant supplementary information in the archive.
4. Curation: Ellie Lawson, project director, will review all materials before providing them to the public. She will have the right to decide which materials become available to the public.
5. Open Source/Open Access: Any or all of materials that may submit may be available for use by researchers and the general public.
6. **License: By uploading materials to [said] archive, you will be making them available for public use by the licensing option below.**
 1. **Copyright law**

RISKS OF TAKING PART IN THE STUDY:

You may be uncomfortable while answering the interview questions. Some questions ask you to talk about potentially traumatic events or memories related to you or your ancestor's life. While completing the interview, we ask you to take as much time as needed to answer the question to the best of your ability and memory. You do not have to answer any question with which you are uncomfortable.

By uploading your name and oral history to the database, what you say will become public information and the materials will be freely available.

BENEFITS OF TAKING PART IN THE STUDY:

There is no direct benefit to you for participating in this research. However, the recorded and transcribed interview(s) will provide important source materials that will allow researchers and other users to better understand the lived experiences of second and third generation descendants of Holocaust survivors and Holocaust memory in Indiana.

Each interviewee will receive a digital copy of the interview.

ALTERNATIVES TO TAKING PART IN THE STUDY:

The alternative to participating in this study is to elect not to participate.

PAYMENT:

You will not receive payment for taking part in this study.

CONFIDENTIALITY:

Your name and the material in your interview(s) will not be confidential. Materials associated with your interview(s) will be deposited in the William H. Smith Memorial Library of the Eugene and Marilyn Glick Indiana History Center (the Indiana Historical Society).

The credibility and significance of oral history is directly related to knowing who the narrator is, so your name and demographic information will be associated with your interview(s).

Your interview will be made available immediately to the public.

CONTACTS FOR QUESTIONS OR PROBLEMS:

For questions about the study, contact the project director, Ellie Lawson, at ellalaws@iu.edu or ellielawson23@gmail.com.

For questions about your rights as a research participant or to discuss problems, complaints or concerns about a research study, or to obtain information, or offer input, contact the IU Human Subjects Office at (317) 278-3458.

VOLUNTARY NATURE OF STUDY:

Taking part in this study is voluntary. You may choose not to take part, or you may leave the study at any time. Leaving the study will not result in any penalty or loss of benefits to which you are entitled. Your decision whether or not to participate in this study will not affect your current or future relations with Indiana University, IUPUI, or the Indiana Historical Society.

SIGNATURE:

PRINT NAME:

DATE:

Appendix B

Pre-interview

Demographic/Biographic questions

1. What is your age?
2. When and where were you born?
3. To which gender identity do you most identify?
4. How would you describe your race and/or ethnicity?
5. What do you consider your occupation?
6. What city do you live in?
7. Would you please pronounce your name?
8. Who are your parents (and/or guardians)?

Holocaust-related demographic questions

1. Who in your immediate family do you consider Holocaust survivors? Please pronounce their names, provide any birth dates, birth places, and other relevant information.

2. Can you briefly describe your ancestors' experience from 1933-1945? (i.e. hidden, placed in camp, escaped Europe, etc.)

3. When did your ancestor(s) arrive in the United States?
 1. When did they arrive in Indianapolis?

4. Have your ancestor(s) died? If so, when and where?

5. Did your ancestor (s) provide any written or recorded testimony about their experience during the Holocaust? If so, where?

Additional information

Any further information the interviewee would like the interviewer to know about (i.e., significant events, dates, people)

- *Are there any other topics you would like to cover?*

Appendix C

We are recording.

My name is Ellie Lawson. I am here with **[First] [Last Name]**. The date is **[DATE]**. The time is **[TIME]**. We are in **[LOCATION/CITY]**.

[First name], I want to briefly review the Informed Consent and Deed of Gift document that you signed.

This interview is for Descendants of Holocaust Survivors Oral History Project.

The Descendants of Holocaust Survivor Oral History Project is an oral history project focused on archiving the lived experience of second and third generation descendants of Holocaust survivors.

This study will help us collect narratives and understandings about the identity of memory of descendants related to their survivor ancestors as well as help us better understand the historical memory of the Holocaust over time.

The recordings, demographic information, and the verbatim transcripts will be deposited in the William H. Smith Memorial Library of the Eugene and Marilyn Glick Indiana History Center (at the Indiana Historical Society) for the use of researchers and the general public.

Do you have any questions about the project that I can answer?

...

Taking part in this study is voluntary. You may choose not to take part, or you may leave the study at any time.

Participating in this project means that

- Your interview(s) will be recorded in digital video and/or audio format and may be transcribed.
- The recordings and possible transcriptions of my interview(s); copies of any supplementary documents or additional photos that you wish to share; and the Informed Consent and Deed of Gift may be deposited in the William H. Smith Memorial Library of the Eugene and Marilyn Glick Indiana History Center (at the Indiana Historical Society) and will be available to both researchers and the general public.
- Your name and other means of identification will not be confidential.

Do you have any questions?

...

In addition to your signed document, would you please offer a verbal confirmation that you understand and agree to these terms?

...

Finally, I want to ask for a verbal confirmation that you have agreed that your interview will be made available to the public immediately.

...

Great, we will get started!

Could you please start off by telling us when and where you were born?

Could you please pronounce your name?

Could you tell me which of your family members were survivors?

Childhood/Growing up

1. What was your life like growing up as a child?
2. How would you describe your education growing up?
3. Did your family observe a traditional Jewish home?
 - a. Were they observant?
4. Can you please tell us about your childhood growing up and your relationship with [ancestor]?
5. Was there anything in your childhood you felt was affected by your ancestor's experience?
6. How would you describe your Holocaust education growing up and its evolution?
7. Can you tell us about your life in Indiana?
 - a. Or how did you get to Indiana?

Learning about the Holocaust

1. How, and where, did you first learn about the Holocaust?
2. When did you first find out your ancestor(s) is a Holocaust survivor?
3. What information, or story, was presented to you when you learned about your ancestor's experience as a Holocaust survivor?
4. Did your [ancestor] talk about their experience in the Holocaust?
5. In what ways did you observe and notice about your [ancestor] once you knew about their past?
6. Was there anything your ancestor said or did that affected the way you interacted with them? This could be nightmares that woke you up, being frugal, making you eat all your food.
7. What was your community at the time you learned about your ancestor's story? Did you have someone you told or notice other survivors around you and your family?
8. Did you have relationships with other descendants?
9. What ways did you try and understand, or learn more, about your [insert relation]'s story?

Identity & Memory

1. How have you understood your Jewish identity as you have grown up?
2. Can you tell me more about how you became a **[job title/occupation]**?
3. How do you see yourself as a parent considering the roles they have, and have had, in your life?
4. How has your relationship and involvement with the Jewish faith changed over time?
5. What does it mean to be Jewish, in your opinion?
6. Are there ways in which you explore your ancestor's history at the present? I.e. genealogy, lecturing, traveling.
7. Did you see differences between your ancestors and the way they remembered, acted (emotionally & physically)? [those with two or more ancestors]
8. Are there things (stories or concepts) your ancestors told you that you remember?

9. Have you been back to Europe to visit sites of the Holocaust or where your ancestors' lived?

Antisemitism & Current events

1. How did your [ancestor] talk about their experiences with antisemitism?
2. Has there been a time where you have been subject to antisemitism hate? Please tell me about a time you experienced it.
3. Have you experienced discrimination because of your Jewish heritage? If so, can you tell us an incident? If not, have you witnessed it towards other friends and family?
4. Has there been any events in American society that have changed or impacted the way you understand your identity or the way you engage with the history of the Holocaust? (i.e. war, genocide, pandemics, education)

Holocaust education

1. You became involved in Holocaust remembrance and education at a young age, could you tell me about what sparked that desire?
2. Have you participated in any Holocaust remembrance and education events?
3. Is there a certain way you like to present you and your family's story?
4. Tell me about the future of Holocaust education and how you see you and your story involved it in.
5. Various Indiana state legislation introduced in the past year about the way teachers might have to teach certain subjects in classrooms. Many claim it attacks the future of Holocaust education. Do you have any thoughts or comments on that?

Closing

1. Do you have any last comments or topics you would like to say before we end the interview?
2. Please describe any personal photographs or artifacts you have brought to the interview.

Appendix D



Completion Date 09-Sep-2021
Expiration Date N/A
Record ID 44811101

This is to certify that:

Ellie Lawson

Has completed the following CITI Program course:

Not valid for renewal of certification through CME.

Social and Behavioral Responsible Conduct of Research
(Curriculum Group)

Social and Behavioral Responsible Conduct of Research
(Course Learner Group)

1 - Basic Course
(Stage)

Under requirements set by:

Indiana University/IU Health



Verify at www.citiprogram.org/verify/?wd76501a2-aa31-453c-b916-ed4eedcd4061-44811101

Appendix E



Completion Date 30-Sep-2021
Expiration Date 29-Sep-2026
Record ID 44811102

This is to certify that:

Ellie Lawson

Has completed the following CITI Program course:

Not valid for renewal of certification through CME.

Human Research
(Curriculum Group)
Social/Behavioral Researchers
(Course Learner Group)
1 - Stage 1
(Stage)

Under requirements set by:

Indiana University/IU Health



Verify at www.citiprogram.org/verify/?wa1bf04e9-71bd-497c-a0d5-8dfb32df6546-44811102

Appendix F

PROTOCOLS



#12771 - Multi-Generational Memory: Oral History and the Use of Testimony in Holocaust Education.

Protocol Information

Review Type	Status	Approval Date	Continuing Review Date
Exempt	Exempt	Oct 26, 2021	Oct 26, 2022
Expiration Date	Initial Approval Date	Initial Review Type	
--	Oct 26, 2021	Exempt	

Feedback

Approval Comment

This research is exempt under the following category:

- Category 2(ii)

General Information

Principal Investigator

Haberski, Raymond

Lead Unit

BL-HIST - HISTORY

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Curriculum Vitae
Ellie Audrey Lawson

Education

IU Indianapolis

Master of Arts in History from Indiana University, January 2025.

Huntington University

Bachelor of Arts in History, Minor in Communications, Minor in Museum Studies, Minor in Refugee Studies, May 2020.

University of Oxford

Visiting Student, January 2019-April 2019.

Professional Experience

Vancouver Holocaust Education Centre (April 2024-Present), Education Coordinator.

Dallas Holocaust and Human Rights Museum (July 2022-March 2024), Museum Educator.

Indiana Historical Society, Archives and Library (August 2021-May 2022), Project Coordinator.

Indiana Historical Society, Press (August 2020-August 2021), Editorial Assistant.

IUPUI, Department of History (June 2021-May 2022), Research Assistant.

Huntington University, Department of History (September 2019-May 2020), Teaching Assistant.

United Brethren Historical Center (January 2020), Digital Archivist Intern.

Nancy and David Wolf Holocaust and Humanity Center (June 2019-August 2019), Marketing Intern.

Indiana State Museum and Historic Sites, Curation Department (May 2019-August 2019), Social History Intern.

Huntington City-Township Public Library, Indiana Room (May 2017-August 2017), Genealogy Intern.

Research and Coursework

MA thesis, IU Indianapolis, “Multi-Generational Memory in Indiana: Oral History and the Use of Descendant Testimony in Holocaust Education.” Defended November 2024.

Museum education program collaboration, Museum of Broken Relationships & IUPUI, “Objects of Conversation: The Holocaust, broken relationships, and descendant communities,” Completed Fall 2021.

Seminar Paper, IUPUI Max Kade Center, “German American Jews in Indiana during the Holocaust.” Completed Fall 2021.

COVID-19 Oral History Project, IUPUI, Completed Spring 2021.

Anti-Black violence in Indiana podcast, IUPUI Public History Program, Completed December 2020.

BA thesis, University of Oxford, “The Tower Gardens’ Holocaust memorial: whom and what is it for, why is it so contentious, and is it a continuation of or a break with recent trends in British memorialization?” Completed April 2019.

BA thesis, Huntington University, “The Significance of Ethnic Diversity in the Creation of Democracy: A Study of Augusta County, Virginia,” Completed December 2018.

Conferences

“Empowering Professionals: Mission-Driven Education & Transformative Impact.” Research presented at the American Alliance of Museum Annual Meeting and Museum Expo. Baltimore, Maryland. May 17, 2024.

“Multi-Generational Memory: Oral History and the Use of Testimony in Holocaust Education.” Poster presented at National Council on Public History Annual Meeting. Virtual. May 2022.

“The Indiana Jewish Historical Society Collection at the Indiana Historical Society: Thoughts & Reflections.” Talk at Indiana Historical Society Donut Club [for donors and trustees]. Indianapolis, Indiana. April 29, 2022.

“Multi-Generational Memory: Oral History and the Use of Testimony in Holocaust Education.” Paper presented at Indiana Association of Historians. Hammond, Indiana. April 9, 2022.

“German American Jews in Indiana during the Holocaust.” Paper presented for Max Kade German American Center at IUPUI. Indianapolis, Indiana. December 1, 2021.

“A Study of Auto-Genocide in Ancient Angkor.” Paper presented for the Alpha Chi National Convention. Virtual. April 2020.

“Pol Pot’s Cambodia and Social Mechanisms Used for Genocide.” Paper presented at the Conference on Faith & History, Grand Rapids, Michigan. October 2018.

Publications

“Jewish Genealogy in the Archives: Finding Northern Indiana Ancestors in the Indiana Jewish Historical Society Collection.” *THG: Connections*, vol. 61, Fall/Winter 2021. Indiana Historical Society: Indianapolis, Indiana.

“America on the Edge: What Civil War Letters from Howard County Can Teach Us About Twenty-First Century America.” *THG: Connections*, vol. 60, Spring/Summer 2021. Indiana Historical Society: Indianapolis, Indiana.

Articles contributed to *Online Connections*, Indiana Historical Society.

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“What is Our Legacy?” Blog Post. *Public History at IUPUI*. October 30, 2020.

“Like the World Depends On It,” *The Huntingtonian*. April 6, 2020.

“Brushing Off Bias,” *The Huntingtonian*. December 11, 2018.

Leadership and Volunteer Experience

Member, Women’s Advisory Committee, City of Vancouver, January 2025-Present.

Member, Steering Committee, Dora Love Prize, August 2024-Present.

Participant, Association of Holocaust Organizations, Learn to Lead Program, 2023-2024.

Chair, Generations Committee, Dallas Holocaust and Human Rights Museum. 2023-2024.

Seeder, NCPH Careers in History Symposium, National Council on Public History. November 2021.

President, Graduate Student History Association, IUPUI. 2021-2022.

Judge, Indiana regional and state. National History Day. 2020-2021.

History Tutor, Huntington University. 2017-2020.

Volunteer, Canal Nights, Indiana State Museum. May 2019-Aug 2019.

Student Representative, Student Government Association, Huntington University. 2016-2017.

Honors, Awards, & Fellowships

IUPUI Sherry Queener Graduate Student Excellence Award. April 2022.

IUPUI Graduate & Professional Educational Grant. April 2022.

IUPUI Max Kade German American Center Graduate Scholarship. 2021-2022.

Huntington University Ron Frank Memorial Award for Outstanding Scholarship in History. May 2020.

Huntington University Department of History Senior Achievement Award. May 2020.

Alpha Chi National College Honor Society Region VI National Fellowship. April 2020.