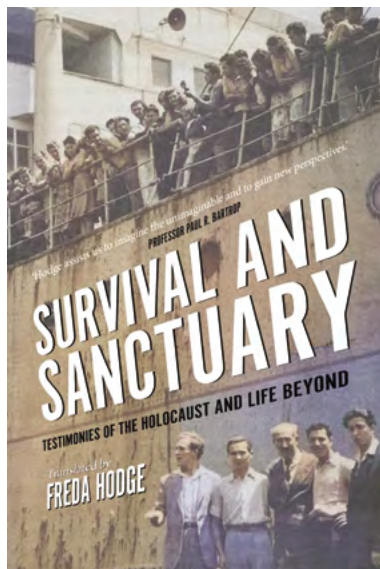


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Survival and Sanctuary: Testimonies of the Holocaust and Life Beyond

Translated by Freda Hodge

Monash University Publishing, October 2023

Paperback, 256 pp.

ISBN: 9781922979155

RRP: \$32.99

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Freda Hodge's *Survival and Sanctuary* works to examine the heartbreaking tension between rebirth and despair in the wake of the Holocaust, translating original Holocaust survivor testimonies from Yiddish into English for the first time. Working as a translator and completing extensive interviews through the Melbourne Holocaust Museum, and having already completed translations for *Tragedy and Triumph: Early Testimonies of Jewish Survivors of World War II*, Hodge is well placed to continue her work in

making Holocaust testimonies widely accessible in English.

Seven testimonies are directly translated by Hodge, who then provides 'more information' about each individual. In doing so, she provides access to the accounts of Leon Holzer, Tobcia Blicblau, Maria Roza Kamsler, Rivka Fogel, Shlomo Lipman, David Tuszyński and Mark Fromer, who originally recorded their unembellished testimonies with the YIVO Committee in 1947 and 1948.

Pre-eminent Australian historian Professor Paul Bartrop's foreword establishes the significance of Hodge's translations, explaining the various classifications of Holocaust survivors, the difficulties of working with Yiddish text, and the variability and sensitivity of individual Holocaust testimonies.

Hodge's writing is most evocative and powerful when introducing *Survival and Sanctuary*, providing a brief yet extensive outline of Australia's Jewish history. The introduction outlines the fluctuating attitudes of Australian governments towards Jewish migration, from early colonisation to post-Holocaust movements, and the trauma transported with Holocaust survivors to their new nation. Hodge's writing serves as a poignant reminder that the Holocaust cannot be sidelined within Australian historical discourse as it is directly connected to Australia's development as a nation.

Unfortunately, in places *Survival and Sanctuary* lacks depth and appropriate research. The 'more about' information at the conclusion of each testimony varies greatly, and sometimes does not cover the 'sanctuary' concept in detail, somewhat inhibiting the messaging. The use of Wikipedia and Quizlet as sources (in several places) in the

notes is alarming, especially for well-documented individuals such as Hermann Göring. This is particularly concerning given the extensive information available from eminent historians on World War II, the Holocaust and post-war migration, including Jan Gross, Ian Kershaw and Suzanne Rutland, who were utilised elsewhere as references. Additionally, given the scourge of misinformation on the Holocaust and far-right ideologies online, especially within the current social and political climate, this misstep is hard to look past.

Despite this, *Survival and Sanctuary* provides invaluable immediate post-war testimonies that could be integrated within Holocaust and post-war migration units in the History classroom. Both Hodge and Bartrop's introductions serve as important prompts for integral discussions in the classroom, including the varying definitions of a Holocaust survivors, the importance of Australia's own Jewish history since colonisation, significant Jewish individuals in Australia's history, Australia's response to the Holocaust and Nazi genocidal policies at the Evian Conference, the Commonwealth's changing acceptance of survivors and displaced persons following the war, and the important role of survivor testimonies in understanding the human side of the Holocaust.

For higher-order thinking and senior students, the text also prompts key questions surrounding testimonies. Who should conduct interviews? What is the impact of the timing of testimonies? How do historians respectfully challenge and verify the trustworthiness and accuracy of testimonies? Are testimonies and oral histories more valuable than statistics and firm evidence? And, who should be given a voice?