

in terms of knowledge and essential practical skills, for the future exercise of their professions, whether in the academic or general sphere (offices, agencies, educational institutions, consulting firms, editors, etc.). The study program is designed so that students acquire a relatively broad set of professional bases which can be used in various types of employment with information of a socio-historical nature. Graduates should be skilled in seeking out information and accessing it, able to treat, evaluate, compare and analyse it using quantitative and qualitative approaches. They should also have an expansive intellectual outlook and be able to put the issues they deal with and the dilemmas they encounter into a broader, especially socio-historical, context.

The teaching of historical sociology at the Faculty of Humanities offers a subject of study that is not only diverse and internally differentiated, but that seeks to develop a general theory, and that contains a number of special theories, covers a range of specialized directions, and conducts research on the empirical level. Its study is neither narrowly professionally oriented nor based on any one theory or method. In the theoretical part emphasis is placed on the multi-paradigmatic nature of the field, while the research area emphasises the pluralism of methodological approaches. Interdisciplinary overlaps into other fields are also a feature, primarily in history, but also in anthropology, political science and economics.

Jiří Šubrt

Unique Collection of Interviews with Armenian Genocide Witnesses and Survivors is Available at the Charles University in Prague

Malach Center for Visual History at the Faculty of Mathematics and Physics at the Charles University in Prague was founded in 2009 as a licensed access point to USC Shoah Foundation's Visual History Archive. This audio-visual archival resource allows researchers to watch more than 53,000 oral history interviews with

genocide survivors and witnesses, mostly people who have survived the Holocaust (Shoah). From 1994 to 2000, the former Survivors of the Shoah Visual History Foundation collected interviews with Jews, Roma and Sinti, but also political prisoners or homosexuals who were persecuted by the Nazi regime during the World War II. The videotaped interviews were later digitized and catalogued. In 2006, the first version of "Visual History Archive" (VHA) website was launched, to be made available at licensed access points across the world at universities, memorials, museums etc. The website provides users with useful search tools, necessary for a collection of such scale and extension, including people names database of nearly 1.8 million names, biographical information search, places search, and also detailed thesaurus of more than 65,000 keywords (such as "liberation-related aid giving", "war crimes trials history" or "ghetto time awareness"). Recorded interviews are stored in VHA in their original uncut form, average length of an interview being 135 minutes. Majority of the interviews (around 50%) are in English language, however, more than 35 other languages are also represented in the VHA (with no subtitles or transcripts available, with the exception of Kinyarwanda and Chinese languages). Apart from the speech and motion picture, historical documents and photographs have been captured on tape with the interviewee's commentary.

Even though the oral history collection started as an effort to capture the life stories of Holocaust survivors and witnesses, the scope widened after the year 2000 to include another similar historical events, like the 1994 genocide in Rwanda, Nanjing massacre in 1937/1938, or the Cambodian genocide of 1960s. In 2013, the first collection of interviews not related to European Holocaust had been published in the Visual History Archive, consisting of 65 interviews with the Rwandan genocide survivors and witnesses (out of estimated total number of 500 individual testimonies). The testimonies, recorded in cooperation with Kigali Genocide Memorial after 2008, follow the same methodology as the initial interviews with Holocaust survivors. Another important addition came in

April 2015, when the first set of interviews with Armenian genocide survivors and witnesses became part of available data.

The beginning of the genocide of Armenians in Ottoman Empire is usually dated to April 24, 1915, and it is estimated that during the following years between one and two million people were murdered. Czech Republic is amongst the 13 states that have officially acknowledged these killings as a genocide, according to the international laws. American director J. Michael Hagopian (1913–2010), who lived through the Armenian genocide himself, started filming interviews with other survivors and witnesses already in the 1970s. In the following decades he managed to collect nearly 400 interviews. He recorded them on 16mm film between 1975 and 2005 for a series of documentary movies. Hagopian, who passed away in 2010 at age 97, produced seventeen films about the Armenian Genocide and Armenians in diaspora, such as “The Forgotten Genocide”, and the “Witnesses Trilogy”. Near the end of his life, in April 2010, he had provided the collection to USC Shoah Foundation to incorporate it into the VHA. “Victimization and genocide perpetrated and denied in one part of the world can become the breeding ground for greater crimes against humanity in another part of the world,” said Dr. Hagopian. “I have felt that it was my responsibility to educate and inform, so that history won’t be repeated.”

Interviews in the Armenian collection were conducted in 10 countries, primarily in English and Armenian (some of them in rare dialects). The interviewees were between the ages of eight and 29 at the time of the genocide. First set of 60 interviews, available in the VHA now, exemplify the value and uniqueness of the collection. It is mostly composed of survivor testimonies, but researchers can also view five interviews with members of the “second generation”, one foreign witness, and one aid-provider. More interviews should be made available gradually over time, as the material is digitized, indexed and catalogued.

The recorded interviews are exceptional even in the USC Shoah Foundation’s Visual History Archive itself, by its content as well as

extent and form. Vast majority of the Holocaust and Rwandan genocide interviews are complete “life stories” and have been conducted in unified manner, according to the same methodological (and technical) standards. However, this does not apply to the Armenian genocide collection, simply because the primary purpose of the interviews was not oral history. J. M. Hagopian had conducted the interviews for his documentary movies, and it was often in multiple short sessions (sometimes even scattered over several years). Each individual interview may consist of several parts, and only exceptionally is longer than 30 minutes in total. In some cases there is picture without audio. Hagopian would record scenes without sound, knowing that he intended to use picture only from that location. Overall, the new material therefore provides not only valuable personal insights of the genocide survivors, but also a glimpse into the backstage of documentary movie production. From this perspective, the raw footage may be of interest for historians as well as the documentary moviemakers. Normally, these recordings are never seen by outsiders: only edited clips are used in the finished films.

For instance, Aram Zipper Moosheyan was interviewed by Hagopian in February 1981 in California. “Mr. Zipper”, filmed in profile, is sitting at his sewing machine and working, while he is narrating about his tailoring business. This setting is very unexceptional for the VHA, and illustrates the specific nature of the Armenian collection. In the cases of Rwanda, Nanjing and of course Shoah, the narrators are focusing on the interview and facing the camera – the purpose of the recording was oral history. “Mr. Zipper”, doing his usual tailor work while speaking about his past, is more typical for the documentarist’s way of conducting interviews. Several short sections of the interview, which is around 14 minutes long, are audio recording only. The interview itself is a flow of chronologically more or less loose narrative, which is very typical for our every-day stories, which are patched together by topical and “causal” relationships rather than factual chronological sequentiality. We do not learn very much about the genocide itself from this particular interview, but rather about

the history of Armenian community in the United States.

Another example is interview with Alice Shipley (b. 1904), altogether almost 34 minutes long, conducted in April 1985 in Arizona. Sitting behind her typewriter, she narrates her first-hand account of the 1915 Armenian genocide. Starting with incarceration and executions of Armenian intelligence, property and livestock seizures, she goes on to describe how her family had been aided by a civilian aid giver. They went to an American hospital and took refuge there. "Somebody snitched on us and ... the Turks came after us," says Alice. "The American chancellor took us to his chancelate, where we remained for three days. His wife wouldn't let us sleep in the house, we had to sleep out in the yard." Her father worked for the British government, and also the fact that their family had "miraculously" stayed together all the time led to some bad faith from other people. "When the Turks began to get after my older brothers and taking them to jail, then we decided it was time for us to leave the country. So we dressed in Kurdish beggar outfits ... and walked out during the midnight of August 2nd, 1916." On a photograph shown to the camera, the family is pictured in the fake beggar's clothes. They arrived in Russia via Azerbaijan almost three months later. But their journey did not end there, the family migrated to Great Britain and ultimately to the United States of America. Alice Shipley also published a book about her experiences in 1983, titled *We Walked, Then Ran*.

As we can see from these two examples, the new Armenian collection is a variable and valuable addition to the USC Shoah Foundation's Visual History Archive. It extends its scope along the lines of the USC SF's determination in documenting genocides through the survivors' and witnesses' spoken accounts. But, once we compare the collection of Armenian interviews to the other sections of VHA, it also illustrates the different ways of speaking about the past for different purposes, and the fact that the past is never fully "settled", but rather interactionally negotiated again and again in various contexts. More explicitly than in the case of oral history recordings, the documentary interviewing

help to unpack the history-talk as a collaborative production. There is much to be gained from secondary and comparative analysis of the interviews, which is the work that is now just about to commence. Researchers, scholars, students and any interested members of public can access the Visual History Archive, along with other oral history resources, in the Malach Center for Visual History at the Charles University in Prague (<http://www.malach-centrum.cz>), but also at more than 40 other access points across the world. Part of the testimonies is also available at Visual History Archive Online (<http://vhaonline.usc.edu>).

Jakub Mlynář

**Conference "What's Next for Democratic Capitalism? Social and Systemic Problems of Central European Democracies",
7.– 8. 11. 2014**

At the beginning of November 2014 Polish Academy of Sciences in Warsaw became an extraordinary place where tens of European researchers from various disciplines – that at the long-term make efforts to understand various aspects of capitalist structures established in East and Central Europe in the last twenty five years – had an opportunity to present their findings and discuss them with their colleagues. Put it more specifically, the aim of conference organizers "What's Next for Democratic Capitalism? Social and Systemic Problems of Central European Democracies" was to determine obstacles of democracy development and introduction of market economy, to comment upon structural development specificities of individual states in East and Central Europe, to discuss issues of post-communist capitalist development through the perspective of contradiction between objective mechanisms on the one hand and subjective perceptions of actors on the other, etc. The conference took place in Staszic palace in the capital Warsaw that had been built by Polish duke Stanislaw Staszic; as the result of its destruction during the World War II the palace was rebuilt and currently its architecture contains elements