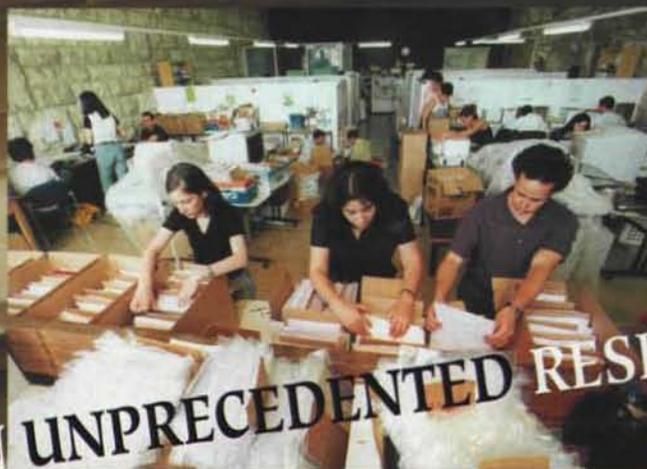


Yad Vashem

JERUSALEM

QUARTERLY MAGAZINE, VOL. 14, SUMMER 1999



WITNESSING AN UNPRECEDENTED RESPONSE



Yad Vashem

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Yad Vashem

Editorial

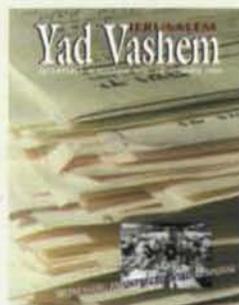
Dear Readers,

On behalf of Yad Vashem, we would like to thank all those who became emissaries of the "Unto Every Person There Is a Name" campaign. Thank you for informing your friends and relatives, for urging them to fill in Pages of Testimony, and for putting in the time and effort to fill in Pages of Testimony yourselves.

The cover story of this summer issue of the magazine, "Witnessing an Unprecedented Response," reviews the public's involvement in the campaign and features Yad Vashem's tremendous effort to computerize the names. All of the almost two million names on Pages of Testimony and an additional one million names from other sources stored in the Hall of Names have been computerized in the last few months.

The Kosovo crisis in Yugoslavia has triggered Holocaust memories and associations. Yehuda Bauer's perspective on the connection between this crisis and the Holocaust is presented in *Podium*. The story of one of the refugee families with a special connection to the Jewish people is told in "Closure." In *Art Focus* the paintings of the dancers by Charlotte Buresova highlight the story of a surviving flamenco dancer.

P.S. The campaign for the collection of Holocaust victims' names continues. We call upon you to fill in your Pages of Testimony and return them to Yad Vashem.



Cover: Yad Vashem has witnessed an unprecedented response to the name-collection campaign

by Irena Steinfeldt

A unique and comprehensive multimedia program on the Holocaust has just been produced by Yad Vashem. The program, presented in a double CD-ROM, makes use of a variety of modes to communicate the story of the murder of European Jews. Starting with the Jewish world before the rise of Nazism, the program outlines anti-Jewish policy and the development of the plan for the "Final Solution." It describes Jewish responses, as well as the attitude and conduct of bystanders, and it deals with memory and the impact and significance of the Holocaust in shaping Jewish and Western self-understanding in the second half of the twentieth century.

The multimedia program combines a narrative and an experiential presentation, providing an expansive data base containing thousands of archival and scholarly items (texts, photographs, audiovisual recordings, and film clips). It is a high-quality complex project from both a technological and a historical standpoint. It presents a new opportunity to become familiar with Holocaust history and provides a uniquely structured study experience in which users explore various aspects and dimensions of this period, depending on their own inclinations.

The wide range and variety of materials enables the user to deal with the issues in the cognitive, the affective, and the ethical dimensions. The diversity of multimedia makes it instrumental in a variety of educational environments, e.g. as an electronic textbook for personal studying, in the framework of community or family, and as a teaching tool in the classroom under the guidance of an instructor. The variety of media (film, photo, sounds, testimony, documents, etc.) and the different ways in which the subject is presented (the historical narrative, the art gallery, the video interviews with scholars and thinkers, the personal accounts of survivors, etc.) enable users to relate to the story on an individual basis. Once their interest and curiosity are awakened, they can then use the variety of links that characterize the computer program in order to delve deeper into the story.

Structure of the program

The multimedia program is divided into four sections: **Presentation**, the first section, sketches the historical contours of the Holocaust chronologically, geographically, and thematically. The viewing of this historical

A New Comprehensive CD-ROM on the History of the Jews in the Holocaust

narrative takes about 10–12 hours. Using quality graphic design, the presentation includes historical narration along with testimonies, maps, documents, films, and other textual and audiovisual elements.

The presentation leads users down a complex, multidirectional path, enabling them to find subjects that arouse their interest and curiosity. The modular construction of the program permits them to choose their individual course of progress, to determine the breadth, depth, and pace that they wish to devote to each pause in the narrative, and to consult relevant materials in the data base. Each screen in the presentation is linked to relevant material in the data base, thus permitting users to explore that specific issue without losing the continuity of the narrative.

The program focuses attention on the major dilemmas created by the circumstances, but does not purport to provide unequivocal answers and solutions. It lets users explore various aspects of the historical account and requires them to contend personally with each issue. A further dimension to these problems can be achieved in the “Reflections” section of the program.

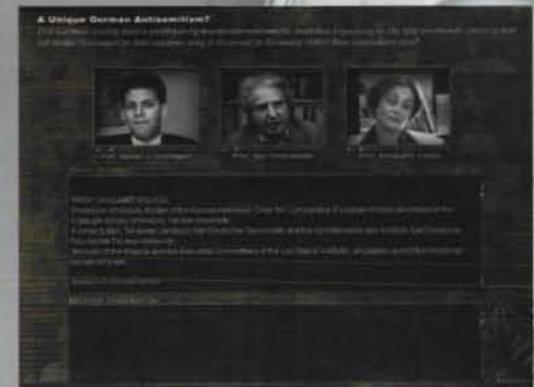
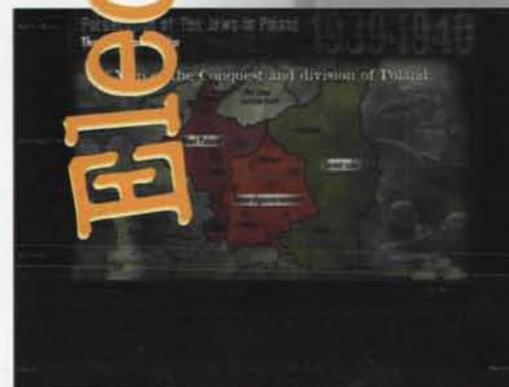
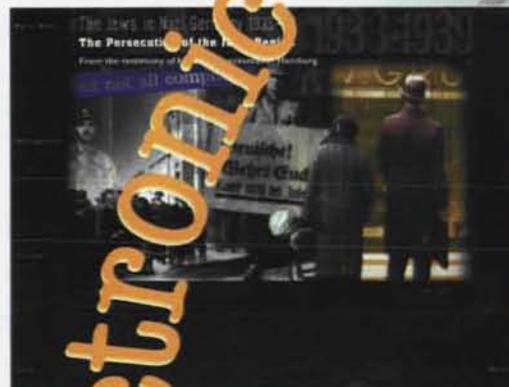
The extensive use of survivor testimony and documents, combined with creative graphic designs, contribute to the experiential dimension. Together with the historical data, the experiences of individual survivors telling their personal stories are presented, thus inspiring empathy and establishing a more personal and intimate dialogue between the user and the subject matter.

Data Base, the second section, includes a vast range of information and source material: over 800 documents, letters, testimonies, excerpts from diaries and autobiographies, 400 authentic photographs, dozens of video films and videotaped testimonies of survivors, a “time line” with around 300 events and a short description of every entry, an expanded lexicon with nearly 600 entries, a number of interactive maps, and a library of about 50 research articles.

The data base can be used in many ways. It is one of the richest and largest digital information data bases of its kind and can serve as a source for in-depth exploration of different subjects. Using a sophisticated search engine, with over 500 keywords, the user can find relevant materials for a large variety of subjects. The data base can also be used by teachers to create their own materials, adapted to their special needs, for use as teaching units in their classroom. Using photographs, maps, and documents, educators and students can prepare kits or exhibitions.

The third section presents an **Art Gallery** with 30 works of art created during or immediately after the Holocaust, combined with an analysis of the pictures from a historical and artistic point of view. This section provides a different angle and approach, adding

in the form of “round table” discussions involving 14 major historiographical, cultural, and ethical issues. The full texts of the interviews can be found in the data base. This section of the program allows inquisitive users to explore some of these problems and to see how they are discussed in various disciplines of the humanities.



Excerpts from the CD-Rom

a new dimension after the presentation viewing as well as providing a point of entry into the subject for someone interested in the arts.

Interviews with historians, scholars, and thinkers, constitute **Reflections**, the fourth section. Interviews with 16 prominent historians and intellectuals from Israel, the US, Germany, France, and Canada are included. (These include Yehuda Bauer, Yisrael Gutman, David Bankier, Saul Friedlander, Christopher Browning, Daniel Jonah Goldhagen, Hans Mommsen, Susanna Heim, Michael Marrus, Jacques Derrida, Aharon Appelfeld, and others.) The interviews tackle a wide range of questions dealing with the memory of the Holocaust, its meaning, and implications. The program includes about 60 minutes of these interviews on video, presented

Like other parts of the program, these segments are linked to relevant locations in the presentation and to corresponding items in the data base.

The project was produced by a team of advanced students of history and literature from the International School for Holocaust Studies, guided and supervised by Prof. Yehuda Bauer, Head of the International Institute for Holocaust Research.

Jean Frydman was the initiative behind—and is the sponsor of—the CD-ROM and is responsible for its worldwide distribution.

To order the CD-ROM please contact the International School for Holocaust Studies at 972(2) 675 1693 or fax 972(2) 643 3511.

by Yvette Nahmia-Messinas

“Hall of Names Shalom, this is Zviya speaking.” Thirty-five telephone operators, in two shifts per day, during a two-week peak period around Remembrance Day, answered the stream of calls directed to 1-800-257-777, Yad Vashem’s free phone number for the “Unto Every Person There is a Name” campaign. Zviya, a Hall of Names employee in her late forties, remembers the opening lines of her callers. “I saw on television an ad for the campaign . . .,” “I heard an announcement on the radio that you are

Survivors, their children, and grandchildren as well as representatives of survivors’ organizations, called up. Alice Bracha Frankel, a Holocaust survivor employed by Manpower (Israel) Ltd. to work for the project, recalls a telephone call from a 22-year-old. “Her grandmother’s reluctance to talk about her Holocaust experience troubled her. She attributed it partly to a language barrier. Hebrew was not her grandmother’s mother tongue.” When Alice realized

come to the Hall of Names in person. An elderly man, walking with the aid of a cane, removed a note from his pocket with a list of the family members he had lost. He asked for seven Pages of Testimony. His palm trembling with emotion, he was unable to fill in the Pages himself. Dalia reached to help him.

“Family name?” she asked.
“Solomon,”

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collecting Holocaust victims’ names . . .,” “I read in the paper about . . .” And the phone keeps on ringing.

Most of the 45,000 callers asked for Pages of Testimony, but there were also those who realized they had not yet given an oral testimony to Yad Vashem and inquired as to how it could be done. Others wanted to donate artifacts, photographs, books, or memoirs. “There were even callers who complained about not receiving compensation from the government, which is not at all related to Yad Vashem,” says Zviya.

that the grandmother’s native tongue was Hungarian, she set up a conference call, and told her, in Hungarian, what a great legacy her story would be for her great-grandchildren. “By the end of the phone call she was willing to share her story,” says Alice. With her fluent Yiddish, English, Hungarian, and Hebrew, Alice received a diversity of calls. She remembers a call from a woman, unsure whether her sister could be considered a Holocaust victim. “My sister set herself on fire when she saw the Nazis coming in . . . Should I fill in a Page of Testimony for her . . .?”

Many survivors from all over the country

“First name?”

“Piroushko.”

“Relationship to victim?”

“My wife.”

Dalia swallowed. She took a deep breath and went on to the second page.

“Family name?” she asked again.

“Solomon,” he replied.

“First name?”

“Alice.”

“Profession?”

“Student.”

“Place of death?”

“Auschwitz.”

“Relationship to victim?”

FAMILY ASSIGNMENT

by Lisa Davidson

The Ungar family has engaged in a concerted effort to participate in the national campaign for the collection and commemoration of Holocaust victims’ names. As a result of this decision, the more than 90 members of their family who were killed by the Nazis are now recorded on Pages of Testimony.

Ruti and Chani Ungar, 18 and 19 years old respectively, had visited Yad Vashem many times as part of their school curriculum. However, it wasn’t until they saw the broadcasts on television, advertising the “Unto Every Person there is a Name” campaign, that they realized the urgency of commemorating the names of their grandparents’ relatives. They discussed the idea with their father, Israel, son of Leah and Shmuel, and it was he who convinced his parents of the importance of this sacred task.

In the course of an evening, with the entire family gathered at the Ungar residence in Nof Ayalon, grandparents, parents, brothers, and sisters began the emotional mission of documenting the names and details of their

many family members murdered in the Holocaust.

As Ruti relates, “many stories came up.” She told of her grandmother Leah’s active involvement in Hungarian Jewish life before the Holocaust, so that when in Auschwitz during Pesach with her sister, Martha, they decided to store their bread rations until the end of the festival. Ironically, when Pesach ended they found that another prisoner had benefited from their religious beliefs, as the bread was not to be found.

Their grandfather Shmuel had talked of the hardships on the numerous marches in which he was forced to participate. On one occasion he met his younger cousin, who was sick and unable to continue. Even though Shmuel himself had very little strength, he managed to save his cousin’s life by carrying him on his back until they reached the next destination.

At the end of the war, only two of Leah’s six siblings and two of Shmuel’s five siblings were still alive. Now, thanks to Ruti’s and Chani’s initiative, those members of the Ungar family who were killed will be remembered.

The checking and sorting of Testimony received as a result of the Campaign for the Collection and Commemoration of Holocaust Victims' Names.

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"I am her father," he said in a thin voice. Then Dalia felt her own tears.

It takes a lot of inner strength to fill in Pages of Testimony; to search among old photos, to agonize over a young cousin's forgotten name, to inquire of one's own parents'

place and date of death. To retrieve the names and biographies of the dead, survivors need to "go back" in time and encounter their past. Much of this information arrives in white postal sacks overflowing with envelopes containing Pages of Testimony. These amount to tens of thousands of envelopes, containing more than

two hundred thousand Pages of Testimony, received within two and a half months. An additional 400,000 Pages sent out are expected to arrive. "We are witnessing an unprecedented response," said Alexander

Avraham, Director of the Hall of Names, at a follow-up meeting on the project's success. "The amount of Pages of Testimony received in the last few months has even exceeded the amount of those received during the whole period of 1991-1994, the peak of the Russian aliyah," Alex explains.

Close to a hundred employees have been hired by Manpower to work for the "collection of names" project. Most are university students

The Campaign around the World

by Yvette Nahmia-Messinas

From New York to Paris, and from Mexico to Sydney, Pages of Testimony reached the surviving carriers of memory via Societies for Yad Vashem, Israel's embassies worldwide, synagogues, schools, youth clubs, community centers, and Jewish organizations. As a result of extensive coverage in the Jewish press, Pages of Testimony and Yad Vashem's Hall of Names became familiar terms around the globe. Individuals from places as distant as Colombia and Kenya, Argentina and the Netherlands were busy downloading Pages of Testimony from Yad Vashem's Internet site. The campaign, which has had an

overwhelming response, has included a poster and study kit to raise the public's awareness of the project.

In the United States, the American Society for Yad Vashem, headed by Eli Zborowski, launched the campaign in New York. The leaders of the Jewish Community, local government officials, and dozens of members of the American Society for Yad Vashem, including survivors and second-

and third-generation representatives, present at the event launching the campaign, became emissaries of the campaign. Special support was provided by major organizations such as the World Jewish Congress, Hadassah, the American Gathering/Federations of Jewish Holocaust Survivors, Nachos, The Hidden Child Organization, the Conference of Presidents of Major Jewish Organizations, and the Association of Holocaust Organizations. Since the launching of the campaign in the United States, hundreds of callers have dialed 1-800-310-7495, the American Society's toll-free number, requesting Pages of Testimony. In addition to the regular staff, volunteers have been recruited to respond to the calls.

In Canada, the Canadian Society for Yad Vashem, led by Hank Rosenbaum, distributed Pages of Testimony at the official Holocaust Remembrance Ceremony in Toronto. 30,000 Pages of Testimony have been distributed through the Federations and Jewish organizations. Canadians called the toll free number 1-800-494-7999.

In Australia, the Jewish Federations, the Jewish Museum in Sydney, and the Holocaust Museum in Melbourne are promoting the campaign.

In Eastern Europe, the Nativ organization has distributed thousands of Pages of Testimony in Russian. The Jewish Agency and the Joint Distribution Committee, which targets the elderly population, are also publicizing the campaign in Eastern Europe.

The response to the campaign from the Societies for Yad Vashem in France, England, Germany, Norway, and Holland, as well as from the Jewish community of Greece, has been satisfactory.

The Israel Ministry for Foreign Affairs, B'nai Brith International, the Israel Public Council for Soviet Jewry, the World Jewish Congress, and the World Zionist Organization — member organizations in the commemorative project, "Unto Every Person There Is a Name," (the public recitation of names of Holocaust victims) — are also actively promoting and advancing the campaign.



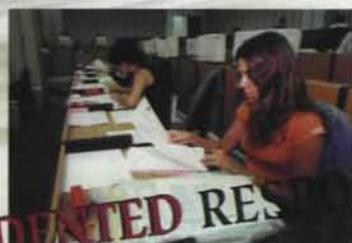
Poster displayed abroad promoting the Campaign for the Collection and Commemoration of Holocaust Victims' Names.

and graduates. Avigail, a 21-year-old Jerusalemite, describes the job, despite being routine, as engaging. "Our work involves answering calls, sending out Pages of Testimony, and, when we receive the envelopes, checking their contents and establishing an inventory. We then mail a card confirming that the material has been received."

Then the employees of the project proceed to check the Pages' validity — whether a single name appears on each page, whether the necessary information is filled in on a standard Page of Testimony, if the person is a Holocaust victim according to the specified criteria, and if the page is signed. The document is then considered valid. Only then do they prepare the Pages for scanning. According to Dr. Yaacov Lozowick,

Director of the Yad Vashem Archive, it will take some time before the incoming Pages are computerized. "This is a highly time- and cost-intensive project," he says.

The relentless activity on an average day at the Hall of Names, since the project began in



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early April, contrasts with the calm and quiet at the data-entry site in Givat Shaul where a tremendous amount of work is accomplished with minimal verbal interaction. Placed opposite computer screens, hundreds of employees, who communicate by means of a computer network, key-in the information listed on Pages of Testimony with the aid of specially designed computer software. These employees — experts in names, languages, geography, and history — decipher, sort, and authenticate the information encountered in Pages of Testimony. Their areas of expertise include categories such as the camps, ghettos and killing sites, first and family names, Jewish dates, the Jewish communities, and geographic places, professions, and family relationships, amongst others.

Sara Pachanac is one of those dividing her average work day between the Yad Vashem archive and the data-entry site at Givat Shaul. Sitting opposite her computer screen, she deals with a Page forwarded to her in her capacity as language expert. After checking the spelling of the name, handwritten on the Page of Testimony, she decides to add to the index yet a different version of the name, adding up to the eighth possible way of spelling the family name "Szwarcwald." The name "Berkovitz" is listed in 59 different versions, while "Yizhak" has 852. Yaacov Lozowick remembers a Page that intrigued him. Under the category of "Profession" it listed "student of agriculture." Checking on who had filled in the information, under the category "Relationship to Victim," he read "teacher."

In the process of computerizing the almost two million names recorded on the Pages of Testimony, many of the employees were personally touched. A few came across Pages of Testimony listing information on their own relatives. Others became interested in their grandparents' stories and urged them to fill in Pages of Testimony, helping them to complete the forms accurately.

A Boy's Vision

by Galia Limor

The collection of Holocaust victims' names, organized by Yad Vashem in Israel and abroad, has inspired many people to contact relatives and to fill in the details of those relatives who perished in the Holocaust, on Pages of Testimony.

Twelve-year-old Jordan Charlupski read about Yad Vashem's campaign in the children's newspaper *Arutz ha-Yeladim* and immediately contacted the Friends of Yad Vashem in Israel, who informed him about the campaign in Israel. "I accepted a mission," Jordan recalls, "to tell about the campaign in my school, so that all the children would ask their parents."

Jordan and Avishai Katsor, his classmate at Ben-Zvi School in Herzliya, began by asking their principal and homeroom teachers for permission to make the students aware of the campaign. They entered classes during lessons and delivered half-hour lectures on the Holocaust, Yad Vashem, and the collection of names. During a one-week period, they lectured to eight classes from the fourth to the sixth grade.

"A few children were not so interested, and disrupted the lectures," Jordan recalls, "but most of them listened and became interested. The teachers also got very interested and agreed that it was a really important subject." Jordan did not content himself with lectures; he also took his class for a visit to Yad Vashem.

Every youngster who needed a Page of Testimony obtained it from Jordan, who at the children's request had ordered Pages of Testimony and Pages of Survivors. When they completed the task, Jordan and Avishai submitted 200 pages to Yad Vashem. The two boys had skipped many classes while carrying out their enterprise; now they have much work to make up. Nevertheless, Jordan is now a committed friend of Yad Vashem and will be eager to carry out any mission assigned to him in the future.



From right to left: Jordan Charlupski and Avishai Katsor.

A great number of people were moved by the campaign, many of whom expressed their appreciation in writing. "May their memory be blessed. And on your initiative, Yasher Koach,"

wrote a survivor in an attached note. "A great thank you on your wonderful undertaking," wrote another, giving the recipients of this note the strength and energy to pursue this task until

every Jewish victim who perished in the Holocaust has regained the dignity of being remembered by his or her name.

The Campaign in Israel

by Yaron Ashkenazi

The campaign in Israel, promoted and directed by the Yad Vashem Society in Israel, was officially inaugurated on 24 March 1999, at the President's Residence in Jerusalem, with the participation of the President, the Chief Justice of the Supreme Court, the Chief Rabbis, public figures, and Holocaust survivors.

To place the campaign at the forefront of national consciousness, Yad Vashem supported it with an extensive advertising campaign in the electronic and print media. Some 1,250,000 Pages of Testimony were inserted in four national newspapers: *Yedioth Ahronoth*, *Ma'ariv*, *Ha'aretz*, and *Globes*. Additionally, advertisements with details about the campaign were placed in these newspapers as well as in many others, in different languages. During the week of Remembrance Day, radio spots were broadcast on the Voice of Israel and Army Radio, and TV service broadcasts were shown on the evening of Holocaust Martyrs' and Heroes Remembrance Day and on the day itself.

The International School for Holocaust Studies at Yad Vashem, in conjunction with the Society and Youth Administration at the Ministry of Education, Culture, and Sports, produced special study kits to encourage youths to fill out Pages of Testimony for their relatives. The educational kit includes a teacher's manual, material for the student, a unique poster, and instructions on setting up a dynamic study center. On Holocaust Martyrs' and Heroes Remembrance Day, centers were established in several localities where young people helped visitors fill in Pages of Testimony. In the course of the campaign, ninth- and tenth-graders participating in Project Personal Commitment will visit senior citizens' homes and immigrant absorption centers countrywide to help disseminate, complete, and collect the Pages of Testimony.

Yad Vashem sent a personal letter of request, inserts, and Pages of Testimony to the chairpersons of approximately 300 organizations of Holocaust survivors in Israel. The personal letter asks the chairpersons to cooperate on behalf of their organizations, either by distributing Pages of Testimony among members, or by gathering the Pages and forwarding them to the Hall of Names at Yad Vashem.

The commemorative project



Educational aid for schools on the Campaign for the Collection and Commemoration of Holocaust Victims' Names, published by Yad Vashem in cooperation with the Ministry of Education.



The President of the State of Israel, the Chief Rabbis, and the Supreme Court Justice at the March ceremony at the President's Residence launching the Campaign for the Collection and Commemoration of Holocaust Victims' Names.

"Unto Every Person There Is a Name," in which the names of Holocaust victims are read aloud, has been expanded to include the gathering of names wherever the ceremonial reading of names takes place — higher-education institutes, youth movements, commemorative organizations, workplaces, etc.

The following additional organizations are taking part in the campaign: Mr. Adi Eldar, Chairman of the Union of Local Authorities in Israel, has instructed the heads and directors of municipal education departments to have the campaign and its national importance mentioned in Holocaust Martyrs' and Heroes Remembrance Day events in their area.

Participants in community-center activities have been encouraging their members to circulate Pages of Testimony. This is accomplished by setting up special booths at the community centers, mentioning the matter in activity groups held at the centers, and in other ways.

The IDF General Staff instructed unit commanders to mention the campaign and its significance at main ceremonies marking Holocaust Martyrs' and Heroes Remembrance Day. The army circulated 30,000 Pages of Testimony and posters for dissemination in its various commands and corps.

The Council of the youth movement will integrate its members into the campaign. They will visit senior citizens' homes countrywide, help survivors fill out the pages, listen to their personal accounts, collect the pages, and send them on to Yad Vashem.

The leadership of the National Association of Israeli Students will help Yad Vashem distribute Pages of Testimony among adults who find it difficult to obtain and fill in the Pages themselves, and the students will help collect them afterwards. The students will also hear the survivors' personal stories. The possibility of establishing a central system for the distribution of Pages of Testimony at universities and colleges countrywide is being explored.

Yad Vashem's official Website, www.yadvashem.org.il, explains the campaign and allows users to download Pages of Testimony.

The author is Managing Director of the Israeli Society for Yad Vashem.

Seminar in the Former Soviet Union

by Dr. Irit Abramski-Bligh

The International School for Holocaust Studies has recently created a new channel of activity in the former Soviet Union. Following the end of the prohibition of Israeli and Jewish educational activities that lasted for decades in the USSR, a great awakening of Jewish identity has occurred, as Jews thirst to discover their identity and history. The history of the Holocaust is a very important element in this awakening.

Yad Vashem conducted a seminar for educators in Moscow in October

1998, which led to two additional seminars (in Moscow in January 1999 and in Kishinev, Moldova in April 1999) for Jewish school principals. The seminars were sponsored by the Memorial Foundation for Jewish Culture, directed by Dr. Jerry Hochbaum, its Executive Vice President. The latter seminar was held in Jewish School 22 in Kishinev, a city known mainly for the brutal pogroms that took place there in 1903, as mentioned in C. N. Bialik's famous poem *Al ha-Shehita*. The pogroms were a watershed in Russian Jewish history. Holding the seminar in this city, in a Jewish school, was a highly symbolic act that epitomized the revival of Jewish culture in the former Soviet countries.

Jewish school principals from Russia, Ukraine, Moldova, Estonia, Latvia, and Uzbekistan participated in the seminar, along with Dr. Ilya Alterman of the Holocaust Center in Moscow and Rabbi David Eliah, principal of the Jewish school of Flatbush, New York.

The Jewish schools use Holocaust history as a major theme in their curriculum, and Yad Vashem serves as a model and a guide in teaching the subject in the former Soviet Union.

The seminar in April, like its counterpart in Moscow in January 1999, was devoted mainly to two topics: teaching the Holocaust in Jewish schools in the former Soviet Union and transforming the Jewish school into a Jewish community center in the locality.

Dr. Abramski-Bligh lectured at the April seminar on "Differences between Jewish and Non-Jewish Schools in Teaching the Holocaust" and presented a teaching unit on youth visits to Jewish sites in the former Soviet Union. The principals showed great interest in both topics which, to a large extent, were chosen in response to requests from principals at the Moscow seminar. At the end of the seminar, it was agreed that the principals would send the appropriate teachers from their schools to an in-service course at Yad Vashem in Jerusalem.

Summer Course in English

by Kathryn Berman

The 1999 International School for Holocaust Studies Summer Institute for Educators at Yad Vashem (June 28-July 21), had the largest enrollment since the courses began in 1983. The phenomenal demand for places at the Institute can only be attributed to an increasing worldwide awareness of the importance of Holocaust education. The course, focusing on three perspectives — pedagogic, historical, and experiential — gave the 51 educators, already experienced in teaching the Holocaust, further pedagogic tools with which to teach the subject in their countries.

Those attending included representatives from the United States Holocaust Memorial Museum, Nazareth College in New York, St. Cloud State University in Minnesota, and The State of New Jersey Commission on Holocaust Education. A large contingent of 17 Catholic educators was sponsored by The National Catholic Center for Holocaust Education, at Seton Hill College in Pennsylvania. Participants also came from Italy, Great Britain, Canada, and Germany.

During workshops, the teachers used an extensive selection of educational materials developed by the International School for Holocaust Studies. Throughout the three-and-a-half-week course, experts from Yad Vashem, the Hebrew University, and Tel Aviv University gave lectures on the history of the Holocaust and anti-Semitism. Field trips to the Museum of the Diaspora, the Ghetto Fighters' Kibbutz (*Lohamei Ha-Getaot*), and Massada were also included in the program.

Interested participants for next year's Summer Institute, scheduled for June 2000, should apply no later than the end of April 2000.

For more information please call: 972 (2) 654 1334.

The Prime Minister's Prizes
 by Dalit Danenberg

On 16 March 1999, the first Annual Prime Minister's Prizes for Education Activity on Antisemitism, Racism, Xenophobia, and Holocaust Denial were awarded at the Yad Vashem auditorium. Attending the ceremony were Rav Yitzhak Levi, former Minister of Education, Culture, and Sports; Avner Shalev, Chairman of the Yad Vashem Directorate; and Attorney Gideon Sa'ar, former Government Secretary and Chairman of the Anti-Semitism Monitoring Forum.

The prizes were awarded in three categories: outstanding papers by eleventh- and twelfth-graders, a major educational project, and an educational study unit. The names of the winning recipients are as follows:

Outstanding works by eleventh- and twelfth-graders. First prize, to Yiftah Landau of the Sulam Tsur School, for "Holocaust Denial Methods on the

Internet." Second prize, to Oren Saltzman of Rothschild Alliance Israelite Universelle School, for "Zundel—A Modern Holocaust Denier." Third prize was awarded to five students: Sarit Ohev-Zion, Michal Belais, Yehudit Binyamin, Batya Barad, and Yogev Dotan.

A major educational project. First prize, to the Amakim School at Kibbutz Mizra, which has been offering a comprehensive, intensive two-year educational program that concludes by taking the entire twelfth grade on a unique trip to Poland and the Czech Republic. Second prize, to the Hebrew University High School in Jerusalem, which has been offering several programs each year to different grades on the encouragement of tolerance and human dignity and the prevention of prejudice and stereotypes. Third prize, to the Sulam Tsur School at Kibbutz Geshar Haziv, for its friendship and cooperation project — emphasizing human and ethical values and the issues of xenophobia and racism — with the Anne Frank Gymnasium in Berlin.

An Educational study unit. First-prize recipient, "Behind the Living Fence," a theatrical presentation and discussion program conducted by Shlomit Dagan-Deri at Kibbutz Lohamei Ha-Getaot. Second prize, "Treatment of Those Who are Alien and Different," by Ehud Shamir of Bik'at Kinnorot School at Beit Zera.



Yiftah Landau, student, receiving his prize from former Minister of Education, Rav Yitzhak Levi, and Avner Shalev.

Activity in Germany by Yariv Lapid

Workshop Sponsored by the City of Bonn, 6 May 1999
This workshop, the result of an initiative by Jochem von Uslar — holder of Bonn's municipal schools portfolio — presented teachers and principals with Yad Vashem's curricula. Yariv Lapid and Doron Avraham travelled to Bonn on behalf of Yad Vashem. Irena Steinfeldt, visiting Bonn to meet with delegations from the education ministries of German states and to help produce the German version of the CD multimedia program "Return to Life," joined the workshop.

After a general lecture on the International School for Holocaust Studies and its educational emphases, the multimedia CDs were presented and an interesting discussion, with many participants, ensued on the use of multimedia as a teaching aid. The workshop participants were enthusiastic about the multimedia program and were eager to begin using it immediately, although only the English version was available. Von Uslar informed those in attendance that he would consider buying copies of the CDs as a teacher's aid and would discuss the commercial possibilities with a large bookstore in Bonn.

Seminar at the Frankenwarte Academy in Wurzburg, 7-9 May 1999

For several years, Yad Vashem has taken part in the annual seminars of the Frankenwarte Academy, where academic lectures are combined with lectures and workshops on education and commemoration. The central theme of this year's seminar was the post-war trials, and the lecturers included Professors Norbert Frey and Lutz Niethammer. Dr. Motti Shalem delivered keynote remarks on behalf of Yad Vashem. Irena Steinfeldt, Doron Avraham, and Yariv Lapid gave lectures and conducted workshops on the Eichmann and Kastner trials, as well as on Yad Vashem's curricula. An especially important feature of these seminars, from Yad Vashem's perspective, is the encounter with German institutions dealing with the Holocaust, such as the Fritz Bauer Institute in Frankfurt and the Zentrale Stelle in Ludwigsburg. This year, the seminar in Wurzburg was attended by a representative of the *Reichsparteitagsgelaende* site in Nuremberg, which is planned to become one of the major sites in Germany. Yad Vashem was invited to send representatives to a conference to be held at this site in November 1999.

Teaching the Holocaust in the Diaspora

The Ministry of Education and Yad Vashem have decided to expand Holocaust teaching in Jewish schools in the Diaspora. The Deputy Director-General of the Ministry, Menahem Cohen, said at a meeting that, in view of the worldwide educational struggle against Holocaust denial, eruptions of anti-Semitism in various countries, and manifestations of fascism and racism, it is the duty of the Ministry of Education and Yad Vashem to expand and deepen the study of the Holocaust and its significance among young Jews throughout the Diaspora. Avner Shalev, Chairman of the Yad Vashem Directorate, noted that the Holocaust is becoming increasingly central in the Jewish identity and consciousness of young people — in Israel and elsewhere — and that those involved in Holocaust education must regroup to offer relevant educational resources to this segment of the population.

The participants in the meeting agreed that the Ministry of Education and Yad Vashem would collaborate to increase the number of Jewish teachers of the Holocaust in the former Soviet Union and in Israel. They also decided to launch an educational pilot project in this context in several European and American Jewish schools, as part of the government resolution to enhance Jewish educational activities in the Diaspora.

Prizes for Educational Projects

The Yad Vashem prizes for excellence in the field of Holocaust education were awarded on 12 May at the Yad Vashem auditorium in the presence of the donor families, the Yad Vashem Directorate, survivors, educators, and students.

The late John Najmann had established a fund in the name of his parents, the late Chuno and Blima Najmann, which provides prizes for educational projects on the Holocaust.

The prizes are awarded in three categories: outstanding study unit, excellence in Holocaust teaching, and outstanding educational project. Additional prizes, donated by the Uveeler Foundation (Luba Uveeler and the late Mark Uveeler) are awarded at this ceremony to students writing term papers on the Holocaust. Authors of children's Holocaust literature are awarded prizes by the Bruno Brandt Foundation.

This year's prize for children's Holocaust literature was presented to the author Ruth Almog for her book *My Trip with Alex*, which tells the story of 10-year-old Harvey and his 4-year-old brother Alex, who trek across France during the war until, at the end of their journey, they settle in Palestine.

Forty-two students from all over the country submitted works in the prize competition. All received certificates of appreciation and a gift book from Yad Vashem. First prize was awarded to Tamar Sharon (under the guidance of Ahuva Aricha), of the Blich School in Ramat Gan, for "Lantern in the Gloom — The Rescue of Jews in Krakow by Oskar Schindler."

The Chuno and Blima Najmann prize for an outstanding study unit was won by Hatsav Junior High School in Alfei Menashe. Hadassah-WIZO Canada Technological High School in Netanya won the educational project prize for the missions of students that it sends to Poland each year. The head of the Southern Command, Major-General Yom Tov Samia, joined one of these missions and described how moving it was for him.

The prize for excellence in Holocaust teaching was won by Aryeh Barnea, founder of Lapid, a movement committed to teaching about the Holocaust. Barnea is currently principal of the Denmark Comprehensive School in Jerusalem.

In her remarks at the ceremony Herta Najmann, the widow of John Najmann, described her visit, along with her late husband, to the remains of the Jewish cemetery in his father's birthplace, the shtetl of Sadek in Poland. They transplanted to England several fragments of gravestones — with Hebrew lettering — that had been strewn in the forest. When her husband passed away last year in Jerusalem, Herta Najmann laid the fragments at the foot of his tombstone — as "an everlasting testimony to his personal history," she explained.



Students who wrote term papers on the Holocaust, at the awards ceremony.

The Last Flame

by Yehudit Shendar

The last flamenco was danced by Catherina van den Berg behind the walls of the Theresienstadt Ghetto (northwestern Czechoslovakia) in the spring of 1943. The statuesque, lithe, and very pretty Dutch-Jewish woman caught the attention of the Czech artist Charlotte Buresova when Catherina took her infant son, Clairence, for a walk on the main street of Theresienstadt. She had recently arrived to the ghetto from Westerbork (northeastern Netherlands), a transit camp for some 97,000 Dutch Jews who were being deported to Eastern Europe in 1942–44.

Catherina passed through the gates of Westerbork as a newlywed in a nurse's uniform, accompanied by her husband, Jacques Frank, and pregnant with her son. In her last days in her hometown of Rotterdam, she had served as a nurse in the Jewish hospital, and in Westerbork, too, she was assigned to work at an 1,800-bed infirmary.

She gave birth to Clairence on 3 May 1943. Her husband managed to see his son once before they were separated. He was evacuated in one of nineteen transports that delivered 35,000 Dutch Jews to Sobibor, Poland — the infamous extermination camp where prisoners were sent to the gas chambers within a few hours of arrival. At the end of the war, only nineteen of the Dutch Jews who had reached this camp had survived. Jacques Frank was not one of them.

The inmates at Westerbork lived a quasi-normal life in between the dreaded transports to the East and certain extermination. In months when such transports did not occur, the camp commander encouraged the prisoners to entertain themselves. Concerts, opera, and cabaret performances were arranged with the participation of the artists among the camp prisoners.

Catherina, a newlywed and new mother whose husband had been deported to an unknown destination, was asked to join the camp's entertainment team. The team members from Rotterdam, recalling that their childhood friend had studied dance from age six to age twenty, recommended her to Willy Rosen and Erich Ziegler — two famous musicians from Germany — who composed and wrote lyrics for a revue called "Humor and Song" at the Westerbork cabaret. Although the performances were meant for the prisoners' amusement, the camp staff and high-ranking SS officers filled the first row of seats every evening.

On one of those occasions, the notorious Adolf Eichmann sat in the front row and watched the revue. (A descriptive album with color drawings, a manuscript, and photographs is in the Yad Vashem Archives.) After the

program, he asked to be introduced to the lovely dancer, Catherina Frank. When he heard her personal story, he promised to have her sent to the Theresienstadt camp and interned there until the end of the war. He kept his word. In the spring of 1943, clutching her infant son and a fur coat sent to her by her father — with gold coins concealed in the lining — she was transported to Theresienstadt.

The young mother and her son were given housing in one of the large barracks, with neither privacy nor any of the special accoutrements that an infant needs. The spectacle of a baby in the ghetto was unusual, and whenever Catherina took him for a walk people would approach and stare at the sweet, handsome little boy. When the artist Charlotte Buresova stopped her, however, she had an exceptional request; she was working on a series of drawings of dancers and dances from around the world and wanted Catherina to model for her. When Catherina came to the studio, Buresova asked her whether she knew the steps of the flamenco.

Thus, it was in the Theresienstadt ghetto, far from home, her future and fate unknown, that Catherina Frank danced her last flamenco. However, it was not the last time that Buresova asked Catherina to model for her. One day, she told Catherina that the camp commander had asked her to produce an oil painting of Madame Butterfly. Observing Catherina's lovely face, Buresova decided that she was the ideal model. So she became Madame Butterfly in the painting that enhanced the camp commander's office. (Charlotte Buresova escaped from the ghetto in the vehicle of the Swedish ambassador three days before the camp was liberated by the Russians. She returned to Prague where she continued to paint portraits of children and her memories of Theresienstadt.)

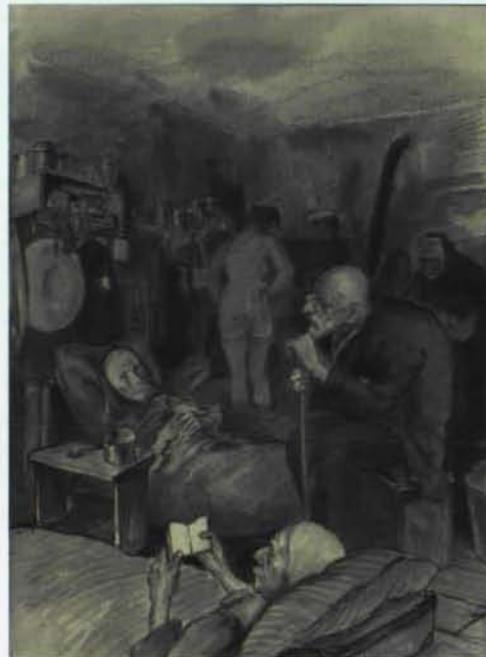
In one of his many visits to Theresienstadt, Adolf Eichmann, who had been responsible for establishing the ghetto, and for assembling and deporting Jews from Europe to the concentration and death camps, noticed the painting and told the commander that he had made the acquaintance of the beautiful Jewish woman. Catherina was summoned to the commander's office for her second encounter with Eichmann. She reminded him where they had first met and was surprised he could remember her.

When Eichmann asked if he could help her in any way, Catherina described her hardship in raising her son in the cavernous barracks, and immediately he promised to arrange for a private room. Catherina was moved to a small room on the fourth floor of one of the barracks and became the housemother for a group of young Hehalutz (Jewish youth

MCO



Catherina van den Berg modeling as a flamenco dancer. Watercolor on paper, 1943. Donated by Mrs. van den Berg.



Ghetto Quarters. Watercolor, ink, and pencil on paper. Donated by Mrs. Aliza Chic.

group) members who had reached Theresienstadt with another 500 Danish Jews captured in Copenhagen in October 1943.

The prisoners from Denmark received special treatment from their government, including support parcels from the Danish Foreign Ministry. They shared these parcels with Catherina and her young son, and with this food she and the boy managed to survive in the ghetto despite the harsh conditions. By the end of the war when most of Dutch Jewry had perished at Auschwitz and Sobibor, Catherina and Clairence were among the only five percent of Dutch Jewry who had survived.

Catherina remembers her first steps on Dutch soil, with the sole responsibility of caring for her 2-year-old son, as the most difficult moments of all. She had just recovered from the typhoid fever she had contracted during her last weeks of internment in the camp, and had been flown back to her homeland with the assistance of American soldiers for whom she had served as an interpreter.

The authorities were unsympathetic in their treatment of the returning refugees. She was given a job at a department store by the former manager of the laundry facility in Theresienstadt, who had promised to help her if they survived the inferno. She remarried in 1952, and as Mrs. Van den Berg raised her son Clairence, who eventually became the father and grandfather of daughters and granddaughters. Catherina speaks proudly of all of them and pampers them with everything she could not give Clairence in his own boyhood.

She never danced again; the flamenco in Theresienstadt was indeed the last flamenco of the dancer whose shapely legs, as she confided to this author, had saved her from a brutal fate. She contributed the painting of her likeness as a flamenco dancer and a portrait of Clairence at the age of nine months to the Yad Vashem Art Museum, during her recent first visit to Israel. "This is the right place to preserve them," she said.

The paintings were added to the Art Museum collection and joined several works by Charlotte Buresova, including women dancers in various ethnic costumes. We had not known the full story of these paintings until Catherina explained it to us, during her visit. Then, for the first time in her life, Mrs. Van den Berg gave a full account of her ordeal.

Now, past the age of eighty, she feels that a chapter is closing. The story of the last flamenco, now in the public domain, has a personal dimension. This firsthand account of Catherina's story has added to our awareness that dancing and art existed behind walls and barbed wire during the Holocaust.



Dancer. Watercolor and chalk on paper. Donated by the artist.



Portrait of Clairence Edward Maxim van den Berg (the son of Catherina van den Berg and the late Jacques Frank). Donated by Mrs. van den Berg.

The author is Senior Curator of the Yad Vashem Art Museum.

by Professor Yehuda Bauer

The racist ethnic cleansing in Kosovo is a contemptible act that should evoke an outcry from the entire world. The criminals' actions are an offense to the entire set of basic values by which peoples and nations coexist.

However, public opinion and the media, in Israel and around the world, have a continuing tendency to compare the ethnic cleansing in Kosovo to the Holocaust. In fact, anyone who

of course, was of Croatian-Slovenian origin. Tito's army not only accepted many Jews but even allowed a Jewish unit to exist for a short time and named Jews to senior command positions. To a considerable extent, Tito's military struggle was a Croatian civil war, in which the Croatian fascist regime of the Ustasa movement, under German protection, murdered Serbs, Jews, and Gypsies. This occurred in camps such as Jasenovac and Stara-Gradiska, to name only two — camps where the horrors committed were no less brutal than those in Nazi camps in the rest of Europe.

In Serbia, an uprising and rebellion movement arose immediately after the Germans occupied the area but was quashed with great

Vashem has recognized more than fifty Albanians as "Righteous among the Nations," but the Albanians in the Kosovo area did not behave in a uniform fashion. Accounts of assistance and rescue coexist with accounts of abandonment and denunciation. The fact that most Albanians are Muslim makes no difference either way: The rescuers in Albania were Muslim, and it stands to reason that Albanians of both inclinations in Kosovo — those who assisted and those who abandoned Jews to their fate — were of the same faith. Generally speaking, resistance under the harsh German yoke depended heavily on the nature of the individual, the degree of pressure, fear of the occupier, and the general climate. We do not have enough specific

KOSOVO: Is There a Connection

does this err, for such a comparison is wholly out of order; the two situations are vastly different. The trains that carried Albanian Kosovar refugees delivered them to refugee camps in neighboring countries, where they were no longer in mortal danger. The trains that carried Jews during the Holocaust took them to extermination sites. If the Jews' trains had not been like those heading out of Kosovo, we would not need to remember the Holocaust today.

There is a substantive difference between a program of total genocide and an attempt to drive people off their land, even though in the current case the deportation does seem to be coupled with rampant murder — how rampant we have yet to determine. According to the United Nations definition of "genocide," Kosovo is a borderline case. The Serbs clearly intended to destroy the cultural, economic, and religious life of the Albanian majority in Kosovo — actions covered by the aforementioned definition. However, the main crime was evidently not murder but, as stated deportation.

But is it important to articulate a nuanced definition? Does such a definition help us understand what is happening in that miserable province? Probably not, and the problems we face as Jews are totally different. First, there is a crescendo of debate among us about whether we have special historical memories of Serbs or Albanians. Again, however, the very debate is probably fruitless. After all, if we explore the history of these peoples during the Holocaust, we obtain a diverse, multifaceted picture.

Tito's army was made up of two largely Serbian divisions and a much larger number of units of Croats and Slovenians. Tito himself,

cruelty. The existence of grassroots resistance to the occupation regime is beyond doubt. However, a German collaborationist regime also came into being under the leadership of a local Quisling, General Milan Nedic, who even established a collaborationist Serbian police force. Since all Jews in Serbia had been murdered in the first half-year of German rule, one cannot speak about the attitude of the Serbian population toward Jews, for better or worse — through no fault of the Serbs, of course. There was also a monarchist Serbian partisan movement, led by Draja Mihailovic; its attitude toward the Jews was ambivalent, at best. In contrast, in the only meaningful encounter between Serbs and Jews during the Holocaust — when Jewish slave laborers were taken on a death march from the copper mines of Bor under the supervision of Hungarian soldiers, near the end of the war — survivors' testimonies describe the Serbian villagers as having helped the marchers greatly, often endangering themselves.

Albanians in Albania concealed the few Jews who lived there, about 200 in number, as well as several hundred Jewish refugees who managed to cross into that country during the war. Yad

From the Encyclopedia of the Holocaust



A Map of Yugoslavia from 1941 to 1945.

knowledge about the Kosovo area — where the Jewish population was small to begin with — to elicit a clear picture in these matters.

In sum, the picture with respect to both the Serbs and the Albanians of Kosovo (but not with respect to their brethren in Albania) is equivocal. Thus, the question of their attitude toward the Jews during the Holocaust is obviously irrelevant in any discussion of today's "ethnic cleansing."

However, the Holocaust should probably affect us in a totally different way: neither in comparisons with, nor in recollections of, the Holocaust era, but in heightening our sensitivity as human beings whose people, having experienced an unparalleled trauma, contemplate the suffering and disaster that have befallen

others. It is true that anyone, irrespective of nationality and language, should be horrified at the sight of the pictures that are reaching us from Kosovo and should be driven to spare no effort to help the victims and identify with their suffering. There may be a connection between the impact of the Holocaust and NATO's mobilization for action, but this kind of moral imperative, it seems, should be especially powerful among members of a people that endured an immeasurably harsher ordeal.

This is no abstract matter. Israel has some ability (albeit limited) to act. It is fine to send a one-time shipment of medical aid and to admit a handful of refugees on a provisional basis. These, however, add up to symbolism and no

more. This is not the correct context to remind ourselves of the horrors of the Holocaust, and we need not draw up a profit/loss reckoning vis-à-vis people, the majority of whom were born after the Holocaust. Let us push aside our personal and historical calculus and mobilize to help a population that has fallen prey to a horrific injustice, whose homes have been destroyed, who have been driven out of their villages and towns en masse — and evidently murdered in considerable numbers — and who have languished in refugee camps under exceedingly harsh conditions. Suffering is suffering; it need not be weighed on a scale. We must help.

The author is Head of the International Institute for Holocaust Research.

ction to the Holocaust



C L O S U R E

by Lisa Davidson

For the families of Davor Bakovic and Lamia Yacha (née Korkut), life has come full circle in Israel. Davor made aliyah from Yugoslavia 29 years ago, and it is in Israel that the Yacha family has found refuge from Kosovo.

Lamia's parents, Sesvet and Dervis Korkut — a Muslim couple — had saved Davor's mother, Mira Bakovic, an 18-year-old medic in the partisans, during the Holocaust. For six months she lived with the Korkuts, who introduced her to neighbors as their housekeeper, so as not to arouse suspicion. It was also during this period that Dervis, Director of the Sarajevo Museum, hid and therefore saved the famous Sarajevo Haggadah from destruction. Today the Haggadah is an important exhibit in that museum, a telling reminder of the kindness of a man who risked his life to save this precious Jewish treasure.

In 1995, the couple was honored as Righteous Among the Nations for protecting Mira from the Shoah.

Four years later, ironically on the eve of Remembrance Day, the Korkuts' daughter, Lamia Yacha, and her husband Vlaznim arrived in Israel — as refugees fleeing to safety from the bloody war in the Balkans — far from the reality of "ethnic cleansing." The Yacha family had never met the Bakovices, and as Davor Bakovic admits, "we were strangers, but hugged each other fondly when we met up at the airport, feeling an instant connection."

The Yacha family, expelled from their home in Pristina, talked about looking out of their living room window and seeing the seemingly endless line of refugees on the road to nowhere. The next day they found themselves in this same line herded onto packed trains for the journey to Skopje. Their only possessions were the clothes on their backs and the certificate honoring the brave actions of Lamia's parents.

This document turned out to be their ticket to safety. On arrival

in Skopje they were informed of the option of seeking refuge, albeit temporarily, in Israel. After presenting the certificate to the representative of the Jewish community, they immediately became celebrities with international newspapers carrying their story before they had even reached Israeli soil.

Two and a half months later, along with other Kosovo refugees, the Yacha family has settled into a new life at the Ma'agan Michael Field School in the north of Israel. The adjustment was not easy. Lamia had left her mother, Sesvet, in Sarajevo. "The Serbs don't pay any attention to the old people," she said, "and so while men, women, and children are marched out of their homes, the older generation is left untouched. It would also be very difficult to start anew in a foreign country at such an advanced age." As the situation in Kosovo deteriorated, their 20-year-old daughter Fitore and 16-year-old son Fatos had been sent to Budapest where they were looked after by the Jewish community, until they too were able to come to Israel one week after the arrival of their parents.

The family has since decided to make Israel their permanent home and are currently studying Hebrew in a special *ulpan* (Hebrew study course) at the Field School. They admit to feeling different from the other refugees in their group; the unbelievable media attention kept their faces in the press, and their connection to the Neve Ilan-based Bakovic family has given them a second home in Israel with people who genuinely care.

Their arrival in Israel had the further irony of coinciding with the first anniversary of the death of Mira Bakovic. On this occasion, Lamia, Vlaznim, Fitore, and Fatos traveled to Jerusalem to be with the Bakovices, a journey from the horrors of Kosovo to the serenity of the Neve Ilan cemetery to console a family whose lives are forever bound up with theirs.

New Exhibition

by Elly Dlin

Salonika, Greece, known as “the Jerusalem of the Balkans,” was for generations among the most important Jewish communities in the world.

Until the Holocaust, the commercial and cultural life of this city was influenced by Jewish lifestyles and rhythms. Today, however, a small community struggles to survive and continue Jewish life.

“Synagogues of Salonika: Community and Continuity” presents the fascinating history of this Jewish community by focusing on the three main synagogues that sustained organized Jewish life: Talmud Torah Hagadol (1520/40–1917), Beit Shaul (1898–1943) and Monastirliis (1927–present).

Under the Ottoman Turks, the Talmud Torah Hagadol helped to consolidate the loose collection of separate Jewish groupings into one community.



Monastirliis Synagogue, Salonika, Greece. Drawing by Dr. Elias Messinas.

It burned to the ground in the fire of 1917 that destroyed the city center, 33 other synagogues, and much of the old Jewish community.

Beit Shaul, built in 1898, became the central synagogue and the venue of choice for important ceremonies such as the visit of King George II in 1935. A highlight of the exhibition is a

SYNAGOGUES OF SALONIKA: Community and Continuity

3-D scale model of this synagogue, which was destroyed by the Germans in 1943.

The Monastirliis Synagogue, established by Jews of Monastir (Bitolj), Yugoslavia, was erected in 1927 in the newly designed city center. Spared destruction during the German occupation, owing to its having been used by the Red Cross, it was renovated after the war and today serves as the principal synagogue for the community.

The exhibition’s maps and architectural drawings were prepared by Greek-born Israeli architect and scholar Dr. Elias V. Messinas, who has researched synagogue buildings throughout Greece. An additional highlight is a bronze model, on loan from the Jewish community of Salonika, of a recently dedicated Holocaust sculpture.

The author is Director of the Valley of the Communities and Curator of the Exhibition

Rescue of JEWISH CHILDREN in France

by Galia Limor

Of the approximately 350,000 Jews who lived in France before the Nazi occupation, some 270,000 survived.

Many of the Jews who managed to outlast the war did so by virtue of the numerous French citizens who acted to rescue them on an individual basis or through organizations. In southern France, most such activity focused on the rescue of Jewish children from France and other European countries.

To accomplish this, various Jewish organizations were established, of which the most active was the *Organisation de Secours aux Enfants*, OSE, (the organization for the saving of children). Non-Jewish organizations also helped in the first period, mainly in refugee camps in France.

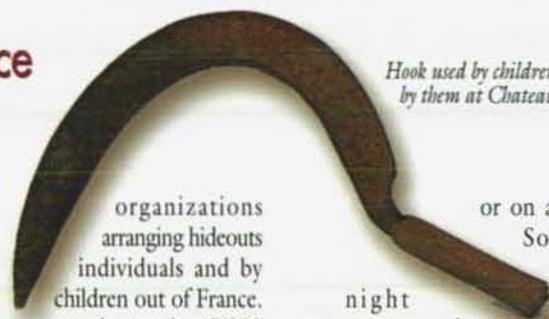
Afterwards (from the summer of 1942, when German forces entered southern France), hundreds of French citizens engaged in rescuing Jews, at the risk of their own lives.



The Jewish organizations began by arranging hideouts for groups and individuals and by smuggling children out of France. These entities rescued more than 7,000 children through means of organized action. This underground activity would not have been possible without the assistance of many French citizens who volunteered for the mission. The majority of the children were placed in hiding with French families — mostly from the peasantry — and many other Jews were concealed in convents.

The OSE established reception centers for child refugees in 1940–44, such as the four centers set up in the area of Creuse, in southern France. The children were concealed alternately in châteaux and with village families in the vicinity, and some even managed to slip across the Swiss and Spanish borders.

One of these centers was Château Chabannes, an old estate surrounded by a garden. The château became available as a refuge for children in November 1939 and was closed in January 1944. During this period, about 120 children from all over Europe were housed there. They and the members of the château staff worked in the fields around the residence



Hook used by children and wallet made by them at Château Chabannes.

or on a peasant farm nearby. Sometimes the older children spent the night hiding in a granary and a shed to avoid the danger of capture in nocturnal manhunts.

The children at Chabannes, aged 2–14, were divided into age groups and given the appropriate level of schooling. In addition to academic subjects, all the children learned to do field chores and the older children learned to work with leather. They were also taught sports and swimming, and the children’s orchestra that they established gave performances in homes in the area.

An exhibition, to be held soon at Yad Vashem, will be devoted to the rescue of children in France during World War II. The exhibition will include, among other things, leather objects that the children produced at their leather workshop and some of their field implements, including a scythe, a hoe, the wooden wheel of a wheelbarrow, and a wicker basket used for collecting chestnuts.

If you possess artifacts related to the rescue of Jewish children in France and are interested in lending them to Yad Vashem for the purpose of this exhibition, please call 972 (2) 675 1619.



Bulgaria and the Holocaust: An Unsolved Enigma

by David Silberklang

One of the many enigmas of the Holocaust is the story of King Boris of Bulgaria. Were he and the Bulgarian people heroes in the rescue of Bulgarian Jewry, or murderers in the roundup and deportation to death camps of more than 11,000 Jews from Macedonia and Thrace in 1943? Michael Bar-Zohar's new book, *Beyond Hitler's Grasp*, was the stimulus for a heated evening seminar at Yad Vashem, 30 May 1999, that examined this question.

Bar-Zohar's book is based on a vast amount of newly available documentation in Bulgarian archives and at Yad Vashem. And indeed, the three speakers — Dr. Nissim Yosha, Dr. Moshe Mosak, and Professor Bar-Zohar — had much of interest to say. However, most interesting that evening was the human aspect. Survivors from the Balkan communities still feel the enduring pain throbbing in their raw wounds from the Holocaust, while others recall their rescuers' heroism. The problem is that the suffering of the one and the rescue of the other are attributed to the same people.

The basic facts are indisputable. There were some 50,000 Jews in Bulgaria before the war. Bulgaria instituted a series of harsh anti-Semitic measures, and from the territories in Macedonia and Thrace that it occupied in 1941, Bulgarian police rounded up and deported 11,384 Jews to their deaths. Plans that were laid to deport the Jews of Bulgaria itself were halted by a public outcry. Murder, it seems, was acceptable only for Jews outside Bulgaria's pre-war borders.

How do we make sense of all this? Who are the villains and who the heroes, if there are such? Yosha emphasized the guilt, Mosak's conclusion seemed ambivalent, and Bar-Zohar emphasized the rescue — *The Trains Left Empty* is the Hebrew title of his book.

Regardless of the findings of one researcher or another, the Bulgarian Jewish community in Israel remains divided between those who recall the crimes of the Bulgarian regime and people against the Jews, and those who emphasize the fact that the Bulgarians evaded deporting "their" 50,000 Jews.

Sparks flew, tempers flared, and the evening's Chair, Professor Yehuda Bauer, had difficulty maintaining decorum. Somewhere between the extremes of the Bulgarian Jewish survivor who pleaded in defense of Boris and the Bulgarians: "Who is guilty that I am alive today!?", and the Macedonian Jewish survivors who charged: "He is guilty, and you who hail his memory are guilty of obliterating ours," lies a truth that still evades us. Or perhaps Boris and the Bulgarians reflect a central enigma of the Holocaust — the people who were neither clearly evil nor clearly good, but who performed acts at each extreme.

The author is Editor of the Yad Vashem Studies.

Himmler's Appointment Book

by Professor Yehuda Bauer

In 1991, German researchers at the special archives in Moscow found the appointment book of SS chief Heinrich Himmler for the crucial years 1941 and 1942. (Several weeks, mainly in 1941, were missing.) A team of experts, mostly from the young generation of historians in Germany, prepared an extensive edition of the book. They made use of the abundance of material already available — such as the appointment books of two of Himmler's senior aides, Himmler's letters to various people, and directives and speeches that shed light on the work of this arch-murderer.

Himmler was not an office-bound bureaucrat. He tirelessly traveled across Poland and the occupied Soviet Union — examining the situation, giving orders, hearing reports, and so on. He met with Hitler every ten days or so. The content of these conversations, we, of course, do not know. However, when we cross-reference the meetings with actual occurrences in the Third Reich, we can draw relatively clear conclusions.

The appointment book does not add to our factual knowledge of the murder of the Jews. It is worth bearing in mind that along with problems in his military units and their recruitment, settling Germans in Poland, and numerous personal problems, the Final Solution was only one of Himmler's concerns. It is, however, rather clear that the old dispute between those who argue that all orders concerning the Jews came from Hitler and Himmler, and those who blame the Final Solution mainly on lower-level initiatives, has become obsolete.

The "local" initiative came from people who had been sent to these locations because they identified ideologically with the racist-biological anti-Semitism which regarded the Jews as Nazism's main enemy. Their initiatives dovetailed with initiatives, no less ideological, that emanated from Hitler and Himmler. On 12 December 1941, Hitler informed party leaders in a speech that it was time "to finish off the Jews."

It is true that this does not amount to a final order to exterminate the Jews. Such an order was not given as it was not needed; after all, there existed a consensus to execute such a policy. However, it adds a further insight to our knowledge of the details of the mechanisms used to carry out the murder.

Parenthetically, the appointment book also contains an important note concerning the Roma ("Gypsies"): on 20 April 1942, Himmler wrote, "The Gypsies should not be exterminated." This seems to put another widespread story to rest: The Roma were the victims of genocide but there was no program for their total annihilation.

The author is Head of the International Institute for Holocaust Research.



The IDF General Staff Forum Visit

The Israel Defense Forces General Staff Forum visited Yad Vashem on the eve of Holocaust Martyrs' and Heroes' Remembrance Day. After a similar visit last year at the initiative of the previous Chief of Staff, Lt.-Gen. Amnon Lipkin-Shahak, the incumbent Chief of Staff, Lt.-Gen. Shaul Mofaz, decided to make the visit into a permanent tradition.

The Chief of Staff and the generals visited two exhibitions: "Under This Blazing Light: Holocaust Survivors in Israel, the First Decade," and "No Child's Play," which presents games and creative works of children in the Holocaust era. After touring the exhibitions, the Forum members gathered at the Hall of Remembrance, where the group rekindled the eternal light and the IDF spokesman, Brig.-Gen. Oded Ben-Ami, recited a memorial service for the six million. The



The Chief of General Staff, Shaul Mofaz, at the wreath-laying ceremony at the Hall of Remembrance, during the visit of the General Staff to Yad Vashem, on the eve of Remembrance Day.

ceremony ended with the *El Maleh Rahamim* prayer and the singing of *Hatikva*. Upon leaving the Hall of Remembrance, the Chief of Staff inscribed the following in the Yad Vashem Visitors' Book: "On Holocaust Martyrs' and Heroes' Remembrance Day, we have come here to remember and never to forget. A strong and confident State of Israel and its defense forces are the guarantee of our well-being and our resolve to forestall a second Holocaust."

The General Staff concluded its visit to Yad Vashem by holding a special meeting in the Valley of the Communities. As the Chief of Staff and the generals listened, Avner Shalev, Chairman of the Yad Vashem Directorate, reviewed "Unto Every Person There Is a Name," the campaign in which the names of the Holocaust victims are collected and commemorated. Professor Yehuda Bauer, Head of the International Institute for Holocaust Research, lectured to the General Staff Forum on "The Holocaust — Singularity, Universalism, and Current Meanings."



The official ceremony marking VE Day, Yad Vashem, 9 May 1999, in the presence of former Prime Minister Benjamin Netanyahu and former Minister of Absorption Yuli Edelstein. Hundreds of Jewish WWII veterans of Allied armies, partisans, and disabled ex-servicemen participated in the ceremony.

"Between History and Fiction — The Holocaust in Yugoslavia"

by Avraham Milgram

A new study unit, "Between History and Fiction — The Holocaust in Yugoslavia," has been published in Hebrew just as national tensions in Yugoslavia have reached a climax. The unit, written by Dr. Lili Zamir and co-produced with the Mofet Institute, attempts to increase the consciousness of the Holocaust in this country.

The decision to treat the Holocaust in Yugoslavia as a teaching test case was prompted by several factors: The subject is less familiar than the Holocaust in Poland, and Yugoslavian Jewry met a unique fate because of the numerous political, ethnic, and religious factors that affected the progression of events. The Jews of Yugoslavia lived among peoples whose religious antagonism had given rise to a great deal of national, cultural, and territorial tension.

This reality, which corroded Yugoslavian society's most crucial relations, assumed a tragic and brutal existential significance when Yugoslavia disintegrated and was occupied by Germany, Italy, Hungary, and Bulgaria. A dominant factor in this equation was the political and racial violence practiced by the fascist regime which came into being in Croatia, Germany's satellite, under Ustasa, the Croatian nationalist movement that administered the Nazi collaborator state.

Like Poland, Yugoslavia crumbled and vanished as a political entity. Its disintegration into territorial units under various occupiers explains why the fate of the Jews was more complex in this region than in the other occupied parts of Europe. It is this factor which makes the subject topical and unique.

"Between History and Fiction," meant for high school and college students, deals with two scholastic themes: the fate of the Jews in the Holocaust and Jewish-Gentile relations in the occupied areas. The unit is interdisciplinary, focusing on history and literature, and modular, allowing teachers to choose between these disciplines and the various topics they include.

The author is Director of Programs and Curricula Development

Increase in Visitors to Yad Vashem

There has been a substantial increase in the number of visitors to Yad Vashem. In April 1999, the month in which Remembrance Day took place approximately 225,000 people visited, as compared to approximately 152,000 in April 1998 and approximately 119,000 in April 1997.

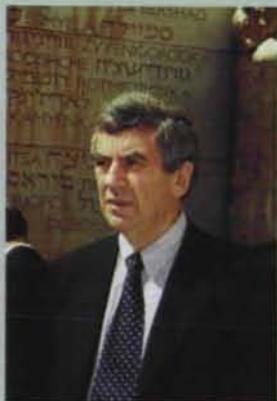
Yad Vashem recorded 1,562,769 visitors at the end of 1998.

In the first half of 1999, between January and June, 1,019,071 people visited Yad Vashem, approximately 39% more than in the same period in 1998.

Visits at Yad Vashem

Dr. Michael Naumann, German State Minister for Culture and Media at the Chancellor's Office, and the coordinator for the planning of the Central Holocaust Memorial in Berlin, visited Yad Vashem in June.

In the Photograph: Dr. Naumann at the Valley of the Communities.



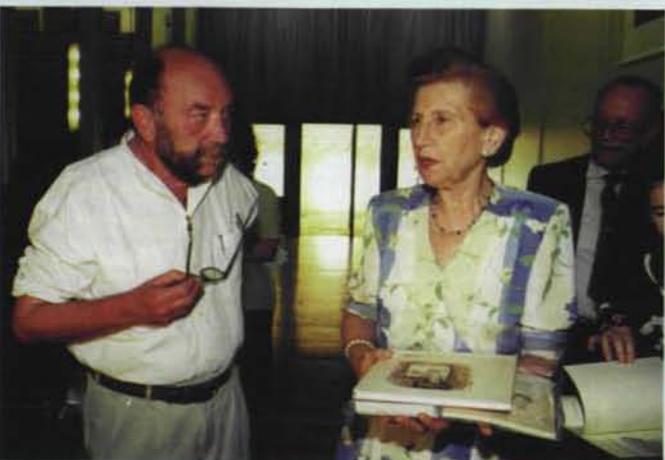
The International Commission on Holocaust Era Insurance Claims, and its Chair, Lawrence Eagleburger, former US Secretary of State, visited Yad Vashem on 23rd June.

The Commission visited the Data Entry Site of the project for the Computerization of Holocaust Victims' Names in Jerusalem's Givat Shaul, as well as the Valley of the Communities and the "No Child's Play" exhibit.

In addition, the members of the Commission heard lectures on Yad Vashem, and specifically on the archives and the computerization program. A ceremony was held at the Hall of Remembrance where the Commission's Chair, Lawrence Eagleburger, laid a wreath on behalf of the Commission. At the end of their visit the members of the Commission visited the Children's Memorial.

In the visitor's book Eagleburger wrote, "Yad Vashem is a memorial to the inhumanity of man and to the strength, humanity and wisdom of the Jewish people. From death has come life and, finally, a home for the Jewish people celebrating the return after 2000 years of anguish and prejudice. Never again."

Upon leaving the Children's Memorial Eagleburger added, "We in the Commission will try to agree on how best to handle one small part of the total problem of making up for what happened in the past. Each member of the Commission, including the companies, is intent on doing justice."



Avner Shalev presented the book "Tommy" to the wife of the President of Israel, Mrs. Reuma Weizmann in the presence of the book's hero, Tommy Fritta-Haas.

In the photograph: Thomas Fritta-Haas and Reuma Weizmann, at the presentation ceremony at the President's residence.

International Conference

by Dr. Tikva Fatal-Knaani

An international scholarly conference on "Europe under Nazi Rule and the Holocaust" will take place in Warsaw between 29 August and 1 September 1999, under the joint patronage of Yad Vashem, the University of Warsaw, and the Jewish Historical Institute in Warsaw.

With lecturers from Israel, Europe, and the United States, the conference will focus on the study of Jewish-Gentile relations during the Holocaust. The Israeli Ambassador to Poland, the Polish Minister of Culture, and the Chairman of the Yad Vashem Directorate, Avner Shalev, will attend the conference opening. On 31 August, the conference will host a special evening event marking the sixtieth anniversary of the beginning of World War II.

The conference in Warsaw is the second of three international conferences held by the International Institute for Holocaust Research at Yad Vashem. The first was held in Jerusalem last January on "The Holocaust and Jewish History," and the third will take place in March 2000 in the United States on "The Impact of the Holocaust on Contemporary Culture."

All three conferences receive funding from the Gertner Center for International Conferences on the Holocaust and are held in cooperation with the Institute for Social Research in Hamburg.

The author is Administrative Director of the International Institute for Holocaust Research.

Guest Researchers at the Institute in 1999-2000

by Dr. Tikva Fatal-Knaani

At the beginning of the year, the executive committee of the International Institute for Holocaust Research at Yad Vashem chose nine researchers, both veteran lecturers and young scholars, as the Institute's guests in 1999-2000.

The scholars' research proposals were submitted to the Institute from Great Britain, Germany, Hungary, Poland, and Israel, and spanned diverse themes in the social sciences, psychology, economics, history, and religion. During their four months at the Institute, the researchers will have access to Israeli archives and libraries — foremost those of Yad Vashem, including its departments and information sources. They will also become active participants in the bi-weekly meetings of the Institute's research team where they will present their research topics, the details of their work, and Yad Vashem's contribution to their progress in terms of documentation, literature, and their general understanding of the Holocaust.

The following researchers, and their fields of study, were chosen for 1999-2000: Dr. Christian Gerlach (Hamburger Stiftung für Wissenschaft und Kultur, Germany), "German Economic Policy and the Murder of Hungarian Jews in 1944"; Dr. Laszlo Karsai, (University of Szeged, Hungary), "Foreign Policy and the Holocaust in Eastern Europe in 1938-1945"; Dr. Inge Marssolek (University of Bremen, Germany), "Denunciation in Germany in 1933-1945"; Prof. David Bankier (Hebrew University of Jerusalem), "The Attitudes of the German Opposition in Exile to the Jews"; Prof. Dan Bar-On (Ben-Gurion University of the Negev), "Parenthood during the Holocaust - In Families of Victims and in Families of Perpetrators"; Dr. Ron Zweig (Tel Aviv University), "Restoring Jewish Assets: The Impact of Restitution and Reparation in the Rehabilitation of the Jewish World after the Holocaust (in the Forties and Fifties)"; Prof. Szymon Rudnicki (University of Warsaw, Poland), "The Attitude of Extreme Right-Wing Organizations towards the Jews in Poland"; and Dr. Kimi Caplan (Bar-Ilan University), "Ultra-Orthodox Society and Holocaust Remembrance."

Advanced and post-doctoral researchers in Israel and other countries, who specialize in some aspect of the Holocaust period and are interested in being guest researchers at the Institute, are invited to submit detailed research proposals to the Institute management, at 972 (2) 675 1609.

U.S.A.

The American Society for Yad Vashem, under the leadership of **Eli Zborowski**, has played an active role in the Campaign for the Collection and Commemoration of Holocaust Victims' Names. Support for the campaign is being provided by the World Jewish Congress, whose Chairman, **Edgar Bronfman** and Secretary General, **Israel Singer**, devoted friends of Yad Vashem, are central figures and a key



Eli Zborowski, Chairman of the American Society for Yad Vashem, launching the Campaign for the Collection and Commemoration of Holocaust Victims' Names, in the USA.



Young Leadership Association event hosted by Ambassador and Mrs. Shmuel Sisso. From left to right: Dr. Marlene Warshawski Tshalom, American Society for Yad Vashem; Zeesha Twersky, YLA Board Member; Elie Singer, YLA Co-Chair; Ambassador Shmuel Sisso, Consul General of Israel to New York; Caroline Arfa, YLA Co-Chair; and Shraga Mekel, Development Director, American Society for Yad Vashem.

force in the issues of restitution. A member of the Volcker Commission, **Israel Singer** participated in its decision to carry out the Computerization Project of the Holocaust Victims' Names, which was the basis for the campaign. On 16 April, the campaign was officially launched at a packed press conference. Featured guests at the event included: Chairman, JCRC Holocaust Commission, **Rabbi Herschel Schachter**; US House of Representatives, 14th Congressional District, the Honorable **Carolyn Maloney**; American Society for Yad Vashem Board Member, **Cheryl Lifshitz**; Co-Chairs, Young Leadership Associates, American Society for Yad Vashem, **Caroline Arfa** and **Elie Singer**; and the Honorable **Shmuel Sisso**, Israel's Consul General to New York, as well as many members of the American Society. Among the noted communal leaders present were **Benjamin** and **Vladke Meed** of the American Gathering/Federation of Jewish Holocaust Survivors. The Society is being strongly backed by major Jewish organizations, community centers, Federations, and all religious groups. A toll-free number has been set up to which there has been an unprecedented response, with thousands of people already having requested Pages of Testimony printed by the Society itself.

The First Annual Day of Remembrance, sponsored by the Atlanta Friends of the American Society, took place on the eve of Remembrance Day with an impressive turnout. The guest speaker was Ambassador

Dore Gold, Permanent Representative of Israel to the United Nations. Israel's Consul General to the Southern States, **Arye Mekel**, brought greetings on behalf of the State of Israel, and spoke of the centrality of Yad Vashem as the Jewish people's remembrance of the Holocaust. Also participating in the program were Event Chairman, **Alex Gross**, a survivor of Auschwitz and Buchenwald and the Vice Chairman of the State of Georgia Commission and **Sylvia Wygoda**, Chairperson of the State of Georgia Commission on the Holocaust.

Israel's Consul General to New York, Ambassador **Shmuel Sisso**, and **Mrs. Sisso** hosted an elegant event, on 6 May, sponsored by the Young Leadership Associates of the American Society for Yad Vashem (YLA). Ambassador **Sisso** briefed the guests on the current situation in Israel. YLA Co-Chairs **Caroline Arfa** and **Elie Singer** discussed the Yad Vashem "2001 Masterplan" and current YLA activities, encouraging the guests to become involved with Yad Vashem. YLA Board Member **Zeeshia Twersky** described the upcoming YLA delegation to Eastern Europe and Israel organized by the American Society. The next YLA event is planned for June.

At an emotional ceremony that took place 2 May at the Avenue of the Righteous, in the Evanston Civic Center in Chicago, five people from Poland and Holland were designated as "Righteous among the Nations" for their actions in saving Jews. The ceremony took place in the presence of the Deputy Consul General of the Netherlands, **Hans Hageman**. Certificates and medals were presented to the honorees by Israel's Consul General to Chicago, **Tzipora Rimon**, and the Development Director of the American Society for Yad Vashem, **Shraga Mekel**.

Sol Silberzweig, a loyal friend of Yad Vashem and a Holocaust survivor, who himself went through Auschwitz, has given a generous donation towards the acquisition of the Auschwitz-Birkenau Model. The model, created by the Polish artist **Mieczyslaw Stobierski**, depicts the selection and extermination process at Auschwitz-Birkenau, and will be the centerpiece of the new Historical Museum.

The American Society for Yad Vashem mourns the loss of **Isidore Karten**, a devoted benefactor and Vice Chairman of the Society. A Holocaust survivor and successful businessman, **Mr. Karten** was involved in many Jewish causes, including United Jewish Appeal, Israel Bonds, World Jewish Congress, and Appeal of Conscience Foundation, but was especially devoted to the teaching of the Holocaust. "As a survivor," said **Eli Zborowski**, "**Isidore Karten**, through his heroism and compassion was a pillar of strength and a model for future generations. His passing is poignant proof that we must ensure that the next generation will carry on the mission of remembrance. His grandchildren, **Talya** and **Keren**, are walking in the footsteps of their grandfather and are among the leaders of the Young Leadership Association." Yad Vashem, Jerusalem joins in extending its deepest condolences to his wife, **Julia**, and his family.



Avner Shalev explaining the construction of the new Visitors Center (Mevoah) to David Shappell who, together with his wife Fela, generously supported its construction.



Canada

The **Canadian Society**, led by **Hank Rosenbaum**, is promoting and publicizing the Campaign for the Collection and Commemoration of Holocaust Victims' Names in the media, as well as among Jewish organizations, schools, synagogues, and community centers, and has sent out 30,000 Pages of Testimony to those who have requested them through the Canadian toll-free number.

For the third time, the **Canadian Society for Yad Vashem** led the Remembrance Day ceremony at Earl Bales Park. Approximately 2,000 participants listened to a survivor's reflection and the story of his fight for survival in the Resistance, and second- and third-generation speakers told of the effect that the events in Europe had on their lives in Canada.

On 13 April, the Ontario Government passed a bill, becoming the first government outside Israel to recognize Remembrance Day as an official date in the Ontario calendar. The **Canadian Society** took part in the special reception which was held at Queen's Park.

The Society is arranging a mission to visit Israel in October, which will participate in the opening ceremony of the multimedia center, funded by the **Lesley Dan** family.



England

For the second consecutive year, the **Najmann** Family took part in the award ceremony of the Yad Vashem Prizes for excellence in the field of Holocaust Education, established by **Herta** and the late **John Najmann**, in memory of his late parents. Prizes were donated by the **Chuno** and **Blima Najmann** Foundation for excellence in Holocaust teaching and for an outstanding educational project. This year's ceremony was also dedicated to the memory of **John Najmann**, a close friend of **Ben Helfgott**, the head of the National Charitable Trust of Yad Vashem in England.



Austria

Danek Gertner has contributed to the establishment of a Scholarship for Overseas Educators, which will enable Jewish and non-Jewish teachers to participate in seminars at Yad Vashem. The scholarship will be presented annually on the second day of Hanukah.



Holland

Joop Levy, a member of the board of the **Dutch Society for Yad Vashem** for the last three years, has taken over as Chairman of the Society. **Joop**, born in the Netherlands, survived the Holocaust by hiding, together with his parents, on a farm between 1942-45.



Germany

The **German Society** has elected a new committee, with **Ignatz Bubis**, a Holocaust survivor and the Head of the German Jewish Community, as its Chair.

The family of **Baron Von Oppenheim** visited Yad Vashem in April to nominate scholars to study under the auspices of the **Baron Friedrich Carl Von Oppenheim Chair for the Study of Racism, Anti-Semitism, and the Holocaust**.



France

The **French Society for Yad Vashem**, chaired by **Dr. Richard Prasquier**, organized a Gala Concert, under the auspices of **Minister Simone Veil** and **Dr. Samuel Pissar** — Yad Vashem-France Honorary Presidents. The event, which was well attended, took place at the prestigious "Comédie des Champs Elysees" on 26 March 1999. Guests included **Eliahu Ben Elissar**, Israel's Ambassador to France, and **Dr. Cynthia Haft**, the Director of Yad Vashem's French Desk. The successful event combined Jewish and classical music.



Israel

The **Caesarea Edmond Benjamin de Rothschild Foundation**, under the chairmanship of **Baron Edmond de Rothschild**, recently decided to donate a major sum to cover the entire cost of the building of the new Hall of Names and its interior. This is one of the Foundation's largest donations to date. The decision was reached after the visit to Yad Vashem by members of the Foundation's Directorate, including representatives of the Baron, and the Israel Ministry of Finance. The construction of the new Hall of Names will commence next year and take three years to complete.

The **Israeli Society for Yad Vashem**, led by **Yoram Berger**, Chairman, and **Yaron Ashkenazi**, Managing Director, are continuing their fundraising efforts to cover the expenses of the Campaign for the Collection and Commemoration of Holocaust Victims' Names in Israel. To date, many government authorities, commercial bodies and organizations, philanthropic foundations, and private individuals have provided financial support.

YAD VASHEM JERUSALEM

MAGAZINE, VOL. 14, Av 5759, July 1999

Published by:



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Sasson Tiram - Tav Or

Production: Dfus Kal

Design: Stephanie & Ruti Design

Jerusalem Yad Vashem Magazine
P.O. Box 3477, Jerusalem 91034, Israel
Tel: 972-2-6751666, Fax: 972-2-6411849
ISSN 0793-7199

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Construction in Progress



The construction of the Visitors Center (Mevoah) and parking facilities is progressing. The Visitors Center is being constructed with the generous support of David and Fela Shappell from Los Angeles, and with the assistance of the Government of Israel's Ministry of Tourism.

EVENTS JULY–SEPTEMBER 1999

- 14 July** The Jerusalem Cinematheque, in conjunction with Yad Vashem, will screen Steven Spielberg's *The Last Days*, as part of the Jerusalem Film Festival.
- 1 August** A cantorial evening in the Valley of the Communities, with the participation of cantors from the Tel Aviv Institute for Hazanut, moderated by Cantor Naftali Herstik and accompanied by Raymond Goldstein.
- 5 August** Memorial ceremony marking fifty-seven years since the deportation of Janusz Korczak and the children to the Treblinka death camp.
- 26 August** The annual conference of the Dutch underground including the Westerveel group.
- 16 September** Memorial ceremony for the Jews killed in the Ukraine. Victims of Babi-Yar, Bogdanovka, and Kharkov.
- 26–29 September** Music students' competition in the auditorium — performances of works by composers who perished in the Holocaust, and a concert of conductors — in conjunction with the Rubin Academy of Music in Jerusalem.

NEW PUBLICATIONS

by Inbar Raveh

The Liberation — Curriculum in Teaching Holocaust Literature
Rotem Wagner and Inbar Raveh,
Yad Vashem: International School for Holocaust Studies, in conjunction with the Curriculum Division of the Ministry of Education, Culture, and Sports, 1998 (English), 82 pp.

The theme of liberation stands at the forefront of this curriculum. Liberation is an ambivalent concept in the context of the Holocaust. On the one hand, it is a historical event that marks the release of the victims of the Nazi oppression following the Allies' victory. However, it also encompasses a broader concept, involving existential, psychological, symbolic, and other ramifications.

Primarily, the liberation is a historical event that Holocaust research and teaching usually treat from a historical perspective. Exploring the event in literature sheds light on the individual's condition, illuminates and deepens the implications of the event, and expands its limits beyond a given point in time.

Apart from interest in the topic as such, the curriculum invites readers to acquaint themselves with works of literature, i.e., short stories by members of the survivors' generation. The curriculum includes an anthology, an analysis of each work, and questions for study and discussion.

NOTICE

The archives were closed to the public on Thursday, 1 July 1999, and the library will close on Sunday, 1 August 1999, to finish preparations for their relocation to the new building in Autumn 1999. The exact opening date will be announced as soon as it is known. The archive collections and library will not be accessible during this time. We apologize for any inconvenience and hope that these measures will provide the public with more efficient, improved service in the new building.

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