

JERUSALEM Yad Vashem

QUARTERLY MAGAZINE, VOL. 21, WINTER 2001



Recalling the Past,
Realizing the Future

A Nondescript Bicycle and a Landmark Message 2-3
 Recalling the Past, Realizing the Future: The "Yad Vashem 2001" Masterplan 4-5



The International Institute for Holocaust Research Relocates 5

Education 6-7
 A Family Legacy: The Story of a St. Louis Survivor 8

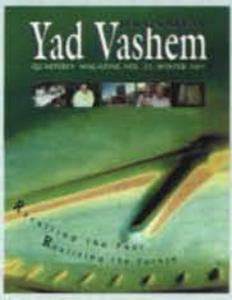


Striking a Balance in German Holocaust Research 9
 Antisemitism Then and Now Archival Film from *Kristallnacht* 10-11

Podium 12-13
 Cinematic Confrontation with the Holocaust



News 14-16
 Highlights of Work Plan 2001 17
 Friends 18-19
 New Publications 20
 Yad Vashem's New Website Goes On-line 20



Cover: Highlights of the past year at Yad Vashem

Yad Vashem Initiatives

On his recent visit to Austria, Chairman of the Yad Vashem Directorate, Avner Shalev, met with Austrian President, Thomas Klestil. During their meeting, Shalev discussed the possibility and importance of instituting an official day of Holocaust remembrance in Austria, in line with other countries such as Great Britain, Sweden, and Germany. Klestil gave Shalev's initiative his full support and has committed himself to further pursuing the issue in order to ensure its realization.



At a meeting in Germany between Wolfgang Thierse, Speaker of the German Parliament and Chairman of the Berlin Memorial Committee, and Avner Shalev the decision was reached to exhibit Yad Vashem's computerized central repository of names of Holocaust victims at the Berlin Memorial. The Berlin Memorial will consist of four information centers containing names of Holocaust victims, names of the destroyed communities, sites of extermination, and family stories.

Yad Vashem's computerized central repository currently consists of over three million names of Holocaust victims, with additional names being received each day by way of lists and Pages of Testimony from all over the world.

Still to be finalized is the method of transferring the names to, and presenting the names at the Berlin Memorial.



“Recalling the past, realizing the future,” is a motto that Yad Vashem has striven to adopt over the years. Now, at the beginning of the 21st century, the integration between past and future becomes all the more imperative as the events of the Holocaust become more remote and the survivor generation dwindles.

Throughout this issue, much attention is given to recollection—the tragic yet heroic stories of the Holocaust and the accomplishments achieved through the initiatives of Yad Vashem. *A Nondescript Bicycle and a Landmark Message* recalls the bold resistance of a French bishop and his parishioner, while *A Family Legacy* reflects upon the life of a St. Louis survivor.

Yad Vashem's vision extends into the future, as well, with hopes of realizing current objectives and immortalizing memories of the past. Chairman of the Directorate, Avner Shalev, charts the ongoing progress of the “Yad Vashem 2001” masterplan. And in *Antisemitism Then and Now* a warning sign for the future is issued through a return to the events of *Kristallnacht* and a look at present worldwide antisemitism.

by Dr. Mordecai Paldiel

A bicycle was recently shipped from Montauban in Southern France to Yad Vashem as a donation from Marie-Rose Gineste, a Righteous Among the Nations. Why, one may ask, would a simple bicycle be considered an important item for display in a museum dedicated to the memory of the Holocaust?

The story dates back to a critical period for French Jews, following the capitulation of northern France to Germany and the subsequent collaboration of Marshal Henri Petain's Vichy government (which governed the unoccupied region of southern France until the Nazi takeover in November 1942) in the deportation of Jews. At the height of the deportations, on 26 August 1942, Pierre-Marie Théas, bishop of Montauban, following the example of his neighboring colleague, Archbishop Saliège of Toulouse, issued a pastoral letter condemning the deportations of the Jews. Speaking without any ambiguity, Théas declared:

In Paris, tens of thousands of Jews have been treated with the utmost wild barbarism. Even in our own regions, one witnesses a disturbing spectacle: families are uprooted; men and women are treated as wild animals and sent to unknown destinations, with the expectation of the greatest dangers. I hereby give voice to the outraged protest of Christian conscience, and I proclaim that all men, Aryans or non-Aryans, are brothers, because created by the same God. [I further assert] that all men whatever their race or religion, have the right to be respected by individuals and by states. Hence, the recent antisemitic measures are an affront to human dignity and a violation of the most sacred rights of the individual and the family.

To make sure that his message of vehement opposition would have the desired impact, it was imperative that it be read from the pulpits of all of the many churches in his diocese. Thus, Théas turned to Marie-Rose Gineste, a long time activist in Catholic social work, to see to it that the pastoral letter be replicated and delivered in time to be read from the churches' pulpits the following Sunday, 30 August 1942.

a n d a

“It was with great enthusiasm that I accepted this mission,” Gineste recalls.

She told the bishop that it was not advisable to send the letter through the post office, for the Vichy authorities would surely censor it. Instead, she “proposed to take it [her]self by bike, and deliver it to all priests and all parishes of the diocese.”

True to her word, and with no time to lose, Gineste left early the following morning on her



Marie-Rose Gineste pictured with her historic bicycle

Bicycle A Nondescript Bicycle

Landmark Message

bike on a lengthy mission to cover all the parishes of the Tarn and Garonne district. She rode through dozens of towns, villages, and hamlets: Bressols, Labastide-St-Pierre, Reynies, Villebrumier, Varennes, Orgueil, Nohic, Campsas, Savenes, Finhan (“where the good priest Hebrard offered me a fresh drink with biscuits”), Lavit, Beaumont-de-Lomagne..., for two consecutive days, dawn to dusk.

Thus, all parishes of the Montauban diocese received Bishop Théas’ letter of protest, and

delivered the pro-Jewish sentiments from their pulpits on the following Sunday (with the exception of just one parish, whose priest was a known Vichy sympathizer). The echo of Théas’ pronouncement, following that of Archbishop Saliège a week earlier, shook the ramparts of the Vichy establishment, and according to many historians, marked a turning point in the Catholic Church’s earlier, passive attitude toward Petain’s government. It also acted as a signal to all

Frenchmen to go forth and protect Jews from deportation.

Impressed by her singular devotion to this cause, Théas charged Gineste with finding shelter for Jewish children and adults at various religious institutions in the region, and in locating false identities. As well, Gineste seized critically needed ration cards from government warehouses and offices or received them from sympathetic government officials and collaborated with Jewish clandestine associations in order to distribute the ration cards to Jews in hiding.

After the war, Gineste cited the motivation behind her heroic deeds as an expression of her Christian belief: “Since my childhood Christianity has dominated and oriented my entire life—before the war, during the war, during the occupation, and afterwards until this day... in my various and numerous deeds, and all the days of my life.”

In 1985, based on the many testimonies in her favor, Marie-Rose Gineste was awarded the title of Righteous Among the Nations by Yad Vashem (Bishop Théas was similarly honored with the Righteous title in 1969). A year later, on a visit to Yad Vashem, she planted a tree in her name in the Avenue of the Righteous.

Since the end of the war, Gineste has kept and cherished the bicycle, as a memento and in memory of the fateful days when it served to disseminate a landmark message. Now, in her 89th year, she asked that this historic bicycle be turned



Bishop of Montauban, Pierre-Marie Théas

over to Yad Vashem for permanent safekeeping.

Thus, a poignantly worded denunciation of the deportation of Jews by a highly-

ranked French Catholic cleric—words so sorely lacking in those days—helped galvanize a considerable segment of French public opinion in favor of assisting the Jews. It would not have been possible without Marie-Rose Gineste and her nondescript, rickety bicycle.

The author is the Director of the Righteous Among the Nations Department

The “Yad Vashem 2001” masterplan was conceived in 1993 following an in-depth appraisal of Yad Vashem’s situation at the time, its ongoing projects and processes, and its expected needs pending the turn of the century. The assessment focused upon three main issues:

- The generation of witnesses—survivors who experienced the Holocaust and whose presence morally validates the accelerating process of testimony-collecting and remembrance;
- The conviction that members of the third and fourth generations will take a growing interest in the Holocaust;
- The younger generation’s increasing desire to have direct, up-to-date access to information on the Holocaust, due to the technological revolution.

documentation, and photographs; the establishment of an International School for Holocaust Studies; the establishment of a new Museum Complex; the expansion of scholarly research carried out under the auspices of the International Institute for Holocaust Research and its relocation to a newly renovated premises; and the construction of a new Visitors Center on *Har Hazikkaron* to accommodate the millions of visitors.

The “Yad Vashem 2001” masterplan was presented by the Chairman of the Yad Vashem Directorate to former Minister of Education, Professor Amnon Rubenstein, who, in turn, expressed his full support for the initiative.

To help make the plan a reality, Yad Vashem sought funding from three main sources: the

landscape and to position the new sites in such a way, so that visitors would follow a continuum, with the Hall of Remembrance in the center. Another decision was to design the Garden of the Righteous Among the Nations and to ensure the eternal memorialization of all Righteous Among the Nations.

The International School for Holocaust Studies was designed and built in such a way so as to allow Holocaust educators from Israel and abroad to be effectively trained in teaching and guiding their pupils and in developing curricular materials and teaching aids. Today, it is the only such school in the world, with about 100,000 students a year, and it serves as a world center for training teachers in Holocaust instruction.

The need for a new Museum Complex



The International School for Holocaust Studies inaugurated in December 1999



The Archives and Library building opened in March 2000

Recalling the Past, Realizing

The “Yad Vashem 2001” Masterplan

The assessment prompted Yad Vashem to give priority to the development of new, modern educational conceptions and to computerize Yad Vashem’s repositories and make them available to the public. It also revealed the importance of building a new Museum Complex that would be able to handle twice the capacity of visitors (an increase from 1995’s one million to two million at the close of the 20th century). In addition, the appraisal indicated a need to promote new research and documentation initiatives that would contrast the Jewish sources and perspective on the Holocaust with those who planned and perpetrated the murders.

The appraisal led to the formation of the “Yad Vashem 2001” masterplan, which is comprised of six central elements: the construction of an Archives and Library building; the computerization of Holocaust victims’ names,

Israeli Government, the Conference on Jewish Material Claims Against Germany, and individuals and companies. The total scale of the project was set at \$82 million. Especially worthy of appreciation due to their fundraising efforts, without which the realization of the “Yad Vashem 2001” masterplan would not have been possible, are the American Society for Yad Vashem, headed by Eli Zborowski; Campaign Chairman of the “Yad Vashem 2001” masterplan, Joseph Wilf; and the Claims Conference, headed by Rabbi Dr. Israel Miller.

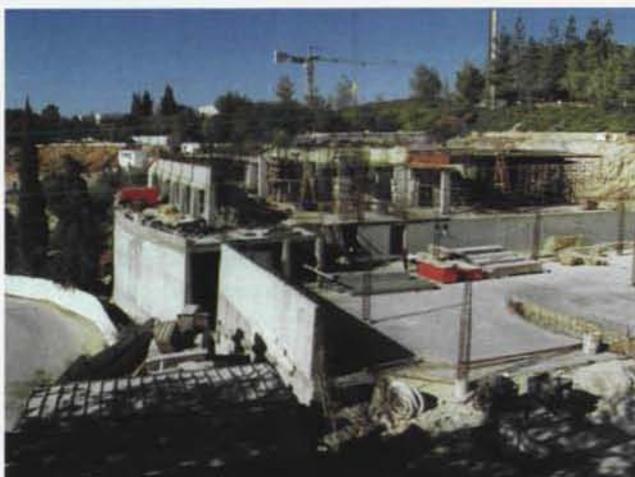
From the very outset of the implementation of the “Yad Vashem 2001” masterplan, Yad Vashem set out a fundamental, binding rule: the development and construction work must not prevent people from visiting and studying at *Har Hazikkaron*. One of the first decisions was to preserve the natural beauty of *Har Hazikkaron*’s

became evident based upon the facts that research and knowledge about the Holocaust have developed and have taken on greater depth in recent decades and the language of museum design, display, and technology has undergone major changes in recent years. Special sensitivity was given to the establishment of the new Museum Complex. It was decided in advance that the new Museum would not attempt to convey messages or teach lessons advocating a particular worldview, but would present the events objectively, based on the accrued research findings, testimonies, and the Jewish perspective. A decision was reached to create a Museum Complex that would include five elements: a historical exhibit, original art from the Holocaust period, temporary, rotating exhibitions, a large visual center, and a learning center. A team of experts comprising historians, museologists, educators, and public figures decided

on the main points and details of the program.

Architects were invited to submit plans for the Museum Complex and Entrance Complex, and Moshe Safdie's work was chosen. His highly imaginative plan gave full assurance that the character of Yad Vashem's site and the beauty of the mountain would be preserved.

In the midst of the planning, construction, and development process, Yad Vashem was approached by the Independent Committee of Eminent Persons headed by Paul Volcker—formed to deal with dormant Swiss bank accounts—to computerize Yad Vashem's repository of names, the largest in the world. The computerization of Pages of Testimony of Holocaust victims was one of the most complex, sensitive operations ever carried out by Yad Vashem. For about five months, one thousand workers, most of them specially trained university students, worked daily in order to scan, decipher, and record the millions of Pages of Testimony, which had been filled in in dozens of languages. The task was managed by Tadiran Information Systems and Manpower, Inc. which used the IBM subsidiary Softel. In the end, more than 4 million names were



The Visitors Center, currently in the advanced stages of construction

g the Future

transmitted to the Volcker Commission. Of these, about 3 million were the names of Holocaust victims; the rest were survivors and potential claimants. The entire database of names and its appendices were input into Yad Vashem's new, computerized central repository.

The "Yad Vashem 2001" masterplan is moving forward in accordance with the original plans. The International School for Holocaust Studies has moved into its new home; the Archives and Library, containing tens of millions of essential items and documents, have begun to function in their new location; the International Institute has moved into its newly renovated premises; the cornerstone has been laid for the new Museum Complex and the Hall of Names; construction of the Historical Museum has begun; and the Visitors Center is in the advanced stages of construction. In the coming year, the computer and data-retrieval systems will be fully operational, and the computerized central repository of names will be posted on Yad Vashem's website.

Yad Vashem Jerusalem is thus prepared to enter the 21st century and continue to fulfill the mission of commemoration, documentation, education, and remembrance that will be the lot of the Jewish people and the State of Israel for generations.

Avner Shalev
Chairman of the Yad Vashem Directorate

The International Institute for Holocaust Research Relocates

by Lisa Davidson

The International Institute for Holocaust Research moved to its newly renovated premises in December. Endowed by close friend of Yad Vashem, Danek Gertner, in memory of his late wife, Jadzia B. Gertner, the expanded facilities of the International Institute will allow for a steady increase in the scope of worldwide scholarly research produced on the Holocaust.

Since its establishment in 1993 as an independent academic unit of Yad Vashem, the International Institute has been housed in the upper floor of the Administration Building and has been home to scholars from Israel and abroad. The new premises, located on the Administration Building's first floor, will accommodate all of the related divisions of the International Institute for Holocaust



The International Institute for Holocaust Research in its newly renovated premises

Research, including Yad Vashem's Publications Department and the Yad Vashem Studies Department.

As the International Institute settles into its new home, its activities are taking a more international direction, with increased contact being made with young scholars worldwide. Scheduled exchange programs will bring European scholars to the International Institute in Jerusalem, while their Israeli counterparts are hosted by research institutions and universities in Europe.

The theme of children is soon to become a main focus of the International Institute, with the inception of a project aimed at publishing children's diaries and testimonies currently stored in Yad Vashem's Archives. A team of researchers, experts on the subject of children in the Holocaust, will be actively involved in this project.

The establishment of a project, to explore the subject of Jews who saved fellow Jews during the Holocaust, is also currently under consideration. The first country to be studied in the framework of this venture will be Hungary.

Two conferences, to be held under the auspices of the International Institute for Holocaust Research, will take place in 2001. In April, a conference to mark 40 years since the Eichmann trial will be held in cooperation with the Hebrew University of Jerusalem. In May, a scholarly conference, "The Return of the Jews to their Countries of Origin: Expectations and Apprehensions, 1943-1947," will be convened. The latter will focus on the attitudes of the local populations towards Jewish survivors who returned to their former hometowns, with the prospect of regaining their homes, possessions, and former status.

With the move into its expanded facilities, the International Institute for Holocaust Research has now completed its transition into the 21st century.

Seminars for Educators from Abroad by Kathryn Berman

First-ever from Austria

Nineteen Austrian teachers arrived in Israel in mid-November in order to participate in Yad Vashem's first-ever Holocaust seminar for Austrian educators.

The seminar, the first of three seminars to be held annually at Yad Vashem's International School for Holocaust Studies, resulted due to a 1999 cultural agreement between Israel and Austria. The Austrian Ministry of Education selected representatives from each of Austria's nine states to take part in the seminar and provided the participants with funding.

Topics of the seminar included: "The Origins of Antisemitism," "Insights into the Life of European Jewry before WWII," and "Nazi Germany and the Jews." Participants were given an introduction to educational materials produced by the International School for Holocaust Studies, and activities included meetings with Israeli high school students and a workshop with Holocaust survivors.

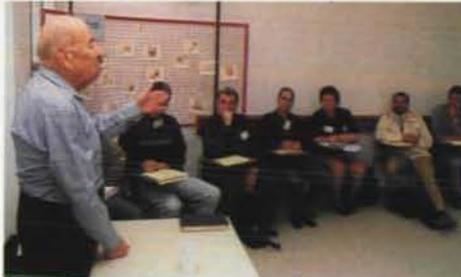
Group facilitator and teacher of history and German literature, Dr. Werner Dreier, attended the seminar as a result of his background in the Holocaust, having helped establish a Jewish museum in commemoration of the Jewish presence in his hometown, Hohenems. When questioned as to why he chose to attend the seminar fully aware of Israel's security situation, Dreier replied, "I felt that the situation here wasn't as dangerous as portrayed in the press and on TV, and that there was a difference between images and reality."

Hubert Haschberger, principal of a Vienna public school, had different reasons for attending the seminar. The seminar, which marked his first visit to Israel, signified the completion of a circle started over 20 years ago when Haschberger first became involved with Vienna's Jewish community.

As a teacher in a public school in 1976, he invited

Holocaust survivors to speak in his classroom and began to take his students to the Mauthausen concentration camp. That same year, he became head teacher of the Talmud Torah School in Vienna, and thus began to develop an interest in Judaism, Jewish history, and the Holocaust. Later, when he married, he discovered that his father-in-law had been incarcerated in the Dachau concentration camp for opposing the Nazi regime. His father-in-law survived, but with damaged health that resulted in his death at an early age.

One of three female participants of the seminar, Renate Prazak, is a teacher at the Brigittenauer Gymnasium in Vienna. She has dedicated her research to the whereabouts of the 360 Jewish pupils who studied at the Brigittenauer Gymnasium up until the years preceding the outbreak of WWII, and has,



First-ever Holocaust seminar for Austrian educators

to date, discovered the fate of 263 of those students. In her own words, Prazak found the seminar "intense, interesting, and challenging," and felt that she "needed time to process all the information imparted to the group."

Poland

A group of 34 Polish educators and guides attended a two-week seminar at the International School for Holocaust Studies at Yad Vashem in November.

In spite of Israel's precarious security situation and the participants' reluctance to visit the region, there were no cancellations and the scheduled number arrived.

The seminar was opened by the Polish Ambassador to Israel, H.E. Maciej Kozłowski, who spoke of the long-standing connection between Poland and Israel. He also stressed the importance of the group's visit to Israel for the purpose of furthering Holocaust study.

The participants, chosen by the Auschwitz State Museum authorities, included guides from the Auschwitz-Birkenau State Museum; teachers of French, Polish, Polish literature, and history; and educators who work at the sites of former death camps, Treblinka, Sobibor, and Majdanek and former concentration camp, Gross Rosen (Rogoznica).

The group also included two priests, one of whom is the Deputy Director of a high school in Oswiecim, and the other, a teacher of religion in a vocational secondary school in Cieszyn.

The author is the Coordinator of Seminars for Educators from Abroad at the International School for Holocaust Studies

Seminars for Educators in Israel

by Carmit Sagie

Educators in Israel must confront the topic of the Holocaust because of its centrality in the public domain and in educational discourse, especially near the time of Holocaust Martyrs' and Heroes' Remembrance Day. Because of the complexity of the Holocaust as a discipline, teachers require special educational tools. For this purpose, the Teacher Training Department at Yad Vashem provides diverse courses throughout the country that are tailored to meet educators' specific needs in this field.

Participants of the teacher-training courses come from various educational disciplines. Teachers whose concentration is in early education (from preschool to junior high) first learn about the history of the Holocaust from an interdisciplinary approach and then, through pedagogical discussion, are introduced to a range of age-appropriate programs and didactic aids produced by Yad Vashem. High-school teachers attend interdisciplinary lectures and workshops on Holocaust history and are given curricular units aimed at students of this level.

In addition to the standard teacher-training courses provided by Yad Vashem, several subject-specific courses are also offered. One course examines the issue of "extermination" from historical, psychological, and the fine arts perspectives. Another course, offered in conjunction with the Nahum Goldmann Museum of the Jewish Diaspora, deals with the issue of Holocaust remembrance as it is portrayed in the media, museums, and education systems in Israel, Germany, and Poland. A further program, on Israeli literature and the Holocaust, is offered in conjunction with Beit Daniel in Tel Aviv and the Movement for Progressive Judaism in Israel.

This year, Yad Vashem's International School for Holocaust Studies is offering teacher-training courses throughout Israel. In all, some 1,000 teachers will take part in in-service courses totaling between 56-112 hours of study.

The author is the Director of the Teacher Training Department at the International School for Holocaust Studies

A Study Unit on Jewish Life in the Ghettos by Naama Galil

The Programs Development Department of the International School for Holocaust Studies is publishing a unit on Jewish life in the ghettos in the upcoming months. The unit explores daily life in the ghettoized Jewish communities, and focuses on topics including: family life, individual and communal response to Nazi decrees, issues of economy and livelihood, the disengagement of the ghetto from its surroundings, the question of mounting an uprising, and the liquidation of the ghettos.

The term “ghetto” is a general term that embodies thousands of individual situations and a vast variety of life patterns. Every ghetto had its unique story, its own conditions, and its own inner world. Even within one ghetto there were many differences in the living conditions and psychological states of the Jewish inhabitants. Notwithstanding these differences, all ghettos had much in common: a sense of quarantine and isolation from the outside world, the existence of the *Judenrat* and other ghetto institutions, prolonged existential struggle, and eventual total liquidation.

The unit is aimed at acquainting students with the central aspects of the ghetto Jews’ inner world through the theme of “continuity amidst crisis”

and is comprised of four major components:

I. Ten posters that are arranged chronologically and thematically. The first poster describes the ghettoization of the Jews, while the last deals with the liquidation of the ghettos. Each of the remaining eight posters represents a theme that pertains to the central aspects of individual and public daily life in the ghettos.

II. Ten booklets that correspond to the themes of the posters. The booklets, intended for student use, include broad introductions to the poster themes and subchapters on main aspects of the broader topic, the ghetto. Each subchapter contains diary excerpts, documents, and additional pictures and concludes with questions for discussion.

III. A teacher’s manual that includes a historical introduction, didactic suggestions, a historical review, and a lexicon of the names of the diarists and memoirists whose works are excerpted in the student booklets.

IV. A map of ghettos in the Nazi-occupied areas. The map allows students to examine the areas where ghettos were established and to focus on when they were formed and the size of their populations.

The author is a researcher at the Historical Museum

by Kobi Rivlin Spiritual Resistance During the Holocaust

Beit Wolyn, Yad Vashem’s Center for Holocaust education in Givatayim, is sponsoring a continuing education series for educators for the years 2000/2001. The series will be comprised of seminars dealing with the central theme of “Spiritual Resistance during the Holocaust.”

The continuing education program, introduced by an evening of speeches on 31 October was attended by Chief Rabbi of Israel, Rabbi Israel Meir Lau; Givatayim Mayor, Efi Stenzler; Director of Beit Wolyn, Daniel Perek; Deputy Director of Beit Wolyn’s Department of Education, Margalit Shlain; Holocaust survivors, and a large audience.

In addressing the problem of maintaining one’s spiritual belief in the face of the Holocaust, Rabbi Lau noted that “it’s hard for a person of flesh and blood—created from the dust of the earth, with all of his limitations, to get to the heart of the matter and arrive at a solid conclusion.... The test of the believer lies in his encounter with the irrational. The trial of faith rests with the illogical.”



Rabbi Israel Meir Lau, Chief Rabbi of Israel, gives speech at Beit Wolyn

The objectives of the continuing education series include familiarizing educators with various methodologies and providing them with greater knowledge on the subject of spiritual resistance (which includes Jewish education during the Holocaust and the attempt to retain human dignity as well as a Jewish identity in the face of death). The series will be comprised of academic, multi-disciplinary lectures, incorporating historical, philosophical, literary, pedagogic, and artistic perspectives. In addition, educators will hear testimony from

Holocaust survivors and will explore the topic of spiritual resistance as it is portrayed in the fine arts, the cinema, and theatre.

The seminar series is comprised of 28, three-hour sessions that will take place once a week during the evening hours at Beit Wolyn. Participants will receive full funding from the Ministry of Education’s Department of In-service Training.



Poster for study unit on Jewish life in the ghettos, from Wloclawek Ghetto

by Gilat Shilo In-Service Day at Beit Lohamei Hagetaot

In late October, the 54 members of the International School for Holocaust Studies’ Studies Seminar Department visited the learning center at Beit Lohamei Hagetaot for a day of in-service training on the topic of “Youth Movements and Uprisings.”

During the first part of the day, Yad Vashem staff members were guided through the youth movement exhibition which presents the activities and diversity of Jewish youth movements in Central and Eastern Europe from the time they were established, and explains the variety of ideologies they represented in the Jewish world. The exhibition also portrays the activities of Zionist pioneer youth movements in Poland between the world wars.

Following the exhibition, participants attended a workshop on the activities of the youth movements during the Holocaust in which they learned about various teaching methods and ways to analyze documents with students. The workshop also encouraged the development of a discourse with pupils based upon independent work and discovery.

After touring the Children’s Memorial Museum, members of Yad Vashem’s Studies Seminar Department concluded the day by attending a lecture by Dr. Avihu Ronen on “The Ghetto Uprisings: Between History and Memory.”

The author is a member of the Program Coordination Staff at the International School for Holocaust Studies

Elizabeth Broderova-Lewin left her family a unique legacy, which has since been donated to Yad Vashem for permanent safekeeping: her boarding pass for the S.S. *St. Louis* and the passport that she used for the voyage.

Like many other Holocaust survivors, Elizabeth Broderova-Lewin, known subsequently as Broder-Lewin, preferred not to share her wartime experiences with her family for reasons that she never disclosed. From the day she was

A Family Legacy:

The Story of a *St. Louis* Survivor

rescued from the Nazis until the day of her death, she refused to discuss any details of her family life in pre-war Europe or the fate of her family members during the war.

Only now, many years after her death from cancer in 1977, are relatives and family friends trying to assemble and understand the events of her past. What is Elizabeth Broder-Lewin's story? How did she manage to board the *St. Louis*? And how did she avoid the cruel fate that awaited the majority of the passengers upon the ship's return to Europe?

Elizabeth Broder-Lewin was born in Olomouc, Czechoslovakia in 1918, to a traditional, Zionist family. She had three sisters, two of whom were twins, and one brother. Her existing family knows little else about her early life, with the exception of the recollections of wartime family friends, Willy and Tamar Groag. According to the Groags, "The Broderova sisters were the prettiest girls in town, and they had many suitors. One of Elizabeth's suitors was Helmut Lewin of Berlin who eventually won her heart and married her." It is also Helmut who is to be credited, in part, with Elizabeth's survival by purchasing her ticket for the *St. Louis* and by subsequently arranging for Elizabeth's stay with family acquaintances, the Henriques, in London.

Evelyn Trotzky, Elizabeth's daughter, prepared a videocassette in 1990 in which she described her parents' experiences in the shadow of the Holocaust: "My father, Helmut Lewin, grew up in Berlin in a rather affluent family that felt very certain of its status in Germany. Only after *Kristallnacht* did his family members realize that they had to leave the country. They went to Palestine, but conditions there were so harsh that they quickly became disillusioned and left to settle in the US. My mother, Elizabeth, who had been Helmut's girlfriend since 1936, when they met as university students in Prague, was the one who was left behind."

Before Helmut's family left for Palestine,

Elizabeth and Helmut made the decision that they would somehow reunite. Thus, as soon as Helmut reached the US he began to make plans to bring Elizabeth there. Eventually, he was able to purchase a ticket for her passage on the *St. Louis*.

In 1939, along with 935 other passengers who hoped to find a safe haven, Elizabeth boarded the ship that was headed for the coast of Cuba. Helmut traveled to Cuba in order to greet Elizabeth, but as the historical records confirm, the passengers were not allowed to

out that Elizabeth's twin sisters perished in the camps, as did her parents. Her brother, Josef, and her sister, Rose, miraculously survived.

In 1942, after her lengthy stay with the Henriques family, Elizabeth boarded a second ship that delivered her successfully to Canada, where she and Helmut finally reunited. Soon after her arrival, she and Helmut married and settled in Stamford, Connecticut and less than a year later, Elizabeth gave birth to twins.

"My mother repressed what happened to her during all those years," recalls Evelyn, "at times, I think, because she felt guilty for having survived, or maybe she had some other reason.

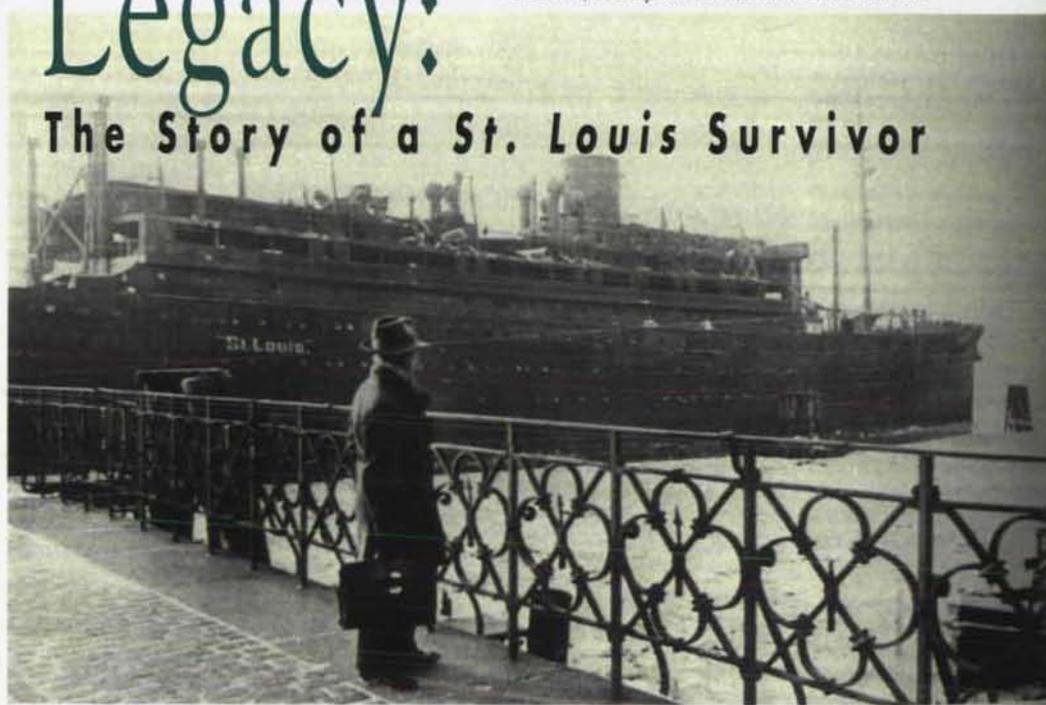


Photo courtesy of Stern archives

disembark in Cuba, and Elizabeth and Helmut were not able to see each other. As the ship continued along the coast of Florida, Helmut followed its course, hoping that the US would grant asylum to Elizabeth and the other passengers.

Finally, after being turned away from the shores of the US, the *St. Louis* headed back to Europe. Still, Helmut did not despair. He made contact with the Henriques family who agreed to assist Elizabeth upon her return to Europe. It is not clear where Elizabeth disembarked—in Britain, Belgium, or the Netherlands—but, somehow, she managed to reach the Henriques family in London. Most of the other *St. Louis* passengers perished shortly after they disembarked because the countries that granted them asylum fell, within months, under Nazi occupation.

In the videocassette she prepared, Elizabeth's daughter Evelyn relates that "During all that time, my mother did not know what became of her family in Czechoslovakia; evidently, she found out only at the end of the war." Sadly, it turned

Be this as it may, she never agreed to bring up the matter at home."

Today, many years after Elizabeth's death and several years following the death of her daughter, Evelyn, from cancer, as well, Elizabeth's granddaughter, Deborah Ziering, reflects on the obligation of this precious inheritance: "The ticket for the *St. Louis* and the passport are a legacy that Elizabeth left to her daughter and that she [in turn] left to me.... Today my family and I feel a need to donate them to Yad Vashem, where they will serve as testimony about what happened to my family."



Elizabeth Broder-Lewin's passport used to board the *St. Louis*

Until recent years “almost no studies by German historians have [presented] the victims’ point of view... almost none [have broken] the perpetrators’ interpretative monopoly that derived from the surviving documents,” according to contemporary German historian, Ulrich Herbert.

Three German historians are currently attempting to address this imbalance in Holocaust research in Germany during their four-month research fellowships at Yad Vashem’s International Institute for Holocaust Research. Since their arrival to Yad Vashem in mid-October, Frank Bajohr, Beate Kosmala, and Beate Meyer have been engaged in individual research projects that deviate from previous German research, according to Bajohr, by “judging the complete situation of WWII, by investigating the Jewish perspective.”

Following WWII, Holocaust research in Germany was slow to develop. The majority of German scholars to approach the subject in the late 1940s and the 1950s, placed their focus primarily on the empirical analysis of National Socialism which focused only marginally on the mass murders of the Jews, and did not acknowledge the Holocaust as a term unto itself. It was not until the Eichman trial in 1961, and the emergence of the 1968 German student movement with its “personal preoccupation with its parents’ past,” according to Herbert, that Holocaust research began to come to the forefront. German research initiatives, as well as overwhelming public interest was further advanced by the 1978 airing of NBC’s docudrama *Holocaust—The Story of the Weiss Family*.

As a university history student in the 1980s, Frank Bajohr was heavily influenced by the preceding events and joined other Holocaust scholars of the period who were investigating the effects of National Socialist policies of terror on the everyday lives of the victims. He undertook his first research project, investigating and then publishing a series of articles dealing with the history and fate of the Jews of his hometown, Gladbeck.

Recently, Bajohr has focused his scholarship on the “Aryanization process” (or transfer of Jewish property and businesses into Aryan hands) and the destruction of the economic existence of the German Jews from 1933-1945. Until recently, limited by the information available in German archives, he has had to base his research mainly upon documents and testimonies reflecting the perpetrators’ perspective. This partial approach inspired Bajohr to carry out the remainder of his research at Yad Vashem. “Not until one has combined and compared the reports and memoirs of the perpetrators with the Jewish perspective,” Bajohr explains, “will it be possible to consider the entire situation.”

STRIKING A BALANCE



From left to right: Frank Bajohr, Beate Meyer, and Beate Kosmala

IN GERMAN HOLOCAUST RESEARCH

Beate Kosmala, a senior researcher at the Technical University’s Center for Research on Antisemitism in Berlin, has been concentrating her scholarship for the past two-and-a-half years on “the Rescue of Jews in National Socialist Germany between 1938-1945.” Like Bajohr, Kosmala intends to direct her research at Yad Vashem towards investigating the Jewish perspective of her proposed topic. Using German survivors’ testimonies and reports, housed in Yad Vashem’s Archives, she hopes to explore the “highly complicated everyday lives of Jews living in the Underground and those who helped them in the extreme conditions of totalitarian dictatorship and the chaos of war.”

Kosmala’s exposure to the Holocaust came early in life through the stories her grandmother told her about the persecution of the Jews in her hometown in Hungary and her own inability to help them. Kosmala’s interest in the Holocaust continued to grow, but over the years she was “always disappointed because in high school in the 1960s and later at the university in Heidelberg in the 1970s they barely taught about National Socialism.” It was not

until she became a teacher and educated her students about the Holocaust that she acquired the knowledge that had been marginalized throughout her schooling.

After 18 years of teaching Kosmala returned to the university to pursue a Ph.D. in Polish Jewish history. She studied Yiddish and Polish and upon completion of her degree, entered the field of Holocaust research.

Beate Meyer, a teacher by profession who, like Kosmala, found her niche in Holocaust research, is investigating “the Reich Association of Jews in Germany (*Reichsvereinigung*) as a prototype of the Jewish Councils—*Judenrat*.” The Reich Association was founded in 1939 as a successor to the *Reichsvertretung der Juden* (1933-1938) which had been a voice of German Jews against anti-Jewish measures, as well as a body to oversee the welfare and educational activities of the Jewish community. The Reich Association tried to continue these efforts, but was gradually transformed by the Gestapo into an agent of Nazi control over the Jewish population.

While at Yad Vashem Meyer hopes to “read the memoirs, testimonies, and reports of the compulsory members of the Reich Association and carry out research that reveals a group profile, personal attitudes, and an assessment of the activities of the representatives.”

Growing up, Meyer knew little about the Holocaust: “We learned in school that Hitler came to power on legal grounds, he built the *Autobahn* (Germany’s highway), he lost the war, and he shouldn’t have done what he did to the Jews—but it wasn’t that clear.”

Although too young to participate in the events surrounding the student movement of 1968, it was this movement that introduced Meyer to the magnitude of the Holocaust. She became active in a Hamburg group aimed at researching and later publishing the histories and details of the persecution of Jews in her hometown and now, several years later, she has relocated to Berlin to pursue her research on the Reich Association.

Now, in the beginning of the 21st century, Holocaust research in Germany is at the height of its expansion, with broad, multifaceted studies being carried out and hundreds of Holocaust-related institutions located throughout the country. “The boom in Holocaust research has a lot to do with the change in generations, because it is easier to approach the topic when those who were personally involved are no longer present,” notes Bajohr.

During their fellowships at Yad Vashem, Bajohr, Kosmala, and Meyer are joining the ranks of German historians, who in this new century are hoping to strike a fair balance in the field of Holocaust research.

As we turn to the next page in our history books and boldly enter the 21st century, we are confronted with some residual questions from the past century's darker moments. In our highly sophisticated world of instant communications, expanding technology, and movement towards globalization have we truly learned our moral lessons? Has humanity finally and fully embraced the ideal of tolerance? Is the rampant antisemitism of WWII confined to the past?

In attempting to understand the present and foresee the trends of the future, it is the past we turn to for answers and indication. One of the earliest antisemitic measures of WWII was the violent, anti-Jewish pogrom of 9-10 November 1938 known as *Kristallnacht*, "Night of the Broken Glass." The riots which took place in Germany and Austria, occurred, officially, as retaliation for the 7 November Paris assassination of German embassy official, Ernst vom Rath, by Jewish refugee, Hershel Grynszpan. The assassination was viewed as an act of personal revenge by Grynszpan, after receiving word that his parents, both German citizens of Polish origin, had been stripped of their German citizenship and had been left at the German border, penniless and with nowhere to turn.

Two days of ardent incitement in the press and by government officials immediately followed vom Rath's assassination, and at a gathering of top Nazi leaders in Munich on 9 November, the mandate was given to instigate violent measures against the Jewish population.

During the next two days, hundreds of synagogues were razed, 7,500 Jewish businesses were destroyed, and Jews were assaulted, resulting in a death toll of more than 90 people. Close to 30,000 Jews were arrested and sent to concentration camps at Dachau, Sachsenhausen, and Buchenwald.

Even today, we are still grappling with the devastation of *Kristallnacht*, as a warning sign, unheeded, of the more radical antisemitic measures which followed soon after. At the same time, when reviewing the events of the most recent past, it becomes increasingly clear that the phenomenon of antisemitism has proven its resilience in countries across the globe, most markedly in the final months of the year 2000.

Since the onset in late September of the volatile security situation in Israel, there has been a major surge in anti-Jewish acts around the world. Numerous synagogues have been vandalized, several Jewish cemeteries have

been defaced, and harm has come to Jews throughout Europe, the US, Canada, and Australia. In the month of October, alone, the Israeli Ministry for Diaspora Affairs cited over 300 violent attacks on Jews and Jewish property worldwide.

According to Israeli Minister for Diaspora Affairs, Rabbi Michael Melchior: "This is probably the most serious wave of antisemitism that we have seen since WWII. There are places today where the Jews are taking their children out of the Jewish

schools. They are afraid of identifying themselves as Jews, in a manner that hasn't been seen for many years."

Chairman of the Yad Vashem Directorate, Avner Shalev, confirms that "we are not talking about local isolated antisemitic incidents; there is a widespread outbreak and it is very frightening."

For some, the recent upsurge in anti-Jewish violence speaks not only of lessons left unlearned, but also suggests an alarming parallel to events preceding the Holocaust.

Antisemitism

The n a



Torching of a German synagogue (November 1938)

Kristallnacht:

9-10 November 1938



Destruction of synagogue in Eschwege, Germany (November 1938)

Austria and Germany:

- Gangs ransacked Jewish neighborhoods, breaking windows of Jewish-owned businesses and homes and setting fire to synagogues.
- Hundreds of synagogues were decimated and almost 7,500 Jewish businesses were destroyed.
- Physical attacks were carried out on Jews, bringing the death toll to more than 90 people.
- Close to 30,000 Jews were arrested and sent to concentration camps at Dachau, Sachsenhausen, and Buchenwald.

Chairman of the Central Council of Jews in Germany, Paul Spiegel, is reminded today of scenes from 1938: "I couldn't have imagined at the beginning of the new century that further attacks on synagogues in Düsseldorf, Berlin, or Erfurt could happen."

Whether or not current acts of antisemitism can be linked directly to the tragic events of the past is inconsequential. What is essential, as best iterated by Spiegel, is that for all of humanity "it is time to prove we have learned from history."

n d N o w



Jewish cemetery in Southern Germany defaced with Nazi swastikas (October 2000) - (AP)

Turn of the Century: October-December 2000



Fire-bombed synagogue in Bondy, Paris (October 2000) - (AP)

- **United States:** A Chicago rabbi was targeted in a drive-by shooting incident and narrowly escaped injury.
- **Bosnia:** A 16th-century Jewish cemetery was vandalized and 32 tombstones were severely damaged in Sarajevo.
- **Germany:** The Düsseldorf synagogue was firebombed on German reunification day and many other synagogues were vandalized throughout the country.
- **Australia:** Molotov cocktails were thrown at the Jewish Center in Canberra and at the private residence of a Rabbi from a Sydney yeshiva.

Archival Film from *Kristallnacht*

by Dror Schwartz

A memorial assembly marking the 62nd anniversary of *Kristallnacht* took place at Yad Vashem on 9 November in conjunction with Irgun Olej Merkas Europa (the Association for Immigrants from Central Europe) in Israel. Following a commemorative ceremony in the Valley of the Communities, participants gathered in the Yad Vashem auditorium to hear remarks by Rachel Barkai, Director of the Commemoration and Public Relations Division of Yad Vashem, and Michael Koll Neshet, former Chairman of Irgun Olej Merkas Europa. The assembly featured the screening of a two-and-a-half minute archival film that documents the torching of the synagogue in Bühl, a small town in Baden, Germany, on 10 November 1938.

The Jewish community in Bühl was established in the late 16th century and reached its pinnacle in the mid-19th-century, when its population of 300 accounted for more than 10 percent of the population of the town. The community's impressive synagogue was situated in the town's main square, which became known as "Synagogue Square."

The Jewish population suffered a decline, though, and by the time the Nazis came to power in 1933, there were only 72 Jews living in Bühl. The remaining Jews were immediately subjected to persecution and abuse, and gradually the non-Jewish inhabitants of Bühl severed all economic and social ties with them. On the morning of 10 November 1938, SA and SS troops broke into the synagogue, vandalized its contents, and set the building ablaze. As the synagogue continued to burn, a large crowd formed outside the building, observing the arson without interfering in any way.

Among the bystanders was a Jewish father who stood with his four-year-old son, Herbert Odenheimer, subsequently Dr. Ehud Lev of Jerusalem, who now, seemingly, is the last surviving Jew from Bühl. Several months ago, Dr. Lev visited Bühl and was told about the existence of the film by Michael Rumpf, an official at the town archives. The film had been in the possession of Friedrich Giesler, one of the organizers of the torching of the synagogue.

In 1947, Giesler was prosecuted for his actions and sentenced to five years in prison. Before his trial began, Giesler had hidden the film at the house of a neighbor where it was found 52 years later. Dr. Lev forwarded a copy of the film to Yad Vashem where it received its first public screening in Israel at the 9 November *Kristallnacht* memorial assembly.

Although this is not the only documentary footage of synagogue burnings in Germany on *Kristallnacht*, it is unique because the Nazi propaganda apparatus did not exploit it and, most importantly, because it is unedited. No critical eye removed "undesirable" scenes; and no one altered the content or changed the chronological order of the shots, which remain exactly as filmed in 1938.

The footage was taken on Super 6 film, from the window of an apartment (most probably from the second floor of the building) on the square, at a 90-degree angle to the synagogue. By the time the filming began, the synagogue was already ablaze; fire raged from the windows of both stories, and smoke ascended from the shingled roof. The camera shifts back and forth several times from the burning synagogue to the crowd gathered in the square.

Neither civilians nor uniformed men, including helmeted firefighters, did anything to save the synagogue; instead, they stood at ease, grinning. The camera pans upward from a fire engine to a tall ladder, which several firefighters were climbing while holding a water hose intended only to keep the flames from spreading to the building next door.

The power of the film lies in the unique opportunity that it offers to reveal, for just a few moments, the details of this event that words never manage to fully convey. The spectacle of the synagogue engulfed in smoke as the citizens of Bühl look on indifferently becomes, in the viewers' eyes, a clear and unequivocal testimony of the citizens' compliance.

The author is the Director of the Events Department

by Nava Silvera

Many consider it impossible to document the unprecedented horrors of WWII through the medium of the visual arts and believe that any attempt to do so will distort the harsh facts. Indeed, professionals in the film industry have encountered many difficulties in finding an appropriate way to depict the horrific historical truths of the

cinematic re-enactment of the shocking and unprecedented historical events. A well-known example of this approach is *Shoah* (Claude Lanzmann, 1985), in which the director interviewed Holocaust survivors of various nationalities in an effort to communicate events that, he believed, could not be presented in an accurate visual form. The result was nine-and-a-half hours of conversations with eyewitnesses with no dramatization or documentation of the events themselves. Grim testimonies were presented against a silent background and close-up footage of survivors' faces or panoramic shots of pastoral landscapes that had once been extermination sites were the main visual focuses. Lanzmann made a deliberate and painstaking effort to elicit the survivors' recollections and

realities of the period. Most American films that deal with the Holocaust are evasive melodramas that tend towards commercialization and pander to the mass American audiences. The films usually fail to portray the extremity of the human suffering that really occurred and instead amount to tear-jerkers with optimistic endings in which humanism and justice prevail.

American Holocaust films have plots that audiences can digest. Topics such as severe starvation, asphyxiation in gas chambers, children dying in ghettos, humiliation, and unendurable agony are not dealt with; instead, viewers are given sad stories about the parting of lovers, deaths of friends or relatives, social corruption, and political oppression. Many of these films are based on previously published material—

Cinematic Confrontation

encourage viewers to reflect on the jarring juxtaposition between what was being portrayed visually and the testimony of the witnesses.

Life is Beautiful (Roberto Benigni, 1998) represents a comedy artist's attempt to confront the Holocaust in a largely unique manner. The film is told through the perspective of a child whose father has created a substitute fantasy world for him in order to shield him from the brutalities of the Holocaust and disguise their existence in a concentration camp. Benigni's humor in the film diminishes the harsh reality of the Holocaust by creating a situation that is surreal

and that omits much historical detail. The film deals less with the Nazis and the annihilation of the Jews than with the triumph of the human spirit over even the most severe adversity. Consequently, the horror of the Holocaust, and the reality that there were infinitely more victims than survivors is transformed into a heartwarming Italian fable.

The experiences of WWII had a different impact in the United States. American filmmakers, like most Americans, had no immediate experience with the persecutions, deportations, and mass-murders of the Holocaust, and thus Hollywood's stylistic formula failed to adapt to the cruel

bestsellers or successful plays. The reason, apparently, is concern that an original production on such a difficult theme would not be commercially successful.

Despite their historical omissions, deficiencies, and commercial motivation, American Holocaust films have helped to embed the Holocaust into the collective conscious of American society. Today, many Americans display at least a basic knowledge of the Holocaust, which is, in part, a result of the impact of such films.

One of Hollywood's first attempts to deal with the Holocaust was *The Diary of Anne Frank* (George Stevens, 1959), a screen version of the successful Broadway show, produced after Anne Frank had already become a popular symbol as a victim of the Nazis. The film tells the story of Anne Frank, a young, Jewish girl, who while in-hiding from the Nazis, records her experiences in her diary, *Kitty*. The film is devised as a tale of young love between Frank and fellow-Jew-in-hiding, Peter Van Daan, wherein the Holocaust is adapted to a classic narrative style, resulting in a compromise between the authenticity of Frank's story and the Hollywood formula. Its presentation follows the style of a classic drama with a prologue, an epilogue, and scenes of emotion and irony interspersed in between. The film concentrates on the period in-hiding and avoids any treatment of the actual fate of those who inhabited the secret annex. It ignores the tragic and frightened tone of the original diary and does not explicitly

Holocaust. Films that deal with the Holocaust have created much public discourse and debate regarding questions such as: "Do people have the right to find entertainment value in genocide?" "Is the cinema capable of providing accurate detail when dealing with the subject of the Holocaust?" and "Does the medium's value as a tool that informs and educates the public excuse historical inaccuracies?"

Filmmakers have attempted to tackle these questions in various ways. Some have tried to evade such questions by deliberately avoiding historical similitude in their films. They have attempted to present history in ways other than



Steven Spielberg's *Schindler's List* (1993)



Roberto Benigni's *Life is Beautiful* (1998)

with the Holocaust

dramatize the real events of the Holocaust and the Nazi crimes.

The set is an accurate duplication of the original secret annex; however the German soldiers marching in the night and the sound of gunfire, air raids, and sirens create a sense of artificial suspense and impending doom that recalls the effects of Alfred Hitchcock movies. Shots of birds flying in the background, symbolizing unattainable freedom, further exaggerate the lack of realism supplied by Hollywood cliché.

The problem of blurred boundaries between imagined events and factual history and the powerful influence of American cinema are revealed, perhaps most clearly, through the docudrama *Holocaust—The Story of the Weiss Family* (NBC, 1978). The creators of *Holocaust* sought to present an unimaginable truth and managed to set a precedent in cinematic depiction. Through the telling of the personal story of a fictional Jewish family, the Weisses, the series presents the main events and basic history of the Holocaust briefly and simply. It is unique because it is one of the first films that focused on the Final Solution as an enormous and meticulously orchestrated effort specifically aimed at the annihilation of the Jews. No previous American film was as unequivocal in representing the core of Nazism—the war against the Jews. The series dealt with several main issues in the postwar discourse: resistance

versus passivity, the role of the Church, the role of groups that aided the Nazis, and the response of German citizens to Nazism.

The docudrama attracted much interest and invited millions of viewers to “experience” the Holocaust through cinematic depiction. In the course of the year in which it was broadcast, it was sold to some 50 countries, including West Germany, where it attracted a record audience and made a tremendous impact on German society. After 30 years of near-silence, a raging public dialogue about the Holocaust, including denunciations of former Nazis, erupted in Germany.

Critics of the series were disturbed by its excessive melodrama, its kitschy style, and problems of authenticity and inaccuracy. For example, inmates in Auschwitz did not keep their suitcases and had neither family photographs nor pages of musical notation, as shown in the film. When the series was broadcast in the US in April 1978, Professor Elie Wiesel, currently a Vice Chairman of the Yad Vashem Council, criticized it vehemently. In an article in *The New York Times*, he expressed concern that future generations would have misconceptions about the historical events of the Holocaust resulting from misleading cinematic representation. Despite criticism, the main facts presented in *Holocaust* are very often correct and portray an approximation of the event itself, even though total accuracy is not

always preserved at the level of details.

The film *Schindler's List* (Steven Spielberg, 1993) rekindled public interest in the cinematic representation of the Holocaust. The movie focuses on the persona of German businessman and Nazi Party member, Oskar Schindler, who saved the lives of more than 1,000 Jews. Shot in black and white, with the exception of a few color flashes, the film is highly stylized and provides an impressive re-enactment of the period. The depictions of the Jewish characters are more collective and somewhat stereotyped, as opposed to the careful portrayals of Schindler and Amon Goeth, Plaszow camp commander. The Jews who survive the war receive most of the film's attention, while those who perish are ignored, for the most part. The violence in crucial scenes of arrests and deportations is

accompanied by scenes of sympathy and good-heartedness; thus the film succumbs to Hollywood's perennial, albeit relative, optimism.

The film, although a gamble and an economic risk, was vastly successful and won seven Academy Awards. However, critics usually treat it as controversial. They acknowledge the exemplary cinematic work and style but accuse Spielberg of evading a real confrontation with the horrors of the Holocaust by presenting a much more palatable picture that ultimately redefines the Holocaust and reinforces the values of popular culture.

Cinema, as a mass medium, shapes conventional ways of thinking and creates a collective memory. It also can serve as an important tool to disseminate knowledge and offer a different understanding and perspective of history than that provided by the written word. When attempting to represent a topic like the Holocaust, though, cinematic confrontation is often bound by limitations and may ultimately do a disservice because of the Holocaust's controversial nature. In many cases, however, Holocaust films do manage to convey basic historical facts, even if they are not faithful to the entire truth, and disseminate knowledge of the Holocaust to a wider audience. Hopefully, this audience will not only express sympathy for the victims but will leave the theater strengthened in its abhorrence of inhumanity.

The author is a staff member of the Film and Photo Archives

Dr. Josef Burg (z"l) Remembered

"The echoes of his voice are being heard and remembered." were the words chosen by Speaker of the Knesset Avraham Burg, as a memorial tribute to his father, the late Rabbi Dr. Shlomo Josef Burg, in a ceremony marking the one-year anniversary of his death.

The memorial, held on 2 November, at Yad Vashem's International School for Holocaust Studies was attended by Burg's widow, Rivka, and other members of the family, members of the Yad Vashem Directorate, members of the Yad Vashem Council, contemporaries, and friends who came to remember and eulogize the life of Dr. Josef Burg.

Dr. Burg, Chairman of the International Council of Yad Vashem from 1989-1999, was born in Dresden, Germany in 1909. His strong endorsement of immigration to Palestine through his involvement in the *Mizrabi* movement as well as his near escape from Gestapo arrest on *Kristallnacht* (November 1938) prompted him to immigrate to Palestine in 1939.

In his lifetime, Dr. Burg became known as "a man of faith, values, and many aspirations—all of which were congruent with reality," noted Chairman of the

The Buchman Memorial Prize 2000 and Symposium on Abba Kovner

The Jacob Buchman Foundation, established in memory of Buchman's wife, Esther, and daughter, Hanaleh, both of whom were killed in the Holocaust, serves to commemorate the lives of Holocaust victims, in part through the designation of its annual memorial award. The Buchman Memorial Prize, awarded in Israel by Yad Vashem, is granted to authors, artists, and researchers who demonstrate exemplary work in the field

of Holocaust studies. In early December, the recipients of the Buchman Memorial Prize were Professor Renee Poznanski for her book *To be a Jew in France 1939-1945*, and Professor Dina Porat for her book *Beyond the Reaches of Our Soul: The Life and Times of Abba Kovner*.



Recipients of the Buchman Memorial Prize (from left to right): Professor Renee Poznanski and Professor Dina Porat

Throughout her academic career, she has been both a guest professor and a research fellow at institutions throughout Europe and the United States, including the International Institute for Holocaust Research at Yad Vashem.

Porat, who immigrated to Israel from Argentina at an early age and served in the IDF's *Nahal* unit, currently heads both the Jewish History Department and the Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism at Tel Aviv University. She is an active member of the International Institute for Holocaust Research's Scientific Advisory Board at Yad Vashem and has authored over 40 articles on various aspects of the Holocaust and antisemitism.

In honor of the recent publication of Porat's winning book, Yad Vashem's International Institute for Holocaust Research sponsored a symposium in late November, which focused upon Abba Kovner. The symposium was comprised of three sessions: "Ghetto, the Jewish Underground, and the Forest"; "Escape, War, and Terror"; and "Remembrance and Creativity." During the sessions, lecturers described Kovner's many achievements as a leader of the Underground and Partisan commander during WWII, as a distinguished Hebrew writer and poet following his immigration to Palestine, and as a member of Kibbutz Ein HaHoresh.

Yad Vashem Directorate, Avner Shalev, in his memorial address.

As a politician, Dr. Burg served in the Knesset for 39 years, 35 of which he acted as a government minister, while as a religious Zionist he attempted to bridge the gulf between the religious and secular worlds.

During the memorial service, current Chairman of the Yad Vashem Council, Professor Szewach Weiss, eulogized the late Dr. Burg. Cantor Asher Heinowitz, an acquaintance of the Burg family, performed three Yiddish songs that were favorites of Dr. Burg's. And Hebrew University Professor Avi Ravitski, whose father used to pray with Dr. Burg in the same synagogue, gave a lecture on the impact of the Holocaust on Orthodox philosophy.

Chair for Holocaust Education Overseas



The Chair for Holocaust Education Overseas in Memory of Josef Burg—to broaden educational activity relating to the Holocaust in the international community—took place during Chanukah in the Lecture Hall in memory of Joan Constantiner at the International School for Holocaust Studies. The Chair was established in cooperation with Keren Hayesod-United Israel Appeal, Austria.

The event took place in the presence of the Burg family, and in honor of supporters of the Chair from Austria: Leopold and Liselotte Böhm; Danek Gertner; Hella and the late Marian Gertner; Inre and Edith Rosenberg; Martin and Andrea Schläff; Rudolphine Steindling and daughter, Susanna.

Participating in the ceremony were: Avraham Burg, Speaker of the Knesset (see photo); Sallai Meridor, Chairman of the Jewish Agency; Ehud Olmert, Mayor of Jerusalem; Avi Pazner, Chairman of Keren Hayesod; Jacob Klein, Keren Hayesod Emissary to Austria; Professor Szewach Weiss, Chairman of the Yad Vashem Council; and Avner Shalev, Chairman of the Yad Vashem Directorate.

by Keren Yaniv and Kobi Rivlin

Changing Faces at Beit Wolyn

Beit Wolyn, Yad Vashem's Center for Holocaust Education in Givatayim, recently parted from its long-time Director, Avigdor Efron, and welcomed its new Director, Daniel Perek. At a farewell event held in late November, Givatayim mayor, Efi Stenzler, Holocaust survivors, and Beit Wolyn staff marked the retirement



Former Director of Beit Wolyn, Avigdor Efron

of Avigdor Efron, a key figure in Holocaust education. Efron, who helped found Beit Wolyn in 1975 and was its first lecturer, concluded 25 years of service at the Center, including 18 years as its director. He regarded the teaching of the Holocaust as a national mission and spared no effort in promoting the Center's development and advancement. Since the Center was founded in 1975, it has hosted workshops and in-service activities for more than 300,000 teachers, students, and soldiers.

Efron was born in Nowogrodek, Poland, in 1935. The majority of his family members perished during the Holocaust and only he, his mother, and his aunt survived the war. In 1947, as part of the clandestine immigration

An Act of Commemoration

The International Campaign for the Collection and Commemoration of Holocaust Victims' Names was launched by Yad Vashem on the eve of Holocaust Martyrs' and Heroes' Remembrance Day 1999, and has, to date, been responsible for the collection of 400,000 new Pages of Testimony. Throughout the collection process, many interesting, previously unknown details about individuals and even entire communities have been uncovered.

One of the more moving stories unfolded at Yad Vashem's Hall of Names in the final months of 2000. In August, Shabetay Tchimino, a Jew from Kavala, Greece contacted the Hall of Names requesting Pages of Testimony in order to commemorate the Holocaust victims from his hometown.

Following a moving conversation, it became clear that at present, Tchimino is the only remaining Jew in Kavala. In 1943, the occupying Bulgarian authorities deported the majority of Kavala's Jews to concentration camps in Poland, with the exception of Tchimino and a few others who were sent to forced labor camps in Bulgaria.

After many lengthy phone calls in Ladino between Tchimino and Hall of Names' staff member, Jacqueline Benatar, Tchimino arrived at the emotionally difficult decision to fill in and send the Pages of Testimony to Yad Vashem. During November and December, 1,667 Pages of Testimony arrived at Yad Vashem documenting the identities of victims from Kavala and from Drama, the neighboring town.

The great number of Pages received was not the only astonishing fact; many of the Pages were faded and yellowing because they had been originally completed in 1979. It had taken Tchimino almost 20 years to convince himself to send the Pages to Yad Vashem. Moreover, the Pages were filled in according to the local censuses taken prior to the war, and therefore included exact names and personal data of all of the victims, as well as 884 passport-size photographs. The photographs of the victims had been taken by the Bulgarian authorities long before the deportations began and were obtained by Tchimino from archives in Bulgaria.

Presently, Tchimino is contacting the Greek and Bulgarian authorities in a further effort to gather the names of Kavala children under the age of six that were not recorded along with the names of their parents.

Tchimino's efforts are just one example illustrating the importance of the act of filling in Yad Vashem's Pages of Testimony. On behalf of the International Campaign, the Hall of Names' staff appeals to all those who have not yet filled in Pages of Testimony, to make the effort to do so. This sacred duty serves to honor and memorialize the victims for posterity.

The author is the Director of the Hall of Names

movement, he came to Palestine.

Efron enrolled in school in Israel, completed his studies with distinction, and enlisted for combat service in a Golani infantry unit. Subsequently, he attended the Hebrew University of Jerusalem and majored in education, Jewish history, and Hebrew literature. After 20 years as a teacher at a Tel Aviv school, he became the director of Beit Wolyn. Daniel Perek was appointed Director of Beit Wolyn in July. Born in Rehovot in 1952, Perek attended the Hebrew University of Jerusalem and earned a BA in history and international relations and received certification as a teacher of history. In his various capacities as an educator, he has participated in, organized, and facilitated many projects concerning the Holocaust. These include an annual Holocaust studies project at the Eilat high school and the first missions of students to Poland from the Kefar Silver school, while he served as principal of the institution. In 1994, he completed a master's degree in education administration, and in 1996 he accepted a two-year community emissary posting in Cincinnati, Ohio.

In his new function as Director of Beit Wolyn, Perek is interested in "reaching out to population groups that haven't been accessed thus far and strengthening relations with the International School for Holocaust Studies."



*Newly appointed
Director of Beit Wolyn,
Daniel Perek*

Students for Remembrance

Following the appeal of the Yad Vashem Society in Israel, the University of Tel Aviv's Student Union has decided to support the volunteer activities of the Society, and in particular, the International Campaign for the Collection and Commemoration of Holocaust Victims' Names. "The Student Union considers it very important to enlist students of the second and third generations in the documentation and preservation of the memory of the Holocaust. I believe this educational activity has top priority and that students will be attracted to this project," explains Dan Ben-Yehuda, Deputy Chair of the University of Tel Aviv's Student Union and Head of the Union's Education, Culture, and Social Involvement Department.

Shortly before the beginning of the 2000/2001 academic



The University of Tel Aviv's Student Union joins the Yad Vashem Society in Israel in recruiting volunteers

year, the TAU Student Union, in coordination with, and under the guidance of the Yad Vashem Society in Israel, launched several activities to recruit student volunteers.

The recruitment activities peaked with the opening of a Yad Vashem booth, erected for the fair marking the beginning of the academic year. Two students from the faculty of law and accounting, Linor Maman and Lior Hendler, staffed the booth. "We considered ourselves pioneers of this operation and felt it was tremendously important for us to recruit as many students as possible, and to do so quickly because as time passes, the last historical opportunity is slipping away. We want even students like ourselves, enrolled in demanding degree programs, to find the time and determination to get involved in this project, so that our children and grandchildren will continue to honor the obligation to remember and not to forget," say Maman and Hendler.

Many students have already signed up and many others are contacting the Student Union and Yad Vashem daily for details about the project. The volunteer group held its first meeting in early January during which Ruth Elias, Holocaust survivor and author, gave her personal testimony, and the participants were given a presentation by the Yad Vashem Society in Israel on the "Yad Vashem 2001" masterplan.

In the near future, the students will take part in a workshop and training session at Yad Vashem and will then be given various assignments. For many students, this is the first opportunity to hear the stories and first-hand testimonies from Holocaust survivors, but also the last opportunity to salvage the information and details that these Holocaust survivors have retained.

The author is a desk manager for the Yad Vashem Society in Israel

The Rubenstein Family's Connection to Yad Vashem

Barry and Marilyn Rubenstein, third generation Americans from Long Island, New York, are deeply committed to the well-being of the Jewish people and to the remembrance of the Holocaust. Their strong connection to Judaism and concern for the future of the Jewish people inspired their decision to make a significant contribution towards the construction of a new synagogue at Yad Vashem.

The new synagogue, which will be open to the general public and will be used for religious services at Yad Vashem, will include artifacts from synagogues across Eastern Europe that were destroyed during the Holocaust. Both Barry's and Marilyn's grandparents immigrated to the US in the 1920s from Eastern



From left to right: Michael Altman, Rebecca Rubenstein Altman, Barry Rubenstein, Marilyn Rubenstein, Brian Rubenstein, and Dara Rubenstein

Europe, making this project, in particular, as notes Barry, "a good tie in to the family's background."

Although neither Barry nor Marilyn was directly involved in the Holocaust, both feel a strong connection to this pivotal event in Jewish history. Barry, a highly successful venture capitalist, who grew up in the Williamsburg area of Brooklyn, remembers witnessing the post war refugees arriving to his neighborhood with numbers tattooed on their arms. Marilyn, a former social worker, is an avid student of Holocaust literature and assigns great importance to the subject of the Holocaust.

"On our first trip to Israel, some 15 years ago, the first thing we did was visit Yad Vashem, where we spent a day and a half," explains Barry. "Since then, every trip to Israel includes a visit to Yad Vashem."

The Rubensteins made a conscientious decision to link their family name in a notable way with Yad Vashem. "We visited all the Holocaust institutions, but in our mind Yad Vashem was the place to really learn about the Holocaust and get a better understanding of what happened. The others are museums, but Yad Vashem is a learning center. We did not walk out of the other institutions with the same feeling as when we left Yad Vashem."

The donations of the Rubenstein family are made through the Rubenstein

Visitors at Yad Vashem



From left to right: Chairman of the Yad Vashem Directorate, Avner Shalev; PM of Israel, Ehud Barak; and Chancellor of Germany, Gerhard Schröder (October 2000)



From left to right: Polish Foreign Minister, Wladyslaw Bartoszewski with Avner Shalev (November 2000)



United Nations High Commissioner for Human Rights, Mary Robinson (November 2000)

Family Foundation, whose trustees include: Barry and Marilyn; their daughter, Rebecca, and her husband, Michael Altman; and their son, Brian, and his wife, Dara. The Rubenstein family's philanthropy extends to many Jewish causes in Israel and the US including: Bar Ilan University, the Shoah Foundation, UJA Federation, the United States Holocaust Memorial Museum, Chabad, the Jewish Theological Seminary, and the Jewish Foundation of the Righteous.

Barry Rubenstein's many ties to Israel extend to his business ventures, as well. He is the founder of several computer companies: Novell, Inc., that had facilities in Israel, and Cheyenne Software, Inc., that licensed products from Israel. He is also a major partner in Wheatley, a venture capital company with many investments in Israel's technology industry.

Highlights of Work Plan 2001

The year 2000 was a productive and successful work year at Yad Vashem. Outlined below are the main provisions of the 2001 work plan.

Databases: The comprehensive project to acquire archival material from Germany, with funding from the German Federal Government will continue, as will the acquisition of archival material from the Ukraine, Austria, Hungary, and the Netherlands. In 2001, a strong emphasis will be placed on broadening the acquisition of photographs and films, and more than 400 testimonies of survivors will be recorded on videotape.

Approximately 16,500 of the 400,000 Pages of Testimony collected through the International Campaign for the Collection and Commemoration of Holocaust Victims' Names since April 1999 remain to be inputted into the computerized database, and 5,000 new Pages are expected to arrive monthly.

Approximately 3.3 million names of Holocaust victims (received by way of Pages of Testimony and various lists) will be entered into the retrieval system in early 2001. The entire database of names of Holocaust victims will be posted on the Internet in the course of the year, assuming that the appropriate means is found; some 50,000 photographs that were attached to Pages of Testimony will be scanned; and an effort will be made to further the scope of the International Campaign for the Collection and Commemoration of Holocaust Victims' Names.

The library will be connected with Israel's network of academic libraries by means of the Alef network and will be posted on the Internet. This measure will improve users' access to the library and librarians' access to external systems for the purposes of acquisition, cataloguing, exchange, etc. The library expects to take in 3,500 new titles this year (similar to the number received in 2000).

Education: The Study Seminars Department at the International School for Holocaust Studies will conduct daylong study workshops for 75,000 pupils. The Mobile Education Unit will hold 420 classes for approximately 15,000 pupils. Some 50,000 soldiers will participate in instruction days. Approximately 350 additional one-day symposiums will take place under alternative frameworks.

The Department for Educators from Israel will conduct activities for 1,000 teachers.

The Department for Educators from Abroad is currently organizing 20 seminars for teachers from 12 countries. Over 500 senior educators will take part in the seminars.

The school's Program Development Department will focus on establishing an on-line information and learning center on the Holocaust, preparing youth for trips to Poland, and developing curricular units.

At Beit Wolyin in Givatayim, 12,250 pupils will receive instruction, as will 12,000 commanders who provide in-service activities for cadets and squad and team commanders.

Museums: In order to further the design plans for the new Museum Complex, existing plans and materials will be inputted into the Museum's newly computerized system.

than 500 artifacts acquired from over six countries throughout the past year

will arrive at Yad Vashem in 2001.

Over the coming year, preparations towards establishing a comprehensive information center on Holocaust-era art as part of the new Art Museum will continue. The information center will be the world's only archive to focus on this topic. Portfolios of nearly 700 artists have been prepared thus far.

Research: The International Institute for Holocaust Research moved to its new premises in the Administration Building and its inaugural ceremony will take place in the near future. Ten scholars from Israel and other countries will conduct research projects under the Institute's auspices, and approximately 11 research workshops will take place in 2000/2001.

Twenty stipends and awards for the completion of research on the master's and doctoral levels will be given out. Three research conferences and one meeting for international researchers will take place.

Publications: Revenues from the sales of books published by Yad Vashem set a record in 2000 and are expected to maintain a similar level in 2001.

Nineteen new publications and several reprintings are planned for 2001.

A contract was signed with the University of Nebraska for publication of basic research works on the Holocaust in English; the first volumes will be published in 2001. Two volumes of the Lexicon of the Righteous Among the Nations, on France and the Netherlands will be published. The English-language encyclopedia on all Nazi-occupied communities will be published this year in conjunction with New York University Press. Four volumes in the *Pinkassei Hakehillot* series will also be published during the course of this year.

Commemoration and Public Relations: In 2000, 68 events and ceremonies were organized, not including those related to Holocaust Martyrs' and Heroes' Remembrance Day, 497 memorial ceremonies were held, and 541 guided visits for VIPs took place. Similar levels of activity are planned for 2001, assuming that the security situation improves.

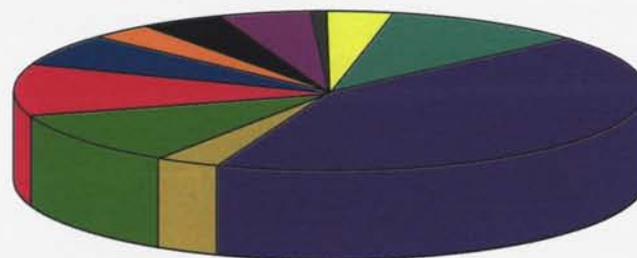
Righteous Among the Nations: Approximately 500 people are expected to receive the honor of Righteous Among the Nations in 2001.

Information Systems: In 2001, the effort to computerize the databases in the new retrieval system will be completed, and about 1,000,000 names will be entered into the names database.

International Relations: Cooperation with Societies for Yad Vashem around the world will continue and the possibility for the establishment of societies in additional countries will be explored. Initiatives will begin to raise funds for the establishment of operations and maintenance foundations. Fundraising efforts at *Har Hazikkaron* are being planned in conjunction with the Yad Vashem Society in Israel and the Commemoration and Public Relations Division.

Yad Vashem Society in Israel: The Society will expand its fundraising activities, canvassing individuals, businesses, and philanthropic funds in Israel, and will increase its efforts in the project to collect Pages of Testimony, documents, artifacts, and testimonies in old-age homes.

Yad Vashem Books 2000: Distribution of Sales by Category



U.S.A.

The 16th Annual Tribute Dinner of the American Society for Yad Vashem was held in November and was attended by over 1,100 guests, including foreign diplomats, community leaders, and officers of the American Society for Yad Vashem. Dinner honorees were Judith Wilf, National Vice Chair of the American Society for Yad Vashem, recipient of the Yad Vashem Remembrance Award, and Barry S. Sternlicht, Chairman and CEO of Starwood Hotels and Resorts Worldwide, recipient of the Yad Vashem Young Leadership Remembrance Award. Avner Shalev, Chairman of the Yad Vashem Directorate, presented both honorees with their awards.



16th Annual Tribute Dinner of the American Society for Yad Vashem (from left to right): Leonard Wilf, David Halpern, Avner Shalev, Barry Sternlicht, Judith Wilf, Zygmunt Wilf, Dr. Andrew Sternlicht, Eli Zborowski, and Dr. Israel Singer

Guest speaker was Knesset Speaker, Avraham Burg, and Dinner Chairmen were Dr. Andrew Sternlicht and Zygmunt Wilf.

In his address, Eli Zborowski, Chairman of the American Society for Yad Vashem, acknowledged the theme of the Dinner and Journal *The Jewish Child: From Then to Now*.

During *Hol Hamoed Sukkot*, the Yad Vashem Directorate and the Executive Committee of the American Society for Yad Vashem held a joint Board of Directors meeting at Yad Vashem which was chaired by Avner Shalev. While at Yad Vashem they visited the advanced-stage construction sites of the "Yad Vashem 2001" masterplan. Those attending from the American Society were Chairman of the Society, Eli Zborowski, and wife, Diana; Sam Halpern; Arie Halpern; Eugene Gluck; William Mandell and wife, Paula; and Mark Palmer. The meeting was followed by a festive *Sukkot* meal.

Fela and David Shapell from Los Angeles visited Yad Vashem together

Fred Kort - New West Coast Chairman of the American Society for Yad Vashem



The new West Coast Chairman of the American Society for Yad Vashem is Dr. Fred Kort, Chairman and President of Imperial Toy Corporation of Los Angeles, California. He succeeds Abraham Spiegel, now West Coast Chairman Emeritus. One of few survivors to escape Treblinka death camp, Dr. Kort is a major contributor to Yad Vashem. He is a founding member of Steven

Spielberg's Shoah Foundation and the US Holocaust Memorial Museum in Washington, DC and has sponsored a Holocaust exhibit at the Los Angeles Museum of Natural History called "Remember the Children."

Dr. Kort is the recipient of an honorary doctorate from Bar-Ilan University. Additionally, he is an ambassador of the Tel Aviv Foundation, a longstanding member of American ORT, and a supporter of his local UJA/Federation, the Anti-Defamation League, and Israel Bonds.

As West Coast Chairman, Dr. Kort aims to promote awareness and support in his region for the work of Yad Vashem. On 14 December, he chaired the inaugural event of his tenure in honor of two families from Holland who were recognized as Righteous Among the Nations by Yad Vashem. The program was co-sponsored by the Israeli Consulate in Los Angeles, and featured an emotional reunion between the survivors and their rescuers.



Maryland Chapter event (from left to right): event Chairperson: Jean Schreibman; hosts: Julius and daughter, Brenda Mandel; speakers: Berendina Eman, Righteous Among the Nations; Dr. Mordecai Paldiel, Director of the Righteous Among the Nations Department; and Shraga Y. Mekel, Development Director of the American Society for Yad Vashem

with their son, Benjamin, and viewed the progress in the construction of the new Visitors Center (*Mevoah*).

Linda and Harold Gottschall, who visited Yad Vashem earlier this year, affirmed their commitment to fund educational programs at the International School for Holocaust Studies.

Betty Roswell, daughter of Jacob Blaustein, founder of the Blaustein Foundation, visited Yad Vashem together with her husband, Arthur Roswell.

Bernard Aptaker of Houston, a survivor of four concentration camps, expressed interest in learning about Yad Vashem's activities, and indicated a commitment to future support. He has previously supported Yad Vashem by donating important documents to the Archives.

Abe Franck from Minnesota reaffirmed his support for young musicians involved in music based upon Holocaust themes.

CANADA

Shaya Ben Yehuda, Managing Director of Yad Vashem's International Relations Division, and Solly Kaplinski, Head of the Division's English Desk, recently visited Canada.

They participated in a meeting with the Executive Committee of the Canadian Society for Yad Vashem at which a presentation on the "Yad Vashem 2001" masterplan was given. Guidelines were also established for further cooperation with the Society to support the "Yad Vashem 2001" masterplan.

William S. Hechter exhibited Judge Jackson's album of the Nuremberg Trials. Hechter subsequently presented the album to Avner Shalev during a family visit to Yad Vashem on *Chanukah* eve.

Israel Consul General, Meir Romem, hosted a reception in his Toronto home for the Canadian Society for Yad Vashem and its friends and supporters, at which Kaplinski gave a presentation on the "Yad Vashem 2001" masterplan.

AUSTRIA

Danek Gertner, close friend of Yad Vashem and one of the donors of the Chair for Holocaust Education Overseas in memory of Josef Burg, continues to support document collection from eastern Galicia, as well as the purchase of equipment for the Conservation Laboratory in the Archives and Library Building.

Imre Rosenberg, one of the donors of the Chair for Holocaust Education Overseas in memory of Josef Burg, together with family members from Belgium, visited Yad Vashem during *Sukkot*. During their visit they toured the Archives and Library Building and the International School for Holocaust Studies.

HOLLAND

In October, Yad Vashem's "No Child's Play" exhibition opened at the Museum of the Hague, under the auspices of the Dutch Society for Yad Vashem in cooperation with Bnai Brith Lodge Hollandia. Claudine Rodel, of the French and Benelux Desk, represented Yad Vashem at the exhibition's opening.



From left to right: Claudine Rodel; Director of the Museum of the Hague, Bert Molberson; Israeli Ambassador to the Netherlands, Tossi Gall; and Ambassador of Unicef, Paul Van Vliet

She spoke to the audience of over 300 people of her experiences as a hidden child during the Holocaust. The exhibition is now touring five additional museums across Holland.

Miriam Dunkelgrun of The Hague has become a member of the board of the Dutch Society for Yad Vashem.



LATIN AMERICA

Leon Schidlow, former Chairman of the Weizmann Institute branch in Mexico, committed himself to supporting Yad Vashem during his recent visit.

Recent visitors to Yad Vashem from Venezuela were David Israel, Chairman of the Venezuelan Society for Yad Vashem, and Raquel Chocron, together with her mother, Esther, and daughter, Perla.



ENGLAND

A donation, through the National Yad Vashem Charitable Trust, was received by Yad Vashem from the London Polish Jewish Ex-Servicemen's Educational Trust. The donation will go toward the activities of the International School for Holocaust Studies.

Through the initiative of the National Yad Vashem Charitable Trust, British Jewry will undertake a major project at Yad Vashem over the next two years.



NORWAY

Anne-Marie Gravadahl, Chairperson and Peter Jan Walaas, Deputy Chairperson of "Help Jews Home," an organization that supports the employment of new immigrants at Yad Vashem, visited with a 78 member delegation. The group laid a wreath and kindled the eternal flame in the Hall of Remembrance.



ISRAEL

The management of the Joint Program for Jewish Education will fund a training project for Jewish leadership in the Diaspora—to perpetuate the legacy of the Shoah in individual communities—in 2001.

Sami Shamoan, co-owner of Yakhin-Hakal, Ltd. and other commercial enterprises in Israel and abroad, recently visited Yad Vashem. During his visit, Shamoan stated that the exhibits he saw re-awakened in him "emotions of anger, rage, and bewilderment about the suffering that one man could inflict on an entire nation." He added that "Yad Vashem is working to document the horrors perpetrated by the Nazis against the Jewish people." Shamoan was given a presentation on Yad Vashem at the dawn of the 21st century, on the "Yad Vashem 2001" masterplan, and the Yad Vashem Society in Israel. He stated that he will consider adopting and supporting one of the projects in the framework of the "Yad Vashem 2001" masterplan.



From left to right: Sami Shamoan with Yaron Ashkenazi, Director of the Yad Vashem Society in Israel

Malka Klein, a resident of the Mediterranean Towers old-age home in Kfar Sava, made a donation to Yad Vashem. David and Rachel Weiner, through the offices of Alexander Rosenberg, continued their tradition of supporting Yad Vashem and donated equipment that will be used by the Information Systems Division of Yad Vashem. In early December Professor Jochanan Stessman, M.D., Director General of the National Insurance Institute; Nathan Greenberg, Deputy Director General of the Institute; Uriel Youngerman, Director of the Institute's Executive Board Bureau, and Dorlee Levensart, Professional Coordinator of the Fund for the Development of Services for People with Disabilities visited Yad Vashem, and were updated on developments in the framework of the "Yad Vashem 2001" masterplan. During the visit, it was decided to establish a steering committee composed of representatives of the Fund and Yad Vashem representatives. The committee will focus on developing projects to make Yad Vashem fully accessible to the disabled.

Adv. Yuval Arad, co-owner of Arad Communications, Ltd., recently visited Yad Vashem, and volunteered his company's communications consultation services to the Yad Vashem Society in Israel for the benefit of its activities.

By directing its canvassers to old-age homes in Israel heavily populated by Holocaust survivors, Ofra Bairach-Yami has volunteered to help the Yad Vashem Society in Israel distribute and collect Pages of Testimony. Ofra Bairach-Yami is co-owner of the Golden Path company, which provides the elderly and their families with consulting and referral services.

A misprint appeared in magazine 20: Adv. Yishay Aizik, a member of the board of the Yad Vashem Society in Israel, chairs the Finance Committee of the Israel Bar Association.

YAD VASHEM JERUSALEM

MAGAZINE, VOL. 21, Shvat, 5761, February 2001

Published by:



The Holocaust Martyrs' and Heroes' Remembrance Authority

Chairman of the Council: Professor Szewach Weiss

Vice Chairmen of the Council: Dr. Yitzhak Arad
Dr. Israel Singer
Professor Elie Wiesel

Chairman of the Directorate: Avner Shalev

Director General: Ishai Amrami

Head of the International Institute for Holocaust Research: Professor David Bankier

Chief Historian: Professor Dan Michman

Members of the Yad Vashem Directorate:

Shlomit Amichai, Dr. Joel Barromi, Dr. Avi Becker, Abraham Duvdevani, Noach Flug, Stefan Grayek, Professor Israel Gutman, Chaim Klein, Linda Olmert, Yossi Peled, Dov Puder, Raoul Saporta, Sara Stern-Katan, Szamzi Szymonowicz, Eli Zborowski

THE MAGAZINE

Editor-in-Chief: Iris Rosenberg

Managing Editor: Shachar Leven

Associate Editors: Lisa Davidson
Kobi Rivlin

Editorial Coordinator: Ilanit Pinhasi

Language Editor: Roberta Chester

Translated by: IBRT, Ltd.

Assisted by: Yaron Ashkenazi
Alexander Avraham
Rachel Barkai
Shaya Ben-Yehuda
Israel Cohen
Ephraim Kaye
Shraga Y. Mekel
Mark Shraberman
Hillel Solomon
Howard Trotzky
Daniel Uziel
Idit Zaken
Deborah Ziering

Photography: Israel Adari
Isaac Harari
Sasson Tiram-Tav-Or

Production: Dfus Kal
Design: Stephanie & Ruti Design

This magazine was published with the assistance of Canit Hashalom Investments LTD.

Yad Vashem Jerusalem Magazine
P.O. Box 3477, Jerusalem 91034, Israel
Tel: 972-2-6443413, Fax: 972-2-6443409
yv.magazine@yadvashem.org.il
www.yadvashem.org
ISSN 0793-7199

Articles appearing in this issue may be reprinted with proper acknowledgement.

Yad Vashem's activities are supported by the Ministry of Education and the Jewish Agency for Israel



Jehoschua Gertner and Danek Gertner, *The Home is No More—The Destruction of the Jews of Kosov and Zabie*. Jerusalem: Yad Vashem, 2000, 250 pages.

by Dr. Bella Gutterman



The *Home is No More* is the story of two small Jewish communities in Eastern Galicia and their inhabitants, as told in great detail by two eyewitnesses, Jehoschua and Danek Gertner.

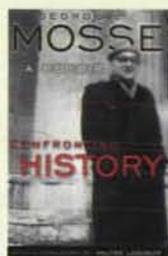
Jehoschua Gertner was a leading figure in the Jewish community of Kosov and a fervent Zionist. His testimony, among the first reported on the Holocaust, is especially important in view of his membership in the local *Judenrat*.

Jehoschua's nephew, Danek Gertner of Zabie, was the son of an affluent and well-educated family. Danek's testimony is of special interest because

rather than trying to offer explanations, it describes the events as Danek saw them unfold—as members of his family and community were being murdered in succession. Of his family, Danek was one of the few who survived. Following the war he successfully reestablished himself, and has since been active in Israeli affairs and in Holocaust remembrance activities.

George L. Mosse, *Confronting History—A Memoir*. Madison: The University of Wisconsin Press, 2000, 219 pages.

by Dr. Robert Rozett



Those who studied under the late historian, George Mosse, remember him as an outstanding scholar and fascinating teacher, who frequently laced his lectures with personal anecdotes. Mosse's memoir, finished only two weeks before his death, demonstrates—even more so—

the connection between the private man and his scholarship. A child of one of Germany's leading Jewish families, Mosse fled the Nazi regime and eventually chose the profession of historian. It was a fortuitous choice because Mosse subsequently wrote seminal works in the field about Fascism and Nazism. Anyone interested in the history of the Holocaust, and in the

historians who document this period, will find Mosse's memoir compelling and a fine complement to his scholarly writings.

Yad Vashem's New Website Goes On-line

by Dana Porath

"Why didn't the Allies bomb Auschwitz?" "What was the Wannsee Conference?" "How can my mother, who was hidden during the war, honor the woman who helped save her?"

Since the Yad Vashem website went on-line in January 1999, questions like these have prompted thousands of visitors to enter the site in search of answers. In order to meet the growing needs of its users, Yad Vashem has recently redesigned and restructured its website in an effort to enable users to access materials more easily, navigate the site more efficiently, and download materials in less time.

By accessing the site's new homepage, visitors can choose to explore any of the visual and textual links that are featured, or they can enter one of the eight permanent sections. From the homepage, they can also access a link, connecting them to the most "Frequently Asked Questions" of visitors to the site, or they can be connected to a search engine to help locate the specific information that they are seeking.

Reflecting the rich and multi-faceted research, growth, and development constantly underway at Yad Vashem, the website includes:

- A wealth of information about Yad Vashem's activities, future plans, and the initiatives of its many departments
- A constantly expanding section on basic historical information about the Holocaust, including an in-depth chronology of the events of the Holocaust, over 200 documents relating to the Holocaust, and the latest research articles published by Yad Vashem

- An on-line educational learning center providing teachers with resources, original teaching units, and updated information about seminars and conferences held at Yad Vashem and around the world



- Courageous and moving stories about Righteous Among the Nations
- Powerful on-line exhibits from Yad Vashem's museums and archives

Visitors to Yad Vashem's new website can anticipate its ongoing growth and expansion as part of the challenge to meet the rapidly growing interest of the international community in the Holocaust. The site will continue to reflect a combination of the latest thinking and

trends in Internet development along with providing the content that its visitors seek.

For a firsthand look, visit us at: www.yadvashem.org

The Yad Vashem website was built and designed by Yad Vashem's Information Systems Division. The author is the Manager of the Yad Vashem Website, Commemoration and Public Relations Division.

Construction in Progress



In order to accommodate visitors during the construction at Yad Vashem, two temporary foot bridges and a vehicle bridge, spanning the construction site have been erected and an outdoor lift for the handicapped is being installed. Above left: vehicle bridge, right: foot bridge. Below: foot bridge