

YAD VASHEM JERUSALEM

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Special Issue on the

TO LEARN

Inauguration of the New

&

International School for

TO TEACH

Holocaust Studies





Yad Vashem
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Yad Vashem
Editorial

Dear Readers,
Torah and Talmud, the pillars of Judaism, have at least one characteristic in common: education. As their names suggest, they deal with teaching (Torah, *lehorot*) and learning (Talmud, *lilmod*), which when combined give birth to the act of education.

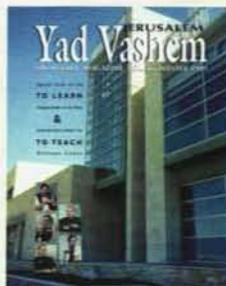
An intensive and inspiring learning and teaching experience took place at the Second International Conference on the Holocaust and Education, in Yad Vashem, in October, at the new International School for Holocaust Studies.

Educators and academics came to Jerusalem from countries as distant as Japan to learn from their colleagues and share their knowledge, creativity, and insight regarding Holocaust education. The participants in the conference, stimulated and challenged by the lectures and workshops, fostered such a community of dialogue and interaction that the classrooms, and even the corridors and patios, resonated with their creative exchange.

This is a special issue of the Yad Vashem magazine, dedicated to the inauguration of the new school building and devoted solely to the theme of education. You will read about the conference, as well as about the other educational activities and materials created by Yad Vashem's educational team. Enter the pages of this magazine, and you will take a virtual walk through the new International School for Holocaust Studies where you will meet the teachers and students who learn and teach within its walls.

The new School for Holocaust Studies has been established thanks to the support of Jack Pechter, a patron of Jewish causes in Israel, Israel's Ministry of Education, and other contributors.

Yvette Nahmia-Messinas
Managing Editor



Cover: Exterior view of the new International School for Holocaust Studies building designed by David Guggenheim in association with Daniel Mintz of Guggenheim Bloch architects and urbanists.

Dr. Josef Burg 1909-1999

Rabbi Dr. Shlomo Josef Burg, the Chairman of the International Council of Yad Vashem, passed away 15 October in Jerusalem. Burg was born in Dresden, Germany in 1909 and received a Ph.D. in Philosophy from the University of Leipzig in 1933. In Germany Burg was active in the *Mizrabi* movement, promoting immigration to Palestine as well as helping Jews to escape Europe through Switzerland. In November 1938, on *Kristallnacht*, Burg was saved from Gestapo arrest, and he fled to Palestine the following spring.

After the war, Burg arrived in France and became the director of the Paris-based Central European section of *Mizrabi* and *Hapoel Mizrahi*, which aided Holocaust survivors and established institutions for homeless Jewish children.



Dr. Josef Burg

Burg returned to Israel in 1949 and served in the Knesset for 39 years, 35 of which he served as a minister, holding numerous positions including Minister of Police, Minister of the Interior, and Minister for Religious Affairs. After the death in 1989 of Gideon Hausner, Burg took over as Chairman of the International Council of Yad Vashem. In this position he was involved in decision making, and represented Yad Vashem at institutions around the world. During his tenure, Yad Vashem benefited greatly from his profound wisdom and wealth of experience. Dr. Burg was the elder statesman of Israeli politics, and a pillar of religious Zionism. An outstanding figure, dignified leader, and esteemed scholar, he attempted to bridge the gulf between the religious and secular worlds.

At the memorial service held Sunday, 17 October at Yad Vashem, thousands passed by his coffin to pay their last respects.

Dr. Burg was eulogized by President Ezer Weizman, Prime Minister Ehud Barak, former prime ministers Shimon Peres and Yitzhak Shamir, National Religious Party Chairman, Yitzhak Levy, Dr. Burg's daughter, Dr. Ada Ben Sasson, and son, Knesset Speaker Avraham Burg. Yad Vashem deeply mourns the passing of a valued friend, and extends its deepest condolences to his wife Rivka, son Avraham, daughter Ada, and the family.

A DIFFERENT SCHOOL

In the late 1980s, as a result of the fact that Holocaust survivors were aging, both the survivors and educators expressed concern that interest in the Holocaust would diminish. For the members of the fourth generation just starting school, the 1940s and the Holocaust were distant history. What would be their interest in this subject? Who would assume the obligation to remember?

The first glimmer of an answer, however, was already evident in the 1980s. The inclusion of Holocaust teaching in school curricula at the beginning of the decade, and the trips to Poland at the end of the decade, converged with the quest for the cultural and historical roots of uninterrupted Jewish life and led to a rapprochement with the world of the youngsters' grandparents.

During the 1990s, the attitude toward Holocaust remembrance in Israel—and, to a certain extent, elsewhere—has become more intense. Unexpectedly and perhaps paradoxically, as time passes, interest in the Holocaust becomes even deeper and broader. Indeed, a change in polarity has occurred: limited interest and even repression and disregard of the Holocaust have been transformed into ardent interest in the account of the Holocaust and its survivors, the narrator-witnesses.

This process, which developed gradually in Israeli society and rapidly in Western Christian-democratic civilization, has presented Yad Vashem with a significant challenge. We at Yad Vashem, along with Israeli society and Diaspora Jewry, have experienced the metamorphosis of Holocaust remembrance from trauma, partial interest, bereavement, and repression into an ongoing and growing interest, extensive study, and profound identification.

Over the years, we have developed a site of identification on the Mount of Remembrance in Jerusalem. We have established an extensive collection of Holocaust documentation, thus creating a broad and comprehensive basis for Holocaust research. As participants and as coordinators, we have furthered the vast and comprehensive research efforts of scholars and university instructors in Israel.

Thorough analysis of this change of attitude occurring in our midst—among youth both within Israel and in the Diaspora, and intellectuals and creative artists—made it clear to us, at the beginning of the decade, that we had to tackle the challenge and to re-prioritize and redefine our educational work. We realized that Holocaust remembrance had become crucial to the collective identity of young Jews in Israel, just as it is

becoming profoundly significant to universal Western Christian civilization and being acknowledged as a seminal event in the history of the twentieth century—one that points to the capacity for evil and the collapse of basic values. It was our belief that this change in attitude and recognition presented us with the vast and inescapable responsibility and duty to intensify our efforts to make Yad Vashem and Israel the leaders in the educational work that had to be done.

Thus, in 1994 we decided to establish the International School for Holocaust Studies, and now, at the end of the twentieth century, we are inaugurating its new premises. I presented the idea of our new School to Professor Amnon Rubinstein, then the newly appointed Minister of Education and Culture, and he supported it enthusiastically. And thus the idea of the School was incorporated into the comprehensive "Yad Vashem 2001" master plan.

The School is unique, above all, in its staff consisting of scores of teachers, educators, and developers who have pledged themselves to teaching the Holocaust. Encouraging dialogue, teams of educators have invested their professional, emotional, and creative efforts in reviewing the needs, topics, and questions of teachers and young people in Israel and worldwide, in the rapidly changing environment that exists at the end of the twentieth century.

These educators are involved, as close monitors and as participants, in the development of historical research on the Holocaust and cultural endeavors that include literature, cinema, and the arts. They take part in intergenerational dialogue and develop educational materials, methods, and directions that, by means of new technologies and teaching aids, awaken students to the complexities of the Holocaust as a historical event. We have immersed ourselves in the lengthy and comprehensive process of choosing the goals and the intended outcomes of our educational work.

Our objective involves enabling students to internalize and derive personal lessons as they confront the present and future relevance of this kind of study in several spheres. The first sphere pertains to their identity as Jews. At this level, the general aim is to strengthen each individual's personal commitment to meaningful Jewish continuity, in view of his/her Jewish worldview and perception of the Jewish destiny. In the second sphere, the aim is to develop a conscious preference for the democratic way of life and governance and a willingness to defend those basic and inherent values. The third sphere involves internalizing and identifying with fundamental



ethical values in order to create a basis on which society and the individual's ability to function within it can be maintained, and to develop the sensitivity to violations of these values vis-a-vis others, and the willingness to react and respond accordingly.

The School invests a large segment of its resources in training the community of teachers, in Israel and abroad, and in developing advanced course contents, curricula, and teaching aids. The

Jewish Holocaust is a particular historical event that has acquired universal significance because of its implications and effects. Therefore, it is important in the learning process to acquaint students with the nature of Jewish life that preceded the Holocaust. In this way they can more readily identify with the individual experience during the Holocaust when normal, daily life became a struggle for survival, both on a physical level, and on the level of maintaining a semblance of their dignity of human beings while they were being subjected to excruciating deprivation and humiliation.

We are about to dedicate the building of the International School on the northern sector of the Mount of Remembrance, where all the classrooms look out onto the splendid scenery of the Jerusalem hills. The planners, architects, designers, and builders, who devoted the full measure of their creative energies to this endeavor, have created an impressive edifice, one which will stimulate and inspire intense and profound educational activity that reaches out from its source in Jerusalem to shape the vision and understanding of places worldwide.

Avner Shalev
Chairman
Yad Vashem Directorate

by Daniel J. Chalfen

The Herculean challenge that confronted the 350 educators from 23 countries was defined at the opening ceremony of the Second International Conference on the Holocaust and Education held in the poignant setting of Yad Vashem's Valley of the

THE CHALLENGE FOR

Communities: "How do we pass from a generation that was primarily concerned with mourning and the acquisition of historical fact to a generation that finds the educational tools to create relevance in a world of shifting moral systems?" Avner Shalev, the Chairman of Yad Vashem's Directorate, asked the audience. Thomas Ostros, the Swedish Minister of Higher Education; Yossi Sarid, Israel's Education Minister; and Jerry Hochbaum, Executive Vice-President of the Memorial Foundation for Jewish Culture also addressed the audience.

Once defined, this assignment launched a week long conference of lectures, discussion groups, and over 140 workshops. Drama, psychology, music, personal testimony, Internet and many other educational mediums were introduced as possible didactic and pedagogical methods for teaching the Holocaust. Representatives from countries as diverse as Argentina, Australia, Austria, Cyprus, Japan, Lithuania, and Russia brought their expertise on the subject matter to Jerusalem.

The conference was organized under the auspices of the International Task Force on Holocaust Education, Remembrance and Research, and was sponsored by the Memorial Foundation for Jewish Culture and the Ministry of Foreign Affairs of the State of Israel.

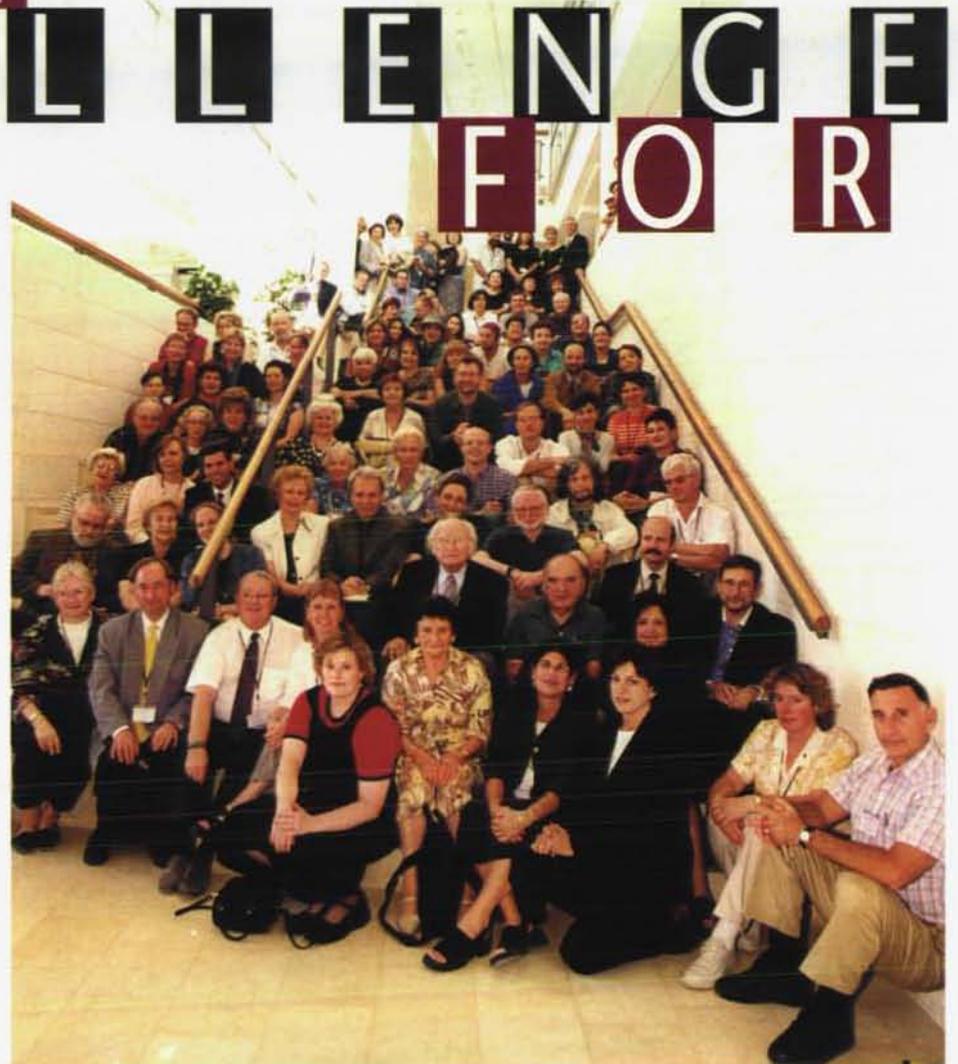
Rabbi Dr. Israel Miller, the President of the Conference on Jewish Material Claims Against Germany, chaired the first night's session. He told the moving story of when he was serving as a chaplain for the US army in Japan and a local waitress identified him as one of "Anne's people." Following Miller's introducing words, Professor Yehuda Bauer, the Director of the International Institute for Holocaust Research, spoke on: "The Educational Impact of the Holocaust on Contemporary Civilization: A Memory and a Challenge."

"If we had tried to organize a world conference of teachers of the Holocaust some, say, fifteen or twenty years ago, we might have had a dozen or so people coming," began Bauer,

alluding to the fact that the Holocaust has grown in prominence among educators internationally. "Why did we all come here?" he asked. "We certainly should emphasize the positive achievements of the human race. If we don't emphasize the positive, there will be no meaning to education," his answer began. "But we should not ignore the dark side of the moon; it is the same moon, after all. Half of human history, at least, is suffering - the suffering of individuals, and of multitudes, the

happen again. "And that is why you are here," Bauer told his enthused audience.

Dr. Motti Shalem, the Director of the International School for Holocaust Studies, which by no coincidence opened its new building in conjunction with the conference, emphasizing the pre-eminence of education in Yad Vashem's philosophy, welcomed the participants to the first full day of the conference. Shalem then handed the floor over to Shulamit Imber, the Pedagogical Director of the International School



Participants at the conference on the Holocaust and Education

incessant warfare between groups of humans, the mass murder. We must include these things in our teaching, so our children can realize that this, unfortunately, is part of their heritage, but that they should rise and fight against it." Bauer then adapted Descartes' adage to read: "We fight therefore we are."

And he continued: "Once we stop fighting evil, we are no longer." And he warned that the evil of Nazism could recur; he preferred to talk about the "unprecedentedness" rather than the uniqueness of the Holocaust and since the Holocaust has set its own precedent, it can

for Holocaust Studies. Imber spoke about the educational and pedagogical goals of the conference. She commented that the Holocaust is not the domain of historians only, but that Holocaust education involves the social sciences, the natural sciences, the performing arts and other disciplines. This approach became abundantly clear as the conference progressed.

Each of the four days of the conference was dedicated to a particular theme: "Jewish Life in Eastern and Western Europe Between the Two World Wars"; "The Perpetrators and the Final Solution"; "Daily Life of the Jews under Nazi

Rule”; and “The Aftermath of the Holocaust.” Each day commenced with two keynote lectures that were then discussed in small groups. The afternoons were filled with a diverse choice of workshops that sought to present different educational methods and tools pertaining to the specific topic of the day.

Professor Dan Michman, Chair of the Arnold and Leona Finkler Institute of Holocaust

E D U C A T I O N

Research at Bar Ilan University, opened the first day’s session with a lecture on “Jewish Identity in Inter-War Western Europe.” He was followed by Professor Yaffa Eliach from the Brooklyn College of the City University of New York, who gave a captivating presentation on “The Shtetl – Restoring the Vanished Past of Jewish Life in Eastern Europe.”

In the daily discussions that followed the morning lectures, educators reviewed the educational and pedagogical benefits of the information presented, and considered how to impart the knowledge acquired to others. Discussion group moderators, such as Stephen D. Smith, Director of the Beth Shalom Holocaust Memorial Center in England, lucidly coordinated the deliberation among the educators present, that reflected as many experiences, remarks, and mediums for teaching as there were faces present. The enormous task of the moderator was to focus the wide-ranging discussion on the stated challenge being confronted by the conference.

The discussions following Michman and Eliach’s lectures reiterated the importance of understanding that the European Jewish community in the inter-war years was far from homogeneous. This comprehension was essential in order for educators to teach about what exactly was destroyed.

Professor Konrad Kwiet, Professor of German and Deputy Director of the Center for Comparative Genocide Studies at Macquarie University, Sydney, Australia, opened the second

day with a stimulating lecture titled: “The Perpetrators and the Final Solution.” Kwiet suggested three categories of perpetrators: Firstly, the zealous ones who wanted awards. Secondly, the largest group that consisted of those people whose feeling of discomfort regarding carrying out the Nazi orders decreased and who became adjusted to brutality over time. Thirdly, the smallest group were the people who protested the orders and asked to be transferred from their horrific tasks.

Professor Michael Marrus followed Kwiet’s lecture with an insight into “Who Knew What, When and Where About the Murder of European Jewry?” Marrus stated that what stopped information about the atrocities taking

350 Educators

from 23 Countries Participate in
the International Conference on
the Holocaust and Education

place in occupied Europe from turning into awareness was disbelief, the public’s lack of imagination, politics, and bureaucratic smothering. He concluded that people today should not assume that because information existed, people were aware. His subsequent warning that we should not ask what information people had, but what people wanted to know, left the audience pondering over an issue with such obvious contemporary relevance.

The ensuing discussion groups grappled with the questions of whether indifference was active and how to combat the bystander within each and every one of us. Addressing the issue of perpetration is possibly the most pertinent subject that can be investigated in order to answer the question of how the Holocaust happened. Debate on this topic naturally evolved into universal ideas.

Professor Israel Gutman, Chief Historian of Yad Vashem, opened the third day of the conference with a lecture about the Ringelblum Archives. Professor Nechama Tec, Professor of Sociology at the University of Connecticut at Stamford, USA, then spoke on: “Resistance and Jewish Resistance During the Holocaust.” Tec explained the differences between organized and spontaneous, armed and unarmed, spiritual and non-spiritual resistance. She also highlighted the fact that the nature of resistance was dependent on the specific type of oppression in

any country, the nature of that country’s institutions, and its particular topography and geography.

This lecture encouraged some especially intense debate involving the question of whether victims bear guilt for not resisting, and if blaming the victims for not resisting makes it easier for people to absorb the vastness of the Nazi persecution. The question of what constitutes resistance was continued in the discussion rooms.

Dr. Hanna Yablonka, Senior Lecturer in the Department of History at Ben Gurion University, Be’er Sheva, opened the final day with her presentation, “The Speaking Survivors: What was Said and What Was Understood.” She

explained how the survivors’ testimonies formed and shaped the knowledge and memory of the Holocaust. Professor David Cesarani, Parkes-Wiener Professor of 20th Century History at Southampton University and Director of the Wiener Library and Institute of Contemporary History in London, England, followed Yablonka.

Cesarani spoke about “The Holocaust in the Present: Using News Stories to Explore the History of the Holocaust and its Impact since 1945.” Essentially, he was asking if we are paying too heavy a price educationally to have the Holocaust figure so prominently in the present. He addressed the costs and benefits of this situation that has existed since the Eichmann Trial was featured as an international news event.

Drawing on basic communications theory, Cesarani showed how the media uses the Holocaust as a moral paradigm. Although educationally this is an advantage because it keeps the Holocaust relevant, urgent, and a shared experience, the cost of trivializing and sensationalizing it may diminish any educational benefit.

The week of lectures was concluded by Professor Michael Rosenak, Mandell Professor of Jewish Education at Jerusalem’s Hebrew University, who spoke about “Perspectives on Teaching the Holocaust in the 21st Century.”

Each afternoon of the conference offered an incredibly wide choice of workshops from which the participants could select. Kathryn Berman, the Conference Coordinator, assisted participants in selecting, registering and navigating around the different workshops.

The workshops sought to offer methods or examples of how the information imparted in the lectures and the pedagogical and educational problems elucidated in the ensuing discussion groups could be confronted. It was in the workshops, where the thunder of the educators’ messages was transformed from podium oration

to classroom tactic, and where the challenges of Holocaust education in the 21st century were embraced.

The workshop was also the forum where the full extent of the diverse, inter-disciplinary approach and the incredible range of expertise that had gathered at the conference from across the globe became apparent. On the last day of the conference all educational units presented at the workshops were collated in a CD-ROM and distributed to all participants as an educational aid.

Among the plethora of workshops, Amos



From the left: Yossi Sarid, Israel's Minister of Education, Avner Shalev, and Thomas Ostrus, the Swedish Minister of Higher Education. Prof. Israel Gutman is in the second row.

Goldberg presented the CD-ROM *Eclipse of Humanity*, which charts the history of the Jews in the Holocaust. Gideon Greif screened the stunning film *Six Cities*, which provides a unique insight into the lives of Jewry in the cities that were filmed on the eve of WWII. Yonat Rotbain and Dr. Eli Tzur provided a fascinating presentation on the role of the Training Kibbutzim that were set up by *Hehalutz* and that featured so prominently in Europe's pre-war Jewish community. Art, film, literature, documentaries, and photos were also introduced as tools with which to teach about European Jewry between the wars.

Carol Rittner, the Distinguished Professor of Holocaust and Genocide Studies at the Richard Stockton College of New Jersey, Pomona, USA, offered a lesson on how to teach the Holocaust to Christian congregations. Workshops on experiential learning of the Holocaust for deaf students, on the impact of non-Jewish students visiting Poland, and guided museum tours for the visually impaired were also presented. Dr. Michael Wermke, a lecturer at the Universities of Hanover and Braunschweig in Germany, gave a workshop about Holocaust remembrance in German children's literature.

Professor Kwiet held a workshop on a film recording the step-by-step exhumation of a gravesite containing the remains of several hundred Jews; another was held to discuss the implications of constructing educational web sites on concentration camps. Thomas Lutz, Director of the Memorial Museums Department at the Topography of Terror Foundation in Berlin, Germany, presented a workshop that addressed the question of the special German

legacy of the Nazi crimes and its presentation in a museum. Makoto Otsuka and Akio Yoshida explained their motivation and goals in setting up Japan's first Holocaust museum; Frumi Shchori identified the methodology and targets of Holocaust education in the Israel Defense Force; Holocaust education in Russia and Australia was also discussed. Nancy Brown provided a brilliant illustration of the resistance efforts of Varian Fry, the only American recognized as a "Righteous Among the Nations."

On the subject of Jewish life under Nazi rule, Dr. Sonja M. Hedgepeth, Prof. Dalia Ofer, Dr. Rochelle G. Sidel, and Rachel Hodara offered a fascinating insight into this topic from the perspective of integrating women's history into Holocaust studies. Ludmilla Leibman explained in her workshop how teaching the Holocaust through music written during and after the Holocaust provides an opportunity to appreciate new ways of discovering history. The marvelous performance of Bente Kahan in Ellen Foyn Bruun's *Voices from Theresienstadt* highlighted perfectly how the creative arts offer a vast amount to Holocaust education.

On the final day of the conference, Raya Kalisman, a Coordinator for the Center for Humanistic Education at The Ghetto Fighters' Museum in Israel, and Lynn Williams, Coordinator in the Washington D.C. area school projects, USA, presented a workshop titled: "What does the Holocaust have to do with me?" This covered teaching the Holocaust as a humanistic lesson to minority communities such as African-American and Arab-Israeli students.

Dr. Motti Shalem expanded on this very issue by asking: "What emphases should

mold the consciousness of the next generation? What impact do we, as educators, want the Holocaust to have on our identity individually and collectively? How does the imperative to remember apply to the individual and to humanity as a whole? What is the educator's role?"

The purpose of the conference was to expose educators to new methods, literature, and materials. The diversity of pedagogical and didactic techniques presented throughout the conference as possible answers to these questions was truly remarkable.

During the closing ceremony, in honor of Holocaust survivors, in the presence of Rabbi Melchior, Israel's Minister for Israeli Society and the World Jewish Community, Holocaust survivor Ruth Brandt spoke on behalf of all the Holocaust survivors present in the ceremony. When Conference Organizer Ephraim Kaye informed her that she must draw her words to a close, she stated: "I need more time, I always need more time."

And here, perhaps inadvertently, the ultimate message of the survivors to the educators was conveyed. It echoed the words of Primo Levi in his conclusion to *The Drowned and the Saved*: "For us to speak with the young becomes ever more difficult. We see it as a duty, and at the same time as a risk: the risk of appearing anachronistic, of not being listened to. We must be listened to above and beyond our personal experiences because we have collectively been the witnesses of a fundamental, unexpected event, fundamental precisely because unexpected, not foreseen by anyone. ...it happened, therefore it can happen again: this is the core of what we have to say."

Task Force Convenes in Jerusalem

by Richelle Budd Caplan and Dana Porath

The International Task Force on Holocaust Education, Remembrance and Research met in Jerusalem on 13-14 October 1999. Sweden, USA, UK, Germany, Israel, Poland, the Netherlands, France and Italy are the member countries of the Task Force. On 13 October, working sessions were held at the Israeli Ministry of Foreign Affairs. On 14 October, the Task Force convened at Yad Vashem for an intensive visit, including guided tours of the Yad Vashem campus, lectures, and discussions.

Avner Shalev, Chairman of the Yad Vashem Directorate, guided Task Force representatives on a tour of the exhibit *No Child's Play*, to the Children's Memorial, and to the new facility of the International School for Holocaust Studies. Participants were given copies of the award-winning CD-ROM, *Return to Life*, developed by Yad Vashem on the experience of Holocaust survivors after liberation, as well as detailed information on the educational programming of the International School for Holocaust Studies. Task force members also joined approximately 350 teachers who attended the Second International Conference on Holocaust and Education (organized under the auspices of the Task Force) at the Yad Vashem auditorium. They listened with great interest to a lecture, "The Holocaust in the Present: Using News Stories to Explore the History of the Holocaust and Its Impact since 1945," given by Prof. David Cesarani. In addition, they were taken on a guided tour of the Valley of the Communities.

Task Force members had the unique opportunity to listen to the personal story of the Chief Rabbi of Israel, Rabbi Yisrael Meir Lau, who shared some of his childhood memories of his hometown and of the Buchenwald concentration camp. During the afternoon sessions, a number of issues were discussed, including ongoing educational projects, the state of Holocaust research, and Holocaust commemorative days.

by Daniella Slon and Amnon Shaked

In the summer of 1942, at age 15, Dov Freiberg was transported from the Warsaw Ghetto to the town of Turobin and from there to Sobibor extermination camp. Up to 260,000 Jews were murdered in Sobibor's six gas chambers, over the seventeen-month period that Freiberg spent in the camp. Together with over 300 fellow inmates, Freiberg escaped Sobibor on 14 October 1943 and fled to the surrounding forests.

After ten months in the forests, he was liberated by the Russian army in July 1944. On finding that there was nothing left for him in Poland and that his family had perished, he set his sights on immigrating to Palestine. Freiberg departed on the Exodus in the summer of 1947, was sent back to displaced person camps in Germany by the British, and finally arrived in Palestine in January 1948. He immediately joined the *Haganah* and fought in the War of

independence. If you hear someone talk about the murder of six million Jews, you can't really absorb it, but you can relate to the story of an individual and it can affect you deeply."

Freiberg's dedication to Holocaust awareness and education has brought him into close cooperation with Yad Vashem. He has delivered countless lectures to visitors of all ages and nationalities, spoken at international



**I Live
I Will Tell**



**My
Story**

seminars, and led youth groups on tours to Poland. When Yad Vashem first approached him to accompany a youth group to Poland,

Freiberg was very reluctant to return to a country which had caused him so much pain, and still espoused antisemitism. However, feeling drawn to see once again the places of his childhood, he agreed to go. Shortly thereafter, he was again asked to lead a tour to Poland. He only agreed this time because his two adult daughters were permitted to accompany him.

"I stood there at Sobibor with my daughters on either side of me as a victor and not a victim!"

Talking about his experiences has brought Freiberg tremendous comfort and fulfillment. He admits, however, that no matter how many times he tells his story, there comes a point when he cannot go on: "Something gets caught inside me, and I see myself back there, but this pain prevents me from going on."

Indeed, in the midst of this explanation, he suddenly became overcome with emotion and was unable to continue. But true to his word, after collecting himself, he broke the heavy silence with a joke, commenting that "the older he gets the more emotional he becomes." He also gets great satisfaction from answering audience questions because they challenge him to think about issues that he had never before considered and allow him to describe experiences in more detail.

He recalls one question that amazed him. A 10-year-old girl asked him whether he'd ever wished that he'd never been born a Jew. He explained to her that he'd been raised and educated in a traditional Jewish home, so the thought had never even occurred to him.

At seventy-two years old, Freiberg realizes that the number of Holocaust survivors is dwindling. Recognizing his own mortality, he has preserved his story for coming generations in three books he has written. "Already there are Holocaust deniers. The ashes at Treblinka are still visible, yet people deny that the Holocaust ever took place." He believes that ongoing Holocaust education is vital, especially for youth. He sees a great improvement in the standard of Holocaust education in Israel's schools and takes great comfort from the popularity of his first book, *Remnant of Sobibor* which is already in its fifth edition. He hopes that as long as there are books, recorded testimonies, museums and Holocaust educators, the lessons and story of the Holocaust will live on through future generations.

But for now, says a resolute Freiberg, "as long as I live and can stand on my two legs, I will tell my story wherever they want me. It is not important to me where I am invited. Whenever I am called, I go and I speak."

Today, Dov Freiberg lives at 9 Aliyah Shmia, Ramla 72236, Israel. Tel # 972-8-9221862

As Long as

Independence in the Golani brigade.

In the early years of his life in Israel, Dov Freiberg, one of only five remaining survivors of Sobibor, found a great reluctance on the part of Israeli society to listen to the stories of immigrants who had survived the extermination camps in Europe. "No one wanted to listen to us. We were treated like second class citizens. So we learned to keep quiet."

It was only during the Eichmann trial, when survivors like Freiberg were called upon to give testimony of the atrocities they had seen and suffered at the hands of the Nazis, that this prevailing attitude changed and the Israeli public's interest in the Holocaust increased. Suddenly, Freiberg was invited to give talks at schools, army bases, and other institutions.

"People would listen to me talk, and they would be riveted. I realized how important it was for me to do this. When people were walking towards the gas chambers at Sobibor, they would cry out, "If you survive, tell the world what they did to us, avenge our deaths!" It is because of this that I feel that I have an enormous obligation to tell people what happened. We have to know what happened and how. People ask me why the Jews walked into the gas chambers like sheep to the slaughter. I am hoping that by hearing one man's personal story of the Holocaust, that the tragedy of the Holocaust, on a grand perspective, will be

In connection with the dedication of the International School for Holocaust Studies at Yad Vashem, we conversed with a group of young graduates of the Israeli educational system who are on the verge of induction into the Israel Defense Forces. We asked them the following questions:

What does Holocaust remembrance mean to you?

Carmel Rafaeli, a twelfth-grader at Givat

Lior Lipkin, an eleventh-grader at the Girls' Religious High School for the Arts, summed up her thoughts: "For me, Holocaust remembrance represents, above all, a tremendous wish to correct the reality of our lives to make sure nothing like it happens in the future."

Does Holocaust remembrance affect your daily life?

"I work in a bookshop and recently, because I'm more

Experimental High School: "It's important for everyone to study the Holocaust and understand how it took place step-by-step, in order to try as hard as possible to prevent similar things from recurring."

Hagar: "If the story of the Holocaust is forgotten, Hitler will have achieved a victory of sorts. Therefore, it is important to listen carefully to the survivors' personal stories. It's important to constantly learn about and teach the Holocaust and, as we do it, to be always critical of our own moral behavior."

Ophir: "As the in-between generation, we must study the Holocaust thoroughly and find the right way to transmit our knowledge to the next generations."

Lior: "It's important to find the right way to teach the subject so the Holocaust will remain in human consciousness, and so that the Holocaust deniers will have no room to speak out."

Anna Guttgertz, an eleventh-grader at the Experimental High School, argues that the Israeli education system tends to stress the emotional aspect: "In the future, it will be important to put more emphasis on teaching the facts."

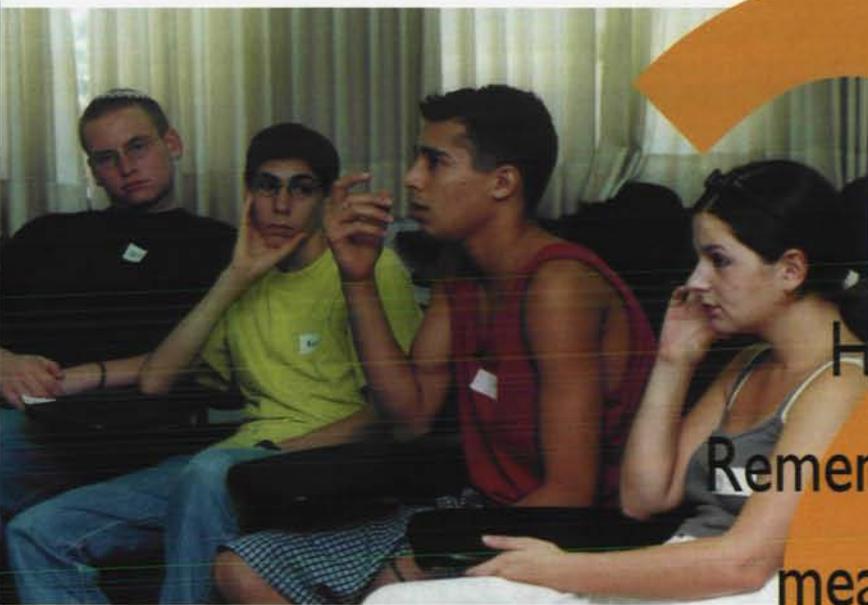
Moriah Shuker, an eleventh grader at the Girls' Religious High School for the Arts: "It is our duty as the Jewish people to find every possible way to avoid forgetting the Holocaust as a people, and in human consciousness generally. Obviously the Germans will try to banish the past from memory because it is ugly; that's why it is so important for us to continue remembering."

Assaf Golomb, an eleventh-grader at Neveh Shmuel Yeshiva in Efrat: "In the future, there will be no more first-hand testimonies because students will not be able to meet survivors and listen to their stories. It's very important to begin learning about the Holocaust at an earlier age than we do now."

Ina: "If I cannot confront the facts, after I came back from Poland and learned a lot about the subject, how will people our age, twenty years from now, be certain that this is something that really happened? The schools have to make a greater commitment to teaching the Holocaust in-depth from all possible angles, with emphasis on the aspect of values."

These Israeli students offered fascinating, penetrating, and thought-provoking remarks. It is our hope that the professional team at Yad Vashem's International School for Holocaust Studies, in conjunction with teachers and educators in Israel and abroad, will be able to meet at least a few of the educational challenges expressed by the young participants in this discourse.

The author is Coordinator of Educational Projects at the International School for Holocaust Studies



From right to left: Ayana Vainer, Nadav Yemini, Assaf Golomb and Micha Kutner

Gonen school and a former participant in a mission from her school to Poland, said that before the trip Holocaust remembrance for her meant a combination of great sadness, family photographs, and much bewilderment. "For me, the Holocaust meant endless reflections about human behavior and the depths to which it can descend. It concerned issues that were very hard for me to understand."

To Micha Kutner, a twelfth-grader at Neveh Shmuel Yeshiva in Efrat, Holocaust remembrance includes a wide range: "Heroism in the broad sense of the word, sorrow, and the awareness that alongside the Jewish Holocaust there were other cases of genocide in other times and places."

Hagar Ra'an, an eleventh-grader at the Experimental High School, said, "To me the Holocaust is made up of a gigantic jigsaw puzzle of difficult stories that cannot be fully retold; it is the human aspect that is hard to fathom, and that troubles me very much."

Nadav Yemini, a twelfth-grader at Givat Gonen who visited Poland with his school's mission, said that until his visit to Poland, Holocaust remembrance for him was mainly a matter of factual information. "Since I came back from Poland, I found that the emotional aspect became stronger for me."

aware of the find that I often books on the and I stop read sections interest me," Ophir Yihya, a twelfth-grader at Denmark School.

Carmel Rafaeli and Ayana Vainer added, "Before we went to Poland, the Holocaust had nothing to do with our daily lives. But since we came back we almost every day look at the photo albums from Poland and the things we saw there come back, resurface, and accompany us here."

Dudu Tal, a twelfth-grader at the Denmark School, said, "The trip to Germany, as part of the mission from the school, was very shocking and emotionally difficult for me. Since my return, I have given much thought to the Holocaust and I always come to the same conclusion: How important it is that we have a state and an army of our own."

As we approach the next millennium when the number of survivors will diminish and Holocaust remembrance will take place at a greater distance how should we prepare to study the Holocaust?

Mai Zidani, a twelfth-grader at the

Holocaust, I run into subject, and that says twelfth-

to You?

Late on Monday night, after a long day of lectures and workshops during the Conference on the Holocaust and Education, Yariv Lapid, a Yad Vashem educator, welcomed seven conference participants in the group to share the challenges they face as teachers of the Holocaust. Yariv opened the discussion by presenting two different motivations for teaching the Holocaust: personal involvement versus a more objective interest in the Holocaust as an historical event. The participants shared their life stories, relating what inspired them to teach the Holocaust. Excerpts of what they had to say are presented here.

Tali Nates, Foundation for Tolerance Education, Johannesburg, South Africa: "I was born to a Holocaust survivor. My father and his brother were saved by Schindler. Growing up as a child of a survivor involved not only knowing about the Holocaust, but also knowing that there were righteous people who saved Jews, and that not all Germans are bad and not all Poles are bad. From very early childhood, I had the need to not only know more about the Holocaust, but also to do something with that knowledge for the younger generation. The bottom line is the knowledge that you can choose. Schindler chose. You have a choice. You can do what is right. At the Foundation for Tolerance Education, we teach tolerance through history."

Ilya Altman, Executive Director, Russian Holocaust Center: "My parents married during the Holocaust. Their struggle and the fact that my grandmother was in the ghetto is part of my personal history. Personal history is important, but to me my way to the history of the Holocaust was through my professional work. I am an archivist and a historian. The Holocaust is part of the history of my country. I work with students and teachers, but not on an emotional level. I use archival material in my teaching of the Holocaust."

Dr. Matthias Heyl, International Task Force: "I come from Hamburg. I am an ordinary German, with a bystander's, even a perpetrator's background. In the beginning I was looking for traces of Jewish life from the files of perpetrators. After a while I met survivors. It was strange to find out that I knew much more about their stories than those of my family's. They substituted for my family's background. For Germans with a non-Jewish background it is very easy to identify with the victims. A lot of work in Holocaust education tries to make the students identify with the victim. This becomes a substitute story for their own history, their own family background. I have changed my own approach to one that confronts the conflicting memories we have in German society."

Dr. Vojtech Blodig, Deputy Director, Terezin Memorial: "I studied history in the Charles University in Prague. I was interested in problems of political and racial persecution in WWII. My father was incarcerated in a concentration camp. I was inspired by his reports to study this topic. I work at the Terezin Memorial. It is not an easy job for me. It's connected to my personal interest. I wouldn't like to look for an easier job."

Stephane Bruchfeld, Swedish Committee Against Antisemitism: "I studied math and physics to become an astronomer. Why did I want to study astronomy? Because this field involved really big questions. In the beginning of the 90s I began dealing with the different, even bigger questions of racism, xenophobia, and antisemitism. This led me to the Holocaust."

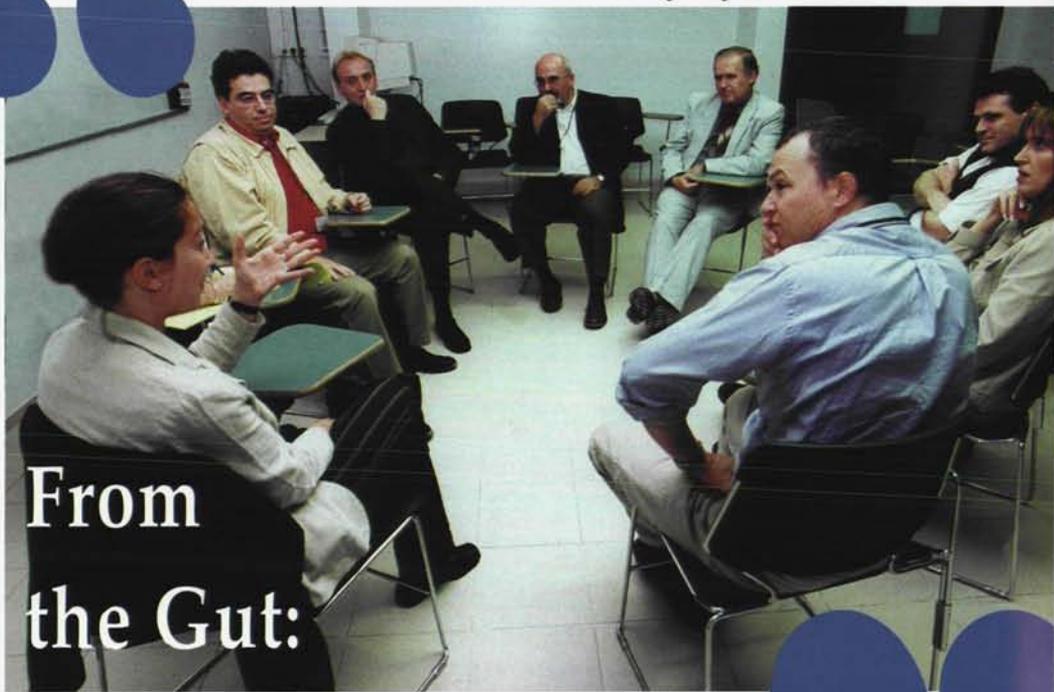
I think it's fear, more than anything else. Fear for the future. I work with documents.

Documents speak for themselves. There is no need to dramatize. Students can draw their own conclusions, experience their own emotions."

Dr. Jan Munk, Director of the Terezin Memorial: "I am a Jew. Both of my parents were in Terezin. They lost their families. I was born in 1946. I am a sociologist by training. As a boy I visited Terezin and recited poetry from Terezin at school. Terezin is part of my life. The moment I started to ask about the possibility to work there I was informed that they needed a director. I decided to take part in the competition. I try to be as rational as possible. However, many times on different occasions my feelings come out."

Paula Kitching, Spiro House, London: "I was brought up in a household where you do not judge people by their religion, or by their color. I was absolutely mortified at the age of thirteen when I found out that the Holocaust had happened. At fifteen I watched *Shoah* which made me furious. I loved history. I wanted to

The educators who participated in the discourse



From
the Gut:

Seven Holocaust Educators in Their Own Words

make history come alive. I was involved with an anti-racism campaign. Frequently it is the victims who are expected to perpetuate the memory. The Holocaust is my history as a European, as a human being. I felt that the Holocaust has to be something that everybody should be aware of. I am a cynical optimist. I have absolutely no faith in human nature, but I have enough to be doing this job."

by Yvette Nahmia-Messinas

If buildings influence the perspectives of those who inhabit them, the architect who designs a school has a great responsibility. And when the school, the only one of its kind, teaches the Holocaust to students and educators from throughout the world, the architect's responsibility is enormous.

Jerusalem-born architect David Guggenheim confronted this challenge in the design of the new International School for Holocaust Studies. In association with architect Daniel Mintz, Guggenheim has created a public space where students and teachers can meet, learn from each other and develop the perspective necessary to confront their own challenge as teachers.

Walking past the family path, one enters the building from its mezzanine, through the family square designed by landscape architect Dan Tzur. Upon entering the building, the visitor is immediately aware of the abundance of natural light from the building's skylights and the stretch of windows on its north front. These rows of windows provide a panoramic vista of the Jerusalem mountains and accentuate the relationship between the building and its surroundings. Jerusalem stone, used repeatedly in the interior of the building, is an additional element enhancing the interior/exterior relationship. Light wood, metal, and marble create a composition of colors and materials, resulting in an impression of sophistication and elegance.

The building is built on three stories: Classrooms, offices for the teaching staff, a multi-purpose hall, and the cafeteria are located on the ground floor; offices for staff, rooms for workshops, the pedagogical center and the multimedia center are housed on the first floor (the entrance floor); additional offices and research rooms are

on the top floor which provides a view of the rest of the school through the building's central open space. Spacious patios, adjacent to the staff offices and removed from the building's public spaces, create islands of privacy and calm.

Most importantly, the atmosphere created by the building elevates the spirit of those who work and study here, and creates a friendly and open environment conducive to education and productive interaction.

The team of architects who joined forces to design this building consists of David Guggenheim, Alex Bloch and Daniel Mintz from Guggenheim/Bloch Architects and Urbanists. However, as expressed by Guggenheim, "We couldn't have achieved these results without the insights and cooperation of the Yad Vashem management." Carmela Carmi was the architect in charge of interior design, Dorit Harel designed all the signposts, and Dan Tzur was the landscape architect.

Jerusalem Stone



View from the top floor



The pedagogical center



View from the ground floor

and Light



by Dr. Tikva Fatal Knaani

At a press conference held at the Jewish Historical Research Institute in Warsaw (*Zydowski Instytut Historyczny*), shortly before the conference on “Europe under Nazi Occupation and the Holocaust,” someone asked why the conference was being held in Poland, of all places. The question became even more relevant when the journalists discovered that this was the first international scholarly conference that the International Institute for Holocaust Research at Yad Vashem

and a special evening marking the sixtieth anniversary of the outbreak of the war. This particular evening was intended mainly for the Polish audience. (That day, the first day of the conference, the lecture hall was packed to overflowing.) More than one-third of the conference was devoted to Poland and the Jews who for centuries had inhabited the country, developed creative endeavors there, and led rich cultural, educational, and community lives in the shadow of strife, malice, and hatred.

Professor Tomaszewski spoke about the Polish historiography of the Holocaust and Professor Feliks Tych, Director of the Jewish Historical Research Institute (ZIH), dealt with the Holocaust in Polish diaries and memoirs.

in daily life and describe assistance to Jews from Polish society in the overall context of underground activity and the resistance movement.

Basing his entire lecture on diaries, the underground press, and official reports, Prof. Gutman reached the following conclusions:

a. In respect to the Jews, the political entities that operated in the Polish underground adhered to attitudes and policies that evolved during the antisemitic upturn in the years preceding the war; many of them favored forced emigration as the way to solve the Jewish problem in this country.

b. Anti-Jewish attitudes were perceptible and even dominant during the occupation in

WHY POLAND?



Yad Vashem's
International
Scholarly
Conference in
Warsaw

was holding outside of Israel. Professor Jerzy Tomaszewski, Head of the Mordechai Anielewicz Center at the University of Warsaw, offered several answers: Poland had the largest Jewish community in Europe; Poland's geographic location makes it a bridge between Eastern Europe and the central and western areas of the continent; and the fate of Polish Jewry is a topic of much research. Tomaszewski also noted that the death camps where much of Europe's Jewish population was annihilated had been on Polish soil.

An in-depth look at the matter, however, shows that the topic of Jewish-Gentile relations in Poland is exceedingly complex and emotionally charged. Although the question of relations between the Jews and local populations in many countries has not yet been researched thoroughly, these relations are especially weighty in Poland. Even today, the relationship is marked by attraction and rejection, along with an attempt by Poland to reconstruct it—this time with the State of Israel and world Jewry.

A full day of lectures and workshops was devoted to Poland, as well as a panel discussion

Professor Yisrael Gutman's lecture discussed Jewish-Polish relations as reflected in historiography and in Jewish and non-Jewish literature.

Professor Gutman focused on three points: First, he examined whether and how the occupation and the Jews' fate during it were affected by pre-war policy attitudes. He also analyzed the approach of the Polish underground and the various strata of Polish society during the ghetto period, the “Final Solution” era, and the path of rescue (rescue of Jews during the Holocaust). Second, he stressed the influence of the Nazi German regime on Polish-Jewish relations and the attitude of the Polish population toward the Jews. The Germans were clearly the enemy of both the Poles and the Jews, and the question Prof. Gutman explored was whether the continual persecutions and terror that both peoples faced resulted in an understanding between the two oppressed sides and a climate of solidarity and cooperation. Referring to the various elements of the struggle for existence, Professor Gutman attempted to define relations



From right to left: Prof. Jerzy Tomaszewski, Prof. Israel Gutman, Prof. Wladislaw Bartoszewski, and Prof. Feliks Tych

Poland, although certain circles—including individuals who had been decidedly antisemitic in the past—showed evidence of a change for the better. As a rule, however, underground entities did not assist the Jews during the ghetto period and there was a perceptible difference between the pronouncements of the Polish government-in-exile in London and those of the underground leadership on Polish soil.

c. During the deportation period, there were many manifestations of enmity toward and denunciation of Jews, but there was also a large and encouraging number of instances of

assistance and rescue, even though these actions were especially dangerous in Poland.

The lectures on Poland at the workshops gauged the various types of relations between the Polish population and the Jews and the way these relations are reflected in documentation of the Polish Church, the Polish underground, the government-in-exile, political organizations, and relief organizations. The picture of relations that emerges is complex and entails persistent research. Discussions on the Germans' attitude toward the Jews during the period of Nazi rule preceding and during the war, and relations in respect to relief and rescue in France and other countries, were noteworthy for their level of seriousness and the interesting discussions that accompanied them.



Opening session of the Conference of the International Institute for Holocaust Research in Warsaw

A separate series of lectures focused on the German population's attitude toward the Jews in Germany from the time of Hitler's accession to power.

In her lecture, "Neighbors, Customers, and Patients: Jewish-Gentile relations 1933-1943," Dr. Trude Maurer of Gottingen, Germany, described the way the regime and the political climate in Germany during this period affected relations between the two population groups in daily life. The lecture focused on three encounters in which a Jew was a German salesman's customer, a German doctor's patient, or a German's neighbor and acquaintance. Maurer finds that these relations deteriorated in 1933-1943—even among elements in the local population that objected to the National Socialist policies—and that the local population closed itself off from the Jews.

As it happens, the initiative to confront the Holocaust at the intellectual level has not increased significantly in the former Soviet

countries, even after the downfall of Communism. Therefore, the conference served as a meeting place for researchers worldwide on this topic and related fields. Each participant brought his/her research, approach, and experience to the conference. The theme emphasized was the role of the local population in the Holocaust, especially in its relations with the Jews.

The conference had a wide impact and was considered important by the press and the electronic media. The President of Poland, Aleksander Kwasniewski, received a mission of participants. Groups and individual members of the Israel delegation met with the Foreign Minister, the Minister of Culture (who also moderated one of the sessions), the Deputy Minister of Foreign Affairs, and an advisor to the Prime Minister.

All these officials expressed great interest in the conference and thanked the organizers for the fact that it was held in Poland. The President noted the importance of the theme of the conference and the need to revitalize relations among Poles, Germans, and Jews. He is acting personally to strengthen relations by visiting Israel and Yad Vashem, and considers it vastly important to develop ties between the two peoples. In the course of the meeting, the President declared his willingness to support and make a contribution toward the preparation of Polish-language textbooks on teaching the Holocaust.

The conference achieved its goals by broadening horizons, as well as illuminating and examining a broad spectrum of situations in Poland and other countries, despite the sad conclusion, aptly articulated by Professor Tych, that "Europe failed morally and socially, especially in the progressive twentieth century."

In his closing remarks, Professor Yehuda Bauer, Director of the International Institute

for Holocaust Research, asked whether one can compare Jewish-Gentile relations among different countries at all, especially since little documentation exists on certain places. The answer, he said, is in the affirmative because of the pervasive reality of antisemitism, indicating the following:

a. The National Socialist ideology penetrated the occupied lands, and persisted not only during the war but after it as well.

b. This ideology was antisemitic in the racial sense, and it was a European phenomenon.

c. The Holocaust belongs primarily to the community that was affected by it, i.e., the Jewish community. However, since it has become universal, it has become a problem for international research.

d. It is also worth noting that there are certain differences between Central and Western Europe, on the one hand, and the eastern part of the continent, on the other. The Germans behaved differently in different countries; the conditions were also different. Furthermore, there were differences within individual countries in Western Europe, e.g., Bulgaria, which rescued its own Jews but deported Turkish and Macedonian Jews to their extermination.

e. Although Jews define themselves differently in different places, they have shared characteristics that transform them into a people; this is a fact that makes comparison possible.

The conference was organized and conducted jointly with the Jewish Historical Institute in Warsaw, the University of Warsaw, and the Hamburg Institute for Social Research, with the support of the Gertner Center for International Holocaust Conferences.

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

Reaching Out to the World

“We want to express to you the great importance of the work...and the lasting impact of their instruction on the participating teachers. These teachers go back to their schools and share what they have learned...In this way, Holocaust education and the Holocaust itself, will not fade into oblivion with the passing of time and the passing of eyewitnesses.” This letter, addressed to Dr. Motti Shalem, Director of the International School for Holocaust Studies, dated 9 March 1998, was signed by the Chairman and Directors of the Washington Education Resource Center in Seattle, Washington.

Over the years, the International School for Holocaust Studies has recognized the vital importance of teacher education and has channeled huge efforts in this direction. It appears that there is a general consensus vis-à-



Shulamit Imber giving a lecture to educators in the U.S.

vis the need for Holocaust education, although student knowledge is generally quite shallow. In order, therefore, for children to delve into an intensive study of the Holocaust, their teachers must first learn more about the subject. Teachers need to be well trained to teach this topic, not only in historical, specific facts but also in pedagogical, hands-on techniques.

Yad Vashem's educational materials concentrate on Jewish life before, during and after the Holocaust as well as the moral dilemmas people were forced to confront on a daily basis. Addressing complex questions vis-à-vis the perpetrators and bystanders is also an extremely difficult task for educators. Students must be encouraged to comprehend that there are no easy answers to questions regarding how it was humanly possible to commit acts of brutality and be indifferent to suffering of such mass proportions. In addition to these issues, the materials also focus on the humane and noble

choices made by a small minority in the shadow of darkness.

It is important to note that we do not want the study of the Holocaust to shock students or to serve any political purposes whatsoever, even if these messages may be justified. By presenting issues in the form of moral dilemmas, we try to

achieve a dialogue between students and the subject matter. We have also determined that teaching the Holocaust need not be the exclusive domain of history teachers.

at the International

An interdisciplinary approach to Holocaust education—through art, music, literature, theology and drama allows students to gain a broader understanding of what actually happened.

The International School for Holocaust Studies at Yad Vashem has focused its efforts on coordinating teacher-training seminars around the world, especially throughout the USA. Since

Holocaust Studies

the department of overseas programming was established in 1997, teacher-training seminars have been conducted in the following cities: Rochester, Houston, Kansas City, Chicago, Atlanta, Baltimore, New York, San Francisco, Bakersfield, Toronto, Montreal, Seattle, Tampa, St. Louis and others. In addition, teacher-training workshops have also been given to Jewish educators in the CIS, in the UK in conjunction with Beth Shalom, and in Wurzburg, Germany on an annual basis. Our team of expert educators, headed by pedagogical director Shulamit Imber, has provided teachers with age-appropriate pedagogical tools and resources on how to teach

this complex subject matter. These seminars are tailored to the

needs of each organization and/or school system.

The response to these educational seminars has been overwhelmingly encouraging. On 30 June 1999,

Brian Bray, Associate Director of the Holocaust Museum and Learning Center in St. Louis, wrote, "...I would like to thank Yad Vashem for facilitating an extremely important and successful workshop at our Museum. We were very pleased with the program, and the feedback we have received has been unanimously positive." On 13 April 1999, Marcia Tishler, Director of Holocaust Programs at the Baltimore Jewish Council, thanked Shulamit Imber for her "outstanding workshop." She noted that, "Your insights and your depth of knowledge about the Shoah...stimulated the participants and opened up new avenues of educating...What an impressive presentation from beginning to end!"

State Holocaust commissions and Holocaust organizations have also been extremely appreciative. For example, the Secretary of State of Georgia proclaimed Shulamit Imber an honorary Georgia citizen. On 1 September 1999, Maine Governor Angus King, Jr. thanked Richelle Budd Caplan, Coordinator for Overseas Programming, for her presentation to teachers from Maine. King, Jr. emphasized that, "Through your presentations the teachers from Maine who participated gain a better understanding of the facts and faces of the Holocaust."

A middle school teacher in Bakersfield, California noted that as she was teaching her students about the Holocaust, a pupil raised his hand and asked, "Do you mean that white people did this to White people?" In an effort to responsibly educate their students and appropriately answer questions of this nature, teachers are now turning to Yad Vashem for pedagogical guidance.

For additional information on future programs, please contact Richelle Budd Caplan: mshalem@yad-vashem.org.il.

The author is Coordinator of Overseas Programming

by Stephanie Kaye

Educate: to train or develop; to instruct. The direction and objectives of the Department for Seminars for Educators from Abroad coincide precisely with the dictionary definition.

These seminars, which range from eight to twenty four days, attempt to provide a maximum amount of current, serious and in-depth Holocaust education in admittedly short periods of time. As such, the goal is awesome, its implementation even more so.

The participants in these seminars are educators who come from elementary schools as well as universities, are members of the clergy, children of Holocaust survivors, staff members from the United States Holocaust Memorial Museum, the Facing History and Ourselves program, the Wiesenthal Center in the United States, and the Imperial War Museum in Great Britain, to include just a few. Their countries of origin include Australia, Europe, Scandinavia and more. Last month, the first seminar for Belgian participants took place.

The International School for Holocaust Studies offers these unique and unparalleled seminars in French, Polish, German, Spanish, Hungarian and English, the coordination of which is the responsibility of the Director of the Department, Ephraim Kaye and the Department Coordinator, Kathryn Berman. Their efforts are supported and implemented by a close-knit group of staff members who conduct the seminars for non-English speaking educators.

Participants spend the majority of their time at Yad Vashem in the classroom where those accustomed to teaching a class find themselves on the other side of the desk. Pre-eminent educators, many of whom are on the Yad Vashem staff, deliver lectures beginning with ancient and medieval antisemitism and continuing through the stages of the Holocaust. Survivor testimony is an integral component of all courses; in any given course, four to seventeen survivors give their testimonies.

A typical seminar day runs from nine in the morning until four in the afternoon, or longer if it is in English. Breaks are provided for the participants between the lectures, so there is an opportunity to recover from the intensity of the lecture and to reflect upon the material and share insights.

Seminars also provide time away from Yad Vashem in the form of trips to the Galilee, the Golan Heights, Massada and the Dead Sea. Course participants travel to the Ghetto Fighters' Kibbutz for further pedagogical instruction in

an alternative setting. Time spent in the International School for Holocaust Studies is designed to

provide physical as well as mental

stimulation to those willing to accept the challenge. This training is intended to provide the educators with the extra stamina necessary for the pedagogical challenges to come.

If you ask participants for an evaluation of their time at Yad Vashem, you will find the praise,

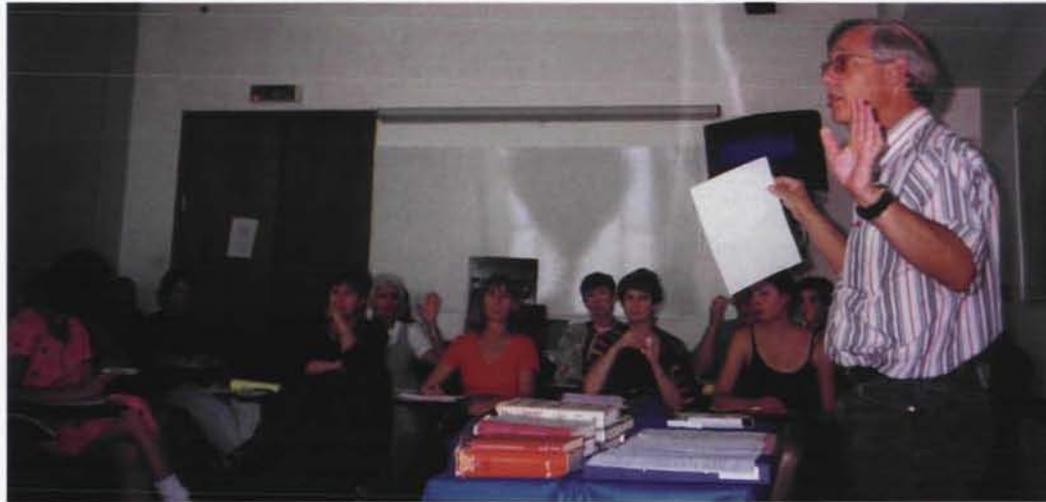
E N G L I S H

With reluctance and, understandably, some relief on the part of all involved, the seminars come to an end with feelings of frustration for what was left undone, as well as satisfaction for what was accomplished.

The Yad Vashem team, at the same time both flexible and demanding, consistently endeavors to couple a safe and friendly environment with an expectation of commitment from the course participants.

S P A N I S H

Educating Educators



English seminar participants attending a lecture by Ephraim Kaye

while consistent and heady, to be tempered with constructive criticism, such as the need for longer breaks, more debriefing with staff members and among themselves, and more free time for study and research in the pedagogical center. By far, the majority of comments are extremely positive, e.g.: "In virtually every way, this seminar met and frequently exceeded my highest expectations...Those of us who are middle-aged,

P O L I S H

desk-bound academics are not used to 12-13 hour marathon days, but usually there was a built-in lull before we dropped from exhaustion."

Friendships, formed during the seminar both professional and personal, reflect the atmosphere

H U N G A R I A N

that has been painstakingly created. Often these connections enable the educators to continue the intellectual pursuit of Holocaust study and education. This reflects not only their personal commitment but suggests a realm of potential benefits to students in the diverse arenas that the participants represent. While this is not one of the over-riding goals of the seminars, it certainly stands as a testimony to the ongoing and ever expanding educational possibilities that Yad Vashem's International School is able to provide through teacher education.

G E R M A N

Curricular Units

Eclipse of Humanity *The History of the Jews in the Holocaust (CD-ROM)*

This double CD-ROM communicates the story of the murder of European Jewry. 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).

The Eclipse of Humanity CD-ROM was sponsored by Jean Frydman

The unit will be available in English at the end of 1999.

Recommended for senior high school and college students.



Outcast

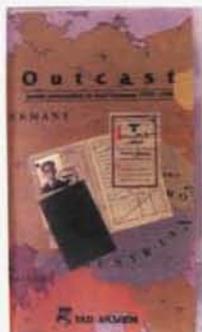
A video film that documents how Jews were persecuted in Nazi Germany from 1933-1938, and the Nazis' principal actions against Jews. Survivor testimonies, interwoven with archival materials, are placed in a suitable historical context for junior high school students.

The unit includes:
a video (40 minutes).

This unit is available in Hebrew and English.

Recommended for junior high school students.

Price including airmail: US \$36



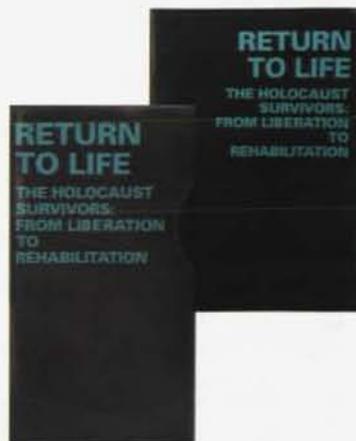
Return to Life *The Holocaust Survivors from Liberation to Rehabilitation*

An account of the few survivors of the annihilation of European Jewry during the Holocaust.

This unit includes:
20 black-and-white posters (35 x 50 cm.) that depict the return of Jewish refugees to Poland, life after the pogrom in Kielce, life in the displaced persons camps, clandestine immigration to Palestine, and mass immigration to Israel.
Video film - survivors' testimonies about liberation day, life in the DP camps, and immigration to and acculturation in Israel.
Teachers' manual - excerpts of testimonies and articles, maps, and suggestions for class activities.

This unit is available in Hebrew, English, and Spanish.

Recommended for senior high school students.
Price including airmail: US \$64



Main Camps and Killing Sites during the Nazi Era

A 70 x 100cm. color map detailing the location of Nazi extermination sites, killing centers, concentration camps, euthanasia centers, and slave labor camps throughout Europe. A smaller map of Auschwitz-Birkenau and its subcamps is also provided.

The map is available in Hebrew and English.
Price including airmail: US \$22



Hannaleh's Rescue

A curricular unit structured as a "story session" in which the teacher tells the class a story about the Holocaust.

The unit includes:
A 30 minute **videocassette**, that retells a story of how a Jewish family devises a plan to smuggle their young daughter out of the ghetto. Eight laminated pictures (which appear in the video) of drawings that were done by Jews who lived during the Holocaust are also included.
A teacher's guide contains suggestions for class activities, a glossary and an overview of the unit.

This unit is available in Hebrew and English.
Recommended for kindergarten and elementary grades.

Price including airmail: US \$64



h e H o l o c a u s t

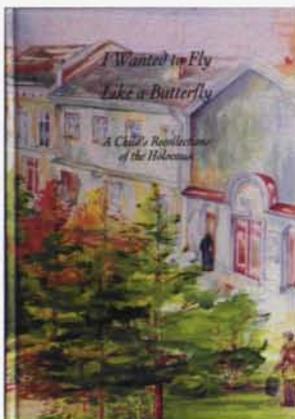
I Wanted to Fly Like a Butterfly

The personal story of Hanna Gofrit, a girl who survived the Holocaust in Poland.

In age-appropriate language, Hanna recalls her childhood before the war, how her life changed under Nazi occupation, and how a Polish family managed to hide Hanna and her mother for two years. This hardcover book includes color illustrations and black and white photographs.

This book is available in Hebrew, English, Spanish, and German.

Recommended for middle school grades.
Price including airmail: US \$26



Into That Dark Night: Nazi Germany and the Jews 1933-1939 (CD-ROM)

This program provides a repository of knowledge for a course on the first six years of Nazi rule in Germany. Users become familiarized with this period via visual, audio and textual presentation of primary sources and historical and academic commentary. It is divided into two main parts: presentation and database.

The CD-ROM was sponsored by Leslie Dan and Drew University, New Jersey.

This unit will be available in English at the end of 1999.

Recommended for senior high school and college students.

The International School for Holocaust Studies offers a series of curricular units, developed by a team of educators, psychologists and historians and tailored to various age groups. These units have been successfully tested in schools, and Yad Vashem educators are confident they will provide useful tools for both teachers and students.

To order these materials please call: 972-2-644 3626
Fax: 972-2-644 3623
Or e-mail: edu@yad-vashem.org.il



Return to Life (CD-ROM)

The story of how Holocaust survivors, the very few who emerged alive, rebuilt their lives against all odds. Survivor testimonies are featured, along with an extensive data base of information about liberation day, issues of revenge, life in the displaced persons camps, and organized routes of immigration to Palestine (later the State of Israel) and to the USA.

This multimedia program includes:

Testimonies, historical documents, photographs, and archival footage.

Teachers' manual - an overview of its structure and contents as well as suggestions for classroom activities. The *Return to Life* CD-ROM was sponsored by Leslie Dan.

This unit is available in Hebrew and English for Windows 95.

Recommended for senior high school and college students.

Price including airmail: US \$70



Everyday Life in the Warsaw Ghetto

Photographs taken by German soldiers in the Warsaw Ghetto in September 1941.

This unit includes:

27 slides that document the conditions and severe difficulties of the ghetto inhabitants.

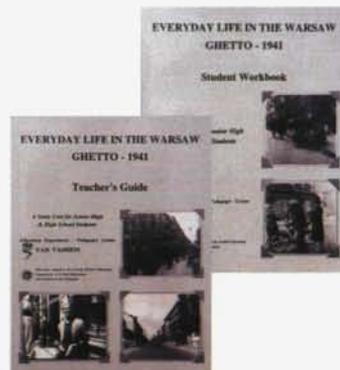
Teachers' manual - brief historical introduction, excerpts of testimonies and articles, and suggestions for classroom activities.

Students' workbook - acquainting students with the situation of the ghetto inhabitants and the methods they used to cope with the hardships.

This unit is available in Hebrew, English, Spanish, and German.

Recommended for junior and senior high school students.

Price including airmail: US \$41



U.S.A.

The American Society's Annual Tribute Dinner took place 7 November, with Jack H. Pechter and Wolf Blitzer recipients of the Yad Vashem Remembrance Award. General Dinner Chairman was Edgar M. Bronfman, and Dinner Chairmen were Zygmunt Wilf and Dr. Israel Singer, Secretary General of the World Jewish Congress.

On his recent visit to Yad Vashem, Harry Karten, together with his wife Danielle, mother Julia a former partisan, and sisters Marcia Toledano and Berne Bookhamer made the decision to donate a major gift towards the panoramic observation point, in loving memory of his father—the late Isidore Karten, a partisan during the war and the Vice-Chairman of the

American Society — and in honour of the partisans.

As a result of the impressive developments they saw on their recent visit, Aric and Sam Halpern upgraded their commitment to Yad Vashem and became benefactors.

Rudolph and Edith Tessler recently donated a generous gift to a development project for the introduction of Holocaust studies into the curricula of religious schools. Visiting Yad Vashem recently were close friends Ira Drukier, Mark Palmer, Mr. and Mrs. William Mandell, Rita Spiegel, John Wallach, Founder, Seeds of Peace; and Eli and Rebecca Alamo.

The Message of Education

by Lisa Davidson

Jack H. Pechter was the recipient of this year's Yad Vashem Remembrance Award at the 1999 Annual Tribute Dinner, of the American Society for Yad Vashem. Pechter, a close friend of Yad Vashem, recently donated a major gift to the building of the new International School for Holocaust Studies, which will provide a high level pedagogic program for high school and college students, as well as educators worldwide.

Jack, not lucky enough to receive a complete education himself, felt the importance of involving himself in the world of education and of designating the new International School for Holocaust Studies the recipient of his gift. "I've been engaged in a personal search to do something lasting, to do something which will pass on the message of education."

Pechter, current Chairman of TriStar Management Inc., and JHP Development, was born in Rejowiec, Poland, and as a young boy escaped to the East with his parents, Sara and Max, and sisters, Jean, Dora and Helen, where they were incarcerated in the former Soviet Union. One of his worst memories, he explains, is of himself and his family trying to re-enter their home village of Rejowiec after the war. They were stopped and informed not to continue, as there was absolutely nothing left.

Jack remembers a refugee building in Krakow, where the family stayed temporarily, and a game of soccer he played with his friends, which he will never forget. "All of a sudden the Poles started shooting at the building, and my mother quickly sewed our savings into my trouser leg, in case we were separated. But we managed to find some Russian soldiers who shot the Poles, and we were saved!"

From Poland, the Pechter's moved on to lodgings in Linz, Austria, finally arriving in the USA in 1949 where the family settled. Jack served in the US Army and embarked on a career in real estate after his honorable discharge.

Jack Pechter's name and philanthropic activities are identified with many Jewish and Israeli organizations, and he serves on the boards of the State of Israel Bonds and the JNF, among others.

Yad Vashem is privileged to honor Jack H. Pechter for his devotion, dedication, and exemplary leadership in the noble cause of remembrance.



*Jack H. Pechter
Recipient of the Yad Vashem Remembrance
Award*

Canada

The Canadian Society's Annual Tribute Dinner took place 8 November, with the Hon. Elinor Caplan the honoree. A detailed report will appear in the next issue.

The inauguration of the Multimedia Center, donated by the Leslie Dan family, and the dedication of the Canadian Pavilion took place in the presence of Leslie and Anna Dan and family, Haim Ramon, Minister of Jerusalem Affairs; Michael Bell, Canadian Ambassador to Israel; and members of the Canadian Society for Yad Vashem. Leslie Dan funded the Multimedia Center, as well as Yad Vashem's series of multimedia programs. The Multimedia Center, which is located within the Canadian Pavilion of the International School for Holocaust Studies, will be used by researchers,

teachers and students worldwide to study the history of the Holocaust through educational multimedia programs. The Canadian Pavilion will be made possible through the generosity of the Canadian Society for Yad Vashem, led by Hank Rosenbaum.



From the left: Hank Rosenbaum, Leslie and Anna Dan, MK Haim Ramon, and Ambassador Michael Bell

Mexico

Jaime Constantiner, together with his sons Roberto, Arturo, Victor, Teodoro, and Leon, made a generous donation to the Lecture Hall in the new International School for Holocaust Studies building, in loving memory of their wife and mother, Joan. A close friend of Yad Vashem and well-respected surgeon, Jaime was born in Lithuania, and left for Mexico in 1934. Education and Holocaust remembrance were important causes for the couple, and Joan was actively involved in the translation of Holocaust literature into Spanish for the youth of South American Jewish communities. Yad Vashem cherishes her memory.

Brazil

Edmundo Safdie, President of Banco Cidade, and his family visited Yad Vashem.

France

Maxi Mordechai Librati, an Auschwitz survivor, sponsored the building of "The Children Without a Childhood" Garden in the new International School for Holocaust Studies complex. His parents and siblings were hidden by his father's employer, later honored as a "Righteous Among the Nations," and thus survived the war.

Australia

The boardroom of the new Archive building was endowed by Joseph and Helen Froelich West, respected members of the Melbourne Jewish community, in commemoration of their family members who were killed in the Kosow mountains of Poland in the mass killings of 17 and 18 October 1941.

Israel

Cornerstone Ceremony for the New Hall of Names

In September 1999, the cornerstone ceremony for the new Hall of Names took place in the presence of guest of honor the Baron Benjamin de Rothschild from France; Yossi Sarid, the Israeli Minister of Education; Ehud Olmert, the Mayor of Jerusalem, Eli Zborowski, Chairman of the American Society for Yad Vashem; and the Vice President of the Caesarea Foundation, Avraham Biger.

The new Hall of Names will be built through the generous assistance of the Caesarea Edmond Benjamin de Rothschild Foundation, under the Chairmanship of Benjamin de Rothschild, which donated a major sum to Yad Vashem, covering the entire cost of the building and its interior exhibit. This is one of the Foundation's largest donations to date.

In his dedication to the new Hall of Names, the Baron talked of its importance in imparting as much information as possible to people from all over the world and to future generations, so that such a tragedy could never happen again. "I hope that with this donation I can help in a small way."

The construction of the new Hall of Names will take place in the framework of the "Yad Vashem 2001" master plan. The building of the expanded and refurbished new historical museum, in which the new Hall of Names will be located, will begin in early 2000.

The new Hall of Names, where the names and details of millions of Holocaust victims are documented on Pages of Testimony will be built in three sections: the heart of the structure is the genizah (archives) which will house the Pages of Testimony; the second section will depict memory and identification; and the third will be a room in which to conduct name searches by way of computers. The architect of both the new Hall of Names and Historical Museum is Moshe Safdie, and the designer is Dorit Harel.



At the cornerstone ceremony for the new Hall of Names. From the left: Mayor Ehud Olmert, Minister Yossi Sarid, Baron Benjamin de Rothschild, and Avner Shalev

Tel Aviv residents Nehama and Matityahu Zukerman contributed to the new International School for Holocaust Studies building, in loving memory of the members of the Sadovski and Zukerman families who were killed in the Holocaust.

Yad Vashem

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Nobel Laureate, Elie Wiesel

“In the singular field of Holocaust education Yad Vashem has played a central role. Its teachers and programs have attracted the best students and adults from five continents. Its new project—the establishing of an International School for Holocaust Studies—which reflects the magnitude of its mission and the scope of its possibilities, is to be applauded and encouraged. Jews and non-Jews will benefit from it.

For nothing is more important for the coming decades than what will be taught in classrooms on the unprecedented tragedy that befell our people during the darkest years of its history.

As long as Yad Vashem is in charge of inspiring such educational endeavors, the burning memory of the Jewish victims, of their mutilated hopes and muted agony, will be preserved in a spirit of integrity and faith.”



The Minister of Education, Yossi Sarid

“I congratulate the Directorate of Yad Vashem and the staff of the International School for Holocaust Studies upon the dedication of the School’s new building.

It is befitting that the educational activity of Yad Vashem, which encompasses young people and educators from almost all parts of the world, will from now on take place in its new home, where this activity can be expanded, consolidated, and tailored to the modern educational era.

The Ministry of Education will continue to embrace, promote, and encourage the School as its main educational extension in teaching the Holocaust; understanding the dangers of anti-Semitism, fascism, Nazism, and xenophobia of all kinds; and internalizing the values of democracy, tolerance, and human and cultural pluralism.”



MK Amnon Rubenstein

When MK Amnon Rubenstein became Minister of Education in 1993, Yad Vashem officials presented him with the plan to establish the International School for Holocaust Studies.

Rubenstein supported the initiative, endorsed the decision, and continued to spearhead its implementation with the assistance of the Director-General of his ministry, Dr. Shimshon Shoshani.

On the occasion of the opening of the school MK Rubenstein wrote: “I am proud to congratulate Yad Vashem upon the dedication of the International School for Holocaust Studies. I consider the school a mainstay of Yad Vashem’s important activity. After all, the main message of Yad Vashem is twofold: memorialization of those murdered and education in the lessons of the murder—for those of us as Jews and for all of us as human beings.”

“And everyone
whose spirit
moved him came”

(Exodus 35, 21)



Avner Shalev

Chairman of the Yad Vashem Directorate

Eli Zborowski

Chairman of the American Society for Yad Vashem

Joseph Wilf

Chairman of the Campaign “Yad Vashem 2001”

together with

the Members of the Yad Vashem Directorate, and
the Chairmen of Yad Vashem’s worldwide societies



honor and thank the donor of

The New International School for Holocaust
Studies Building

Jack H. (Shaya) and Marilyn Pechter
and family, U.S.A.



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Leslie L. Dan and family, Canada
The Multimedia Center

Jaime Constantiner and family, Mexico
In memory of Joan Constantiner
The Lecture Hall

Maxi Mordechai Librati, France
The “Children Without a Childhood” Garden

We also honor the memory of
the late Sonia Badler, Venezuela
donor of the Pedagogical Center

