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Genocide as Social Practice

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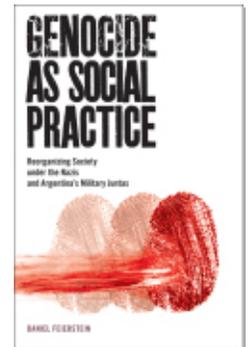
Published by Rutgers University Press

Feierstein, Daniel, et al.

Genocide as Social Practice: Reorganizing Society under the Nazis and Argentina's Military Juntas.

Rutgers University Press, 2014.

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ACKNOWLEDGMENTS

I have the deep conviction that a theoretical book is a collective product. That is why, when one finishes such a book, somehow a feeling arises that one has appropriated the ideas, dreams, intuitions and labor of the many people with whom one has come in contact while writing the book. Perhaps the acknowledgments page is the space in which one tries—who knows if successfully—to ensure that such appropriation is not transformed into the vile practice of simple plagiarism.

Many people have collaborated with me in the task of constructing this text. Therefore, many can share in its merits but not, of course, in its defects, which are solely the result of my own thoughtlessness or inability to present ideas and concepts clearly. I must also now thank the many people who have made possible this newly revised edition, updated and prepared especially for an English-speaking audience.

I must acknowledge first the help of Guillermo Levy, a friend since adolescence who has thought with me about these issues for more than twenty years, always trying to be sure that theoretical analysis should inform political practice. It is difficult to identify in our writings what belongs to whom. We usually can't recall our original starting position once our discussions end. It does not seem that important, after all.

Survivors of the genocides both in Europe and Argentina have a relevant voice in this book, particularly in chapters 1, 6, 8, and 9. The conversations with Charles Papiernik—who lived for almost four years in the Auschwitz concentration camp—lasted through the year 2000. They gave rise to this book and to the many questions that guided my thinking in writing a large part of what I present here. Of equal importance are my conversations with Jack Fuchs (survivor of Auschwitz) and my interview with Marek Edelman (a major leader of the Jewish resistance in Warsaw). Also, the dialogue with survivors of the Argentinian repression was a central element in the overall purpose of this book, as were the interviews carried out as part of research projects that I have led at Tres de Febrero University (UNTREF) and the University of Buenos Aires. I recall, in particular, the many conversations, discussions, and coffees shared with Graciela Daleo and Adriana Calvo, who allowed me to cast original and lucid glances on

well-reviewed processes. Also, the brief but profound talks with Mario Villani and Teresa Meschiatti, Jorge Paladino, Marga Cruz, Cachito Fukman, Carlos Loza, and Osvaldo Barros, among others, greatly illuminated this work.

I must also note the generosity of Graciela Daleo and Veronica Jeria, who graciously provided the recordings of the seminars delivered by the Asociación Ex-Detenidos Desaparecidos, as part of the Free Course on Human Rights at the School of Philosophy and Letters at the University of Buenos Aires, in 1996 and 1997. These recordings enabled me to design the comprehension axis for chapters 8 and 9. Without them these chapters would not exist; that is why I consider the survivors as virtual coauthors of those chapters.

I should mention particularly the friendship and constant dialogue with Eric Markusen (of the Danish Institute for International Studies, Denmark), who put me in contact with the International Association of Genocide Scholars in 2003. I also want to mention exchanges with Patricio Abalos Testoni, Gabriela Aguila, Joyce Apsel, Leonor Arfuch, Andrés Avellaneda, Matías Bailone, Rubén Chababo, Frank Chalk, Natalia Crocco, Vahakn Dadrian, Sarah Danielsson, Marcia Esparza, Patricia Funes, Beatriz Granda, Ted Gurr, Norma Fernández, Barbara Harff, Mario Heler, Henry Huttenbach, Inés Izaguirre, Verónica Jeria, Adam Jones, Goyo Kaminsky, Donna Lee Frieze, Daniel Lvovich, Juan Carlos Marín, Muhamed Mesic, Carlos Mundt, Hamurabi Noufour, Enrique Oteiza, María Luz Roa, Luis Roniger, Carlos Rozanski, Steven Sadow, Héctor Schmucler, Martin Shaw, Lilia Sierra, Greg Stanton, Alejandra and Julieta Stupenengo, Adriana Taboada, Manuel Tenenbaum, Valeria Thus, Enzo Traverso, Jim Waller, Raúl Eugenio Zaffaroni, Mariela Zelenay, and Lior Zylberman.

In addition, I want to take the opportunity to acknowledge the institutional support provided by Aníbal Jozami and Martín Kaufmann (rector and vice rector of UNTREF), who always had confidence in my work.

Regarding the English edition, I must first thank the much-labored and engaged translation of Douglas Andrew Town; the commitment, friendship, and exchanges with Alex Hinton; the careful and profound editorial work of Nela Navarro; the manuscript preparation assistance of Noor Suleiman and Humberto Schettino; and the support of Marlie Wasserman for the publication of the book by Rutgers University Press. I also wish to offer my profound gratitude to the Auschwitz Institute for Peace and Reconciliation, UNTREF, Consejo Nacional de Investigaciones Científicas y Técnicas (CONICET), and Ms. Edna Galo, all of whom so generously provided the funds for the translation of this new English version of this book. I also thank Gabriel Pèriés (friend, translator, and eminent scholar of the French counterinsurgency experience), and the Editorial Metispreses for the careful French version of this work, published in early 2013.

My partner, Fabiana Mon, has been an integral part of the objective and subjective aspects of this book. Without her companionship, her amiable

reading of endless drafts, her warm way of questioning or commenting on each paragraph, her shrewdness on the ways of understanding mechanisms of normalization, and her exquisite common sense, I would not have been able to fully consider all the facets of the topic of this book.

My parents, Ricardo and Susana, gave me, perhaps without knowing it, the need to undo the knots of my subjectivity. They should not allow the blows, the deaths, or the deceptions to cloud the dreams they had. Those dreams have not abandoned them; they still subsist in a corner of their glances.

My sister, Liliana, who is today in Germany, has been a companion on these issues since childhood, both in Israel and Buenos Aires. These days, thousands of miles apart, we are sometimes still able to rebuild our parallel thinking. Her criticisms (lucid, incisive, impious) on the first version of this book were crucial to its clarity and revisions.

Thanks also go to my nephews, Tomás and Belén, for those long and profound talks on the dunes of Valeria del Mar.

Finally, I'd like to tell my children, Ezequiel and Tamara, that I hope to be able to collaborate in the fight to leave them a future that can dispense with the terror, allow them to keep smiling as they do today, or, at least, to let them know that their future is not something that I am willing to negotiate.

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