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Nota di contenuto	Preface -- Introduction -- PART I. Formative Memory -- 1. The Ultraorthodox and the Holocaust: Catastrophe, Rupture, and Challenges -- 2. The Paths and Circles of Reconstruction -- PART II. Memory as Torture, Memory as Obligation -- 3. Why Did We Survive? -- 4. Starting New Families -- PART III. Memory as a Mobilizing Force -- 5. The Restoration of the Torah World -- 6. Du lebst mama [You Live Mother!]: The Female Survivors and the Rebirth of an Educational Network-Beit Ya'akov after the Holocaust -- 7. Myths and the Rehabilitation of Ultraorthodox Society after the Holocaust -- 8. "For Us the Past Has Not Yet Passed": Holocaust Commemoration in Ultraorthodox Society -- PART IV. Counter-Memory and Shared Memory -- 9. Is Israeli Ultraorthodox Holocaust Memory a "Counter-Memory"? -- Conclusion. Holocaust Memory in Israeli Ultraorthodox Society: The Unique and the Shared -- Appendix A. The Expansion of the Yeshivot in Eretz Israel, 1944-1964 -- Appendix B. The Growth of the Beit Ya'akov Educational

Network in Eretz Israel, 1947-1948 to 1952-1953 -- Appendix C.
Flexer, "The Melodious Train" -- Appendix D. Capsule Biographies --
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Sommario/riassunto

In Holocaust Memory in Ultraorthodox Society in Israel, Michal Shaul highlights the special role that Holocaust survivors played as they rebuilt and consolidated Ultraorthodox society.
