The background of the cover is a photograph of a heavily damaged, aged scroll of parchment. The scroll is brown and has several large, irregular holes torn through it, revealing a white surface underneath. The Hebrew text on the scroll is written in a cursive script, typical of medieval manuscripts. The text is dense and fills most of the scroll's surface.

# Yad Vashem Jerusalem

QUARTERLY MAGAZINE, VOL. 51, OCTOBER 2008

## Preserving the Memories

(pp. 12-13)

**Teaching the Shoah: Fighting Racism and Prejudice**  
750 educators from 53 countries attend International Conference

(pp. 3-5)

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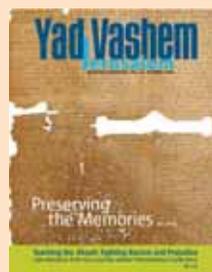
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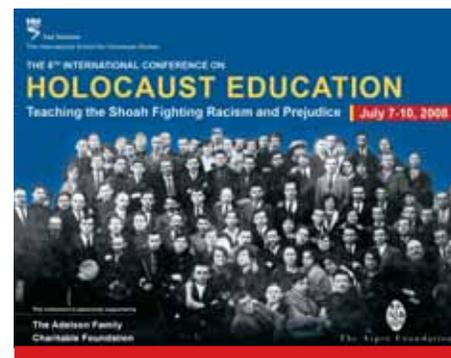
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#### ■ On the cover:

A page from the wartime diary of  
Rabbi Uri Feivish Tauber,  
restored and preserved by the Yad Vashem  
Preservation Laboratory (see pp. 12-13).



■ In early July, Yad Vashem held its sixth international conference on Holocaust education—the largest ever of its kind in Israel. For more than half the 750 participants, this was their first visit to the country. Close to 400 participants came from Europe alone and, in light of the demographic changes that have taken place across the continent since the end of WWII, a special emphasis was placed on how to teach the Holocaust in a multicultural setting (see p. 4).

The morning sessions at Jerusalem's International Convention Center centered on three different themes: "Racism and Antisemitism in the 19<sup>th</sup> and 20<sup>th</sup> Centuries—the prelude to destruction," "Teaching the Holocaust in a Multicultural Society—combating the phenomena of racism and prejudice in the classroom;" and "Building a Better World—the legacy of the Holocaust survivors and celebrating Israel in its 60<sup>th</sup> year." Panel participants included Holocaust survivor Samuel Bak, who presented a series of paintings he created especially for the conference dealing with the iconic image of the Jewish boy with his hands held high during the May 1943 Warsaw Ghetto Uprising. Commander of Israeli Air Force, General Ido Nechustan, talked about the importance of teaching the Holocaust to the IDF officer corps and the "Witnesses in Uniform" army trips to Poland. Nechustan's presentation ended with a five-minute video clip of the September 2003 flyover of the three Israeli F-15s above the Auschwitz-Birkenau death camp. Yad Vashem Chairman Avner Shalev spoke of the challenges facing educators in an era when Holocaust survivors will no longer be among us, and his vision of Holocaust education for future generations (see p. 5).

After each main morning lecture, Christian, Jewish and Muslim educators from 53 countries worldwide gathered at the International School for Holocaust Studies for more than 160 educational workshops that touched upon multi-disciplinary aspects of the Holocaust. Sa'ad Khaldi, a Muslim educator whose roots go back to British Mandatory Palestine as well as to a Jewish grandmother, gave a moving presentation on teaching the Holocaust in a British multicultural classroom in which the

# Teaching the *Shoah*: Fighting Racism and Prejudice

750 educators from 53 countries attend International Conference

by Ephraim Kaye



■ International conference delegates listen to a panel discussion on the topic of “Teaching the Holocaust in a Multicultural Society.”

majority of his students are Muslim. Ahmad El Ahmad, a graduate of the 2006 Yad Vashem seminar for Jordanian educators, came to the conference out of a “deep-felt sympathy and recognition of the importance of teaching the Holocaust to Arab students in the Middle East.” And four students from Korea came “in order to learn more about the Jewish people, Israel and the significance of the Holocaust.”

One of the more unusual workshops was a musical presentation based on the project “I Believe,” given by Zane Zallis of Winnipeg, Canada to a group of over fifty educators. The project is based on interviews with Holocaust survivors and Zallis’ attempt to communicate their feelings through music. He demonstrated several themes from “I Believe,” and suggested methods for teaching and presenting the material.

The conference also hosted a number of high-ranking officials: Guatemalan Minister of Education Ana Ordoñez de Molina addressed more than 100 Spanish-speaking participants, emphasizing the importance of teaching the Holocaust in South America. Argentinean federal judge and criminal law professor, the Hon. Daniel Rafecas Esq., spoke about his personal journey towards realizing the importance of teaching the Holocaust in order to protect basic

human rights and fight antisemitism—a journey resulting from his research into the crimes of torture committed by the last Argentinean dictatorship. Rafecas concluded his lecture by saying: “Over the last ten years I haven’t read anything that isn’t related to the topic, because the emotional and human dimension of the Holocaust has captured my soul.”

The closing session took place in the Family Square, adjacent to the International School for Holocaust Studies. Kovno survivor Prof. Kalman Perk spoke of his experience as a young boy growing up in the shadow of the Holocaust, and the legacy that his father bestowed upon him: to “be a *mensch*.” Yad Vashem Academic Advisor Prof. Yehuda Bauer gave a lecture in memory of Dr. Israel Asper on the topic of “The Holocaust and the State of Israel.” Calling the idea that the State of Israel was created as a result of the Holocaust “false historical consciousness,” he demonstrated that “nothing is inevitable in history,” and that the Holocaust did not produce the State of Israel but, paradoxically, “almost prevented it from coming into existence.” In the end, however, the *Shoah* “produced a society that could remember the Holocaust, and without it, Israel would have looked very different.”

“... What a wealth of information I have taken back with me to use in my classroom. Thank you.”

Abbe Snyder, USA

Former Deputy Prime Minister and Chairman of the Adelson Institute for Strategic Studies Natan Sharansky gave the final address. He presented his rejection of the new idea that democracy is more important than national identity. Recalling his personal reconnection to his Jewish roots, Sharansky explained: “If you see yourself as part of a much bigger story... you will have the strength to speak your mind. Real freedom comes only with identity.”

The Sixth International Conference on Holocaust Education was made possible through the generosity of the Adelson Family Foundation and the Asper Foundation, and with the support of the Alfred Freiherr von Oppenheim Foundation, Charles Lownhaupt, David Sherman, the TLD Corporation and Hilda and Tom Weisz.

The author, the conference director, is Director of International Seminars at the International School for Holocaust Studies.

# The Challenge of Teaching the Holocaust in a Multicultural Classroom

by Dr. Doron Avraham

Over the last number of years, Yad Vashem's International School for Holocaust Studies has been grappling with a relatively new issue in Holocaust education: teaching the Holocaust in a multicultural classroom. The School's expanding scope of activity with teachers from around the globe, primarily from Europe, and in particular since 2005 as part of the ICHEIC Program for Holocaust Education in Europe, has brought the issue to the forefront of challenges that require special attention. European teachers who have participated in Yad Vashem seminars have told of the difficulty they face when required to teach the Holocaust in heterogeneous classrooms. While the local European students view learning about the Holocaust and WWII as part of studying their national history or European history in general,

Holocaust. Against this backdrop, some European teachers ask if there is a historical imperative or pedagogical justification for teaching the Holocaust to these students and, if so, how it should be done.

At the Sixth International Teachers' Conference held at Yad Vashem this July, an entire day was devoted to discussing the issue, and teachers from different countries were given the opportunity to familiarize themselves with specific questions as well as possible solutions. As became clear from the discussions at the Conference, and in light of the cumulative experience at Yad Vashem, ways of coping with the problem are to be found in a series of educational principles aiding the professional staff at the School. The value of learning about the Holocaust is based on the assumption

**“I was so impressed by the quality and size of this event. I plan to continue my work as a Holocaust educator in my new position of Dean of the Social Science Faculty at the University of Gdansk.”**

**Mirosław Patalon, Poland**



Conference participants gather for a group session in Russian, led by Noa Sigal (left).

students of Turkish, Moroccan, Vietnamese, Chinese, Afghani or Indian extraction living in Europe have a hard time developing empathy or any sort of connection to the subject. To these students, the children of immigrants, the subject of the Holocaust seems irrelevant, both because of the particular past to which they feel they belong, and because of the difficulties they face in the present. More than once, teachers have reported that students prefer to discuss racism in Europe today rather than during the

that the Holocaust is an historical event of universal ethical significance. The Holocaust, as an extreme case, proves how destructive and murderous the hatred of the other can really be. And even though the Jews were marked as the primary enemy of the Nazi ideology, the victims of the Holocaust also included other ethnic “undesirables,” whose right to exist was denied by the Nazis. Consequently, the educational imperative of teaching the Holocaust in countries with people of different ethnic,

cultural, religious or national backgrounds can help one arrive at a deeper understanding of the need to establish a society that is open, tolerant, capable of including others on equal terms, and willing to see the strength that diversity can bestow. In addition, the Holocaust is recognized as one of the chapters in history that has shaped Europe—and even the world—today, and its study can lead to a better understanding of historical movements and ideas whose activities continue to wield influence.

Along with understanding the need to deal with the subject in a multicultural classroom, specific methodologies devised by Yad Vashem help teachers bring the subject matter closer to the hearts of the students and create empathy for the victims—enabling an effective educational process. Teaching the Holocaust through familiarization with the stories of real people, including meeting Holocaust survivors, as well as focusing on selected topics relating to the historical event—topics that arouse a connection with the students' current environment—can also create a desire to study the subject in greater depth.

Teaching the Holocaust can therefore be relevant wherever it takes place. Clarifying the pedagogical principles and the useful methodologies applicable to specific audiences is a vital step in creating interest in the subject and making it accessible to all learners.

*The author is Director of the European Department at the International School for Holocaust Studies.*



# “A Human Experience”

## Highlights from the Address of Avner Shalev at the Conference

■ “...Gathered here are more than 700 educators—many of you senior professionals. Almost all the significant institutions involved in Holocaust education worldwide are represented. We have actually established something here, a faculty of educators, or in Hebrew—a *Beit Midrash*.”

When I originally realized that we had to reshape our educational priorities, the implications were indeed far reaching. We needed to maintain our Holocaust documentation and research activities while simultaneously keeping Holocaust remembrance relevant and meaningful for future generations. I understood that we could achieve this only by doing much more in the field of education. Without active educational processes, we would never reach those goals. That was why we had to adjust our priorities and place education at the center of our activities, and for this reason I established the International School for Holocaust Studies.

The very idea of a school was a major statement, implying that in addition to making education our first priority, we would have to nurture a group of professional educators who would eventually represent an academic and pedagogic discipline, and that would involve a lengthy process.

...If you are going to educate effectively, you have to build empathy. I envisaged the end of teaching the *Shoah* as a mere history lesson, and the beginning of actually *educating* about the Holocaust, including recounting the stories of *individuals* within the Holocaust. This is a holistic approach, relevant not only in schools but also in other learning and commemorative contexts.

When we started to plan the Holocaust History Museum, we knew that we would be working on two planes. Not only did we have to convey knowledge about the events but also, simultaneously, the stories of human beings, the human experience. Life before the *Shoah*, the period during the *Shoah*, and the aftermath of the *Shoah* are essentially one whole. That is what we have tried to do in the School, the Museum and other contexts.

...You have already developed, each in your own way, methods and approaches that share a common denominator: the pedagogical discipline of educating young people all over the world through the story of the *Shoah*, because the

Holocaust is essentially a human experience. We have to deal with the essential nature of human beings—including evil—in order to get youngsters, and adults too, to make choices, to make their own decisions. For the process of decision-making is the unique heart of what human beings do.

Of course, just as we focus upon those who were lost, and try to appreciate their lives before the Holocaust, we place the survivors at the heart of our activity. They tell the stories, they are witnesses, and the common ground is their humanity, which we share with them. We have to make *all* of them—the victims and the survivors—part of our identity. It has taken a long time to conduct this process, and now you have joined us in it.

...Ten years ago, all the presenters at our educators’ conference were historians. Today, the historians are in the minority. Most of this year’s presentations, workshops and discussions were made and led by you—educators—who also possess a sound and relevant knowledge of history. This is a significant indication of the potential for positive change in Holocaust studies.

Our collective challenge over the next decade is to bring increased knowledge and deep understanding about the story of the Holocaust to many more circles of world civilization, as well as the meanings we can and ought to find within it. We have the responsibility to provide some kind of meaning to what happened there, as part of our universal human heritage.

We at Yad Vashem are committed to being an essential partner on this journey. We shall continue to provide easy accessibility to our immense data and knowledge bases, which contain the remarkable collective heritage of the millions of individuals who were murdered, as well as the legacy of the survivors. In addition, we will increasingly promote interdisciplinary approaches to Holocaust studies through literature, art, drama, film and television, music and dance. Ten years from now, I believe this conference will include many artists.

Our goal then is to steadfastly and effectively communicate the message that the story of the Holocaust is an essential part our civilization, and that we must nurture the values learned from this terrible period in our history as the moral foundation for mankind to maintain for eternity.”

“Yad Vashem seeks to inform but it also inspires... My learning regarding the Holocaust was significant, but more importantly, I learned more about humanity.”

Zane Zallis, Canada

■  
“The conference... gave me the precious opportunity to meet a lot of people from different countries and exchange our experiences. Now I know that I am not alone; teaching the *Shoah* is difficult, but it is a challenge that we have to face if we really want to build a better world.”

Laura Fontana, Italy

# “So That the Generations to Come Will Know”

by Nava Weiss

## Programs for the Ultra-orthodox During the Three Weeks (*Bein Hametzarim*)

■ For a number of years, Yad Vashem has dedicated the period of *Bein Hametzarim*—the three summer weeks between 17 Tamuz, when the walls of Jerusalem were breached, and 9 Av, when the Temple was destroyed—to inviting the ultra-orthodox public for intensive Holocaust study. This year, two large conferences were held at the International School for Holocaust Studies: one for *Talmud Torah* (elementary school) teachers, attended by some 100 male instructors from all over the country; and one for 450 women teachers; as well as additional seminars and workshops.

The two conferences dealt with the importance of the teacher’s role in Holocaust education, with a focus on the School’s educational philosophy. The keynote lecture at the women teachers’ conference, delivered by pedagogical director Shulamit Imber, sparked intense thought and provided important tools for teaching the subject in ultra-orthodox educational institutions.

## Cooperation on Holocaust Education in the Ultra-orthodox Sector: Beitar Illit

■ A partnership between the Beitar Illit municipality’s education department and the International School for Holocaust Studies began two years ago with a seminar for *Talmud Torah* principals at Yad Vashem. The focus of the seminar was the discourse between the ultra-orthodox public and Yad Vashem, and opportunities for cooperation in the educational sphere.

To proceed with this joint venture, the School’s teacher-training and ultra-orthodox education departments developed individualized lesson plans for *Talmud Torah* students. At the same time, a group of teachers in Beitar Illit attended a comprehensive course in Holocaust history as well as a supplementary course for teaching the subject in the lower grades. “I was especially impressed by the focus on



■ Top: Registration for the educational conference for *Talmud Torah* teachers  
Above: Graduation ceremony for teachers from Beitar Illit. Bottom row, third from right, Yad Vashem Director-General Nathan Eitan

connecting the students to the individual and in identifying with the world of children prior to the Holocaust,” said one educator. “I also was interested in what *not* to teach to this age group, such as methods of destruction and other traumas.” Another participant said: “I enriched my knowledge, and hope to pass on what I learned to my students, so that the generations to come will know.”

The teacher-training graduation ceremony took place in the Beitar Illit municipality on 3 July, in the presence of Municipality Director-General Rabbi Yehuda Gerlitz; Director of the

Mayor’s Office Rabbi Akiva Ovitz; Director of the Education Department Rabbi Israel Tik; the project’s steering committee; local *Talmud Torah* principals; and course participants. The ceremony was also attended by Yad Vashem Director-General Nathan Eitan and School staff. The participants expressed their desire to continue such joint activities in the future, thus expanding Beitar Illit’s circle of students and teachers of Holocaust studies.

*The author is Head of the Ultra-orthodox Education Section at the International School for Holocaust Studies.*

# New on [www.yadvashem.org/education](http://www.yadvashem.org/education)

## “And Despite It All, I Am Alive”

### Educational Journey Beyond the Image

by Na'ama Shik

■ The human story lies at the center of the pedagogical philosophy of the International School for Holocaust Studies. When approaching the subject of Holocaust victims, students are presented with a person—a face and a name—whose unique identity the Nazis attempted to erase.

The Photo Archive serves as one of the main resources for commemoration at Yad Vashem. It contains hundreds of thousands of pictures that tell the story of the Holocaust through visual documentation. A new companion subsite to the online Photo Archive, “And Despite It All, I Am Alive,” deepens the awareness of the human story behind these photographs. The photos are augmented with testimonies and memoirs aiming to understand the microcosm and macrocosm in which they were taken. Why is this moment captured on film? What is its historical background? Who are the people in the photograph? What can be learned?

Yad Vashem’s central theme for 2008 is “Holocaust Survivors in Israel: 60 Years Since the Establishment of the State,” and so the site’s present focus is on liberation, the DP camps, and immigration to pre-state Israel. More photographs and topics will be featured in the future.

*The author is Director of the Internet Department at the International School for Holocaust Studies.*

## “Seven Poems, Seven Paintings”

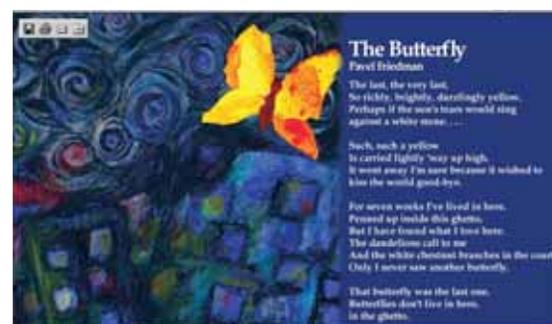
### A Teacher’s Guide to Selected Holocaust Poetry

by Jonathan Clapsaddle

■ “Seven Poems, Seven Paintings” is a unique teacher's guide for educators interested in an interdisciplinary approach to Holocaust education. The online unit features seven Holocaust-related poems, each accompanied by impressions drawn by artist Liz Elsby, a staff member in the School’s Internet Department, as well as discussion points for the classroom.

Through literary analysis and artistic interpretation, the lesson plans allow teachers to probe the personal and universal messages of the Holocaust, as well as to engage pupils in creating their own art. The guide is part of a greater emphasis within the International School for Holocaust Studies on increased Holocaust study through music, literature, poetry and the plastic arts.

*The author works in the Internet Department at the International School for Holocaust Studies.*



## Upcoming Online Courses: Fall/Winter 2008-9

■ For the past two years, the International School for Holocaust Studies has run a successful online course, “At the Edge of the Abyss: The Holocaust of European Jewry.” Registration is now open for two sections of the course to run concurrently throughout Fall/Winter 2008-9: “The Final Solution to the Jewish Problem” (beginning 27 October 2008) and “Jewish Life in the Ghettos” (3 November 2008).

For more information and registration forms for the 20-week sections, please visit [www.yadvashem.org/education](http://www.yadvashem.org/education) and click on “Online Courses.”

# Jews Rescuing Jews

by Dr. Robert Rozett

Helping some part of the Jewish people survive was not only an act of brotherly love and solidarity, it was an imperative to ensure that there would continue to be a Jewish people

■ The subject of Jews assisting other Jews during the Holocaust is far from new, although the phrase “Jews rescuing Jews” is a relatively recent construct, arising in public discourse only in the last decade or so. From its inception, Yad Vashem has dealt with the issue but, like much of the mainstream scholarship about the Holocaust, it was subsumed under topics such as “Jewish solidarity,” “Jewish leadership,” “*Judenrat*” and “Jewish resistance.” By the late 1970s in Israel, graduate students were routinely learning about Jews who helped their fellows. The topics they researched included: the Zionist Youth underground in Budapest and their allies, who deftly safeguarded Jews, especially during the fall of 1944; the Working Group in Slovakia, which did just about everything possible to facilitate mass rescue, but ultimately had little success; the diverse Jewish undergrounds in France that generally engaged in fighting and rescue; and the grassroots organizations in the Warsaw Ghetto that tried to ameliorate the pervasive suffering inside the ghetto walls.

Despite the shattering force of the Holocaust, a picture of Jews helping their fellow Jews quickly emerges. Within the family unit, although help was not universal, it certainly was ubiquitous; the tradition of family responsibility is inherent in Jewish culture. At the community level as well, rendering aid to people in need is a deeply entrenched norm. In the Holocaust, when helping was exponentially more difficult than in normal times, assistance was still frequently proffered at the community level as long as it was possible to do so.

It can be said that in almost every survivor account, there is an aspect of aid given to or received by other Jews. Moreover, it is clear that any exploration of the Holocaust from the perspective of Jewish history must include discussion of how Jews helped one another, as is clearly evident in Yad Vashem’s Holocaust History Museum and other activities.

Of course one must be careful not to idealize the story. Certainly there was a breakdown in normative behavior in the crucible of the Holocaust, such as that of Jewish policemen in the ghettos, although like all generalizations, there were many exceptions.



■ Jewish children smuggled from occupied France standing beside a train in Lisbon, Portugal, 1941.

## In almost every survivor account, there is an aspect of aid given to or received by other Jews

The notion of Jews rescuing Jews is frequently equated to the Righteous Among the Nations. Upon inspection, however, it is clear that they are quite different. The Righteous came from either the ranks of the persecutors, or for lack of a better term, the bystanders, and they constituted a small minority in a vast sea of people. They had nothing to gain by helping Jews, other than the satisfaction they earned by acting morally at a time when ethical behavior outside the Jewish community was rare. Clearly they had much to risk, since Nazi punishment was draconian. For these reasons, the Righteous

Among the Nations constitute points of light in the bleak Holocaust landscape.

In contrast, Jews who helped fellow Jews were acting within their “family,” in the broadest sense. The same sword of Damocles threatened both rescuers and those they aided. Helping some part of the Jewish people survive—whether dear ones, acquaintances or strangers—was not only an act of brotherly love and solidarity, it was also an imperative to ensure that there would continue to be a Jewish people.

That lately the concept of Jews rescuing Jews has emerged into public consciousness is certainly heartening. Knowing that even in the worst of times a great many Jews did not abandon their fellows, but made efforts to help them, not only speaks to the nature of the Jewish people, it is also a beacon in the darkness and a source of guidance and inspiration.

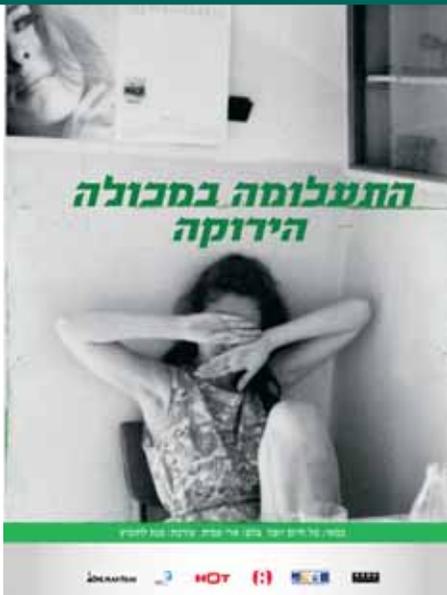
*The author is Director of the Yad Vashem Libraries.*

# Who Will Tell Their Stories?

*The Green Dumpster Mystery*, a Film by Tal Haim Yoffe

Winner of the 2008 Avner Shalev Award

by Liat Benhabib (translated by Mimi Ash)



■ Director Tal Haim Yoffe (second from left) receives the 2008 Avner Shalev Award from Director of the Visual Center Liat Benhabib

■ Grandpa Joseph, a character in Amir Gutfreund's film, *Our Holocaust*, asks the question posed in the title of this article. He warns his neighbors not to tell their stories to Amir and Effie until they are "old enough," which almost doesn't happen. Grandpa Joseph was Amir's grandfather only by virtue of "the law of compression," which enabled the "second-and-a-half generation" after the Holocaust to collect family members not actually related to them.

I could hear the answer to Grandpa Joseph's question in Tal Haim Yoffe's film, *The Green Dumpster Mystery*, winner of the 2008 Avner Shalev Award, presented by the Yad Vashem Visual Center this July at the International

Jerusalem Film Festival. Yoffe recalled the moment of inspiration for the film: "Old things really get my imagination going. When I saw a pile of old photographs in the dumpster, I couldn't just leave them there; for me, they were a real treasure. Suddenly, I felt responsible for the Wolkowicz family. I was concerned that since none of them was still alive, their story would disappear, nobody would remember them. It made me think about myself and the meaning of my own life."

While watching Yoffe's "docu-detective" film, I thought a great deal about Momik, a character in David Grossman's film *See Under Love*. Momik has to do the spy work because this is the only way he can save his parents from fear, silence and forgetting. Yoffe continues: "The detective genre was a natural choice for the story, since I wanted to document the process I went through. Gathering information about the people in the photos fascinated me and I hoped that my audience would feel the same way." Not only are Yoffe and Momik both detectives, they are also persistent. "People think that I invented the story of the discovery of the photos because I wanted to do a film about the Wolkowicz," says Yoffe, bemused. "They can't believe that it was chance that led me to them. What amazes me is that I could have made the film about thousands of families in Israel, a young nation of immigrants, where many families have stories worth telling."

Yoffe unravels the tangled and torn threads of memory patiently and gently, re-weaving them masterfully into a whole. The first agent of memory is Shoa Wolkowicz, born in Tel Aviv and killed in the Sinai Desert at the age of 20 on the first day of the Yom Kippur War. Shoa leads us to his parents, Ya'akov Wolkowicz and Pola Wolkowicz née Rosen, of Lodz, who fled Nazi-occupied Poland for the Soviet Union. Shoa's older sister died aged one in the Siberian Gulag, and his beautiful and talented sister, Rivi, worked for a while as an El Al flight attendant and was named after her grandmother. Rivi's daughter Sivan lives in Tel Aviv and is the last remnant of the Wolkowicz family. All she has left is a family album and a box of old photos. Clues

emerge from the photographs that Yoffe carefully peels off the pages of the albums. In the course of the film, Yoffe discovers additional relatives and friends, as he presses on in search of details about the fate of every member of the family. The narrative wanders back and forth between the land of "Over There" during the 1930s and '40s, and Israel in the 21<sup>st</sup> century.

The portrait of the "fatal family," as Ya'akov Wolkowicz referred to his own family, compels us to look at our own quintessentially Israeli families, and sense the orphanhood of those already forgotten by memory. What will happen when there is no one left to remember the dead? Yoffe's devotion to his subject intensifies the sense that memory will rely on images and voices on the motion picture screen. The director's decision not only to include himself as a character in the story but also to narrate his characters' stories with his own voice is especially intriguing. "This choice freed me from the limitations of my characters' speech. I think the film became more lyrical, more universal."

The abandoned photos chose the director to tell their story, compelling him to undertake the burden of memory and tell a Holocaust story in a unique manner. Third Generation Holocaust films concern themselves with historical events, yet their primary focus is the ongoing effect of these events on our lives as Israelis, Jews and human beings. How are "there" and "then" manifested in our own identity, and how are they integrated into our collective memory?

Yad Vashem will host a special screening of *The Green Dumpster Mystery* on 26 November 2008, in the presence of Yad Vashem Chairman Avner Shalev, director Tal Haim Yoffe and author Amir Gutfreund.

*The Avner Shalev Award for Artistic Achievement, donated by Leon and Michaela Constantiner, is presented annually to an Israeli or foreign film produced within the past year that brings extraordinary cinematic expression to a unique Holocaust-related story.*

*Liat Benhabib is Director of the Visual Center, and Mimi Ash is the Visual Center's Acquisitions and Special Projects Coordinator.*

# Portal to Knowledge

## Yad Vashem's Library Catalogue Goes Online

Making the Yad Vashem Library catalogue available online provides an irreplaceable source of knowledge about the published works of others

■ As Yad Vashem's Library catalogue is launched on the Internet, Director of the Yad Vashem Libraries Dr. Robert Rozett gave an interview about the history of the unique collection—the largest of its kind in the world—and trends in publishing about the Holocaust today, as well as the significance of the online catalogue for readers around the world:

### In the era of the Internet and sound-byte knowledge, why is reading books about a topic still important today?

Documents are the basic building blocks from which we construct our understanding of the past. When scholars put this raw data into context by comparing and contrasting it to other sources of information about the event being researched, they create knowledge. Books and

To truly understand an issue and to come to know something about it, especially one as complex as the Holocaust, there is no substitute to reading articles and books

articles are therefore the physical manifestations of our attempts to piece together fragments of history and make sense of our ideas. Drawing lessons from the Holocaust is a tricky business at best, but sometimes authors have been able to reach important insights about the Holocaust, society and human beings.

It's true that we live in a world in which most of us are bombarded by information and our ability to access information seems limitless. When we actively seek information, we usually don't have the time or the patience to do more than read a short blurb on a website or take in a sound byte in a newscast. In many cases, we might not need much more than that. But to truly understand an issue and to come to know

something about it, especially one as complex as the Holocaust, there is no substitute to reading articles and books.

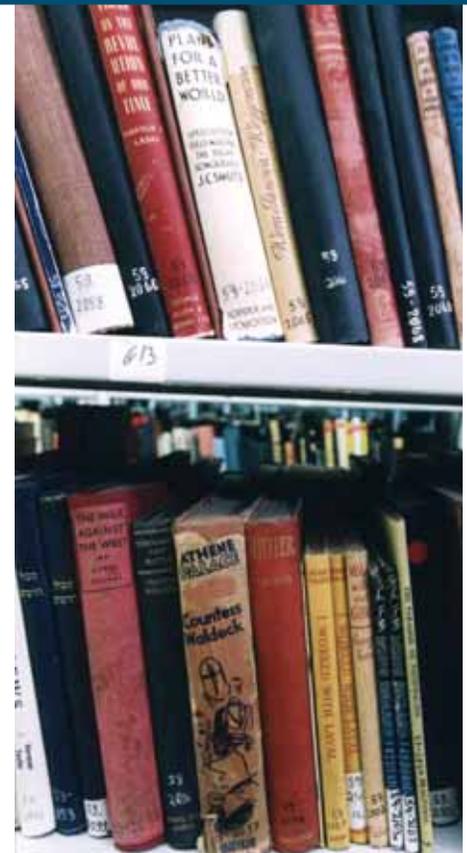
### What is unique about the collection of books and other publications at Yad Vashem?

The Yad Vashem Library, the most comprehensive in the world regarding the Holocaust, represents the knowledge we have acquired about that watershed event. The Library collects every publication it can about the Holocaust. There are special categories of books, including *sifrei yizkor* (memorial books), Nazi and antisemitic publications, and relevant geographic material. Among the singular items in our collection are books signed by famous and infamous people associated with the events of the Holocaust, like Mussolini and Petain. We also have first edition books by authors like Elie Wiesel and Primo Levi in their original language of publication.

### How have writings about the Holocaust changed over the decades? Does time alter the way we reflect upon the Shoah?

There is both continuity and change in the writing about the Holocaust over the years. Some of the earliest writing asked very big questions and sought to deal with the entire scope of history of the Holocaust—for example the seminal works of Poliakov, Reitlinger and Hilberg. These studies often were based on material presented at the Nuremberg Trials. Especially after the Eichmann Trial and the publication of Hannah Arendt's *Eichmann in Jerusalem*, such writing gave way for a while to more detailed monographs. Specific studies are still being published but alongside them, lately, there has been an attempt again to address the broad panoply of events. Saul Friedlaender's Pulitzer Prize-winning study on Nazi Germany and the Jews is a salient example.

There has also been a trend to writing more about individuals in the last twenty years, as well as discussion about commemoration, public discourse, research, artistic representation and education concerning the Holocaust. Every generation asks different questions about history.



Given the knowledge we have accrued over the years, we are now able to ask more complex questions about motivations, options and decision-making among perpetrators, victims and other participants in events.

## Links on the Library Catalogue

- Basic bibliography about the Holocaust, containing some 200 books divided by subjects and updated periodically
- "Between the Lines:" in-depth features on interesting items in the Library
- Articles from *Yad Vashem Studies* and published papers delivered at Yad Vashem's international scholarly conferences
- FAQs about the Library

# Not Following Orders

## Dutch Policeman Honored as Righteous Among the Nations

by Leah Goldstein

by Irena Steinfeldt

**We are now more than six decades removed from the Holocaust. What is left to write about?**

Following the opening of archives in the former Communist bloc, it is clear that there is still much to be written about specific communities and individuals. Some important topics that cut across the subject are now being researched, like children or women in the Holocaust, collaboration in various countries under Nazi occupation, and of course issues

### Every generation asks different questions about history

concerning looted Jewish property. We are still waiting for monographs on many ghettos and camps, as well as a comprehensive study of the last chapter of the Holocaust, the death marches.

**Why was it important to make the Library catalogue available online?**

With over 115,000 titles in 54 languages, no single person could read every page in the Yad Vashem Library collection. It would take weeks just to handle each book and flip through it cursorily.

The cataloguing of the Library's holdings, which began over half a century ago and continues today, provides schematic information about its publications, allowing interested readers to decide which books to peruse. In short, the Library catalogue is a portal to the largest collection of knowledge and wisdom about the Holocaust. While copyright laws and conventions of fair usage make it difficult to post whole scholarly articles and books on the Internet, making the Yad Vashem Library catalogue available online provides an irreplaceable source of knowledge about the published works of others, and helps people everywhere gain access to it.

■ During WWII, police forces all over Europe participated in the roundups and deportation of Jews to their death. The participation of local police and other agencies was crucial to Nazi Germany's ability to implement the Final Solution. Most policemen performed their jobs, never stopping to reflect on the significance of their task; others may have sympathized with the people they were tearing from their homes, but felt there was nothing they could do about it; some went and warned Jews of their impending arrest. We know only of a couple of very rare cases of open resistance to these horrific orders.

On 9 March 1943, the military police (*Marechaussee*) in Grootegast/Grijpskerk, Holland received the order to arrest the remaining Jews of the area and bring them to the Groningen railway station. At first, the policemen tried to argue with their superiors, but their commanders insisted and went on to use different ways to pressure their subordinates to comply with the order. When a motivational speech failed, the commanders tried to convince each of them separately, and finally threatened them with incarceration. But the policemen stood firm. Finally they were taken to the Vught concentration camp. In 1988, all but one were recognized by Yad Vashem as Righteous Among the Nations.

Henk Drog't's name was missing from the list submitted to the Commission for the Designation of the Righteous, because he had managed to escape arrest. It took another twenty years and the unexpected help of El Al pilot Mark Bergman to complete the picture. The stories he heard from Drog't's son, Henk Brink (Drog't), whom he met on one of his flights to South Africa, prompted Bergman to turn to Yad Vashem. Thanks to the Department of the Righteous' painstaking efforts and searches in various archives, the picture could be pieced together.

Thus it was learned that following his escape, Henk Drog't joined one of the Dutch resistance groups. He was caught in the beginning of August 1943 and executed on 14 April 1944. The entry in the death book of the Oranjehotel prison in Scheveningen dryly states: "Policeman, refused to arrest Jews."



■ Dutch policeman Henk Drog't, photographed during WWII



■ Henk Brink (left) receives the certificate and medal honoring his late father Henk Drog't as a Righteous Among the Nations from Justice Jacob Turkel (right).

Henk Drog't was 23 years old when he and his friends were ordered to arrest the Jews. He had the promise of a good future, and was planning to marry his girlfriend who was expecting a child—a son he did not live to see. Yet when faced with a moral dilemma, he was willing to sacrifice everything rather than participate in the murder of Jews who were probably total strangers to him. Sixty-four years after his death, his son came to Jerusalem and received the Righteous Among the Nations award on his father's behalf from Chairman of the Commission for the Delegation of the Righteous, retired Supreme Court Justice Jacob Turkel. Also present were IDF military police, honoring the memory of the Dutch army policeman who had shown such bravery by refusing to follow orders.

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

# Preserving the Memories

by Efrat Komisar

■ The Yad Vashem Archives Division is responsible for the preservation of millions of documents from the period of WWII, including hundreds of personal diaries written during the Holocaust. One such diary was penned by Rabbi Uri Feivish Tauber, from 1941 to 1944, in Mogilev-Podolski. Born in 1911 in Cerepcauti, Romania, the rabbi was deported to Mogilev in October 1941, and stayed there until the city was liberated by the Red Army. The diary was recently presented to Yad Vashem by his widow Ruth Tauber, in the hope that it would be preserved for eternity.

soon became a center for Jews deported from Bessarabia and Bukovina, and was one of the five points of entry to Transnistria, the area in western Ukraine that Hitler ceded to Romania in return for its participation in the war against the Soviet Union. Tens of thousands of Jews passed through the city, but only about 12,000-15,000 of the deportees managed to remain, joining some 3,700 local Jews.

In July 1942, a ghetto was established in the city, surrounded by a wall and a barbed-wire fence. Living conditions were harsh, with overcrowding, hunger and poverty.

"I knew that if I kept the diary, it would disintegrate... I didn't want it to be lost forever"

Ruth Tauber

which opened in April 1942 and by August housed some 450 orphans. Rabbi Tauber was part of the orphanage staff, teaching Hebrew and Bible until 1944, when the orphanage was



■ *The diary of Rabbi Uri Feivish Tauber*

The crumbling diary was first handed to the Archives for restoration and preservation. Some of its pages had been damaged by acidity, were disintegrating, and were covered with adhesive tape, whose chemical components had caused further damage. The Preservation Laboratory team worked hard to save the pages (see box), and its complete restoration will now ensure the diary's accessibility to the general public.

Mogilev, a city on the Dniester River in the province of Vinnitsa in Ukraine, was conquered by the Germans on 19 July 1941. It

A typhoid epidemic caused many deaths within just a few months. The Jewish leadership established a central Jewish committee for the entire province, which created various welfare institutions, including three orphanages. The children's living conditions were extremely difficult: they existed in a wretched state, hungry and ill. Only after several months did their physical condition improve, allowing the directors of the orphanages to devote more time to their education. Rabbi Tauber joined in this educational activity at Orphanage No. 1,

closed, and the children sent to *Eretz Israel*. In a notebook given to him as a souvenir, the children wrote that he had been a "good father" to them. One woman, who had been a child in the orphanage, later related that the rabbi had given them hope that they would go to *Eretz Israel* after the war.

Rabbi Tauber began to write his diary—in German with Hebrew lettering—in October 1941. Inside, he tells of the daily hardships in the ghetto, stories he heard from various people, and events that occurred there: Jews

## Over time, with Yad Vashem's transformation into a world center of Holocaust commemoration and education, the Preservation Laboratory's prominence also rose due to its vital role in preserving original materials from the Holocaust

in hiding; a child who saved his mother's life; the death of 15-year-old Poldi Lazarovitch, a member of the orphanage's journal "editorial board;" the bitter cold and the shortage of salt; a celebration on the first night of Hanukkah; and much more.

This personal document sheds light on the life of Jews in the Mogilev ghetto, as seen through the eyes of its author—a beloved teacher dedicated to his pupils. Its preservation will enable the public to enrich their knowledge of the events in Mogilev, and thus gain a more complete picture of Jewish life in this area during the war.

"I knew that if I kept the diary, it would disintegrate," Ruth Tauber explained. "The pages had begun to crumble and I didn't have the facilities to preserve it. I didn't want it to be lost forever. At Yad Vashem it is much safer than in my own home." In addition, she said, "In my house, in a drawer, nobody would see it, but at Yad Vashem others can read it and learn about everything that happened. That way, the diary will be a reminder for all time."

*The author works in the Archives Division.*



■ Rabbi Uri Feivish Tauber (top row, second from right, wearing a fur hat), in the orphanage in the Mogilev ghetto

## The Yad Vashem Preservation Laboratory Interview with Laboratory Director Varda Gross

### When was Yad Vashem's Preservation Laboratory set up and why?

The Preservation and Restoration Laboratory at Yad Vashem was set up in 1979 to address the preservation and restoration needs of the Museums' and Archives' Divisions, as well as to oversee the conditions of all artifacts and documents kept in our storage rooms.

Over time, with the redevelopment of Yad Vashem and its transformation into a world center of Holocaust commemoration and education, the Laboratory's prominence also rose due to its vital role in preserving original materials from the Holocaust and advising professionals worldwide on preserving and restoring all sorts of historically important items.

### What special conditions does the Laboratory need?

The Laboratory, established through the generosity of the Danek and Jadzia Gertner Trust, is a separate unit located in the Archives building. It is divided into three sections: the chemical and wet treatment section; the dry and repair section; and the digital photography section. Each section was built in accordance with international regulations for preservation: controlled temperatures and humidity levels; northern daylight that enters via windows protected with ultraviolet filters; specialized

desk lamps containing magnifying glasses; large desks to work with oversized materials; and custom-built storage cabinets for chemicals and professional preservation equipment.

### What kind of materials do you receive and how do you go about preserving it?

The materials brought to the Laboratory are always originals. They include documents, diaries, books, posters, maps, photographs, albums and drawings. The first step is to open a work sheet, where we document the item's condition at the time of receipt, as well as every stage in the course of its treatment. We also take digital photos at each significant stage of treatment, providing visual documentation of the whole process.

The material in the Laboratory is treated in several stages, depending on its condition: first we identify the physical and/or biological damage, such as mold, bacteria or glue stains, and then administer chemical treatment. Physical damage is repaired using special paper and glue, and necessary reinforcement carried out where the material has been cracked, torn or has any missing parts. Finally, we create proper housing for the treated originals. The whole process varies in length depending on the condition of the material: obviously, the worse condition the item is in, the longer the treatment will take.

After the process is complete, the material is returned to the storage rooms to be preserved for eternity.

### What are the Laboratory's plans for the future?

In the coming years, we hope to continue rescuing original material that is in a state of deterioration, thus contributing to the preservation of Holocaust remembrance and minimizing Holocaust denial. In addition, we plan to establish a network of scientists in the field of preservation, to aid us in our research (for example, to identify the types of ink used during the war), and to help us enhance our treatment and preservation techniques in the future.



# Icons and Images

## The Israeli Andy Warhol

by Yehudit Shendar

■ America has Andy Warhol and “Campbell’s Soup,” an American icon of the sixties; and Israel has Gavra Mandil and the “fresh from the field” canned tomato products of the Milos factory of the Milouot Group. For more than forty years, the smiling, mustachioed *kibbutznik*, wearing his typical kibbutz hat and cradling in his arms a crate full of red, juicy, freshly picked tomatoes, has greeted Israelis from the shelves of grocery stores and supermarkets. His image symbolized, and continues to symbolize the farmer who represents the deep-rooted “good old Eretz Israel.”

So who is this *kibbutznik*, this quintessential Israeli? Yom-Tov Nerdy, an Egged bus driver who never in his life lived on a kibbutz, was cast in this immortal role by Mandil, owner of the Gavra Studio (specializing in commercial photography), when he was charged with planning a marketing campaign for Milos’ tomato products in the mid-1960s. “He is our dominant trademark,” explains Amos Cohen, former deputy CEO of Milos. “Surveys show that everyone associates the company with the mustachioed *kibbutznik*... he looks so much the part. That’s why it’s so successful.” This past March, Nerdy passed away at the age of 77. Nevertheless, says Cohen, “the logo will continue to be displayed in the future.”



■ “Fresh from the field”—the iconic image created by Holocaust survivor Gavra Mandil

## The ironic images these and many other survivors created became the cornerstones of the Israeli canon

This most typical of “Israelis” was created by a native of Belgrade, born in 1936, who immigrated to Israel at the age of twelve with the founding of the State. For four years, Mandil and his family had been persecuted by the Nazi aggressor in their homeland of Serbia, and then afterwards in Albania where they fled. When the Nazis conquered Albania in 1943, the family was forced to find shelter. Refik Veseli, a Muslim Albanian from the village of Kruja gave them refuge. Veseli was later

recognized by Yad Vashem as the first Albanian Righteous Among the Nations. To this day, the son of the rescuer runs a photography studio in the Albanian capital of Tirana—his family learned the profession from Gavra Mandil’s father, Moshe.

Interestingly, many of those who played a major role in forming images that we now regard as “typically Israeli” were Holocaust survivors: Gavra Mandil was not alone. Ephraim Kishon, who created the iconically “Israeli” screen characters *Sallah Shabati*, *The Policeman Azulai* and *Ervinka*, broadcast each year on Israel’s Independence Day; the caricaturist Kariel Gardosh (“Dosh”), who provided us with the universally-adored character of Srulik (the Israeli “Uncle Sam”); and Alona Frankel, who fashioned the nationally adored curly-haired Joshua from *Once Upon a Potty*, are just a few examples of other Holocaust survivors whose intense scrutiny of what symbolizes Israel made them full

partners in creating today’s “Israeliness.” These survivors and many more are featured in “My Homeland: Holocaust Survivors in Israel” an exhibition currently on display at Yad Vashem’s Exhibitions Pavilion. Despite the passing of time and the social and cultural upheavals that the State of Israel has undergone, the iconic images these and many other survivors created became the cornerstones of the Israeli canon. With the desire many Holocaust survivors expressed upon their arrival in Israel—to become immersed immediately in the local culture—in an extraordinary, paradoxical manner, it was they who actually molded it. Srulik, Sallah, Joshua and the *kibbutznik* from the can of tomatoes are indeed “authentic Israelis.”

**“My Homeland: Holocaust Survivors in Israel” is on display until Summer 2009.**

*The writer is Deputy Director and Senior Curator of the Museums Division.*

## World's Largest Collection of Holocaust Survivor Video Testimonies Now at Yad Vashem

■ Copies of nearly 52,000 testimonies of Holocaust survivors and other witnesses, from 56 different countries and in 32 languages, have recently been transferred from the archive of the USC Shoah Foundation Institute for Visual History and Education. The testimonies, videotaped between 1994 and 2000 by Steven Spielberg's Shoah Foundation (The predecessor of the USC Institute), will supplement Yad Vashem's existing Archive collection of 10,000 survivor testimonies, as well as 5,000 Holocaust-related films of all genres, produced from 1945 until today.

Both these collections are now easily accessible to the public at Yad Vashem's Visual Center through a simple computer search, which accesses and cross-references the entire collections. With over 200,000 hours of video available via VOD (Video on Demand), the Visual Center's collection of films digitally mastered for immediate viewing is now the largest of its kind in Israel.

"The testimony of the survivors who personally experienced the horrors of the *Shoah* are the legacy that they impart to us," said Yad Vashem Chairman Avner Shalev. "Now, this easy access to personal testimonies will allow the public, and especially the younger generations, to be exposed to these materials and deepen their knowledge of the Holocaust. This is essential in an era where the generation of Holocaust



■ The Visual Center at Yad Vashem

survivors is dwindling and the demand for knowledge in these areas is growing."

"The Institute's Visual History Archive contains the full life stories of women and men—before, during and after the Holocaust—and these testimonies irrevocably affirm the humanity of these individuals," said Kim Simon, USC Shoah Foundation Institute Interim Executive Director. "Yad Vashem is a longtime partner of the Institute, and the transfer of the testimonies will create untold opportunities for education,

scholarship and research."

The transfer of the testimonies from USC the Shoah Foundation Institute to Yad Vashem was made possible with the assistance of the Adelson Family Foundation and the EMC Corporation.

Yad Vashem continues to film video testimonies of Holocaust survivors in their homes. These testimonies will be added to Yad Vashem's Archives collections and made available for viewing at the Visual Center.

## Yad Vashem Website Wins WebiAward for the Third Year Running

■ For the third straight year, the Yad Vashem website has won the *People and Computer Magazine* Special Category WebiAward. Website Manager Dana Porath and Hebrew Language Editor Amir Wolf attended the awards ceremony held in Tel Aviv on 14 September.

When presenting the award, the judges noted: "The Yad Vashem website is an outstanding example to all the Internet sites in Israel. The site comprises an immense amount of subject matter organized in an impressive manner." In 2007, the Yad Vashem website logged a record seven million visits from 215 countries.

## New on [www.yadvashem.org](http://www.yadvashem.org) by Dana Porath

### From Our Collections: "Marking the New Year"

■ Through testimony, artifacts, photos, greeting cards and prayer books from Yad Vashem's vast collections, the new online exhibition "Marking the New Year" offers a glimpse into the ways that Jews marked these special days before, during and immediately after the Holocaust.

### This Month In Holocaust History

■ Accompanying Yad Vashem's online Photo Archive, "This Month in Holocaust History" is a display of photos and explanatory texts that reflect the everyday happenings, significant events or historic moments of a particular month in the period before, during and after the *Shoah*.

### Bearing Witness:

### Stories Behind the Artifacts in the Museum Collection

■ This online exhibition features some of the many pieces that comprise Yad Vashem's Museum Collection and whose stories are not told in the Holocaust History Museum. "Bearing Witness" will be continuously expanded, allowing visitors unprecedented access to Yad Vashem's extensive array of unique, original artifacts from the Holocaust.

*The author is the Manager of Yad Vashem's Website.*

## From the Research Institute by Lilach Shtadler and Eliot Nidam-Orvieto

### Annual John Najmann Lecture

■ The annual lecture of the John Najmann Chair of Holocaust Studies was given this year by Prof. David Bankier, incumbent of the Najmann Chair and Head of Yad Vashem's International Institute for Holocaust Research. His lecture, "The Jewish Question in the anti-Nazi Political Discourse: New Findings on Communist Attitudes Toward Antisemitism and Zionism," was delivered at the UK Imperial War Museum on 19 June 2008.

Bankier outlined the changes that began in the second half of the 1930s in the stance of German communists in exile towards the Jewish *yishuv* in the Land of Israel. Whereas their attitude towards Zionism remained hostile and they continued to support an independent Arab state in the area with a Jewish minority in it, their position on Jewish immigration to the Land of Israel underwent a significant shift.

Unexpectedly, German communist publications conveyed a rather positive evaluation of the achievements of the Jewish settlers in *Eretz Israel*. It is true that a pragmatic rationale could explain this development, i.e., not to alienate Jews active within the antifascist front who sympathized with Zionism. Nevertheless, it seems that what accounts for this shift was more than sheer opportunism. The ideological confrontation with Zionism was mitigated by the need to cope with the presence of a growing Jewish entity that was adopting national and cultural characteristics. This new approach maintained that Jewish immigration to Mandatory Palestine stemmed from objective historical conditions—the need of refugees to find a haven—and as such could be considered unrelated to Zionism.

A case in point of this new attitude was the statement given in November 1942 by the German communist leadership exiled in England on the need for "an international solution to the Jewish question and the establishment of a Jewish national state." In May 1944, the communist-controlled Free Germany Movement reiterated its support of "the national aspirations of the Jews." All this considered, it seems that when Andrei Gromyko, the Soviet delegate to the United Nations, expressed on 14 May 1947 the USSR's support for the partition of Palestine and the establishment of a Jewish state in it, this declaration continued a trend that can be discerned at least five years earlier in the publications of exiled German communists.

### Jewish Life During the Holocaust: New Approaches

■ On 6-10 July, the Research Institute held an international summer workshop with the participation of some of the world's leading Holocaust researchers. The workshop focused on reactions to the persecutions of Jews in Poland; Jewish life in the ghettos; children and youth during the *Shoah*; Jews rescuing Jews; and Jews in the Red and Polish Armies.

### Ukrainian Nationalist Organizations During the Holocaust: A Reassessment

■ The issue of the Ukrainian past during WWII and the Holocaust raises heated discussions both within and outside present-day Ukraine. The purpose of the one-day symposium on the topic, held at Yad Vashem on 11 July, was thus to better understand the conflicting interests and expectations, as well as the actions of

the Ukrainian nationalist movements during the war, and how these influence present-day Ukraine.

### 60 Years Holocaust Survivors in Israel

■ On 8-11 December 2008, Yad Vashem's International Institute for Holocaust Research will be hosting an International Research Conference entitled, "The Holocaust, the Survivors and the State of Israel." For a full program and more information, please visit [www.yadvashem.org](http://www.yadvashem.org)

### International Research Workshop, Summer 2009

■ On 13-20 July 2009, the International Institute for Holocaust Research will host its second international summer research workshop for postdoctoral graduates and senior scholars. The workshop, entitled "The Holocaust in the Press, the Newsreels and Radio Broadcasts in Real Time," is aimed at promoting new research on the extent of information given by the media in real time on the fate of the Jews under Nazi rule. The Institute invites researchers to submit their applications for the workshop until 30 November 2008.

For more information, please contact: [research.institute@yadvashem.org.il](mailto:research.institute@yadvashem.org.il)

*Lilach Shtadler is the Research and Administrative Assistant at the International Institute for Holocaust Research, and Eliot Nidam-Orvieto is the Academic Assistant to the Head of the Institute.*

## Yad Vashem receives the personal archives of Rabbi Dr. Zvi Asaria Hermann Helfgott z"l by Nomi Halpern

■ Rabbi Asaria Helfgott was born in September 1913 in Beodra, Yugoslavia. He studied in rabbinical seminaries in Vienna and Budapest and at Vienna University. During the war, he was recruited to the Yugoslav army, captured by the Germans and detained in POW camps. After liberation, he went to the Bergen-Belsen DP camp, where he aided survivors in religious and cultural matters, as well as those with emotional and other issues. He was appointed chief rabbi of the British occupied zone and acted as representative of the survivors vis-à-vis British and German institutions. In 1948, Rabbi Helfgott immigrated to Israel and joined the army, greatly contributing to

the IDF and other national institutions. He established the *She'erit Haplita* (last remnants) movement, was appointed to chair the Yugoslav Fighters Association in Israel and was a member of the Yad Vashem Council and auditory committee.

In 1953, Rabbi Helfgott was appointed chief rabbi of Koeln, Germany, and afterwards to the chief rabbinate of Lower Saxony, where he helped improve Israel-German relations and initiated youth exchanges between the two countries. From 1971, after his return to Israel, he worked in a volunteer capacity as rabbi of Savyon, remaining active in educational, religious, cultural and research fields in Israel

and abroad, until he passed away in 2002. Rabbi Helfgott's personal archives—comprising some 25 containers—were submitted to Yad Vashem by his wife, Malka Asaria Helfgott, née Bodner. Among the documents are the original diary he wrote during his four years as a prisoner of war; correspondences about the postwar plight of *agunot* (women unable to get a divorce because their husbands' whereabouts were unknown); documents relating to the burial of Jewish victims at Bergen-Belsen; photographic albums; and more.

*The author is Deputy Director of the Archives Division.*

## Events July-August 2008

**2 July** ■ Hundreds of Holocaust survivors and next generations gathered in the “Forest of the Martyrs of Dorohoi and its Surroundings” for a memorial ceremony marking 68 years since the beginning of the Holocaust in Romania, the pogrom in Dorohoi on 30 June 1940, and the expulsion of the Jews of the region to the Transnistria death camp. Among the speakers at the gathering were: Minister for Social Affairs Yitzhak Herzog; Minister for Pensioners’ Affairs Rafi Eitan; MK Sarah Shalev-Marom; Yad Vashem Director-General Nathan Eitan; Chairman of the Association of Jews from Dorohoi and its Surroundings Shlomo David; Romanian Ambassador to Israel H.E. Mr. Edward Iosip; and Chairman of the Romanian Immigrants Association in Israel Ze’ev Schwartz.

**15 July** ■ Hundreds of volunteers came from all over the country to a gathering honoring over 350 Yad Vashem volunteers. Among the volunteers were Holocaust survivors, next generations, retirees and students, all active in Yad Vashem’s various activities, including information collection, commemorative events, chronicling, research, publicity, education and the perpetuation of the memory of the Holocaust.



■ Yad Vashem Chairman Avner Shalev (right) presents a certificate of honor to Simha Rotem (Kazhik), hero of the Warsaw Ghetto Uprising and longtime volunteer at Yad Vashem.

**30 July** ■ Annual memorial ceremony for the Jews of Rhodes who perished in the Holocaust, held in the Yad Vashem Synagogue. Among the speakers were Mario Soriano, Chairman of the National Association for the Heritage of the Jews of Rhodes, Zelda Ovadiah, and Holocaust survivor David Galante. The ceremony was moderated by Director of Yad Vashem’s Visual

Center Liat Benhabib, who described the moving journey she and her family took to her roots in Rhodes, where she even discovered hitherto unknown family relationships.



■ Holocaust survivors from Rhodes Mati Porat, Dora Shmaryahu, Estella Yizrael Franco, Esther Yisrael Bendiche, Stella Honio and Moshe Hanan light a memorial flame. Far right: Liat Benhabib

**1 August** ■ Some 200 people attended the traditional “History, Music and Memory” concert, held in cooperation with Beit Terezin, which featured works by composers from the Theresienstadt ghetto who perished in the Holocaust, as well as those whose works were confiscated by the Nazis. The musicians were students of the eighth seminar of international master classes held in Beit Terezin, led by musical director Dr. Dudu Sela.

**7 August** ■ Ceremony marking 66 years since the murder of Janusz Korczak, Stefa Wilczynska and the children in their care, held at Janusz Korczak Square, in the presence of former children from the orphanage, members of the Janusz Korczak Association in Israel headed by Director Binyamin Anolik, representative of the Polish Embassy in Israel Alexandra Bokovska, Holocaust survivors and their families, and members of the Mahanot HaOlim youth movement.

**17 August** ■ “Mashiv Haruach—From Safed

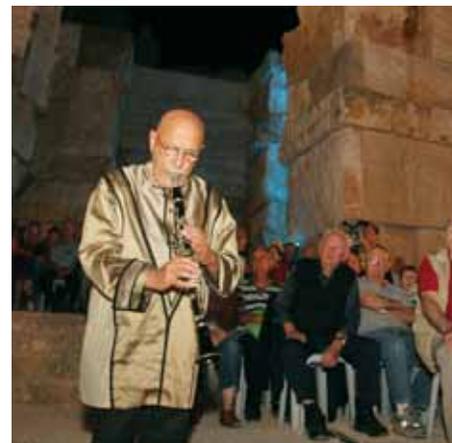


■ Yitzhak Skelka (right) and the artist and sculptor Yitzhak Belfer, former students of Janusz Korczak in the orphanage, lay a wreath in Janusz Korczak Square.

to Jerusalem—A Concert of Jewish Soul Music” was held in the Valley of the Communities in the presence of hundreds of Holocaust survivors, next generations and friends of Yad Vashem from Israel and abroad.

Under the artistic direction of maestro Giora Feidman, 60 musicians from Israel, the USA, Germany, France, Italy and Holland—students of Safed’s International Clarinet and Klezmer Seminar—and students of the Academy of Music and Dance in Jerusalem participated in the concert, along with the Jerusalem Strings Ensemble directed by Prof. Ilan Schul.

The concert also featured the world premiere of the “Suite for an Unknown Klezmer,” composed especially for the evening by Helmut Eisel, in memory of the Klezmer musicians murdered during the Holocaust.



## Benefactor and Friend: Joseph Gottdenker

■ Joseph Gottdenker was born in Sandomierz, Poland, in 1942. Just prior to his birth, Joe's father, Ben, was taken to a concentration camp. Ben and his wife Bina had previously arranged with a sympathetic police officer, Wladyslaw Ziolo, that Bina and their child would find refuge with him if necessary. Forced to protect herself and her newborn son, Bina assumed the identity of a Gentile and went into hiding at Ziolo's home.

Despite hearing their own neighbors being murdered in their yard for sheltering Jews, Ziolo, his wife Petronela and their son continued to shelter Bina and Joe. When it became too dangerous for Bina to remain, Ziolo provided her with false identity papers and helped her escape with the Polish Underground (Zegota).

The Ziolo family protected and raised Joe as their own child for nearly three years.

After the war, Joe was collected by his uncle David Zuckerbrot, and finally reunited with his parents in Germany. The Gottdenker family spent three years in Germany as Displaced Persons before immigrating to the United States in 1948. Ten years later, they moved to Canada. Joe attended high school in Toronto and university in London, Ontario.

Joe Gottdenker is a successful businessman who has been involved in manufacturing, real estate development, resort properties and the retail industry. He is also a well-recognized philanthropist, serving on the board of a number of Jewish non-profit organizations.

As a Benefactor of Yad Vashem, Joe recently donated the necessary funding for building the new International Seminars Wing at the International School for Holocaust Studies.



■ Joe Gottdenker (left) and his son Adam Gottdenker (right) lay a wreath with the Hon. Stephane Dion (center), leader of the Liberal Party, at the Holocaust Remembrance Day Ceremony 2008 in Ottawa, Canada.

## Supporting Yad Vashem's Educational Endeavors: The Edmond J. Safra Philanthropic Foundation

■ Edmond J. Safra was one of the greatest bankers of the 20<sup>th</sup> century. Born in Beirut to a family of bankers, he went on to build a business that spanned more than thirty countries across the globe.

As part of his commitment to charity, Edmond J. Safra, together with his beloved wife Lily, created a major philanthropic foundation to ensure that needy individuals and organizations would continue to receive assistance and encouragement for many years to come. They were each named *Commandeur de l'Ordre des Arts et des Lettres* and *Chevalier de la Légion d'Honneur* by the French government and were both awarded honorary doctorates from the Hebrew University of Jerusalem for their commitment and support for Jewish and humanitarian causes and contributions to higher educational opportunities in Israel.

Despite Edmond J. Safra's passing in 1999, the Edmond J. Safra Philanthropic Foundation draws continued inspiration from its

founder's life and values. Now under Lily Safra's leadership, the Foundation has assisted hundreds of organizations in over fifty countries around the world in four main areas: Education; Science and Medicine; Religion; and Humanitarian Assistance, Culture and Social Welfare.

In the sphere of education, some of the Foundation's most significant projects have included endowing the Center for Ethics at Harvard University and the science campus of the Hebrew University of Jerusalem; and helping Israeli universities develop, recruit and retain the very best faculties through the Edmond J. Safra Program for Faculty Excellence.

As committed benefactors of Holocaust Remembrance, the Foundation has also supported numerous Yad Vashem educational endeavors. Most recently, they have taken a significant step in becoming one of the first major partners in building Yad Vashem's International School for Holocaust Studies' new International Seminars Wing. With over 50,000 square feet of added



■ Lily Safra and Edmond J. Safra, z"l

space, the new wing will help facilitate the growing number of seminars for teachers from around the world. The Foundation has already endowed its 330-seat hall, to be known as the Edmond J. Safra Lecture Hall, which will host major conferences, international forums and other major addresses.

## RECENT VISITS TO YAD VASHEM

■ United States Senator and Presidential candidate Barack Obama (right) visited Yad Vashem on 23 July. He was accompanied through the Holocaust History Museum and the Children's Memorial by Yad Vashem Chairman Avner Shalev (left). Senator Obama also laid a wreath in the Hall of Remembrance.



■ Foreign Minister of Italy Franco Fratini visited Yad Vashem on 8 July, and toured the Holocaust History Museum.



■ Finnish Foreign Minister Alexander Stubb toured the Holocaust History Museum during his visit to Yad Vashem on 2 September.



■ UK Prime Minister Gordon Brown (center) and his wife Sarah (left) visited Yad Vashem on 20 July, accompanied by Yad Vashem Chairman Avner Shalev. The Prime Minister signed the Guest Book in Janusz Korczak Square.



■ Irish Foreign Minister Micheál Martin TD (right) was guided through Yad Vashem by Director of the Libraries Dr. Robert Rozett (left) during his visit on 10 July.



■ Governor of New Jersey Jon S. Corzine visited Yad Vashem on 21 July, accompanied by his significant other Sharon Elghanayan. He toured the Holocaust History Museum, and participated in a wreath-laying ceremony in the Hall of Remembrance.



■ The President of Uruguay, Tabaré Ramón Vázquez Rosas, visited the Hall of Names during his tour of Yad Vashem on 25 August.



■ Markos Kyprianou, Foreign Minister of Cyprus (right), was guided through the Holocaust History Museum by Eva Lutkiewicz (left) during his visit to Yad Vashem on 3 July.



■ French Justice Minister Rachida Dati toured the Holocaust History Museum during her visit to Yad Vashem on 21 September.



■ Some seventy mayors from around the world visited Yad Vashem's Holocaust History Museum on 17 September.



# Friends Worldwide

## USA

■ Luis Ubiñas, President of the Ford Foundation (right), Deborah Tolman (center) and David Chiel, Ford Foundation Deputy Vice President (left) visited the Yad Vashem campus and toured the Holocaust History Museum.



■ Jay and Deanie Stein and family of Jacksonville, Florida toured Yad Vashem and met with International Relations Division Director Shaya Ben Yehuda for a unique presentation in the Archives.



■ Gary and Karen Winnick of Los Angeles (left) were given a guided tour of Yad Vashem by Guy Shemer.



■ Yad Vashem Builders Alan and Jane Cornell visited Yad Vashem.



■ The Haber family from New York visited Yad Vashem to mark the Bar Mitzvah of their son Justin.



■ Ronald Perelman came from New York for a special tour of the campus and Museum in late July.



■ Museum Benefactor Susan Crown (right) toured Yad Vashem together with Lesley Said (left), Program Officer of the Arie and Ida Crown Memorial Foundation, and Associate Director of the Foundation Margie Stineman (center).



■ Ido and Toby Roizman (left), son and daughter in-law of Israel and Sari Roizman, visited Yad Vashem for a tour of the Holocaust History Museum and a presentation in the Archives.



■ Jackie Bucksbaum (center) and her mother Samantha (right) from Chicago visited Yad Vashem, for a tour of the Holocaust History Museum. They received a warm welcome from Shaya Ben Yehuda.



■ Esther and David Mann and Betty Breslaw, officers and board members of the Paul and Pearl Caslow Foundation, a Yad Vashem Builder, visited Yad Vashem.

Left to right: David Mann, Esther Mann, International Relations Division Deputy Director Sari Granitza, Betty Breslaw, Yad Vashem guide Bernice Rotter



■ **Seryl and Charles Kushner** (center) toured the Yad Vashem Campus together with Chairman of the **American Society for Yad Vashem Eli Zborowski** (left) and Chairman of the Yad Vashem Directorate **Avner Shalev** (right).



■ **Suzie and Bruce Kovner** of New York visited the Yad Vashem campus and toured the Holocaust History Museum and the Museum of Holocaust Art.



■ **Fred Lafer** (right), President of the Marilyn and Henry Taub Foundation, visited Yad Vashem and met with Senior Artifacts Curator **Haviva Peled-Carmeli** (left).



■ **Yad Vashem Builder Alan Pines** and his daughter **Nicole** visited the campus on 25 August.



■ **Yad Vashem** mourns the passing of its dear friend, **Teddy Constantiner, z"l**, and extends its sincerest condolences to his brothers, Roberto, Arturo, Victor and Leon. May they be comforted among the mourners of Zion.

■ **Yad Vashem** mourns the passing of **Henry Moskowitz, z"l**, father of American Society for Yad Vashem Board Member Mark Moskowitz. Originally from Kielce, Poland, Henry Moskowitz survived the Holocaust in the Sachsenhausen and Ravensbrück camps. His first wife and daughter perished. After the war, he became a real estate entrepreneur and philanthropist. He is survived by his wife Rose, four children and ten grandchildren.

## Canada

■ **Laura and Ron Rohringer** of Toronto visited Yad Vashem in June. They toured the Holocaust History Museum, and participated in a joyous and moving Bat Mitzvah ceremony for their daughter Jaryn in the Yad Vashem Synagogue.



## UK

■ The annual lecture of Yad Vashem's **John Najmann Chair of Holocaust Studies** took place on 19 June at the Imperial War Museum in London. The Chair was established in memory of **Isaac John Najmann, z"l**, and endowed by his wife **Hertha Najmann** (pictured) and children. This was the first time the lecture was held in London, and coincided with the 10<sup>th</sup> anniversary of the death of John Najmann.



## Norway

■ During his visit to Yad Vashem in August, newly appointed chairman of "Help the Jews Home" **Oyvind Bernatek** toured the Holocaust History Museum and paid his respects at the Children's Memorial. "Help the Jews Home" is a Norwegian initiative of Christians and Jews that helps the State of Israel absorb new immigrants from around the world. Mr. Bernatek observed first-hand the cataloging and digitalization process in the Yad Vashem Archives that is supported by "Help the Jews Home."



Standing, left to right: **Miry Gross**, International Relations Division; **Oyvind Bernatek**; and Archives Division Deputy Director **Nomi Halpern** view the ongoing work in the Archives.

# Friends Worldwide

## Ukraine

■ During their visit to Yad Vashem, **Vladimir Leonov** and **Elena Kantorovich**, members of the **Ukrainian Society for Yad Vashem** and leaders of the **Dnepropetrovsk Jewish Community**, laid a wreath in the Hall of Remembrance.



■ The **Falkovich family**, members of the **Ukrainian Society for Yad Vashem** and leaders of the **Dnepropetrovsk Jewish Community**, participated in an unveiling ceremony at Yad Vashem.

Left to right: The **Falkovich family**, **MK Yuli Edelstein**, **Special Advisor to the Chairman of the Directorate Arie Zuckerman**



## Christian Desk

■ "Grafted," the international young adults program of the **International Christian Embassy Jerusalem (ICEJ)**, visited Yad Vashem in July. In addition to touring the **Holocaust History Museum**, they participated in a workshop at the **International School for Holocaust Studies**.



■ In July, **AIPAC** brought a delegation of **Christian leaders** from the southern United States on a tour of Israel, including a visit at Yad Vashem. Most of the delegates were first-time visitors, and were deeply moved by the experience.



Director of the **Christian Desk Dr. Susanna Kokkonen** (second from left, standing) visited Norway and spoke about Yad Vashem at the **ICEJ annual conference**. Following her presentation, hundreds of Norwegians expressed interest in Yad Vashem's work.



## Germany

■ Yad Vashem Benefactor **Rose Landschaft** (third from right) visited Yad Vashem with her family from Los Angeles. During their visit they heard a presentation at Yad Vashem's Synagogue, given by **Director of the International Relations Division Shaya Ben Yehuda**.



## Spain

■ The **Benoliel family** visited Yad Vashem to mark the occasion of their son **Jacob's Bar Mitzvah**. They were joined by **Director of the Iberoamerican, Spain and Portugal Desk Perla Hazan**.



■ **Victoria and Maurice Querub**, the parents of **Isaac Querub**, **President of the Spanish Society for Yad Vashem**, visited Yad Vashem.



## Portugal

■ Cecilia Caria Mendes (second from left) visited Yad Vashem together with Olimpia Soares (center) and her daughter Mafalda (third from left). They were joined by Director of the Iberoamerican, Spain and Portugal Desk Perla Hazan.



■ Vivian and Rafael Zaga and family received the Yad Vashem Key during a ceremony unveiling their names in the Square of Hope and on the occasion of their son Mayer's Bar Mitzvah.



■ The Cassab Family visited Yad Vashem and commemorated their son David's Bar Mitzvah.



■ Oscar Gorodzinsky and his wife Janette (left) were accompanied by Perla Hazan during their visit to Yad Vashem.



■ The Cemaj family visited Yad Vashem to mark the Bar Mitzvah of their son Gabriel.



■ Abraham Metta and family visited Yad Vashem to mark the Bar Mitzvah of their nephew David Cohen.



## Mexico

■ Lizette and Moises Arakanchi visited Yad Vashem for the unveiling of their names at the Square of Hope. They were joined by their children, Sharon, Marcos and Karen, and Director of the Iberoamerican, Spain and Portugal Desk Perla Hazan.



■ The Schidlow and Fainsod families visited Yad Vashem for the Bar Mitzvah of Carlos Schidlow, where they were joined by Perla Hazan.



Yad Vashem appreciates the generosity of its friends in supporting its mission of *Shoah* commemoration, documentation, research and education. Together we can continue our journey, ensuring Jewish continuity and conveying universal aspirations for understanding, tolerance, and mutual respect between people everywhere. Yad Vashem would be honored to welcome you into its circle of friends and supporters.

■ To make tax deductible donations:  
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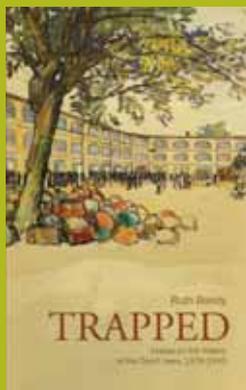
■ For information on societies in other countries, or to donate online, please visit: [www.yadvashem.org](http://www.yadvashem.org) and click on "Friends of Yad Vashem."

Donations may also be sent to: International Relations Division, Yad Vashem, PO Box 3477, Jerusalem 91034, Israel.

## New on the Shelf...

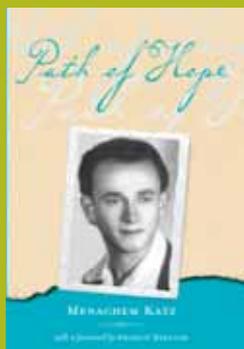
### Ruth Bondy, *Trapped*, 240 pp.; NIS 129

■ This unique work addresses special aspects of Theresienstadt and the history of Czech Jewry. Bondy includes descriptions of the use of humor in coping with everyday life in Terezin; the status of privileged individuals; the fate of women; a young man's relief project; and the Auschwitz family camp through the eyes of the children imprisoned there. *Trapped* portrays a kaleidoscope of people caught in terrible adversity, but who nevertheless managed, for the most part, to retain their humanity.



### Menachem Katz, *Path of Hope*, 209 pp.; NIS 69

■ This gripping memoir opens with the spectacular escape of eighteen-year-old Munio (Menachem) Katz from the liquidation of the last Jews of Brzezany on 12 June 1943. He was the only one of his group of forced laborers to get away. He and seven others were hidden for the following year by the Kmiec family, until they were finally liberated.



For information on Yad Vashem's extensive list of publications and to place orders, please contact:

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