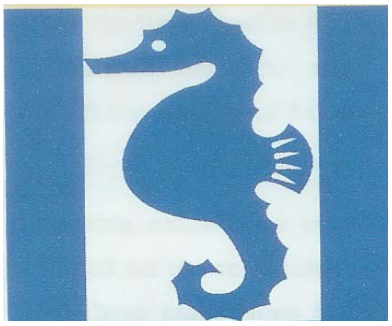

DEPARTMENT OF HISTORY & ARCHAEOLOGY
UNIVERSITY OF THE WEST INDIES, MONA

SOCIAL HISTORY PROJECT
NEWSLETTER 47
DECEMBER 2007

INSIDE THIS ISSUE

Editorial

The SHP is very pleased to bring you the 47th newsletter. This edition includes articles which highlight some lesser known aspects of Jamaica's involvement with World Wars I and II. Tomasz Potworowski gives a very interesting account of the experience of evacuees from Poland to Jamaica during World War II, while Gertrud Aub-Buscher sheds light on her family's experience in the conflict in Jamaica and Germany. The SHP is deeply appreciative to these two kind authors who willingly prepared these informative entries for the newsletter. In keeping with the theme of the Jamaican connection to the global conflicts of the 20th century, Dalea Bean has included a note on a few of the Jamaican sources that are available for the study of the World Wars, both locally and overseas.

In addition to the featured articles, this issue also includes a call for papers for the upcoming SHP Symposium on Heritage Management and Preservation. This is scheduled for October 2008, and the SHP welcomes your contributions for what promises to be an informative and engaging two day programme.

The book being announced in this issue is a new publication by the recently appointed Head of Department of History and Archaeology, Professor Waibinte Wariboko. The SHP encourages you to peruse *Ruined by Race*, which deals with Afro-Caribbean missionaries and their work in Southern Nigeria in the late 19th and early 20th centuries.

Finally, it is with sadness that the SHP announces the passing of two persons close to the Department of History this year; Dr. Fitzroy Baptiste and

Professor Kenneth Ingram. Included in this issue is the message from the Department at the service for Dr. Baptiste and subsequent issues will include an interview with Professor Ingram conducted by a student of history.

Please enjoy this issue of the newsletter and thank you for your continued support of the SHP. Have a safe holiday season and a splendid new year.

Dalea Bean
Newsletter Editor

Polish Evacuation To Jamaica During World WAR II

This article is based on a paper by the Author "The Evacuation of Jewish Polish Citizens from Portugal to Jamaica 1941 - 1943" published in Vol. 19 of Polin, Studies in Polish Jewry, Oxford and Portland Oregon, 2007 by the Littman Library of Jewish Civilization, pages 155 - 182. The paper was the result of a study of documents in the archive of the Hoover Institution in Stanford, California, the archive of the Sikorski Institute in London and the National Archive in London as well as of a privately published memoir of one of the members of the evacuated group and interviews with her and the son of the official in charge of the Camp where the group was lodged in Jamaica.

The Second World started with the German attack on Poland on September 1939. Within a month the whole of Polish territory was occupied either by the Germans or by at the time their ally, the Soviet Union. Gradually Germany and its allies occupied most of Europe. After the fall of France in the summer of 1940 only Britain, Sweden, Switzerland, Spain and Portugal remained outside of the power of Germany, Italy and the subservient fascist governments established by them in Europe and Japan in the Pacific (so called Axis Countries). As long as France, Belgium and Holland remained free, most of the flow of people unwilling to accept life under the Axis regimes stopped there but once these countries were occupied, a new wave of refugees hit the Iberian Peninsula, principally Portugal, as Spain was not altogether free of German influence. The governments of the Allied Countries (i.e. those who had resisted the German onslaught) found refuge in

British territories and started reconstructing their armed forces there.

By 1941 it was clear that, among the refugees, it was Jews who were exposed to the most severe danger, and yet no country outside of Europe was willing to issue visas to them and even Britain refused entry to anyone (Jewish or not) who was unable to contribute to the war effort. In June 1941 the U.S., who until then had issued a few visas to people with American family ties, barred from entry anyone originating in countries then under Axis control. Some Latin American countries admitted some people prepared to pay exorbitant sums (typically $ 3,500; present day (2006) equivalent $144,500.).

At the same time the Portuguese government limited the number of visas and temporary residence permits for Polish passport bearers to 200 - 300 and thus by mid-1941 a hard core of such people, all Jews, formed on its territory. This worried both the British and Polish Government in exile. They feared what may have awaited such people in case of a German invasion of the Iberian Peninsula, considered then quite possible. But above all, this group of people constituted an impediment to the increasing flow of Poles, either members of the Polish Armed Forces in Britain, or those in other ways needed for the war effort.

The Polish Government in London, after exhausting its possibilities of obtaining visas from anywhere in the world for this group of 200 -300 people, turned to the League of Nations High Commissioner for Refugees (*Sir Herbert Emerson*). Already worried by the situation of refugees in what remained of unoccupied Europe after the decision of the French Vichy Government to round up 12,000 Jews, Emerson decided to send his deputy (*Dr. C.G. Kulmann,* a Swiss national) to Lisbon. The resulting report started an animated correspondence between the British Foreign and Colonial Offices and the Governor of Jamaica, (*Sir Arthur Richards*), which yielded a permit for 220 people to enter the island and be lodged in restricted conditions in temporary housing built for evacuees from Gibraltar. The Polish Government had prior agreements with HICEM *(the Emigration branch of the American Jewish Joint Distribution Committee),* as to joint financing on behalf of Jewish refugees.

In the meantime we learn from the memoir of one of the Polish Jews stranded in Portugal (*Mrs. Miriam Stanton, at the time Miss Sandzer, M.M.Stanton "Escape from the Inferno of Europe," London 1996*) that the group was getting desperate and decided to send a message to Prime Minister Winston Churchill. Archival documents show that at the time, (December 1, 1941), arrangements were in progress for them to embark on two vessels chartered by HICEM under its programme to carry Jews of various citizenships who had visas for countries in the Americas. Berths were obtained on SS. Serpa Pinto and SS. San Thomé which arrived in Kingston Harbour on February 7 and April 7, 1942 respectively. Those with funds for a surcharge could find private cabins.

In her memoir Mrs. Stanton recalls that upon entering Kingston Harbour, everyone on board the San Thomé including the captain, had to be put in quarantine because of a case of typhoid fever. This disappointment was exacerbated when the group received the impression that those who were to

remain in Jamaica were to be interned, even though the remainder had been allowed to go on to Cuba. To make matters worse, an outbreak of dengue extended their strict confinement by two weeks as soon as they were transferred to the Gibraltar camp. This outbreak caused some concern among the authorities, as they feared that the illness was again typhoid fever, but a team of doctors and nurses specially flown in from Canada quickly determined the real cause. Stanton reports that initially the refugees had suspicions that the quarantine would turn into permanent strict internment, but soon she found that conditions were quite satisfactory "...some asked for some books and newspapers, which were supplied as well as radios. The food was not too bad and was plentiful. We had lots of milk and dairy products, good white bread, and fresh vegetables. My family, being kosher, could not eat meat, so we asked for fish. It was supplied. One of our refugees was allowed to go into the kitchen to take over the kosher cooking, so we had quite nice meals… We were more comfortable in the camp than on the ship. The weather was good, a little too hot, but very nice. The people in the camp left a lot to be desired, but the camp was big enough for privacy."
In fact the group was a very mixed lot, only a few of them like the Sandzers, were members of the intelligentsia. Practically none resided in Poland at the outbreak of the war and many did not even speak Polish and their only link with that country was their passport.

The Sandzers soon obtained a one-time pass available to the inhabitants of the camp allowing them to move around the island and visit Kingston. They discovered a synagogue which they visited the next Saturday for a service, after which a member of one of the prominent local Jewish families, Florence Matalon, introduced herself and welcomed them to Jamaica. She and her husband, Joe, invited the newcomers to a Sabbath lunch, which proved the start of a friendship that lasted throughout the Sandzers' stay in Jamaica. Later they had close relations with other families, the Henriqueses, and the DeLeons. From then on 'we saw our internment through different eyes'. The HIAS gave the refugees a fund of $2,000 for occasional compassionate help, asking a prominent local Jewish businessman, O. K. Henriques, to supervise the disbursements in order to ensure impartiality. Stanton writes that, when that money had been spent, he provided, presumably from family resources funds for anyone in the camp who needed help. Joe Matalon arranged for the education of the Jewish children in the schools that his own children attended. Granville and Horty DeLeon worked hard at obtaining entry visas for those who had the means to join relatives in such countries as the United States,

According to Stanton, the camp administrator, Ernest Rae, impressed her family from the moment he first greeted the refugees on their arrival. As time went by, they felt that he and his wife, Veta, were befriending the refugees and striving to make life in the camp more acceptable. They facilitated the setting up of support services by camp inhabitants, who could work as tailors, barbers, hairdressers, and shoemakers. A doctor worked in the camp hospital, and another professional found employment in the camp office. Ernest Rae was also helpful in obtaining premises for a camp synagogue and the services of a carpenter when the refugees obtained the necessary

paraphernalia from HIAS in the United States. Later Rae helped to obtain US visas, which allowed Stanton's mother to visit the United States for surgery, accompanied by her husband.

According to Stanton, the camp at the time employed about 1000 people, catered for about 3,000 refugees including those from Gibraltar, and was "completely self-sufficient. It had schools, a hospital, shops, offices …concerts, weddings, fights, scandals …[and] funerals... Ernest Rae was the right person for the position of head of such a vast project".

Contrary to the positive description of the conditions at Gibraltar Camp given in the Stanton memoir, a review of archives has revealed many critical voices in correspondence received in the US and by the Polish and British governments. Their general contents were aptly summarised by the Governor of Jamaica in his letter to the Secretary for Colonies in London (*Lord Cranborne*):"... Certain Polish refugees at Gibraltar Camp have been making attempts to foster in the United States a propaganda campaign describing conditions in Gibraltar Camp in highly undesirable and untrue terms."

Amongst various other misrepresentations of Jamaica now being given currency in the United States of America are references to the Gibraltar Camp as a sort of 'concentration camp', not widely different from similar institutions in Germany. There is no doubt that this campaign has been instigated by Polish Jews who have left the camp for the United States of America and hope their telling harrowing stories will persuade the United States authorities to grant entry permits to a large number of Polish Jews now in the Gibraltar Camp. "There is a certain feeling of unrest among the Polish Jewish section … [where people] claim that they were brought to Jamaica under false pretences and were given to understand that they would be free to work and live where and how they chose..."

Correspondence from neither the Foreign Office nor the Polish government provides any evidence that the refugees were, on their departure from Lisbon, warned that they would be sent to a camp and not given total freedom of movement in Jamaica. These restrictions were made explicit only in correspondence between the governor and the Colonial Office and they were transmitted to the Foreign Office. Whether they were passed on remains unknown.

Stanton's memoir does reflect an initial disappointment at being housed in a camp, and she notes that the harshest deprivation was that they were not allowed to seek employment or engage in business outside the camp. This valid complaint was the main source of the desperate exaggerations written in the hope of obtaining help in moving out of the island. However, one must consider that the Colonial Government had to enforce a ban on the employment of any foreigner, as the political and labour situation in Jamaica during the Second World War presented great difficulties. The two trade unions maintained close connections with the two political parties and were led by the same men: Alexander Bustamante and Norman Manley. Both were pushing for far-reaching political and social reform, with the ultimate goal of abolishing the colonial system. The tragic labour riots of 1938 remained fresh in everyone's mind, and the presence of important US naval and air

bases on the island, as well as of a strong British army garrison, made the maintenance of civil peace essential for the colonial government. This caused official concern that some refugees with families remaining in German-occupied Europe could have been forced to work for enemy intelligence, especially in the areas of shipping and air traffic.

The flow of complaints was picked up by the American Jewish press and caused concern with the Polish Minister of Social Welfare in London. After assigning routine consular matters such as the extension of valid passports to the Polish Legation in Cuba, which had fast mail service with Jamaica, the Polish Government decided to investigate the conditions in 1943 by ordering its head of Mission in Havana *(Minister Roman Dębicki)* to visit the Camp. His report written on return to Havana and dated December 13 concludes " ...objectively speaking, and considering the possibilities that exist in Jamaica, the living conditions of the Polish citizens in Camp Gibraltar II are satisfactory, but subjectively the mood of this group is frankly poor. Their endlessly prolonged inactivity in tropical climatic conditions with no prospects of preparing a future for themselves is causing growing bitterness."

These complaints were of course also known to the Government of Jamaica and caused its unwillingness to admit a further group of Polish Jews which formed in Portugal, especially as they were peppered with racial slurs. (Most of the Civil Service officials at the time were native Jamaicans). The re-use of some of the huts of Gibraltar Camp and the temporary housing of Dutch refugees en route to the Netherlands' possesions in the Caribbean furnished a justification as did the reservation of space for a larger contingent of mixed citizenship mandated by the agreements of the Anglo - American conference on Refugees in Bermuda in April 1943.

On the other hand, with the reversal of the winds of war in Europe during 1943, the visa situation began to let up. Some people with families in the US managed to obtain entry permits (only 12 in 1942, 8 in 1943). In accordance with reports from Dębicki only 64 remained in Jamaica by mid 1944. The new Governor of Jamaica (*since mid 1943 Sir John Huggins*) constantly urged their removal as after the repatriation of the Gibraltarians, the handling of such a small group was difficult and costly. However, the British Foreign office saw no solution as in their eyes, the group was joining the worldwide problem of Polish citizens whose repatriation became doubtful as most of them had refused to move into a Soviet dominated country. By the time she left the island in May 1945 Mrs. Stanton has been re-housed in a convent. The last official correspondence on the subject was in August 1946 from the Governor to the Colonial office reporting that only 15 refugees remained in the Camp. All refused to go back to Poland and were working on application for entry to the US.

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Jamaican Sources for the study of the World Wars

The primarily European flavour of two near global conflicts in the 20th century has led writers to term them as "civil wars with the European community of nations"[1] rather than 'world wars' proper. However, Jamaica and other colonial dependents of the belligerent nations were invariably affected by the conflicts commonly called, World War I (1914- 1918) and World War II (1939-1945). Ken Post, for instance has argued that Caribbean territories were part and parcel of the war efforts. In particular, he noted that as a British colonial subject under Crown Colony rule, Jamaica was drawn into a global conflict of which it would feel the shock as the iron of war was struck.[2] Other historians have subsequently argued similarly. Fitzroy Baptiste's *War, Cooperation, and Conflict: The European Possessions in the Caribbean, 1939-1945*, supports the argument that these conflicts were worldwide in nature.

It is therefore no surprise that Jamaica is teeming with sources for the study of these two conflicts and their effects on the country. Many of these sources are available locally, at the National Library, National Archives, University of the West Indies Library, as well as overseas, mainly at the British Library, UK National Archives and at military museums throughout the United Kingdom and United States. Most importantly there are persons who were alive during World War II in particular who can give valuable insights on the topic.

Secondary sources

Jamaican and Caribbean historians have written on the effects of World War II on Jamaica and the wider Caribbean area. These useful works by persons like Fitzroy Baptiste, Ken Post, Glenford Howe, Richard Hart, Oliver Marshall and Patrick Bryan focus on different aspects of the conflicts. They offer information both on the mobilization of resources in the Caribbean to assist Britain during the wars and also efforts to stave off local shortages in shipping as a result of the conflicts. The building of bases in the island is also a topic for discussion, and was one of the ways that World War II left an indelible mark on the Jamaican society. There are also writers who, though not focusing solely on the wars, have greatly advanced the topic. For instance, Suzanne Francis-Brown has looked at the existence of Gibraltar refugees who were sheltered at what is now UWI, Mona.

However, there were earlier writers who should not be overlooked as they too offer valuable insights on the topic, particularly on World War I. Some of these include H.G. DeLisser, Charles Lucas and Frank Cundall. Their focus was on showing the efforts of the British Empire to survive the wars. They noted that the part played by Jamaica was paramount in this, since it was the leading Caribbean island to offer cash, kind as well as man and woman power.

In addition, one should not overlook theses and dissertations on the topic.

[1] Quoted in Melvin Page, "Introduction: Black Men in a White Man's War" in *Africa and the First World War*, ed. Melvin Page (London: Macmillan Press, 1987) 1.

[2] Ken Post, *Strike the Iron: A Colony at War: Jamaica, 1939-1945* (The Hague: Institute of Social Sciences, 1981)1. This very detailed study placed World War II in a political context in Jamaica and was concerned with the political aspects of Jamaican development from a Marxist perspective.

Gloria Bean has looked at World War II from the perspective of the work of *The Gleaner* newspaper, while Richard Smith examines issues of race and masculinity in World War I. Also, forthcoming work by Dalea Bean focuses on the response of Jamaican women to the conflicts and the impact of both wars on the country's women. On the topic of women, the published work of Ben Bousquet and Colin Douglas is invaluable.

Primary sources

Newspapers and Periodicals

In addition to books, which contain valuable information on the impact of World Wars I and II on the Jamaican and Caribbean society, there are primary sources which are fairly easy to access and utilise. Chief among these are newspapers. Most, if not all the print media in publication during the wars focused on the conflicts in every issue. *The Gleaner, Jamaica Times, The Democrat, Jamaica Standard* among many others, published information on the course of the war daily; giving blow by blow information on the progress of the wars. They also included commentary on the wars from a local perspective as well as in depth reports of what the country was doing to assist the Empire in its time of greatest need. The highly politicised papers such as *Public Opinion*, focused on the political implications of the wars. They did not concentrate on publishing expressions of loyalty in the country, but on the hardship felt at those times and what the political machinery should do to alleviate the stresses on the working class. Papers that focused on rural areas such as the *Northern News and Provincial Advertiser, The Trelawny Advance* and *The Western Echo* afford a much needed insight into the far reaches of the conflicts in the rural communities of the country.

Periodicals also focused on the wars from varying perspectives. While *Planters Punch* gives insight into the upper echelons of the white, near white and Jewish population in the society, their loyalty to Empire and their war work, *Pagoda* highlighted the Chinese community in Jamaica and their response to the conflicts and the impact of the conflicts on China. The *East Indian Progressive Society Newsletter* also includes snippets on the response of Indians in Jamaica to the wars. *The Negro Voice* and *Blackman* took an afro-centric approach to their reporting, and is a necessary balance to the other publications of the time. Still, other publications were geared towards the wars in particular and aimed at highlighting what they considered the overwhelming loyalty of Jamaicans to the British Empire. *The Victory Book*, published during World War II, is one such example. A study of these publications facilitates a broad view of the society during war time. The heterogenous nature of the Jamaican population then, and now, means that looking at one of these publications in isolation does not afford a panoramic view of the country's response to the wars. These all focused on different aspects of the population and give insight into change over time, and the reactions of various people to the wars.

Government reports, Private Correspondence and Official Records

These sources are absolutely crucial to any study on the war years in Jamaica and offer a solid foundation for research. Government publications such as Censuses, Blue Books,

Hansard and Legislative Council Debates and Laws of Jamaica all offer an insight into the official state response to the wars and the impact of the wars on the legislation and the legal development of the country. The advantage with using these sources is that they are not reports of events, which can be coloured with the bias of the person reporting. They are fairly undiluted sources which clearly illustrate the effects of the wars on the country. Colonial Secretary's Office Correspondences (CSO) which are held mainly at the National Archives and Colonial Office Records (at the UK National Archives) are also invaluable for the study of this period. They contain information ranging from private correspondences of officials, to governmental reaction to the crises at the time. One can also see the evolution of legislation relating to the wars, and reports of specific committees charged with mobilizing the country for the wars. Most importantly, they contain correspondence from soldiers and families of soldiers regarding various grievances during the wars. The Colonial Office records are of particular importance because they contain entire files on the recruitment of Jamaican men and women as soldiers, technicians and engineers during World War II. These sources are excellent to use because they are in good condition, are usually typed, and are legible. The authentic letters mentioned above are also of interest because these are usually hand written and well preserved.

Oral Sources

One of the most useful sources for the study of the World Wars is oral sources. These are accessible at the University of the West Indies Library and Imperial War Museum in London. These are interviews with male and female soldiers on various aspects of their experience in the wars. These corroborate some of the information given in the printed sources, but also gives a perspective that is not forthcoming in Government sources. To hear the voices of those who lived through the conflicts is quite riveting. London's multimedia repositories also include videos which were produced in World War II, and which detailed the effort of the colonies. Manuscripts of interviews from female soldiers are also available at the UWI Library, Mona, in the West Indies Collection. Apart from those sources in repositories, persons are available to be interviewed on the topic. The Curphey Home cares for veterans and one can liaise with them to contact persons for interviews.

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Dalea Bean

World War II on Two Sides of the Atlantic: the Aub family 1939-47

The 'many' who make up the Jamaican people include a small but significant number of Germans. Their presence was noted from the 18th century, when groups of people from North Germany came to work the land during the 1830s, and a major wave arrived in the 20th century, escaping from Nazi Germany. They were mainly Jews fleeing Hitler's anti-Semitic measures, but also included others who left as a matter of conscience. While some came directly, others had gone to other parts of the British Empire and were transported to Jamaica after the outbreak of WWII, to be placed in the Gibraltar Camp at Mona or at Up Park Camp in Cross Roads. One of these was my father, Rudolph Aub.

As a Jew living in the Bavarian city of Augsburg, he had been arrested shortly after the *Kristallnacht* (the pogrom of 9 November 1938) and taken to the concentration camp at Dachau. He might well have perished there or at another of the death camps, like so many others, including several of his relatives, had it not been for an invitation sent by my mother's brother, asking for help in the business he was then running in Sierra Leone. At that stage, the undertaking to emigrate immediately was still considered grounds for release from concentration camp, and in February 1939 my father set sail from Hamburg for Freetown. For the next six months he lived and worked in Makeni, the headquarters of my uncle's business, as an unskilled labourer. After the beginning of the war on 3 September, he and my uncle were arrested as 'enemy aliens'. He lodged a protest (he was hardly likely

to do anything that would further the Nazi cause), and was released after a few months. He lived as a free man until the following June, and was even able to work in his own profession as a doctor for a while, but in the summer of 1940, after the fall of France and fearing that the Germans might occupy the French territories surrounding Sierra Leone, the British re-arrested him. Whereas my uncle had been transported to the UK and from there to Canada, my father was put on a ship to Jamaica, where he landed on 3 December 1940 and was taken to Up Park Camp.

His fellow inmates included citizens of the Axis countries, as well as Jamaican detainees – among them Alexander Bustamante, who continued to greet my father with a cheery 'Hi, doc' whenever he saw him in later years. Although Jewish internees officially had the same status as everyone else, some of those in authority seem to have recognised that anyone persecuted under fascism was unlikely to harbour inimical intentions, and my father and others like him were treated generously. Their skills were used in a meaningful way: a German Jewish dentist was regularly taken into town, under police guard, to work for the government dental service, while one of the jobs allocated to my father was to help to organise guard duty at the camp.

As Jamaica was very short of doctors at this time, he was released by the Governor at the end of March 1943 and became part of the team working at the Kingston Public Hospital. Jamaica was to be his home for most of the rest of his life. Once he was free to live in the community, he was readily accepted, despite the fact that Jamaica was technically at war with Germany.[3]

Meanwhile, his family – my mother, my two brothers and I – was in war-time Germany. Since my mother was not Jewish, there was not the same urgency for her to leave, and the declaration of war put paid to plans for us all to emigrate to the USA. The next eight years were to prove very difficult ones for her. Marrying a Jew was considered an unpatriotic act, and she had to tread very carefully. It was no easy task to bring up three young children in these circumstances. My elder brother, having been called to join the Hitler Youth, as all boys of his age were obliged to do, was sent home because there was no place for Jews in the body set up to train model Germans. More upsetting was being told, on what was to have been his eagerly awaited first day at secondary school, that high school was a privilege only for full 'Aryans'. As the eldest, he was well aware of the situation and how much nastier it might turn. If the war had gone on beyond the summer of 1945, he would have reached the age when half-Jewish youths were sent to the camps.

My mother had to strike a delicate balance between not telling untruths to my younger brother and me and making sure that we did not say things which might endanger us and the whole family. (I still shudder at the thought of an incident which took place in the summer of 1944: our class teacher asked us if we knew what momentous event had recently taken

[3] For further details of my father's experiences, see Rudolf Aub,'Handlanger in Sierra Leone – Amtsarzt in Jamaika', in Wolfgang Benz, (ed.) *Das Exil der kleinen* Leute, Munich: Beck, 1991. Translated as 'From my Life', 1988, typescript. A copy of this has been deposited in the Jamaican National Library.

place and I was about to put up my hand and volunteer 'The [Normandy] invasion', a piece of news gleaned from adults who were no doubt indulging in clandestine listening to Allied radio. Fortunately, the teacher answered her own question: the correct reply was 'retaliation', the first V-1 (V for Vergeltungswaffe, German for 'retaliation weapon') flying bombs having been fired. I do not like to think what might have happened if I had got in my answer first.) I was not aware of how much of the school curriculum was Nazi propaganda, with its stories of nice Mr Hitler who loved little children and was doing great things for the country. The only unpleasant personal experience I remember was being jeered by a gang of boys shouting 'I smell a horrible Jew smell', but since we girls were used to being waylaid on the way to and from school, this could simply be added to the list of horrible boys' taunts.

We had occasional letters from my father, thanks to the system set up for internees by the World Postal Union and the Red Cross. They were censored at both ends – I well remember the forbidding-looking black strips that sometimes blocked out parts of the text – but correspondence was relatively unproblematic as long as he was in camp. Once he was released, he was no longer entitled to this service, and moreover could no longer write freely about what he was doing: had the German authorities known that he was now the employee of an enemy country, the consequences for us might have been unpleasant. The first problem was solved by a kind camp official, who allowed him to continue to post his letters with the internee mail; the second by being very economical with the truth. We did not learn until well after the end of the war that my father had been released two years before the end of hostilities.

Early in the war, we had moved from the city of Augsburg to a small village in the German Alps, and from there to Lindau, a medium-sized town by Lake Constance, where we were not affected by the Allied bombings which destroyed cities such as Augsburg. For most of the war, though we did not live royally (Jewish assets were confiscated by the Nazis), a rigorous system of rationing ensured that we had enough to eat. It was in the two years after the war that we learned what perpetual hunger was like – the kind of hunger that made us dream about food and literally lick our plates clean, even if all that had been on them was porridge. In a year when the total annual sugar ration was 1 lb per person, the arrival of the first parcels from my father, containing tins of condensed milk and chocolate, seemed like a miracle.

The immediate postwar period was also particularly hard for my mother. Although we were glad that the Nazi threat was over, that my father was safe and that he was taking steps for us to join him in Jamaica, getting the necessary permits in occupied Germany - divided into four separate zones, three of which had offices involved in the granting of these permits – demanded months of struggle and travel on the rudimentary transport system. It was only in October 1947 that we left Germany. We arrived in Jamaica on 12 November 1947 – a very wonderful day. But that is another story.

Gertrud Aub-Buscher
University of Hull

CALL FOR SUBMISSION OF PROPOSALS

The Social History Project,
Department of History and Archaeology
University of the West Indies, Mona
8TH Symposium
Heritage, its Management and Preservation
In Commemoration of the 60th Anniversary
of the University of the West Indies
The UWI Council Room and Undercroft
October 17&18, 2008 (Friday & Saturday)

Rationale for the Symposium

Given the ongoing energetic journalistic and scholarly discussions generated locally and globally by the commemoration of the bicentenary of the abolition of the transatlantic trade in enslaved Africans, this symposium intends to bring together scholars and individuals of various disciplinary backgrounds and ideological persuasions, governmental and educational institutions with vested interest in heritage, its management and preservation, to reexamine and discuss how the traditions and cultures evolved by the enslaved Africans in the Caribbean, particularly Jamaica, were preserved, transmitted and bequeathed to their descendants over time.

Because the "West-Indianess" that was bequeathed to the descendants of enslaved Africans cannot be understood outside of the multiethnic Caribbean community, the symposium intends equally to highlight and reflect on other ethnicities and their contributions to the making of a West Indian identity, culture, and heritage.

Second, given the existence since 1993 of the M.A Heritage Studies Programme at the University of the West Indies, Mona Campus which has generated a substantial amount of postgraduate research papers on the various interrelated facets of Jamaica's heritage and culture, including that of the other Caribbean islands, this symposium is of intellectual and publicity relevance to the University of the West Indies as it prepares to celebrate its 60th anniversary in 2008.

Objectives of the Symposium

- To produce a publication on Heritage, its Management and Preservation in the Caribbean
- To disseminate to the wider public, through short and structured presentations, the research findings of our postgraduate students in the MA Heritage Studies Programme since its inception in 1993
- To bring together, for the purpose of sharing concerns and ideas, those governmental and non governmental agencies and scholars involved in Heritage Studies, its Management and Preservation.

Individuals & Institutions are invited to submit proposals under the following themes:

- History & Heritage: Theory and Application;
- Artefacts, Museums and Archives;
- Cultural Resource Management;
- Oral Sources: Testimony and Tradition;
- Historic Landscapes and Environmental History;

- Heritage and National Development;
- Archaeology and Heritage.

Format for the Symposium

- Paper Presentations (Friday only)
- Audio/Visual Presentations (Friday only)
- Round Table Discussions (Saturday only)
- Performances and Exhibitions (Saturday only)

Proposals for presentation should bear the title of the presentation, the format of the presentation, the name of the presenter(s), institutional affiliation and address, a current email address, and telephone number.

Please submit proposals to Dr. Aleric Josephs at aljoyjo@yahoo.com or Department of History, University of the West Indies, Mona Campus, St. Andrew, Kingston 7, Jamaica by **March 28, 2008**, so that the necessary preparations can be made in a timely manner.

Message from the Department of History and Archaeology at the Thanksgiving Service for Dr. Fitzroy Baptiste

The Department of History and Archaeology is deeply saddened by the sudden passing of Fitzroy Baptiste. His three year sojourn at Mona was distinguished by his generosity of spirit, commitment to students and wholehearted support for the department's activities.

As a teacher, he was dedicated and meticulous and he has left with us a lasting legacy in the form of a Student Reader for the Level 1 African Civilization Course. Indeed, at the time of his untimely death he was preparing the course for delivery in the distance teaching mode. He exemplified student centredness.

Fitz Baptiste personified quiet dignity, calm self assurance and the utmost reliability. Passionate about his academic discipline, he was a tireless researcher and unhesitatingly shared his findings. We will miss his insightful interventions at department meetings and seminars and are grateful for his wisdom. He was indeed the consummate GENTLE man and a fine mentor for his younger colleagues. He enriched our lives in the relatively short period of three years in the Mona department. We all miss him dearly.

Swithin Wilmot

I first met Fitz as a student in H323, History of West Africa Since 1800 almost 30 years ago. Fitz's lectures were very detailed and he was one of the few lecturers at that time who students could ask to repeat or clarify a point he made during his lecture. As a Lecturer, Fitz was not an entertainer. He did not provide any anecdotes or any thing else that brought a smile to one's face. It was tough staying awake. The shocker came in tutorials: while Fitz was always pleasant and courteous, it was a challenge. He probed and cross-examined in the manner of a criminal lawyer. He was determined to develop a critical mind.

But Fitz was fair and just, you could never quarrel with the mark he gave you because your paper was usually returned with copious comments in the margins and a summary at the end which could be as long as the essay itself. Fitz's comments had to be read

carefully because his writing was very small.

Fitz was student centered long before student centeredness became popular, he loaned his books, but you had to put your name in the book where he recorded loans. He was always available for consultations and at the end of the term he invited our class to his home for food and drink. He even did a couple of trips transporting those who had no transport.

When I began teaching at Mona in 1985 Fitz sent me an outline of the two courses I taught together with notes he had made on the first four of the ten topics, along with a little note which said that the first four of the ten or so topics will be the most difficult for me. He assured me that I would have gotten a hang of the courses pretty soon.

Fitz was also the University Examiner when I marked my first set of scripts for the two courses I taught. When he visited Jamaica he told me that I was marking my students too hard. Later, at the SCR he told me that I was not supposed to "eat up the scripts", and that I should always give students the benefit of the doubt when marking.

When Ordinance 8 was being revised in the mid to late 1990s, Fitz led the negotiations on behalf of the three unions. As a union activist Fitz will easily enter WIGUT's Hall of Fame for hardliners. At the first negotiating session that was held at Mona, we had to resolve the tricky issue of whether or not Ordinance 8 was subject to negotiations between the Unions and Management. The then VC contended that it was not and made it clear to us that he was not going to be the first VC to negotiate Ordinance 8. We held our breath as Fitz said to the VC "Mr. VC permit me to give you a history lesson." He referred to an Aide Memoire he wrote sometime in the 1970s when the issue was first raised and in his slow deliberate style demonstrated why the VC was not correct. He ended "VC I trust that I have enlightened you and with respect let us not go along the path you outlined." Sometimes during the negotiations, colleagues thought that Management was being very reasonable and when they shared their thoughts with Fitz during the break he responded quite tersely: "Colleagues, if you find those ideas reasonable you are sitting on the wrong side."

When he came to JA in 2004, Fitz usually visited me every Sunday morning after picking up his newspaper. We chatted on a wide range of issues. Fitz always had an inside scoop so I always looked forward to our meeting. He always began by telling me that he had it from impeccable sources that such and such occurred. Earlier this year, despite my best efforts, no one could tell me who the new University Registrar was going to be. I never thought of asking Fitz who after all was still relatively new to Mona, but I did not have to. In our Sunday talks amidst the news blackout, Fitz told me who was going to be the new University Registrar. He reminded me that his sources were impeccable.

Last year when Miss Kathryn went to Trinidad for about three weeks I asked Fitz how he was doing in terms of cooking. He said that he knew his way around the kitchen and what he could not prepare he had Miss Eileen as his back up. I pointed out that Miss Eileen did some excellent escovitch fish and I could ask her to prepare some for him from time to time. He said that Miss Kathryn had almost banned him from

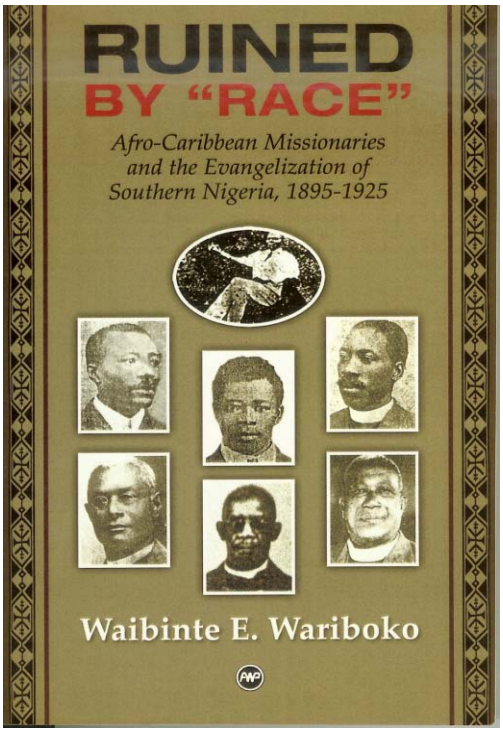
the fried stuff but he loved escovitch. For the next three weeks I asked Miss Eileen to prepare four fishes, two for me and two for Fitz. When I delivered the first two with some festival, Fitz said "Leave the fish but not the festival my conscience will bother me a bit more if I have those as well. Allister, Kathryn has got this diet thing deep into my head." When I delivered the last two the day before Miss Kathryn returned to JA, Fitz welcomed his last two fishes with glee and he reminded me that he had to eat them quick and destroy the evidence.

I spoke with Fitz for the last time the Friday before his passing. I will miss you my friend.

Allister Hinds

Please Visit our Website http://www.mona.uwi.edu/history/shp/index.htm

Book announcement



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Return this form to: Dr. Aleric J. Josephs, Subscription Officer, Department of History & Archaeology, University of the West Indies, Mona Campus, Kingston 7, Jamaica

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