

## Summaries - Résumés - Sommari

### **Un exemple du marranisme post-hitlérien: *Rodzinna historia lęku* d'Agata Tuszyńska**

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Dans l'histoire des Juifs d'Europe rien n'illumine autant que le mouvement des Lumières (XVIIIe siècle), rien n'est plus troublant que la comparaison entre le sujet national et le singulier (fin du XIXe siècle), rien n'est plus sinistre que la dévastation de ce qui semblait immuable, en vue d'un but déterminé: pureté raciale. Le nazisme triomphant (début du XXe siècle) a infligé à l'Europe, désormais libérée, un coup d'arrêt brutal: il a tout fait pour anéantir la diaspora juive. En dehors même de la destruction physique, la résolution de la question juive se présente comme démolition à la fois du patrimoine et de l'identité juifs. Un long chemin de tolérance et un dur travail d'intégration manquent d'apogée. Ce qui change dès lors, c'est l'ensemble des rapports sociaux. Le sentiment d'insécurité devient une obsession, qui longtemps après la guerre continue à hanter les survivants. Ce que nous voyons dans *Rodzinna historia lęku* (Une histoire familiale de la peur), c'est l'impact qu'a l'Holocauste sur le devenir des Juifs polonais. Agata Tuszyńska, professeur, journaliste, femme de théâtre (deuxième génération des survivants) a eu une période de déni et une période de révolte, puis est venu l'âge de l'acceptation, avec une volonté de restaurer des liens socioculturels entre le monde disparu et le monde contemporain. Le refus de jugement sur la fièvre antisémite, selon le critère du bon et du mauvais, rend caduque la saisie du sens exacte de l'extermination au lendemain de la guerre. Le silence des rescapés couvre d'ombre des siècles d'existence des Juifs polonais. Il enferme les victimes dans un monde de souffrance incommunicable. Il va donc de soi que, dans ces circonstances le deuil du génocide ne réussit pas. Ce qui les empêche de faire ce travail de mémoire ce sont, en dehors des défenses psychiques,

l'incompréhension sociale et l'oubli de soi. La Shoah devient alors un jeu de confessions et de concepts imprécis, où s'introduisent le vide et le non-sens.

Trois grands volets du marranisme post-hitlérien ont été examinés tout au long de cet article: conversion religieuse (conversion par amour, conversion réversible et conversion en contexte de changement social), mariage judéo-chrétien (rencontre amoureuse, mariage en tant que choix personnel et mariage en tant qu'acte social) et dénégation de soi (changement de nom, changement d'identité). Notre but essentiel était de présenter le vide. Ce dernier n'est pas plus dans la destruction physique des Juifs d'Europe que dans le sentiment de peur et de honte qu'éprouvent les survivants. Mais, il est surtout perceptible au moment où la pensée refuse d'affronter la mort et de combler le néant. Dans le silence ou le déni c'est l'identité, en tant que sentiment, qui entre en crise et s'écroule.

**Mots clés:** persécution, Judaïsme, antisémitisme, Pologne, diaspora

*In the history of the Jews in Europe nothing can illuminate as much as the movement of the Lights "Lumières" (XVIIIth century), nothing is more disturbing than the comparison between the national subject and a singular one (end of XIXth century), nothing is more sinister than the devastation of what seemed unchanging with the aim of final purpose: racial purity.*

*A period of triumphant Nazism (in the beginning of XXth century) imposed in all Europe, from now liberate, an abrupt stop: it made everything to annihilate the Jewish Diaspora. Outside even of physical destruction, this resolution of the "Jewish issue" is present as demolition at the same time of the heritage and of the Jewish identity. A lack of apogee is cause by a long way of tolerance and a hard work of integration. What changes from then on, is all the social relationships.*

*The feeling of insecurity becomes an obsession and continues to haunt the survivors long after the end of the War. We can see that in the example of "Rodzinna historia leku" (A family history of the*

*fear) it is the impact which has the Holocaust on the future of Polish Jews. Agata Tuszynska, professor, journalist (the second generation of the survivors) had a period of denial and a period of revolt, then came the age of the acceptance, with a desire to restore socio-cultural links between the disappeared and the contemporary world.*

*The refusal of judgment on a kind of anti-Semitic fever, according to the criterion of the good and the bad, makes null the seizure of the correct meaning of the extermination after the War. The silence of the survivors overshadows the centuries of existence of the Polish Jews. It locks the victims into a world of incommunicable suffering. It is thus obvious that, in these circumstances to mourn and come to terms with the genocide can't be succeeded. What prevents them from making this work of memory, except the psychic defenses, the social incomprehension and the self-forgetfulness. Shoah becomes then a mix of confessions and concepts, where get the space and the nonsense.*

*Big three volets du marranisme comments-Hitlerians were examined in this article: religious conversion (conversion by love, reversible conversion and conversion in context of social change), Judeo-Christian marriage (loving meeting, marriage as personal choice and marriage as social act) and denial of one (change of name, change of identity). Our essential purpose was to present the vaccum. It is not more in the physical destruction of the Jews of Europe than in the feeling of fear and of shame which feel the survivors. But, it is especially noticeable as the thought refuses to face the death and to fill the nothingness. In the silence or the denial it is the identity, as a feeling, which enters in crisis and collapses.*

**Key words:** *persecution, Judaism, anti-Semitism, Poland, Diaspora*

## **Divoramento o stupro. Il *Porrajmos* dei Rom tra negazione e memoria**

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In lingua romanés “Porrajmos” significa “divoramento”; per i sinti la parola ha un significato ancora peggiore perchè si traduce letteralmente in “sverginamento”, nel senso offensivo di un’azione esercitata a forza su una ragazza non protetta dalla famiglia o comunque non consenziente. In letteratura, il termine “Porrajmos” indica ormai convenzionalmente il genocidio delle popolazioni Rom e Sinte perpetrato durante la seconda guerra mondiale in diversi campi di concentramento, tra i quali i più conosciuti in Germania, Croazia ed Italia. A partire da una (necessariamente sommaria) ricostruzione storica del cosiddetto olocausto zingaro, questo lavoro intende indagare la questione del riconoscimento dello sterminio della popolazione Rom e Sinta da parte delle autorità nazionali ed internazionali, mostrando la connessione tra le motivazioni e le conseguenze dell’olocausto e l’attuale situazione economica, sociale e culturale della popolazione Rom e Sinta, con un focus in particolare sulla situazione italiana. In un quadro socio-culturale senza memoria storica dello sterminio, lo “zingaro” è giudicato non in base alle sue caratteristiche umane, culturali e sociali, ma esclusivamente in base alla sua etnia di appartenenza. In questo quadro, dove il Porrajmos troppo spesso non trova spazio perchè ignorato o dimenticato, la situazione delle popolazioni Rom e Sinte italiane presenta alcune caratteristiche peculiari; i ghetti urbani, rappresentati oggi dai campi nomadi, racchiudono una cultura e un modello sociale di riferimento che ogni giorno perde la sua memoria, per diventare la cultura di una minoranza etnica relegata “al di fuori” e che impara a sopravvivere nel modo in cui la società ospitante la dipinge: ai margini.

**Parole chiave: Rom, genocidio, riconoscimento, minoranze etniche**

*The word "Porrajmos", in romaní language, means "devouring"; for Sinti people the meaning is even worse, literally "deflowering", which means a forceful act towards a young girl, unprotected by her family and in any case without consent. In literature, "Porrajmos" conventionally indicates the forgotten Roma and Sinti Holocaust during the Second World War, which occurred in various concentration camps in Germany, Croatia and Italy. This work starts from a historic reconstruction of the Holocaust, in order to research the question of international recognition of the genocide of Roma and Sinti people; the intention is to highlight the connection between the reasons and consequences of the holocaust and the current economic, cultural and social situation of Roma and Sinti people, focusing on the Italian situation in particular. In a socio-cultural framework without historical memory of the genocide, "Gipsies" are judged not by their human, cultural and social characteristics, but solely focusing on his ethnical pertinence. In this framework, where the "Porrajmos" is often forgotten or ignored, the situation of Italian Roma and Sinti people has some peculiar characters; the urban ghetto, now represented by the "nomad camps", hides a culture and a social model of reference within that loses its memory every day, becoming the culture of an ethnic minority relegated "out there", that learns to survive in the way that the host society likes to imagine it: at the margins of society.*

**Key words: Rom, genocide, ethnical minorities, recognizing**

### ***Esperantujo delenda est.***

#### **Note sulle persecuzioni subite nel corso del Novecento dai fautori della lingua internazionale**

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Quando si sente parlare dell'esperanto, si tende a pensare ad una lingua artificiale ormai estintasi e priva di attualità, o comunque parlata da uno sparuto numero di superstiti in un numero limitato di paesi. Gli esperantisti, pacifisti per definizione, alla luce della loro 'illuminata' visione del mondo, hanno cercato fin dal 1887 – anno di pubblicazione della *lingvo internacia* – di abbattere barriere; non solo linguistiche, ma anche etniche, sociali, politiche e religiose. Nel corso del Novecento le loro idee si sono lentamente articolate in maniera tale da infastidire i regimi totalitaristi, in particolare quelli nazista e stalinista, che perseguirono e deportarono nei campi di concentramento migliaia di esperantisti, proprio come accadde ad altre comunità più spesso commemorate. Ne fu vittima l'ideatore stesso dell'esperanto, L.L. Zamenhof, peraltro di origine ebraica, assieme ai membri della sua famiglia, in particolare suo figlio Adam e la figlia Lidia, che dedicò tutta la sua vita allo sviluppo delle idee paterne. Essi già vagheggiavano l'alba di un mondo, e soprattutto di un'Europa, proiettati – per non soccombere sotto il peso della diversità - verso un'epoca di pace e prosperità, ma vennero fraintesi e accusati, a seconda dei paesi, di internazionalismo, sionismo e spionaggio.

L'autore propone una serie di testimonianze poco note al riguardo, basate su volumi pubblicati in questi ultimi anni, rimandando anche a pubblicazioni e documentari multimediali sconosciuti a chiunque non abbia avuto contatti con il movimento esperantista. Il quale ha resistito alla repressione e, pur fra mille difficoltà, continua a inseguire il sogno di un'umanità almeno linguisticamente rappacificatasi con se stessa.

**Parole chiave: Esperanto, persecuzione, nazismo, stalinismo, Zamenhof**

*When people hear about Esperanto, they tend to think of an artificial language, now extinct, or spoken by a small number of survivors in a limited number of countries. Esperantists, pacifists by definition, due to their 'enlightened' view of the world, have tried since 1887 - the year of publication of *lingvo internacia* - to break down not only linguistic, but also ethnic, social, political and religious barriers. During the twentieth century their ideas became slowly so articulated as to annoy the totalitarian regimes, especially the Nazi and the Stalinist ones, which persecuted and deported to concentration camps thousands of Esperantists, just as it happened to other communities more often commemorated. The creator of Esperanto, L.L. Zamenhof, not only because of his Jewish origin, was a victim himself of the persecution, together with members of his family, like his son Adam and especially his daughter Lidia, who dedicated all of her life to the development of her father's ideas and was killed. They were dreaming of the dawn of a world, especially in Europe, projected – in order not to succumb under the weight of diversity - towards an era of peace and prosperity, but they were misunderstood and criticized, depending on the country, for internationalism, Zionism and espionage.*

*The author proposes a series of interesting documents, based on books published in recent years. He also refers to publications and multimedia documentaries unknown to anyone who hasn't had contact with the Esperanto movement; which has resisted the repression and, despite many difficulties, continues to pursue his dream of a mankind at least linguistically in peace with itself.*

**Key words: Esperanto, persecution, Nazism, Stalinism, Zamenhof**