

- Greetings to everyone, to the 31st Annual Mortenson Distinguished Lecture. I'm Clara Chu, Director of the Mortenson Center for International Library Programs. And today's lecture will be "Engineering Change "and the Power of Information, Otherness, "Exclusion, Propaganda, Dislocation," where we will have Dr. Agnes Kaposi, engineer, educator, Holocaust survivor, and author, give the lecture. And this will be followed by a conversation moderated by Dr. Valerie J. Matsumoto, Professor and George Sakaye Aratani Chair on the Japanese American Incarceration, Redress, and Community at UCLA. And I wanted to note that this lecture is actually the forerunner to the "Engineering Change in Libraries "with Dr. Kaposi" program. After the lecture, I will share information on the workshops that emphasize action. And so this lecture sets the context for that conversation. So this program is also part of the 30th anniversary of the Mortenson Center, and so it's a pleasure to connect these two activities together. Before I get too far along, I would like to begin, although I'm connecting virtually, that this lecture is being organized and I am connecting with you from the lands of the Peoria, Kaskaskia, Piankashaw, Wea, Miami, Mascoutin, Odawa, Sauk, Mesquaki, Kickapoo, Potawatomi, Ojibwe, and Chickasaw Nations. These lands were the traditional territory of these Native Nations prior to their forced removal. These lands continue to carry the stories of these Nations and their struggles for survival and identity. As a member of the University of Illinois Urbana-Champaign, I take the responsibility to acknowledge the peoples of these lands, as well as the histories of dispossession that have allowed for the growth of this institution. Of course, this program is brought to you by many collaborating units on campus, and I want to note our co-sponsors, the Department of Asian American Studies, the European Union Center, the Center for Global Studies through support from the US Department of Education's Title VI NRC Program, Grainger College of Engineering and the Department of Computer Science, the Program in Jewish Culture and Society, our center, the School of Information Sciences, the University of Illinois Library at Urbana-Champaign, and Women and Gender in Global Perspectives Program. And so today's lecture is going to be given, and I'd like to introduce Dr. Agnes Kaposi. Agnes Kaposi was born in Hungary in 1932, a year before Hitler came to power. She started school at the outbreak of World War II. Many of her family and friends were murdered in the Holocaust, together with a half a million other Hungarian Jews. But a series of miracles and coincidences allowed her to survive. She worked at age 11 as a child laborer in the agricultural and armament camps of Austria and was liberated by a rampaging Soviet Army. She struggled through postwar hardship to reenter Hungarian society, only to be caught up for a decade in vice of Stalinism. In 1956, the Hungarian Revolution offered the opportunity to escape. Entering Britain as a graduate engineer, she started a family and built a career as a researcher, educator, and consultant, and as an emeritus professor in electrical engineering at the London South Bank University. In 1971, Dr. Kaposi obtained her PhD in Computer Aid and Design. She's a Churchill Fellow, and was the third woman to have been elected as Fellow of the Royal Academy of Engineering. She worked in research and education and as a consultant to industrial organizations and universities in the UK and globally. She's a role model for women in science and engineering. Dr. Kaposi is an advocate for social justice, anti-prejudice, and equality. She continues to be active in numerous Jewish and secular human rights organizations. Dr. Kaposi gives illustrated talks and seminars of various organizations, including universities and schools addressing scholarly and audiences, a testament to her passion for knowledge sharing and communication. She's the author of a recent memoir, co-written with historian Laszlo Csosz at the University of Budapest, entitled "Yellow Star-Red Star," by i2i Publications in 2020. As indicated, she will be joined later in conversation moderated by Dr. Valerie Matsumoto. Valerie Matsumoto is a professor in the Department of History and the Department of Asian American Studies at UCLA, or the University of California at Los Angeles. In addition to her book, "City Girls: "The Nisei Social World in Los

Angeles, 1920-1950," she's the author of "Farming the Home Place: "A Japanese American Community in California, 1919 to 1982," and co-edited the essay collection "Over the Edge: Remapping the American West." She was the first recipient of the Toshio and Doris Hoshide Distinguished Teaching Award, received the UCLA Distinguished Teaching Award, and has twice received the Award for Excellence in Graduate Mentoring and Teaching from the UCLA Asian American Studies Graduate Student Association. In 2017, she was appointed to the George and Sakaye Aratani Endowed Chair on the Japanese American Incarceration, Redress, and Community. So I now welcome Dr. Agnes Kaposi to do her talk. And I will be sharing slides.

- Thank you very much. It's an honor to be here talking to you. And let me start by saying one aspect of my talk today is otherness. And immediately you can see that I am the other in this, excuse me, in this gathering, I must be the only engineer among you. The fellowship of engineering is a small group within the community of engineering in Britain, and of those, a even smaller group is women, women engineers. Well, I am one of these peculiarities. May we have the next slide, next slide? I shall talk about information is power. And today we heard a wonderful quote in the anniversary celebration, saying, "Information is a path toward peace." Well, it certainly can be. It can also be a path to murder and persecution of the weak. The next slide, please. In the hands of tyrants, information sows doubt. It's an instrument of exclusion, dislocation, and murder. On the other hand, in the hands of enlightened people, such as librarians, academics, it can be an instrument of building a compassionate society, and that is what we are on about here today and at the Mortenson Center in general. Next slide, please. This lecture is a witness account of the use and abuse of power. And as the remark at the foot of this slide shows, it's only just a thin thread in the big tapestry of history is what a witness can contribute. One of the aspects of my work currently is to try to understand how oral history contributes to the development of understanding of contemporary events and the 20th century tragedy of the Holocaust and European Communist regimes building the abuse of power and the use of information. This lecture also implies lessons and parallels, and I hope that you will bring to it in the latter part of this event, your own experiences. And you will hear that what happened to me resonates with your own background, the life of your own communities, so we can work together. The next slide, please, As Clara indicated, the subsequent workshops will explore how engineering works, what the engineering process is, and how it might be used in order to change circumstances for the better by means of the power of information. The next slide, please. Well, here is a brief outline of your witness, me. As Clara said to you, I was born in Hungary, but I am British. I am a Jew without religion, a socialist without a party, a peculiar person, a woman engineer, and also a researcher and educator, and I am also very happy to tell you, a grandmother of five. The next slide, please, Hungary is a tiny little country. And it is, in fact, the center of a great deal of difficulty in course of 20th century history and before. Its population is about the size of that of New York City or New Jersey. It's only a small country, and yet its role in the 20th century, as I say, is quite tragic and extraordinary. The next slide, please. I composed this as a picture to show you how Hungary is always in the shadow of something greater on the West or on the East. It was a satellite of Hitler's Germany, Austria and Germany, in course of the Second World War, and subsequently it was a satellite of the Soviet Union. It established its own Nazi-style tyranny at the change of government in 1933. After a brief period of an attempt at establishing democracy, which didn't last more than two years after the end of the war, the Iron Curtain came down and it became Stalinist regime, and currently it is sliding into more and more tyrannical populism. That is the background from which I came. The next

slide, please. This is my life explained in terms of three symbols, the yellow star, the red star, and the Union Jack of Britain. I was born in 1932, but three months after my birth, Hitler came to power. And that established a period where Jews and others were persecuted and millions murdered. The end of the world war set up the next period of oppression, which was the red star period. There was an attempt in 1956 to break out of this by means of a revolution. It was not successful. In 1957, my husband and I escaped from Hungary. The communist regime continued until the fall of the Soviet Union in 1989. But by then, after 1957, I settled with my husband in the UK. So the first two period dominates in the story of my book. The next slide, please. "Yellow Star-Red Star," as I just explained. And I, being a researcher, I tried to tell my story against a historical background properly established and grounded in history. It took me 10 years of searching for information and searching for a co-collaborator. And it wasn't until six months before the publication of my book that I finally found a friendly historian. So the book, chapter by chapter, has a historian's voice running alongside it, comments, contributions by my collaborator, the historian, Dr. Csoz. The next slide, please. So here is the Nazi era, symbolized on the right hand corner of the picture by the yellow star. Here is a representative of the era of the destructive power of information. In Hungary, that has been an endemic hatred of the Jews and, in fact, all others. The Roma, even there has been a history of discrimination against Protestant Christians. It's a Catholic country, and at one time, this was represented by oppressive power towards anybody who wasn't a white, a Catholic, Aryan. The race theory and race laws established by Hitler in "Mein Kampf" subsequently found immediate resonance in Hungary. Hitler's cult of personality was embraced by the majority, and the rule by mob hysteria was, in fact, part of the scene. May I have the next slide, please, showing just such a scene. Here is Hitler talking to an adoring mass as early as 1933, a few months after I was born. The next slide, please, In Hungary, the laws against Jews were established over the period before the war and into the war. Altogether 22 laws were brought against the Jews, the first of these in 1922. They got hold of it on the end of information. They restricted, at first, entering into higher education by Jews. Subsequently, they restricted all education for Jews, their right to practice if they were professionals, and gradually, their civil rights were withdrawn, and ultimately the right to life itself was threatened. The next slide, please. This is what I remember. The information in the form of images. I remember this as a preschool child on the walls, in the newspapers, all around, the hate propaganda. The story of the picture, the pink picture in the middle, is a very interesting one. It is described in detail in my book. These are the images with which I was brought up. The next slide, please. The social exclusion of Jewish adults and children resulted in unemployment and unemployment of Jews. Now, this hit the country quite critically because the census, for example, as early as 1930, shows that over half the doctors of the country were Jews, about half of the engineers, the lawyers, the journalists, the actors, the intelligentsia. Why this was is an interesting historical study, not for this evening today, or this after lunchtime for you. Why this happened, that there such an imbalance of Jews dominating the professional and intellectual life of this little country. What they might have done is to try to strengthen the educational background and encourage the professional development of the non-Jewish population. Instead, they excluded the Jews from practice, and the consequence was misery for the Jews and the critical skill shortage for the rest of the population. They had a shortage of doctors and all professionals. They hit themselves as well as making the life of the Jews miserable. The next slide, please. What they did for me as a preschool child is interesting. I experienced, already then, otherness. The area where we lived, the children in the playgrounds were not allowed to play with the only Jewish child. The companionship that I had was that of adults because the adults of my family, typically professional men, were unemployed, and therefore they had time for me. This was my first acquaintance with education

and work ethic, that my young uncles, for example, would occasionally on the black market find a piece of work that they could do. Like my civil engineer uncle was given some kind of a work to do for a pittance over a very short time scale because a project was delayed. So in a great rush, not going to bed for more than a couple of hours for a recourse so he would have work to do, and I watched in amazement what work could be like. Now the next slide, please, By 1944, Europe's Jews, about 5 million of them, were murdered. And Hungarian Jewish men also because they were conscripted, taken to the war as part of the Hungarian Army, but without uniform and without arms. They were treated as slave laborers within the army of the Hungarian Army, although they were themselves Hungarian citizens. And a great majority, and almost all the men of my family were murdered by 1944. The next slide, please. For a school girl, I experienced child cruelty on the part of a teacher. Not physical cruelty, but mental cruelty. And I can tell you how this happened, exclusion and otherness. What I found a haven in was learning and music. Music is a very important part. The major cultural aspect of my family's life is music. And altogether, learning was a pleasure. The next slide, please. You can see on my picture, how school affected me. I went to school at the age of six, eager on the left hand side. By the age of 10, I learned what school can be like, what exclusion can be like, the effect of the cruel teacher's treatment of me, you can read it off my face when I was 10. The next slide, please, In the period of 1944-45, the German Army occupied Hungary. In fact, it was in March, 1945. All together 600,000 of Hungary's, of the Jews of Hungary were murdered. I'm sure you have heard what happened in Auschwitz, but over half of the victims of Auschwitz were in fact Hungarian Jews from the tiny little country that you had seen in my map before. They have managed to murder 450,000 Jewish civilians in 56 days. The war was almost won by then. This was the summer of 1944, and in 56 days, they murdered nearly half a million Hungarian civilians. The next slide, please. So here was the first dislocation of my life. We were chased out of our home, imprisoned in a ghetto. Withholding information was used, either deliberately or circumstantially, I do not know, as a psychological weapon. We never knew what was going to happen next, where we were taken, who by. We were without any information whatsoever. Then deportation came. The majority of Hungary's civilians, like I told you, were deported and murdered in Auschwitz. How it happened that 15,000 were, in fact, taken over to Austria, and how it happened that my family was among them is described in detail in my book. I can re reply to answers if you are asking questions about this. So we ended up in Austria. My family was among the 15,000, instead of the nearly half million who were killed. We were clinging to culture as a vestige of what it was left of our humanity. I write as a remark, the uniqueness of the Holocaust among all the persecutions, the mass murders, that I could look at and understand have happened, this is exceptional. Because here the idea was to murder an entire people the world over. So when we were taken, for example, as slave laborers to Austria, this was merely a temporary measure, pending the killing of all the Jews of Europe. And in that regard, the Holocaust was a unique event in history, as far as I can make out, as far as one understands. The next slide, please. Well, here is in a number of pictures, the story of what happened. I am 11 years old. We are put in a wagon like the one you see there. 87 of us took the journey. It took four days and five nights without water, without food, without sanitation, 87 people in a wagon like that. That's an artist's impression on the next, is the way in which the Jews were put into those wagons. We worked in agriculture. I acquired frost bites on my hands and feet. This is not my hand, it's just a picture of what it looked like. My hands looked like the same. We worked making anti-aircraft guns once agricultural work could no longer continue because the winter had come. Then we worked also in clearing bomb damage in bomb-damaged Vienna. And ultimately we were taken back again to a transit camp, next slide, please, where we were liberated by the Soviet Army. What it is like to be liberated by the Soviet Army is

something I could describe. It is not an edifying story, especially not for women and not at night. The next slide, please. Well, by the age of 12, we were liberated and we reentered into Hungarian society. We attempted to. We found ourselves homeless because our home had been taken away, given over to somebody else and we never recovered it. Hatred persisted, and I learned only recently that there were pogroms in Hungary after the war. There was otherness. Of course there was. I excelled at school. My father insisted that one should. Schooling was important. Here is a symbol of work ethic in my family. We arrived back in Hungary from our Austrian camps on the 1st of May, 1945. And I have a certificate to prove that on the 2nd of May, I was at school. I had no hair. I had raggedy clothes. Most likely I had no breakfast because we had nothing, but I was at school. As teenagers, we tried to establish some kind of hold on Hungarian society. Those people, those few Jews, who from broken families returned to Hungary, they grouped together and we formed a little club called Our Society. And typically we recited poetry to each other. We played chamber music together. We pursued culture, such was the atmosphere. Go on, the next slide, please. Now came the Stalinist era, and this is symbolized by the red star in the right hand corner of my picture there. And this was the destructive power of information once again. There was Marxist theory and propaganda rammed down everybody's throat. There was the cult of personality they learned from Hitler. The images were different. The people's names were different. The atmosphere was very similar, except for the difference between the reaction of the people. In the case of Hitler's dominance, the people responded positively. They were with him. They were supporting his ideas. In this case, the tyranny ruled by fear. I write about the overlapping spy circles. Everybody was a spy, whether they wanted to be or not under one or another tag. I was to report on people who came to sing party songs in the mornings from among my undergraduate colleagues. I had to send a list and I was, it was checked by party members whether my list was correct or not. Everybody was a spy. Next slide, please. Well, here is an image of people marching with flags. This was forced, of course. Here were our heroes, Lenin, Stalin, and then the Hungarian Stalin, called Rakosi. Next slide, please. So here was youth otherness. When I was an undergraduate, I was accused on two occasions of conspiracy. I was, on one occasion, excluded from my undergraduate course, although I was among the top students. I was then reprieved and I could graduate. I got married after the end of the first year of my undergraduate period. And I did very well at university. Of course I did. This was drummed into me. So I graduated with top honors. The next slide, please. Then came the Revolution in 1956. The role of information in the outbreak of revolution is quite significant, and this was studying. It started beautifully with poets, students, writers, and the manifesto of 16 points demanding nothing more than freedom of speech, freedom of information, and freedom from the Soviet Army, which was lurking around all around the corner of the country. The revolution after a day or two flipped over to mob rule, and now a resurrection of Nazi slogans and revenge over those that the people perceived as their enemies. The revolution became nasty, it was then put down, and we escaped the country. The next slide, please. As a young adult, the first opportunity to escape we took. And here came the second dislocation, the loss of everything. The loss of home, family, friends, all possessions, loss of cultural identity even. The next slide, please. We headed for Britain. There was the notion of a liberal democracy. That a trade union movement giving power to the working people, social freedom, and fairness. This was the image of Britain that we hoped to experience ourselves. Obstructive bureaucracy created misery for us. There was a role of library. It took us six weeks having left Hungary to finally enter Britain. Six weeks in which we applied for hundreds and hundreds of jobs. The answer was... We were languishing in Paris at the time, having nothing. The answer from most of the British companies that we sent these floods of letters to, the answer was come for interview. We couldn't enter the country

without a job, and we couldn't get a job without an interview. Obstructive bureaucracy created misery for us for six weeks. But finally, we did arrive in Britain. The next slide, please. In 1957, we arrived, my husband and I both graduates, and here came total otherness: economic, linguistic, cultural, professional, social. The impact of such on the physical and mental health is a very interesting thing to investigate. My husband, for example, was diagnosed with severe diabetes and he suffered from this for about a year and then it disappeared. That was physical impact of this exclusion, dislocation, otherness. Our first possessions were a winter coat, a change of underwear, and the Chambers Encyclopedia. And our first holiday was a trip to the Edinburgh Festival. I still remember what we saw there. It is just representative of the kind of role culture and information played in our lives. The next slide, please. Once you were in Britain, you discovered that a sophisticated society can have benevolent bureaucracy. The way in which information was handled, for example, that we no longer needed to have identity papers. When I went to the police on our arrival, saying, we have arrived, we have no papers at all, they said to me, go home, it will come in the post. And in due course, months later. Meanwhile, we were walking about the streets without anybody asking who we were, where we lived. The benevolence of a sophisticated bureaucracy was almost amusing after what we had experienced before. The next slide, please. So now here was the woman at work. As a working mother, I was told, here comes otherness, I was told I was an unnatural mother because my baby was young and I was at work. I was a woman engineer, most peculiar. To this day, I am. I was the fighter of the system. I later, perhaps, have a chance to tell you. Finder of the small doors, where the bureaucracy was or the circumstances were such that you couldn't do what you wanted to do. Because the big door was shut, you had to find the small door. I was the employer of the other, the teacher of the other. These were almost my missions in life when I became sufficiently powerful to help others, to help the other. The next slide, please. Well, but lessons and questions arise from my experience. We shall look at and I hope work out in more detail in the workshops which will follow. I'll just flash up a few of these questions for you. And thank you very much. This is my end of presentation.

- Thank you, Agnes. And Agnes has brought up a lot of questions that she would like to engage all of us in. We aren't going to be able to address these at this point, but Katie Ebeling from our center is going to put them on chat so you have them for you to peruse. And they will be a context from which we can think about the workshops that are coming up in February and you can be a part of. So at this point, then, I'll stop sharing my slides. And Agnes also wants to thank our co-sponsors. And now I would like to invite Valerie Matsumoto, who will be moderating the next part of this conversation. And this conversation will be on identifying similarities and differences across time and locations as we rethink some of the most pressing issues that libraries face in promoting equitable communities in our information intensive and network society. So welcome, Valerie, and we look forward to hearing this conversation.

- Thank you very much to Clara for introducing me to Agnes and work, and for inviting me to participate in this wonderful event. And thank you to Agnes for teaching me so much in a very short time. A number of ideas in Agnes's book and presentation particularly resonate with the mission of the Mortenson Center for International Library Programs, and they offer connecting themes for our conversation. We will cover as much as we can about information, otherness, dislocation, education, and work. So Agnes,

the control and flow of information is a key theme in your book, before and during World War II, during the postwar era in Hungary, and after. I was struck by how you twice lost your home and many loved ones and every material possession, but gained and retained knowledge that enabled you and your family to survive and eventually to thrive. Would you please talk more about the importance of sharing cultural information during your World War II confinement and forced labor?

- Well, during the period, the World War II period, while we were still living in our home, we were already confined as regards of having information available to us. There there was no access in principle to Western broadcasting by radio. There was no television. The newspapers were full of propaganda. Later on, Jews had to, the radios of Jews were confiscated. So we couldn't have, even if we had been able to find on the airways British or American broadcasts, we could not because we no longer had radios. Later on, when we were in the concentration camps, the information was taken away from us entirely. Like I told you, we were totally without information whatsoever. And this was, and I would imagine almost an instrument of torment to people. We didn't know what happened to our loved ones. Didn't happen, what happened. We didn't know what happened with the passage of the war itself. We had in the first period of our work, we had such stressful, such exhausting labor. We worked from before sunup until past sundown, including me. I was 11 years old and I was working in the fields. And such was our exhaustion that even if there had been any opportunity to have any cultural pursuits, we had no energy left. I would have thought that perhaps you could measure the extent of exhaustion when people like my family, who were so culturally committed, were no longer interested, able to have any thought other than moment to moment survival. Later on, when we worked in the armaments factory, the work was heavy, but not quite so long, not so many hours. And then some cultural life was attempted. Almost a symbol of us still being human beings rather than inhuman and subhuman like the Germans deemed us to be. We found a fragment of a poetry book. Some of us had some folk songs which we remembered. In my family's case, opera arias, which we sung to each other. It's very interesting how important poetry was. You remember poetry, you could recite poetry to one another. You don't remember prose. The importance of the rhythm so much in music and poetry was sustaining. So there were some vestiges of attempts at some cultural life, as I say, almost as the symbol to prove it to ourselves that we were human beings.

- Thank you. I was also very struck by how after the war there was still a great deprivation of knowledge and information. And I wanted to ask how were you as a student affected by that control of knowledge and information in postwar Hungary? And how was this manifested at your university?

- It already started at school. As an example, Western languages were withdrawn. So my year was the last, you can work out how old I was, my year was the last that was allowed to matriculate with English or German or French. Thereafter, everybody studied only Russian as a modern language. There was a falsification of history that included even the history of science. Everything, I'll have you know, was invented from the telephone to electricity, anything, the steam engine, was all invented by Russian scientists. And so the, as I say, history was falsified. At university, the curriculum was overwhelmed by the compulsory subjects of the history of the Communist Party of the Soviet Union, Marxism, Leninism,

military theory and practice, and so on. The engineering curriculum in any country at any time is very exacting, and half our curriculum was, in fact, dominated by these subjects which were compulsory everywhere. Typically, with my family there is a very famous pianist, my cousin, and two of close friends are world-renowned musicians. None of them graduated from the academy of music, although they excelled and they gave their final concerts to packed houses as student performers, because they hadn't passed their Marxism, Leninism exams and so on. So they never graduated at all. Well, I graduated because I was a good girl, work ethic. I passed those exams as well. I even had to run, as I told you, compulsory choir practices where we sang party songs. This was undergraduate life. The media, there was no television. I didn't know anybody who had television. There were two radio channels of which one was a music channel and the other one was a news channel. What was in the news? Well, what was in news is what was told to people to put in the news. There were two newspapers. It was compulsory for us to read the newspapers. It wasn't worth the paper on which it was written.

- [Dr. Matsumoto] Wow.

- Cultural life for you.

- Wow, so I want to take a leap here, but I think that our audience would find it very interesting to hear how so, a little bit more about your later career. In Britain, in just the space of a decade, you revitalized and shaped a flourishing department of electrical and electronic engineering at what is now South Bank University. As department head, you greatly increased and made more relevant the kinds of information available to students by offering new classes. And you also changed the department structure to improve the flow of information. So I realize this could be a whole lecture on its own, but could you just say a little bit about your approach?

- Well, the approach was... Now, let me start at the beginning of this. There was a multidimensional approach necessary here because computing was new at that time, so the curriculum had to be modernized. The institution where I was working was new. At that time, polytechnics were introduced into the British higher education system. And such is the culture in Britain that prestige comes from age and patina. And these being new institutions, they certainly had no patina. The population, the student population, was also new in the sense there were now Caribbeans and Africans and Asians, these would be Indians and Pakistanis, whose families came as working people into Britain after the war when there were labor shortages. Their children became university age by the, they were born in Britain, they became university age at the time when we are talking about. So here were these people who were themselves coming from dislocated families. They had, quite a lot of them, poor backgrounds, materially speaking. The district where my polytechnic was was a poor area. So there were the British poor, there were the immigrant poor, and yet there was among them potential for making a success in higher education. So here was a mission then of establishing a new institution, working in a new domain of the discipline. The mathematical foundation of engineering had to be changed when you moved from the old analog to the new digital, so there was a discipline change. And there was also at the same time a

labor shortage regarding those people who knew about computing and electronic engineering. Everybody wanted them. And the best qualified people wouldn't want to come and work in a new institution. And yet I couldn't employ people who were second or third rate because my students demanded better teaching than that. So I had to look for the other in among the teaching staff. And I give you examples here. For example, I found a zoology professor whose department had been disbanded, and he had studied the control mechanism of the fly. He knew about the microelectronic instrumentation and radar, because that was his research. And when I discovered what he knew, and I suggested to him that he comes and teaches instrumentation and control in my electrical engineering department, he was the delighted and surprised and became a fantastic member of the staff. The digital mathematics needed to be taught, and mathematical logic. And I discovered that there was a philosopher from Oxford University with his first-class degree, unemployed, and he knew all about logic. And suddenly he became a member of my staff. The way in which you could find the other with hidden talent and ambition, and build from them a work force which was dedicated and sympathetic towards my student body, who were themselves the other. These were here, people who were other from different backgrounds, and collaborated. And here comes my mission: The other should recognize and support each other. That is my mission.

- Thank you, Agnes.

- Oh, I forgot to mention something else here and that is so important, and that is the women. Now, graduate unemployment at that time was a great problem for the country. And the graduate unemployment hit the women more than the men because women had taken such subjects as, I don't know, librarianship, if you like, or history or languages or whatever. And they were, they had beautiful degrees and no jobs. There was what was called the manpower services commission. It was to try to ease graduate unemployment. And I instituted in my department, first of all, a preparatory course, which took in any good graduate and put them through a compressed training program of mathematics and laboratory techniques. And if they passed it, then under industrial sponsorship, they entered a master's course, which was fast moving. And the end result was as, the end examination was as taxing as it would have been for anybody with a master's course, but they had come from a different background and they passed and they became employable and valued members of the workforce. Now, all the way, to be a champion of the other is what drove me.

- Thank you, I'm glad you added that. I would like to just take a quick moment here to say that I invite our audience to respond in chat to a couple of related questions. One is how can libraries and LAS programs actively counter misinformation about groups that have been stereotyped and subject to unequal treatment? And what groups most need information resources in your community? Now we may not, I don't think we will be able to get to your comments during this conversation, but they will be very helpful for Agnes and Clara in planning the upcoming workshops. So please, please do respond in chat. We would appreciate it. And I've got my eye on the chat so I can see if people are responding. So this, let us continue with this theme of otherness, because it is a very striking as a persisting thread

throughout your life. And in different periods of your life, Agnes, how did you cope with being treated as an other? As a child, as a student, you know, as a refugee and immigrant?

- Well, now, as a child, it was while my uncles were around, while my young uncles were still there, it was not very painful. So I didn't have any children to play with, but I had these wonderful young men who were themselves of the age when they could have had children, but such were their circumstances. They were unemployed, they were poor. The poverty of my childhood, you can't imagine. The contrast between, on the one hand, material poverty, the circumstances of our life, living, for example, six of us in one room without a bathroom, this is unbelievable. And these were people who were all graduates. One was a lawyer, one was a civil engineer, one was a chartered accountant. The women, one was a trained musician with a degree, except she couldn't get her degree because the Jew was not allowed to graduate. So there was, there was this community of adults who cherished me. I was the only child. So the otherness at that time didn't hit me yet. It hit me when I was at school. And the way in which the teacher treated me felt unbelievable. But how did I cope? I coped by enjoying the work. If you have no companionship, then you have at least the work that you can do. And if you can do it well, then that is satisfying. And in my family, this is a joke, but it is not, that is it is vested in truth, that if I got home with 95% of the marks, my father wanted me to account for what happened with the 5% that was lost because only excellence sufficed. Now it was, it was not cruelty on his part. It gave me a purpose, and that is the way I coped. Later on, I learned, for example, when I was a teenager and the way in which Jews were treated was not very kind even though the war was over, what I had to find is my own game. They didn't allow me to join into their game. I had to invent my own diversions and my own games. And sometimes the satisfaction came that they wanted to join my game. And later on, this business of finding my own paths helped me in my work. Rather than following the path which is already set and trying to make, do well at somebody else's pursuit, I tried to find new way, a new look, something innovative, and that is how I coped with otherness later on.

- Thank you. Perhaps you have touched upon this a little already, but did you want to add anything about how your experiences of otherness influenced your projects and programs, whether in corporate work or the academy?

- Well, I suppose to some extent we have covered this. Educationally... Well, all right, I can add a new dimension here. In my discipline, you learn about detail. How an electronic circuit works, how a small device is designed. I was always interested in large systems and large structures. Not so much in the detailed parts, but the way in which the detailed parts interact and are linked together. And I, in fact, my research concerned the developing methods of handling large systems in whatever way they are implemented. And typically, towards the end of my working life, I was consulting for banks, for local authorities, where the structures were large and they were not engineered structures. The details were human beings or organizations, but the way in which they were modeled and they interacted was consistent, whether they were telephone exchanges, or for example, one of the projects that I worked on is design methods for any of the products of the Simmons Company. What design methods can you overall devise which could be applicable to any of the products that they would be making? Or here was

another project, which actually would resonate with librarians. I was asked on behalf of a very large international company who had acquired a lot of products by buying another company and another company and so on. So they had a plethora of products and they said, how can we have a catalog of them? How can we organize them so that we understand and structure the product range that we have got, and even rationalize the product range that we have? And that's when I started to study the theory of classification and the methods in which librarians organize their material. And so even that was something that I was driven to do because the projects in which I was interested were ones which were unusual, innovative, so...

- Thank you. And to the audience, I invite the audience to respond in chat to another question. How can libraries facilitate exchanges and understanding to help dismantle ideas and structures that exclude those people who are deemed others in your community? So I'm looking at the time and I, maybe we can squeeze in a couple more questions, but, of course, Clara will intervene and let us know. But I would like to proceed with dislocation. As you have written, "Dislocation meant losing my home twice, "leaving it with nothing, a life-defining experience." Would you please talk about how dislocation influenced your values and your perspectives on today's society?

- Well, this is one of your very interesting and difficult questions. If you are bereft of everything, if you stand in the only clothing you have and you own nothing other than what you are wearing, and what you are wearing is worn out, and, in my case, even torn, that was the situation in which I found myself on our way out of Hungary. How it happened is described in my book. What happened was that we did, in fact, cross the border illegally. And this was a border with barbed wires and that's how my coat got torn. And we did have a little bag, my husband and I, but we came across a family that needed help and the mother was eight months pregnant and the granny was blind and there was a little boy of two and they needed help. And so we abandoned what other possessions we had and we helped them. Why? Because by then this was not the first, it was my second dislocation. And the first dislocation already taught me that people matter most. Material things don't. It's not that they don't matter. Of course they matter because they give comfort to you or to whoever needs it. But if there is a choice between helping a family, like the one I just described, or else carrying what we had and clinging to our possessions, well, our possessions had to go. And this is the lesson, that people matter most. That material possessions you can be deprived of, but what you know and the attitudes that you have acquired and the value systems you have and the ethical background that sustains you, those are with you. And those don't abandon you, even if you are almost bare in the winter time, like we were, this was December, we had nothing. Even then, we were ourselves. There was our dignity, there was our loyalty towards each other, and our conviction that if there was anybody in need, they mattered more than any material possession. Now then you find yourself in today's society that people's values are measured by the size of their home or by the make of their motor car. Well, I find myself outside of this society, the other. I don't understand it. I am the other, because to me, people matter foremost. And I learned that through dislocation. I learned that through a life experience. I tell you one other thing here. In my family, in the camps, there were three grannys, two were my own grandmothers, and one was the grandmother of one of my little cousins. And there were two little cousins. One was two and the other was three years old. So there were five of them who were either too young or too old to work. Therefore, they were

given no food because food was given only to the workers. That's why we lied that I was 14 and not 11. I was in fact 11, but at the age of 14, you could work. So I lied that I was 14 so we could have another food ration to divide among ourselves. There were 11 members of my family in all. Now, you could consider the grannys and the toddlers as burdens on the rest of us. Yes, of course they were. If they hadn't been with us, the grannys and the toddlers, there was an opportunity, in fact, more than one, when we might have escaped. There might have been a much easier life for us. We could have eaten the whole of the wretched food ration instead of dividing it among ourselves. They were a burden, but they were also an inspiration. And I don't think we would have had the strength to survive but for valuing them, cherishing them, and being inspired by the mission of saving them. Now, this is the lesson that one learns, that people matter most.

- I am looking at the time. Agnes, thank you. I think that's the perfect note on which to end this portion of our session because I'm sure that the audience also has questions. If it turns out that they don't have questions, I will jump back in. But I think perhaps we should shift over and perhaps I will ask Katie or Clara to post maybe some of the other questions that we came up with for the audience so that they can respond in chat if they wish. But thank you so much and over to you, Clara.

- Wonderful, thank you so much for having that wonderful exchange. And I wanted to draw on a question that, or a response to the initial question that you posted, Valerie. and it's regarding information. And it comes from Dara Goldman, and she talks about supporting counter-speech as a way to address, you know, information and the otherness. I was wondering whether you or Agnes have had any experience with this, and whether you consider that approach to be one that you find helpful or would like to consider engaging in?

- Rephrase the question, please.

- Oh, okay. So Dara Goldman says that counter-speech, which means bad speech, should be followed by good speech as something that is possible to address, you know, information that promotes hate or other misinformation. And so this is where she feels that you can follow with good stories to counter anything that would be placing people in a more negative light and so forth.

- I see, so one should look for good stories in the story of the tragedy of Central European history, which is Nazism, followed by communism. One should look for good stories in a bad story like this is. It is fundamentally bad and there must be some good stories lurking around in it. Is that right? Is that what we are looking for?

- I'm not sure if that would be quite the example, but if Dara is able to elaborate, then we might be able to have her talk about this approach that she uses.

- Well, Valerie, have you a comment about a good story countering the bad story?

- I think actually, I would love to hear Dara Goldman's response if she's present. My sense is a tiny bit different. I think that I'm hearing that what little I've heard about counter-speech is the idea that too often people have just said, oh, well, we'll just ignore the bad things are saying. You know, we'll rise above that. And I think the idea is that one needs to counter those negative stereotypes by saying, no, the Jews are not how you have vilified them. Or Asians are not just here because they're trying to steal your jobs. You know, that, that we are human. And there's a number of sort of, I think, perhaps groundswelling kinds of movements among youth that might perhaps fit this. But I'm not sure because I don't really know, but it would be great to have... I mean, I can think of sort of examples in this vein, but I don't know if that's what she's thinking of.

- [Dara] I was able to unmute myself, thank you. So in this case, I mean, I guess good is not necessarily quite that literal. So it could be just more accurate, sort of, you know, more information-based. So it's essentially your, the idea is that you kind of, you counter the effects of the misinformation by trying to flood the zone with better information.

- So it's, I've never heard the expression counter-speech, but what you are after is correcting misconceptions by counter-examples or counter-data. Is that it? That when people deny something that had happened--

- [Dara] Yes.

- Is that the sort of thing you, for example, Holocaust denial, this is an excellent example, right? Somebody says it never happened, right? Now, what do you do? You can bring forth evidence. You can bring forth data. You can bring forth testimonies. You can take people to the places where there are the residues of the gas chambers, and so on, still there. But what can you do? They said it doesn't happen. What can you do?

- I think it takes a multi-pronged approach, and it's very hard not to become pessimistic at certain points, but I think that I see lots of different things happening. I mean, we're all educators in one way or another here, so I think that we must certainly in our hearts, believe in the importance of putting forth the best data we can and trying to disseminate that information. But of course, we're not always, we're reaching a select... Many of us, I'm talking about myself, I'm reaching maybe a select population. But I see that. Again, I think about my students and all the avenues that they are taking, often in the virtual realm, to create movements, hashtag movements. They're just trying to raise awareness. They post

videos about themselves and their friends. And then the Asian American Studies Center at UCLA has been collaborating with a number of Asian American groups that have created this website. It's called stopaapihate.org, stop Asian American Pacific Islander hate.org. And this is, they are in fact putting forth data, but they're also inviting everybody to report the harassment or hate crimes, things that they're experiencing that have just risen exponentially during the pandemic. So I think that there are a range of things happening, but I think it's, you know, uneven. But what do you think? What is your perception?

- You mean mine or...

- [Dr. Matsumoto] Dara, I'm sorry, Dara.

- [Dr. Kaposi] Dara, yes. Dara?

- Dara has not unmuted, yeah. So let me get to a comment, and I'm making a question out of it. And it's from Sarah Christiansen. She says, I think libraries need to establish trust with these groups first. And so I would like to ask you about your experiences with libraries. Do you trust them? I know that you have had some good experiences with libraries. We've talked about those, but please share with us, both Agnes and Valerie, what your experiences are and whether you consider them to be institutions where communities feel trust.

- Well, I'm afraid my experience is not consistent with, well, luckily my experience is not consistent with your experiences there in the United States where you are building contemporary libraries, modern libraries with facilities that open up and offer opportunities for people to develop and to interact with each other. I come from a country where in the university we didn't even know which building the library was in. The whole university did not use the library. We did not learn from books. Can you imagine that? We learned from printed material that the lecturers produced for us if we could buy them. The way in which we were deprived of library resources is unbelievable. There was one book for a new subject in the whole country, and that was used by the lecturer and the rest of us never... We saw the book from the outside. We grew up without libraries. And that is my, that is my background and experience. I'm sure it's not the case anymore, but it was at that time. I had to teach myself what libraries are and can be. Well, you are, you live in a beautiful country where institutions like yours exist and where libraries can become havens where people can meet together and work together and study together. And the other can associate with each other.

- Thank you, Agnes, Valerie?

- I actually would like to make space for other questions for Agnes I feel like.

- Okay. Let's see.

- Is there anybody have raising their hand?

- No.

- Well, I'd like to ask a question of the audience then. And since we didn't get as far as we would like in the discussion, but I did have a question, and that is how can, and maybe some of you are already working on these projects, but how can libraries make space for and preserve the experiences and knowledge of dislocated people? And also in addition to educational and job resources, you know, in what ways can libraries provide access to cultural practices and arts that will be meaningful to the dislocated in your community?

- May I come at it from a different angle? When you come to, when you are a dislocated person and you are now looking for cultural support in the library, that is a very advanced position in which you are. When you first arrive, and here I am describing my own experience. Like I'm a graduate. I come from a cultured society, from a family where culture mattered most, and I arrive in Britain. And here are the questions. I am new in Britain. I mean, Cambridge, which is the most beautiful place altogether. It's big university, right? How do I find the room in which we can live? How can I shop? In the country where I lived before, you could buy the shoes in the same shop, the same pair of shoes, your size in every shop. The one type of bread, if you were lucky. Now, I didn't know that. So I went into the first shop and I bought something for five times, I couldn't afford it, five times as much as I might have bought it in Woolworth next door, but I didn't know that there was a difference that you could buy the same artifact, the same type of... A pot to cook in, you can buy it for, I don't know, \$50. You can buy it for five. I didn't understand that. What is a bank? My employer wanted to pay my money into the bank. What is a bank? The concept did not exist in the society from which I came. How does one make a phone call? You needed four pennies to feed into a slot. How do I know that? How does one travel on a bus? One needed to buy a booklet of bus tickets in the tobacconist, but how did I know that? How does one get the news? I didn't have, well, I had some English, my husband had none. He couldn't read the newspaper for at least a year after we arrived and we wanted to have the news. We didn't have the radio, of course, because we couldn't afford it. So how does one obtain the news? How does one find a doctor? Where is the library? This is, these are some of the questions that confront a newcomer, even if the are a graduate and are literate and are not afraid of cultural matters. It took a long time before we climbed these very low steps at the very lowest level of trying to get ourselves into this society before we could think of who's culture is this? In what way does this culture differ from mine? And at that level, when we began to understand something about this culture and we had a new baby, I wanted to learn the nursery rhymes in England rather than singing them the nursery rhymes in Hungarian because they were born in this country and they had to go to school. And when they went to school, they needed to

have had some of the background that we didn't have. And my daughter came back from school when she was five, furious. She was the only one in the school that didn't know what Shrove Tuesday was and what one ate on Shrove Tuesday. But, you know, no matter how clever she was, there were gaps in her background. And no matter how diligent I was trying to provide for her some of the background so that she is not the other, she remained the other. And I often am. And for example, right now, I don't know what counter-speech is. Never heard it. But that is, that is beside. But I make the point, don't I? The other is bereft, even if they speak the language and especially if they don't.

- Right, so thank you so much, Agnes, for addressing that question. And I think what you're bringing up is our continued focus on learning and understanding the user experience and user needs. And that's something that our field has focused on to ensure that we don't just have places with materials, but we actually are engaging our community to ensure that they know about us as well as we create a space where they're feeling welcome. And so I appreciate all these questions that you're bringing up. And then to address Valerie's question in terms of what librarians can be doing to document the experience of the dislocated or others, I just wanted to give one example of UC Berkeley Librarian, Liladhar Pendse. He has been working on a project to ensure that the information regarding Afghanistani culture and the experience of the Afghan people related to the very recent historical moment that where there are now many counting themselves as refugees. That their experiences are documented, because as we know, oftentimes information is on the web, and then next thing you know, the information is gone. And so there are many librarians who are documenting some of those experiences, especially the experiences of groups that would not have the opportunity to maintain their information, because you create a website and then you stop adding to it or you can't afford to keep it up. And so these are some of the things that are taking place. But I also see that our time is up, and so what I wanted to do before we close and we thank people and we also share with you how we can learn about having access to Agnes's book and who the winners are of the book giveaway, I wondered if, Agnes, you could say one final word, and Valerie also?

- Well, it has been an honor and a pleasure to be involved in your work. And I look forward to working with you in the future. I should like to know what the ideal library is. How you see the ideal library, and whether one can extend even your conception of the ideal library from the viewpoint of the expert librarian with my idea of the library, as somebody who went through dislocations and experiences of otherness. So how we can extend even your vision further in the light of my own experience of what a library could be to the other.

- Great, thank you, Agnes. Valerie?

- I just wanna say it's been a great honor to be involved in a program with Agnes. Thank you so much, Clara, for inviting me. And it's great to see you again after so many years. And I just want to urge everyone to buy Agnes's book, which is really gripping. It is an amazing read. I urge you to read her book. Thank you.

- [Agnes] Thank you.

- So thank you to both of you. I have so much appreciated that you made the time to share your knowledge, your experiences with our audience. And this session is being recorded so we can go back and view it again. As I indicated, we provided the opportunity for people who wanted to include Agnes's book in their library to apply for the book giveaway. So we have two winners, one from Uganda, who will be introducing the book at the Busitema University library, and also a second winner from Nigeria, where the book will be introduced at the Benue State University Library. So please do get a copy of the book as Valerie has invited you to do. And you can do this at Agnes's website, or also to order it from your favorite online bookstore, and then request your library to purchase it. And through Agnes's website, you'll be able to find information on how you can get either a signed or unsigned copy from the March of the Living. And so I wanted to just say a final word on this program that's called Engineering Change. And now that you have heard the context, Agnes has set the context, then we want to be able to act. So there will be two workshops and you can attend whichever one is best for you. So if you attend the one and a half hour workshop, it will be an opportunity for us to have a conversation with Agnes and start planning and seeing how individual or collective products can be implemented to address change at your library. So we want to work towards action. And so with that, I want to thank you so much for joining our lecture this year, which has been a part of the 30th Anniversary Program of the Mortenson Center for International Library Programs. I hope that we can continue our conversations. Agnes and Valerie had an engaging conversation where they have asked us to think about the power of information. Whether it is doing good, or whether it's doing something that is negative and how we can tackle that. And we need to be able to address these issues as a collective and continue to work, not only to dismantle oppression and the otherness, but to also find ways that we can connect with each other. So with that, I'd like to conclude this lecture and the 30th Anniversary Program. And thank you, again, for joining us.