

YAD VASHEM

Vol. 94, Winter 2021

JERUSALEM

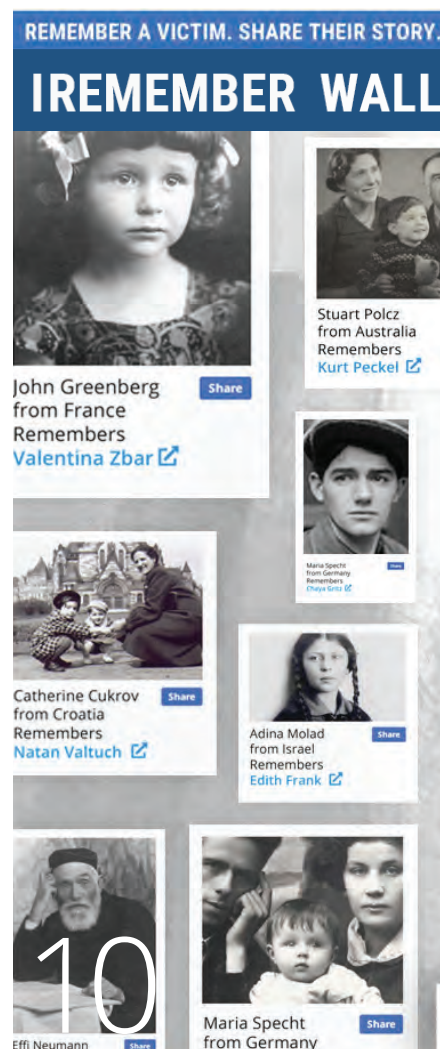


A Man of Vision and Action

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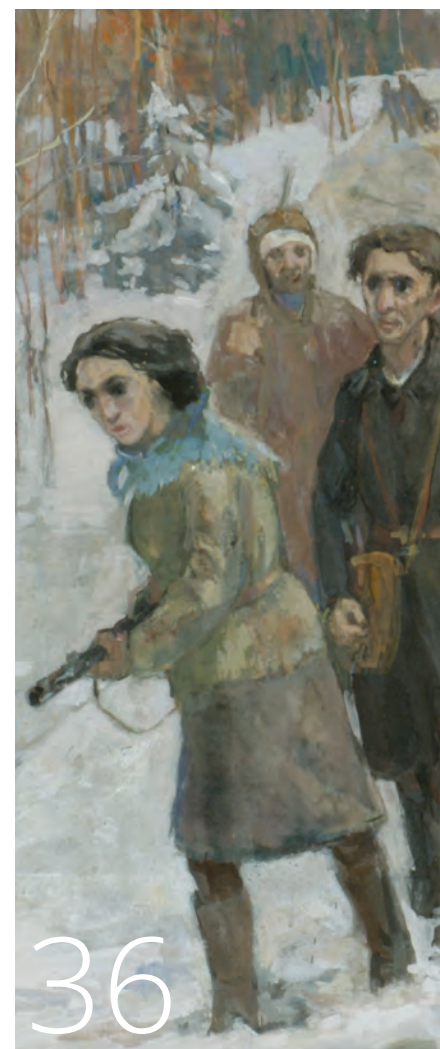
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REMEMBRANCE
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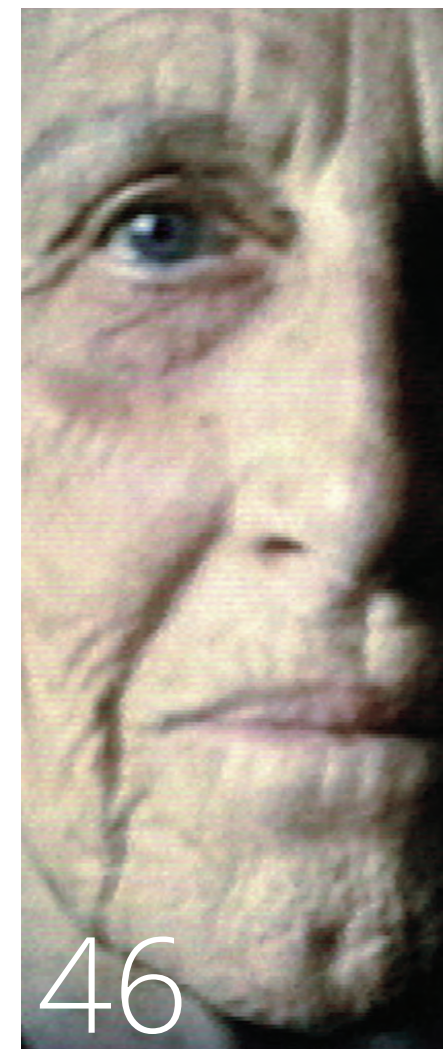
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RESCUE

"FOR THE SAKE
OF MY PEOPLE"

EFFORTS BY JEWS TO RESCUE
OTHER JEWS IN THE FACE OF
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A MAN OF VISION AND ACTION

AVNER SHALEV RETIRES AS YAD VASHEM CHAIRMAN

Avner Shalev has long been the public face of Yad Vashem, welcoming popes, presidents and prime ministers to the Mount of Remembrance. Yet Shalev is far more than a master of ceremonies. For the past 27 years, he has been the driving force behind the numerous changes and advancements that have secured Yad Vashem's status as the world's leading source of Holocaust remembrance and education.



Avner Shalev:
"Our visitors
are inspired by
individual narratives
of the Holocaust."

In 1993, Shalev, a former IDF Brigadier General and then Director General of the Culture Authority in Israel's Ministry of Education and Culture, was approached by [Dr. Yitzhak Arad](#), Chairman of the Yad Vashem Directorate, who suggested he take over the position. "The idea was not mine," says Shalev candidly, "he tried to convince me, unsuccessfully." Finally, Prime Minister Yitzhak Rabin urged him to accept the offer. "At that point, I couldn't refuse."

Though Shalev was born in 1939 in Jerusalem to parents who had emigrated from Poland, his family did not emerge from WWII unscathed. "Some of my aunts and uncles were murdered in the Shoah, together with their children. My family, just like all Jewish families who lost relatives and friends during the Holocaust, mourned their death until their last days."

New Leadership, New Direction
Shalev recalls his first major decision as Yad Vashem Chairman. "As an

educator at heart, I understood that our most important mission was in the area of education. Though Yad Vashem had already assembled a very impressive archive and held important memorial ceremonies, including the annual [State Opening Ceremony for Holocaust Remembrance Day](#), I knew that we needed to foster teaching about the Holocaust in order to reach the next generations."

First on the agenda was the creation of a global educational center, providing the necessary

tools to ensure that the Holocaust would remain a relevant topic to the Jewish people and humanity for future generations. It is for this reason that he established the [International School for Holocaust Studies](#), “in order to attract educators, community leaders and opinion shapers from Israel and all over the world to view Yad Vashem and its distinct approach to the Holocaust as an invaluable educational and remembrance resource.”

Each year the International School trains thousands of educators to teach the history of the Holocaust, develops pedagogic and didactic tools, and conducts educational workshops for hundreds of thousands of youth and soldiers. It has developed an exceptional multidisciplinary educational philosophy, teaching the Holocaust in an age- and culturally-appropriate manner.

In addition to fundamental Holocaust education, Yad Vashem’s renowned [International Institute for Holocaust Research](#) promotes academic investigation of the Holocaust through a myriad of angles, holds international conferences and workshops for novice and veteran scholars, and publishes dozens of academic papers and publications every year. “Free and impartial research is the very basis of our educational efforts,” clarifies Shalev.

The International School for Holocaust Studies has developed an exceptional multidisciplinary educational philosophy, teaching the Holocaust in an age- and culturally-appropriate manner

Educating about and researching the Holocaust, notes Shalev, is far more than speaking about the cattle cars, the death camps, and forced labor. Of equal importance, he says, is learning how the Jews lived, particularly in the years prior to the Holocaust. “In order to understand what the world and humanity lost, it is essential to study what was once there. We must recognize the rich and deeply rooted lives the Jews of Europe and North Africa led before the destruction of the Shoah – their creativity and contribution to local and general culture as well as their influence in many aspects of technological advancements of the twentieth century. Yad Vashem therefore encourages academic study and teaches students and educators about the lives of the Jews in prewar Europe, North Africa, and the Balkans. It is an integral part of the story that we tell.”

Of course, he adds, “the implementation of Yad Vashem’s vision is bolstered through a strong

and active network of partnerships and agreements with institutions, friends and donors from all over the world, Jewish and non-Jewish alike.”

Memory for the Sake of the Future

The development of a modern [museum complex](#) on the Mount of Remembrance that complements Yad Vashem’s endeavors was also undertaken under Shalev’s direction, and tells the complete story of the Holocaust from the point of view of its victims – Jewish men, women and children. “The Holocaust History Museum [which Shalev curated] is the cornerstone of much of the activity here in Jerusalem. Each year [save for during the COVID-19 pandemic], the museum attracts some one million visitors, to learn from and be inspired by individual narratives of the Holocaust, including firsthand testimonies from the survivors.”

Indeed, preserving the memories of the Holocaust is one of Yad



Surrounded by delegates to the International Youth Congress, January 2008

Vashem’s core tasks. To that end, the institution has continued to expand and develop its collections, including the [Central Database of Shoah Victims’ Names](#), survivor testimonies, artifacts, artworks and documentation from the Holocaust period. Yad Vashem preserves and catalogs its unparalleled assets from the Holocaust era, scans millions of archival documents each year, and makes them accessible online. Many are available on the Yad Vashem website, currently in eight languages, as part of online exhibitions and databases, thus harnessing modern technology in the service of Holocaust remembrance for future generations.

“We believe that it isn’t enough to just fight the spread of hate-filled lies,” Shalev adds. “It is also incumbent upon us to bolster the presence of the facts and truth, ensuring that this information is accessible to each and every person, in as many languages and on as many platforms as possible. In addition, we offer online courses and lectures about the Holocaust and antisemitism in order to help understand, identify and deal with the phenomena in its many varied forms.”

Shalev notes that despite the new technologies continually being introduced, there is no substitute for face-to-face contact in communicating a message or idea. Nevertheless, as the survivor generation dwindles,

Yad Vashem is using technology in the area of testimony as well. “We are endeavoring to assemble all of the visual testimony in the world, including from other collections, which together number more than 130,000 interviews,” says Shalev. What is key, he emphasizes, is knowing how to utilize visual material. “Every year, we teach how to integrate these testimonies into courses for a range of learners, both in the formal and informal spheres. I believe that our expertise in knowing how to use the video testimony of survivors will continue to have an impact on millions of lives around the world.”

Certainly, these types of videos were used in the permanent [‘Shoah’ exhibition in Block 27 at the](#)

A MAN OF VISION AND ACTION AVNER SHALEV RETIRES AS YAD VASHEM CHAIRMAN



Auschwitz-Birkenau State Museum.

This powerful new multimedia installation, created by Yad Vashem in 2013 and curated by Shalev, displays key insights regarding the Holocaust while exposing the public to the prewar Jewish world; to the one-and-a-half million children murdered in the Holocaust; and to documenting the victims in the unique Book of Names.

Despite all of this remarkable progress, Avner Shalev suggests that the work is far from over. "Our challenge is to make sure that the significance and meanings of the Holocaust are preserved for generations to come, so that the Jewish people continues to understand its importance in its

history, and the world continues to see its relevance as a beacon – for understanding the consequences of leaving any form of racism or xenophobia unchecked."

On the matter of the messages of the Holocaust, he continues firmly: "I wish once and for all shatter the erroneous impression that there exists a paradox between the Jewish significance of the Holocaust and the wider meaning it has for all of humanity. The understanding of the unique implications of the Holocaust for Jews as well as its universal humanistic value are neither contradictory nor sit on opposite sides of the spectrum; rather, they are both interconnected and intertwined."

Facing the Future

As Avner Shalev retires from the institution he has guided for close to three decades, he voices his hope that it will remain a place of consensus for the entire Jewish people and stay above any political debate. "During my tenure and the leadership that preceded me, Yad Vashem ensured that Holocaust remembrance remained relevant and important to the Jewish people and the whole of humanity, and was led in accordance with the research-based historical narrative alone. This is the only way to maintain its standing and acceptance on the national and international stage, and allow it to fulfill its missions in the coming decades."

In the current period of political instability, Shalev expressed his willingness to assist Ronen Plot, Deputy Chairman of the Directorate, to the full extent necessary during the period of his service as volunteer Acting Chairman. "I deeply appreciate that Ronen willingly consented to take this responsibility upon himself, and wish him much success."

Shalev concluded his interview with two messages. The first, that "humanity must always remember that alongside technological advancements, we must continue

to cultivate and uphold basic moral values. After all, it was one of the most advanced modern societies in the world that caused the complete collapse of those intrinsic values during the Holocaust." In contrast to this stark warning, Shalev's second message is one of hope. "We should draw strength from the example of Holocaust survivors. Despite everything they went through, the vast majority of them chose life; instead of plotting revenge or absenting themselves from society, they chose to build families, communities and

friendships; they chose to live and to love."

This interview is based on an article that appeared in "The Jerusalem Post."

Farewell Event Recalls Three Decades of Achievements and Challenges

On 28 February, an [online event](#) was held for friends, colleagues and supporters marking almost three decades of Avner Shalev's role as Chairman of the Yad Vashem Directorate. Eleven distinguished guests – including Israel's President H.E. Mr. Reuven Rivlin, Prime Minister Benjamin Netanyahu, German Chancellor Angela Merkel, Chairman of the Jewish Agency Yitzhak Herzog, Chairman of the Yad Vashem Council Rabbi Israel Meir Lau and Natan Sharansky – spoke at the event, and five film clips highlighted Shalev's most memorable achievements during his tenure. On behalf of Yad Vashem, Director General Dorit Novak presented Shalev with a replica of **House in the Sun**, Entraygues-sur-Truyère by León Weissberg. The original piece is housed in Yad Vashem's Art Collection.



INTERNATIONAL HOLOCAUST REMEMBRANCE DAY

While the most of the world remained under lockdown due to the ongoing COVID-19 pandemic, Yad Vashem held a wide variety of commemorative and educational activities to mark the UN-sanctioned International Day of Commemoration in Memory of the Victims of the Holocaust, 27 January 2021.

■ On Wednesday 27 January, Yad Vashem held its **annual event for foreign diplomats in Israel**, this year online. After opening remarks from the President of the State of Israel H.E. Reuven Rivlin, Yad Vashem Director General Dorit Novak, and Ambassador Gil Haskel, Chief of State Protocol at Israel's Ministry of Foreign Affairs, Dr. David Silberklang, Senior Historian

at Yad Vashem's International Institute for Holocaust Research gave a lecture entitled "The Paths from Mass Shootings to the "Final Solution." The participants then viewed the [filmed testimony of Holocaust survivor Max Privler](#), who was one of the torchlighters during Holocaust Martyrs' and Heroes' Remembrance Day 2017. The event, which was attended by

90 diplomats and broadcast on [Yad Vashem's Youtube Channel](#), was moderated by Yossi Gevir, Director of Governmental and External Affairs at Yad Vashem.

■ This year's [I Remember Wall](#), a unique online commemorative project run by Yad Vashem to mark International Holocaust Remembrance Day, was available



Partnering with Facebook, the IRemember Wall reached a vast international audience, with over 160,000 participants from some 242 countries and territories around the world commemorating Holocaust victims in their own languages

in six languages — English, Hebrew, French, Spanish, German and Russian. Each participant who joined the wall was randomly linked to one of the names in Yad Vashem's [Central Database of Shoah Victims' Names](#), which today includes the identities of 4,800,000 Jewish men, women and children murdered in the Holocaust. Participants could also choose additional names of Holocaust victims from the Names Database to commemorate on the Wall. Those who joined were encouraged to share the stories on their social media platforms, including Facebook, Twitter and Pinterest. For the second consecutive year, Yad Vashem partnered with Facebook in order to encourage global awareness and outreach of this meaningful project. Through this important partnership, the project reached a vast international audience, with

over 160,000 participants from some 242 countries and territories around the world commemorating Holocaust victims in their own languages. Each of the participants became "ambassadors of memory," responsible for disseminating the voices of those who were murdered.

■ Yad Vashem launched its new **virtual tour of the "Shoah" multimedia exhibition** at Block 27 in the Auschwitz-Birkenau State Museum. The [tour](#) explores the central themes of the Holocaust, and offers insights into the rich Jewish life that existed prior to 1939, the world of children during the Shoah and the monumental Book of Names.

■ **Special online presentations by Yad Vashem experts for audiences worldwide** included a lecture by Chief Historian Prof.

Dina Porat to Google senior staff in Europe, the Middle East and Africa. The talk, entitled "Defining and Monitoring Antisemitism: Current Challenges," was part of a virtual learning-focused speaker series on racial equity, ethnic injustice, and the unique history and challenges across the region currently being developed by Google. The event concluded with a question and answer session for the participants.

■ In the framework of their ongoing "Zoom into Research" online lecture series, the International Institute for Holocaust Research also conducted an **online event analyzing two Nazi photo collections** – the one discovered at a satellite camp of Auschwitz by 18-year-old Holocaust survivor [Lilly Jacob](#) that illustrated the selection process at the infamous extermination camp. The so-called [Auschwitz Album](#) is now displayed in the Yad Vashem Holocaust History Museum; and the one donated last year to the United States Holocaust Memorial Museum by the grandson of Johann Niemann, Sobibor's deputy commander, who was the first officer killed by Jewish prisoners during the 1943 uprising. The "Sobibor Perpetrator Collection" depicts different scenes and camp guards that



confirm [the findings of Israeli archeologist Yoram Haimi](#) and his Polish partner Wojciech Mazurek at the death camp.

■ Among the educational initiatives of the International School for Holocaust Studies, a [new interactive learning environment on the subject of the Eastern-European "shtetl"](#) before the Holocaust was uploaded to

Yad Vashem's website in English and Hebrew. The environment, developed by the International School's e-Learning Department, includes an animated film about the topic; an interactive presentation centered on the Gambin shtetl as an example; an interview with Israeli Yiddish expert Prof. Avraham Nowersztern; a lesson plan on the topic of *yizkor* remembrance books; and an academic article on

"The Representation of the Shtetl in Jewish Art: Between Reality and Fantasy."

■ With the generous support of the Genesis and ICHEIC Foundations, an **online international conference for Russian-speaking educators** around the globe was held, entitled "The Meanings of the Holocaust in a Changing World." The conference was attended by Yad Vashem



graduates—teachers, museum staff, academics and informal education professionals from Lithuania, Latvia, Estonia, Ukraine, Belarus, Russia, Moldova, the United States and Israel. During the conference, world-renowned scholars, participants, and facilitators from the International School discussed in-depth questions, such as the educator's place in the digital age, the possibility of empathizing with Holocaust victims despite distance learning, and pedagogical and moral boundaries for

teaching the Holocaust in an era of advanced technology. Another focus of discussion touched on tools and methods that may encourage creative teaching and meaningful learning in the field of the Holocaust against the background of a challenging and complex reality.

■ In anticipation of International Holocaust Remembrance Day, a unique project called “Reading Together” took place, in which three French-speaking European

schools met to read *Bamastor* (Hidden) – the fascinating memoir for young readers written by Holocaust survivor [Ehud Loeb z"l](#). Each class then designed a commemorative project around the story: Spanish students created an interactive map with the help of digital applications, in which they followed Loeb's wanderings during the Holocaust; Greek students generated a family tree with three branches – his biological family in Germany, his rescuers in France and his adoptive family in

Yad Vashem held online events, conducted educational programs and displayed exhibitions around the world

Switzerland; and Belgian students produced an interactive photo album and timeline that combined the life of the individual in the Holocaust with the general events, and extracted the facial features of the victims through photos and archival documents. The three projects were presented to all participants in the presence of representatives from Ehud Loeb's family, and an [interactive learning environment based on *Bamastor*](#) was uploaded to the Yad Vashem website in French.

■ Yad Vashem [exhibitions](#) were displayed around the world, including North America, Europe, Taiwan and the UAE. Topics included general information about the Shoah, children in the Holocaust, women in the Holocaust, Muslim rescuers, Holocaust art and the Auschwitz Album.

Invitation to the finale of the “Reading Together” international educational project



"MY LOST CHILDHOOD"

NEW ONLINE EXHIBITION
ON CHILDREN'S HOMES FOR
HOLOCAUST SURVIVORS

Yona Kobo

”

"I emerged from the death camps after enduring the most terrible experience ever recorded in history, damaged in body and spirit. After indescribable losses – my family, my childhood and my friends – I was overwhelmed with emotional and physical pain. The 'Kinderheim' [children's home] in Blankenese restored part of my lost childhood to me. It became my home. My teachers and the other girls I met became my friends and my family."



Eight-year-old "Lolek," Israel Meir Lau (later Chief Rabbi of Israel and Chairman of the Yad Vashem Council) on deck at Marseille in the arms of Simone Chaumet, who came to bid farewell to the "Buchenwald boys" she had taken care of in Écouis before their journey to *Eretz Israel*
Yad Vashem Archives

>> "MY LOST CHILDHOOD"

NEW ONLINE EXHIBITION ON CHILDREN'S HOMES
FOR HOLOCAUST SURVIVORS

So stated Renee Kochman (née Renia Baaf), who lived at a children's home established by the American Jewish Joint Distribution Committee (Joint) in a formerly Jewish-owned estate on the banks of the River Elba in Blankenese, a suburb of Hamburg, Germany.

The estate in Blankensee was one of many children's homes established to take care of tens of thousands of Jewish children who had survived the Holocaust, against all the odds. It is featured in ["My Lost Childhood: Children's Homes for Holocaust Survivors"](#) – a new online exhibition uploaded recently to Yad Vashem's website.

The children's home in Zabrze, Poland, which housed children who had been removed from Christian homes and monasteries, is also included in the exhibition. Yishayahu Drucker, a chaplain in the Polish Army, was charged with "redeeming" the children and bringing them to Zabrze. Drucker encountered many obstacles, including sometimes removing the children by force against their wishes and those of the Poles who had sheltered them at great personal risk during the war. "In most cases, child survivors living with Poles didn't want to part from these Polish families," testified Drucker many years later. "It was

extremely rare for a child to agree to leave... Even when they had been badly treated, they didn't want to go."

Like many other Jewish refugee children, Drucker's charges were no strangers to extreme suffering. The smiling faces in photographs displayed in the exhibition inspire joy and hope, but mask profound depths of pain, trauma and grief. Some one-and-a-half million Jewish children and teenagers were murdered during the Holocaust. Like the adults, children experienced the Holocaust in all its brutality: in ghettos, in camps, in hiding, wandering from place to place, and on the death marches. They were the victims of abuse, humiliation, forced labor, starvation, neglect, and in some cases, even medical experimentation. Most of them lost their loved ones and were robbed of their childhood. Now, once again, those who had miraculously survived suffered the anguish of parting and separation. They were literally torn between their new Polish families and their biological parents, distant relatives or Jewish organizations, all of them claiming rights over the child.

The "Ilania" children's village was situated on the site of a former Jewish psychiatric hospital in Apeldoorn, the Netherlands. Children from across Romania were brought there – most of

them orphans. The idea to bring the children there was the initiative of the Jewish Agency's "Youth Aliyah" project in partnership with the Joint and Dutch Jewish public organizations, and with the consent of the Dutch Government.

Zehava Hellman (née Goldie Kaufman) was thirteen years old when she came to Ilania. "After the hell of the camps in Ukraine and the institutions in Romania, the Netherlands was like paradise for me," Hellman recalled. "We were not regular children, but rather Holocaust refugees, plagued by fears and nightmares. At night, the children would cry and scream in their sleep... How comforting it was to know that a night nurse was sleeping at the end of the corridor. As soon as she heard cries or screams – she would materialize like an angel and soothe us, even without speaking our language... I blossomed there, and I think my sadness abated."

The majority of the caregivers and teachers in these impromptu homes were young adults aged 17-25, sometimes only a year or two older than their protégés, and most had little or no experience caring for children – though many were former counsellors and members of Jewish youth movements. At their own initiative, they found and collected the children, established the homes, and gave their charges hope for a new life.

As survivors themselves, the caregivers could identify with the children's pain, comprehend what they had endured, and restore their faith in humanity

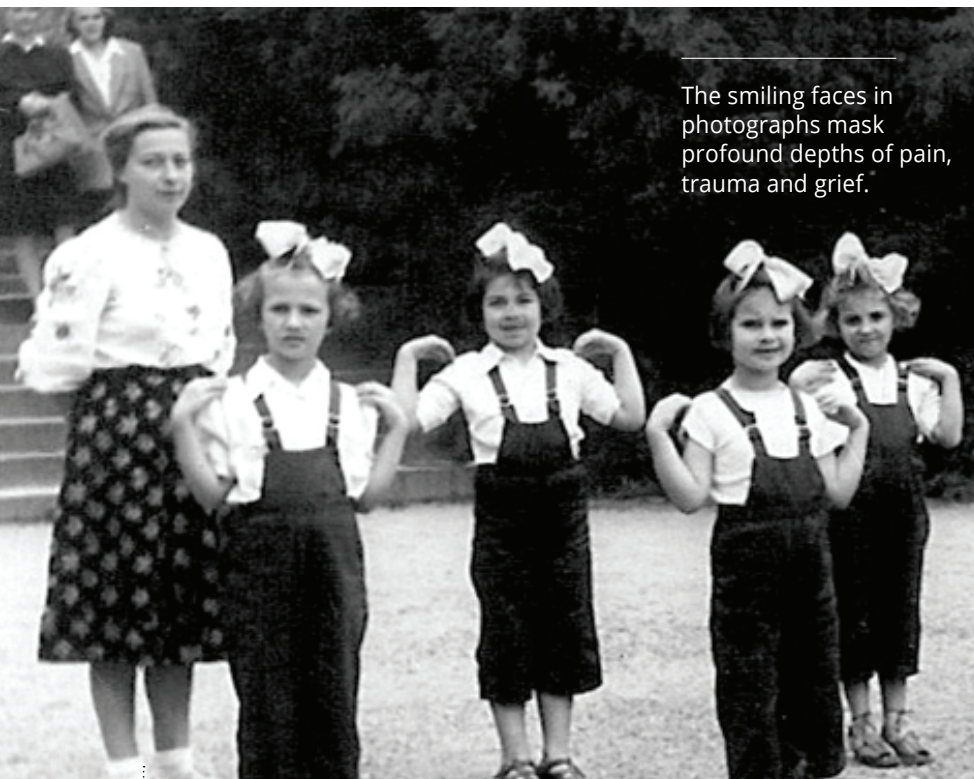
What they lacked in experience they made up for in empathy. As survivors themselves, they could identify with the children's pain, comprehend what they had endured, and restore their faith in humanity.

Shmuel Rat, a Gordonia youth movement counsellor at Ilania, recalled the challenges of looking after the 6-16 year-olds: "It wasn't clear to me if we were really equipped to shoulder the educational responsibility for children who had been separated from their families and relatives, orphans who had personally experienced the horrors of the Holocaust. My fellow counsellors and I had experience within the youth movement, but now a different kind of work was expected of us – to be entrusted with the children's day-to-day problems, and to be their only address, replacing their parents or relatives."

Through a range of photographs, documents and video testimonies almost all from Yad Vashem's

Collections, "My Lost Childhood" tells the story of a total of seven children's homes established after the war for child Holocaust survivors in Poland, Hungary, the Netherlands, Germany and France. Some operated for just a few months, others for several years. The children were placed there in an endeavor to rehabilitate them, return them to their people and religion, and to restore their childhood and youth after the horrors they had endured. The homes were established both at the initiative of individuals, and by youth movements and childcare organizations seeking to provide them with warmth, love and education until the time came to continue their journey – either to Eretz Israel or reunited with relatives in the United States, Latin America, Canada and other destinations.

The author is a researcher and Online Exhibition Coordinator, Digital Department, Communications Division.



The smiling faces in photographs mask profound depths of pain, trauma and grief.

STARTING ANEW

THE REHABILITATION OF CHILD SURVIVORS OF THE HOLOCAUST IN THE EARLY POSTWAR YEARS

In November 2020, a new research study, *Starting Anew: The Rehabilitation of Child Survivors of the Holocaust in the Early Postwar Years*, was launched in an online symposium under the auspices of the [Diana and Eli Zborowski Center for the Study of the Aftermath of the Shoah](#).

The publication, edited by Prof. Dalia Ofer, the Hebrew University of Jerusalem, and Zborowski Center Director Dr. Sharon Kangisser Cohen is the amalgamation of research papers originally presented in July 2017 at a scholarly workshop hosted by the Zborowski Center of Yad Vashem's [International Institute for Holocaust Research](#).

The book examines the process of rehabilitation of child survivors of the Holocaust in several European countries and North America. A range of scholars researched crucial issues, such as the medical, physical and psychological assistance provided to child refugees, the return of Jewish children from non-Jewish families and institutions, and the placement of child survivors through various frameworks to ensure adequate accommodation and their physical and psychological wellbeing.

During an online symposium to mark the book's launch, Prof. Ofer discussed how the two co-editors had tried to make sense of the somewhat perplexing mix of papers offered by the authors in terms of



chronology, themes or geography, but that "ultimately each individual article, and the collection, mirrored how incoherent this time had been," as well as the "bewilderment and disbelief" in the mind of survivors." Postwar Europe, she concluded, "should remain one of disarray and confusion."

Nevertheless, the publication endeavors to answer major questions concerning how child survivors could begin to understand normative behaviors in society; how

they learned to trust adults and institutions again; how they lived the remainder of their lives; and – perhaps most importantly after decades of scholarly investigation into the topic – whether this kind of research may be used to better the situation of child survivors of traumatic experiences today.

This idea was discussed by guest speaker Prof. Laura Jockusch, Brandeis University (Massachusetts, USA), who gave a comprehensive overview of the integration of

children's voices into Holocaust research. "In the post-survivor age," she stated, "child survivor voices are by no means relevant only for Holocaust research and Jewish history. Rather, they also open up the possibility of cross-cultural comparisons between experiences and survival strategy in other cases of mass violence, displacement and genocide, and offer a window into the rights and wrongs of post-traumatic rehabilitation and recovery."

Dr. Simone Gigliotti, Royal Holloway (University of London), presented the fascinating six-month journey of Polish-Jewish photographer David Seymour (Dawid Szymin, aka "Chim"), documenting child refugees in postwar Europe on behalf of the newly established UNICEF. "Humanitarian photography, and its practitioners, such as Chim, attempted to visualize... the infliction of serious bodily and mental harm [caused by state-sponsored conflict], and that children were overwhelmingly its first victims," she argued. "Photographic odysseys such as Chim's were a necessary witness to the psychology of destructive genocidal nationalism and its global response."

Dr. Kangisser Cohen concluded that both scholars brought novel perspectives to the topic, and will help continue the conversation into new fields of research in studies of the postwar period.

IN THEIR OWN VOICE

THE DJURIN ORPHANAGE TESTIMONY PROJECT

Ofer Lifshitz

The papers of Dov Harth, the Director of the Djurin Orphanage in Ukraine, reveal the sophisticated and creative way he found to document his protégées' experiences as deportees to Transnistria – through a seemingly innocent writing exercise.

רשימה

של היתומים והיתומות שהיו מאושפזים בבית היתומים במחנה הגולים ג'ורין, מחוז מוגילעוו
מירדולסק, אוקראינה (בשעתו: "טראנסניסטריה") מיום היווסדו - 24/10 1943 - עד לשחרור
המחנה על ידי הצבא האדום ביום 19/3 1944. הפרטים לקוחים מן הכרטיס ששרדה לפליטה
בסוף המלחמה נדפס הסימן "1"

מספר הכרטיס	שם שפחה ופרטי	מין	תאריך לידה	שנות הגיל	אזור המוצא	מספר הכרטיס
מספר הכרטיס	שם שפחה ופרטי	מין	תאריך לידה	שנות הגיל	אזור המוצא	מספר הכרטיס
1	אדלשטיין בלאנקא	זכר	16.12.1936	16	בוקר-בסר-אוק=	9
2	אלטקופף סאלי	זכר	16.12.1936	16	בוקר-בסר-אוק=	1
3	באטלמאן ביילה	זכר	16.12.1936	16	בוקר-בסר-אוק=	2
4	בולר מלכה	זכר	16.12.1936	16	בוקר-בסר-אוק=	7
5	בלייכמאן ליובה	זכר	16.12.1936	16	בוקר-בסר-אוק=	4
6	בלעכמאן-ואגנר ליובה	זכר	16.12.1936	16	בוקר-בסר-אוק=	58
7	בלעכמאן איציק	זכר	16.12.1936	16	בוקר-בסר-אוק=	3
8	ברונץ לאה	זכר	16.12.1936	16	בוקר-בסר-אוק=	5
9	ברונשפורט שמואל	זכר	16.12.1936	16	בוקר-בסר-אוק=	6
10	גאבא טירה	זכר	16.12.1936	16	בוקר-בסר-אוק=	11
11	געלער רינה	זכר	16.12.1936	16	בוקר-בסר-אוק=	14
12	געלער ראזא	זכר	16.12.1936	16	בוקר-בסר-אוק=	15
13	געלפור אליק	זכר	16.12.1936	16	בוקר-בסר-אוק=	12
14	געלפור פאני	זכר	16.12.1936	16	בוקר-בסר-אוק=	13
15	גערמאן-דובובר איזי	זכר	16.12.1936	16	בוקר-בסר-אוק=	16
16	גערמאן נוסיה	זכר	16.12.1936	16	בוקר-בסר-אוק=	17
17	גרינברג שלום	זכר	16.12.1936	16	בוקר-בסר-אוק=	18
18	האמער גרעץ	זכר	16.12.1936	16	בוקר-בסר-אוק=	19
19	האמער שלמה	זכר	16.12.1936	16	בוקר-בסר-אוק=	20
20	הוניגמאן אברהם	זכר	16.12.1936	16	בוקר-בסר-אוק=	22
21	הורנשטיין ברל	זכר	16.12.1936	16	בוקר-בסר-אוק=	23
22	הענדל פאני	זכר	16.12.1936	16	בוקר-בסר-אוק=	21
23	וואלך בהיה	זכר	16.12.1936	16	בוקר-בסר-אוק=	50
24	וואלף חיים	זכר	16.12.1936	16	בוקר-בסר-אוק=	57
25	וורמבראנד מינה	זכר	16.12.1936	16	בוקר-בסר-אוק=	52
26	ווייניש אלהר	זכר	16.12.1936	16	בוקר-בסר-אוק=	51
27	זאפושניק יחיאל אהרן	זכר	16.12.1936	16	בוקר-בסר-אוק=	38
28	זיצר שפרינצה	זכר	16.12.1936	16	בוקר-בסר-אוק=	39
29	הסין דוד	זכר	16.12.1936	16	בוקר-בסר-אוק=	8
30	טולצ'ינסקה מאניה	זכר	16.12.1936	16	בוקר-בסר-אוק=	49
31	טולצ'ינסקה רעיה	זכר	16.12.1936	16	בוקר-בסר-אוק=	63
32	טעלפוס גרש	זכר	16.12.1936	16	בוקר-בסר-אוק=	56
33	טענעבהאוז עלא	זכר	16.12.1936	16	בוקר-בסר-אוק=	61
34	טענעבהאוז שמואל	זכר	16.12.1936	16	בוקר-בסר-אוק=	60
35	טראכטנברג חיים	זכר	16.12.1936	16	בוקר-בסר-אוק=	47
36	טראכטנברג ליובה	זכר	16.12.1936	16	בוקר-בסר-אוק=	48
37	כ"ץ רחל	זכר	16.12.1936	16	בוקר-בסר-אוק=	24
38	עוטלניק פרל	זכר	16.12.1936	16	בוקר-בסר-אוק=	34
39	פיסארבסקי-בראצלאבס-קי מישה	זכר	16.12.1936	16	בוקר-בסר-אוק=	33
40	פלייטמאן-טקאץ יאשה	זכר	16.12.1936	16	בוקר-בסר-אוק=	10

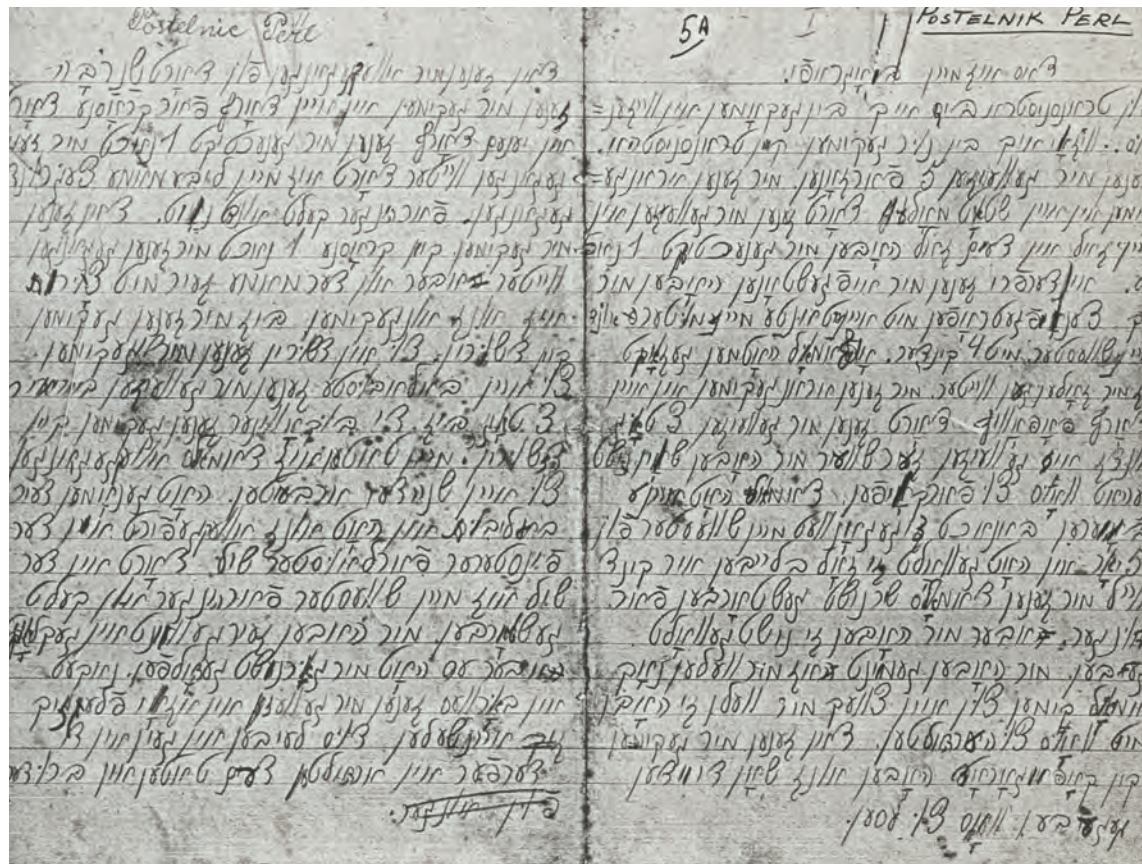
16 8 16 3 5 11 9 3 5 2 2 12 1 1 21 19

File kept by Dov Harth of his students at the Djurin Orphanage in Transnistria
Yad Vashem Archives

In the fall of 1941, over 150,000 Jews from Bukovina, Bessarabia and northern Moldova in Romania were deported to Transnistria – the area between the southern Bug and Dniester Rivers, annexed to Romania in return for aid to the German army during its war with the USSR. They were concentrated there, under terrible conditions, in ghettos, camps and far-flung communities, and lived as refugees – with no source of income, exposed to persecution, abuse and exploitation by the Romanian army and the local population.

Under these circumstances, the orphanage in the Djurin ghetto, in the Vinnytsia county of Ukraine, was established. The institution, which was opened in October 1943, came to address – albeit partially – the plight of orphans in the ghetto. What did it mean to run an orphanage in Transnistria during WWII?

Life at the orphanage and the challenges of its management are revealed through a copy and translation of the papers of its director, Dov Harth, which were recently submitted to the Yad



Pages from the
original essay written
in Yiddish by Perl
Postelnik
Yad Vashem Archives

In shaky language and a variety of styles, the authors share shocking and traumatic experiences: from their difficult living conditions as refugees to exposure to abuse, severe violence and death

Vashem Archives through its national [Gathering the Fragments](#) campaign (the originals are in the Ghetto Fighters' House archives).

The translator's comments provide the context for understanding the documents and reveal the sophisticated and creative way

that Harth found to document his protégées' experiences as deportees – through a seemingly innocent writing exercise.

When the 34-year-old Harth, one of the deportees from Rădăuți, Bukovina, was asked to take over the management of the orphanage in the Djurin ghetto, he did not think twice. Though he was no educator, he ran the institution with great resourcefulness, and for no payment, for some six months, until May 1944. A lawyer by profession, Harth took

responsibility for the needs – material, educational and mental – of dozens of young girls and boys entrusted to his care. Harth had to take care of discipline and hygiene – he even personally picked lice out of the heads of the children. The presence of family members (or one parent), in some of the cases, only added to the complexity of the situation for both Harth and his charges. He operated under dire budgetary constrictions, with a very limited personnel – and even then, was compelled to give up staff members, when requested, to forced labor.

Yet despite the difficult state of the student population, Harth insisted that the orphanage hold orderly classes – which, despite the inherent danger, included Hebrew and Jewish studies lessons. Yiddish became the language of instruction. Under Harth's direction, the institution even held events and activities for the general community, and managed to raise funds.

Harth was completely devoted to his charges: He accompanied some of the children home after they were permitted to return from Transnistria; and embarked on a rescue mission of two orphans, a brother and a sister, after receiving alarming information about the difficult conditions in the institution where

Dov Harth allowed those in his care to describe what he himself could not officially record: the reality of life in Transnistria for the deportees

they were living, carrying them on his back for miles.

Harth's diary – essentially an official report to the ghetto authorities on the conduct of the orphanage, and thus written in Romanian and then, after liberation of the area by the Red Army, in Ukrainian – is written in a matter-of-fact, task-oriented tone. Attached to the diary is a file used to keep track of the children's history, behavior and whereabouts. The file expresses Harth's devotion to the children, his perceptiveness and attention to the slightest aspects of their characters, and his rigor in relation to the circumstances of their lives.

In his official diary, Harth had to choose his words carefully and his observations concerning the children's hardships thus could not be fully expressed. This is why, according to the translator, he initiated a writing project. In this way, Dov Harth allowed those in his care to describe what he himself could not officially record:

the reality of life in Transnistria for the deportees. Harth's diary and the children's file, along with the children's essays, were preserved by Moshe Salomon, who conducted the orphanage choir and taught music at the institution. All of these materials were submitted to Yad Vashem by Salomon's heirs.

A small group of nine students participated in the writing project, in which they were encouraged to describe their lives before they had been admitted to the orphanage. The project was led by Dov Katz, a young medical student and an idealist, who, besides working in the orphanage, took part in assisting the ghetto hospital's medical staff as well as in the production of local underground newspapers circulating through the ghetto. (Katz survived the war, completed his studies and worked as a physician in Israel.) The essays, written in Yiddish in the format of short autobiographies, present the experience of deportation to

Transnistria in all its severity and extremity, from the point of view of young girls. In shaky language and a variety of styles (depending on the background, abilities and writing skills of each girl), the authors share shocking and traumatic experiences: from their difficult living conditions as refugees to exposure to abuse, severe violence, death – and the loss of their loved ones.

Encouraging the students to express their experiences as testimony allowed their voices to be heard and their personal stories told, and exemplifies the extraordinary humane and educational sensitivity of both Harth and Katz. Furthermore, it demonstrates their acute documentary and historical awareness, which are not be taken for granted considering the existential conditions to which the staff of the orphanage itself, and the ghetto community as a whole, were exposed.

Twelve-year-old Perl Postelnik from the Chernivtsi region of Bessarabia was one of the girls who took part in Harth's writing project. In her file, Harth characterized Perl as "intelligent, talented, with a distinct writing style." Her biography opens with a shocking dilemma of existence and rescue: "A farmer's wife kidnapped my five-year-old sister, and wanted to adopt her. We were almost starving back then.

In her testimony to Yad Vashem, Perl related how precious and significant her composition folder was to her, and how much she was moved and touched by writing about her life

However, we did not agree."

Perl's short story – one page, condensed, and filled with intense and disturbing events – presents the very essence of a refugee family's fight for survival: the destruction of the fabric of family life and the reversal of roles between parents and children.

Of the orphans from Bukovina and Bessarabia staying in Harth's institution, Perl is the only one who chose to remain there, even after they were given permission, in February 1944, to return to their districts of origin. She probably did so in order to take care of her father, who had found shelter in a synagogue in Djurin. Perl's special connection to her father did not go unnoticed by Harth. "Deep affection for her father," he notes in her file. Indeed, Perl saved precious food to sustain her father. In her testimony to Yad Vashem, she said, "I always took two slices of bread. And no

one [from the orphanage] ever asked me, 'Where are you taking it?' Not once."

Perl loved the orphanage. In her testimony she recalled, in tears, a song in Yiddish that she had studied there 55 years before, under the guidance of Moshe Salomon. "Here, I have been rescued from torture and dirt," she wrote at the end of her essay. "I am clothed. I receive instruction, food... [but] all this does not make me happy, since I know that Father is still suffering. It is unbearable to me, but I cannot save him." The fate of Avraham Postelnik, Perl's father, remains unknown.. After the war, Perl studied medicine and worked in a Ukrainian hospital. In the early 1970s, she and her husband immigrated to Israel.

In her testimony to Yad Vashem, Perl related how precious and significant her composition folder was to her, and how much she was moved and touched by writing about



Jewish children in the orphanage in Djurin, Transnistria, 1943
Courtesy of the Photo Archive, the Ghetto Fighters' House Museum - Beit Lohamei Haghetat

her life. "Since then, I always wanted to write, [although] life did not allow me to." That simple, spontaneous recollection reveals so much about the power of writing, even in the most difficult circumstances, for the human spirit.

Dov Harth, his wife and daughter survived the war and immigrated to Israel in 1948. He kept in touch with his former students for many years, and did much to preserve the memory of the Rădăuți community and to further document the

complex, tragic story of the deportation to Transnistria.

Since the "Gathering the Fragments" campaign began a decade ago, 14,000 people have donated some 315,000 items, including 185,000 documents, more than 120,000 photographs, 5,500 artifacts, 785 works of art and some 200 original films. Even during the pandemic, representatives of Yad Vashem continue visiting Holocaust survivors or their

family members in their homes in accordance with Health Ministry directives, in order to gather Holocaust-era personal items. To schedule a meeting in Israel: +972-2-644-3888 or collect@yadvashem.org.il. Yad Vashem runs the "Gathering the Fragments" campaign with the support of Israel's Ministry of Jerusalem and Heritage.

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INTERNATIONAL BOOK PRIZE AWARDED TO PUBLICATION ON CHILD LABOR



A child working in a
metalworks, Kovno, Lithuania
Yad Vashem Archives

One of the two winners of Yad Vashem's International Book Prize for Holocaust Research focuses on the lesser explored topic of slave labor of Jewish children during the Shoah.

"Even though the event of the Holocaust is already 75 years behind us, its enormity continues to cast a large shadow that invokes new research on aspects hitherto hardly studied," wrote the judges for the 2020 Yad Vashem [Book Prize for Holocaust Research in memory of Benny and Tilly Joffe z"l](#). "Prof. Johannes-Dieter Steinert's book *Holocaust und Zwangsarbeit: Erinnerungen jüdischer Kinder 1938–1945* (Holocaust and Forced Labor: Memories of Jewish Children 1938–1945 – Klartext Verlag: Essen, Germany, 2018) is one of these innovative studies. It draws attention to the segment of society that is always seen as bearing hope and vitality: children. Although research on Jewish and non-Jewish children during World War II and the Holocaust has been a topic that has come into focus in the past two decades, and to which Prof. Steinert has contributed considerably in various ways, the topic of the fate of tens of thousands of Jewish children who became forced laborers of the Third Reich in the decisive years 1938–1945 has hitherto not been explored systematically."

Prof. Steinert's study is not restricted to one country or region, but is broadly conceived. The largest number of Jewish children subjected to forced labor came from the territories of occupied Poland and the Soviet Union, and to a somewhat lesser extent from Hungary; most of them ended up in Germany, but some also in Poland. The book consists of an introduction and four parts, which cover an overall historical view of German occupation in the areas covered in the book; the general contexts of forced labor in the ghettos and in the camps of the war industry (especially weapons and ammunition); "experiences and memories," the most comprehensive section of the book, which provides a "multi-dimensional picture of the life experiences of these children"; and "End of the War and Liberation," which addresses the labor that the children were forced to carry out – cleaning rubble, debris, and the like – as well as the aspect of the loss of their parents or family members, and the Allied liberators' first encounters with surviving children.

"This study is based on a breathtaking mastery of testimonial sources in



various media – about 500 postwar testimonies that were collected in the first postwar years – and archival documentation from archives in Europe, North America, and Israel, including Yad Vashem, and a long list of relevant, scholarly literature in many languages," concluded the judges. "This innovative, extremely well-written work sheds light in a most vivid and sensitive manner on many aspects of child forced labor, a topic hitherto hardly touched upon and definitely not depicted in such a comprehensive way."

The second 2020 International Book Prize winner was Dr. Alan Rosen, for his publication, "The Holocaust's Jewish Calendars: Keeping Time Sacred, Making Time Holy" (Bloomington: Indiana University Press, 2019). [An article by Dr. Rosen on the subject appeared in volume 76 \(February 2015\) of the "Yad Vashem Jerusalem" Magazine.](#)

RESCUE BY JEWS DURING THE HOLOCAUST

The annals of heroic Jews who ignored relentless life-threatening Nazi persecution in order to save their fellow brothers and sisters have been featured and explored extensively at Yad Vashem for decades as part of the wider theme of Jewish responses to the Shoah. The subject is often referred to as [Rescue by Jews during the Holocaust](#).



In 1941, Yoshko Indig (Josef Itai), a young *madrish* (counsellor) in the Hashomer Hatzair youth movement, set out with a group of orphaned Jewish children from Germany and Austria on a courageous and dangerous rescue journey. The passage took the group through Yugoslavia and Italy, where additional children joined the group, nearly doubling their number, and into neutral Switzerland, until Indig and most of the children finally reached the

shores of the Eretz Israel at the end of the war. Several other Jewish rescuers were involved in this remarkable rescue story. Two of them, Aron Menczer and Goffredo Pacifici, were later murdered in Auschwitz. All of them risked their lives to save the children.

Indig, Menczer and Pacifici, along with Gisi Fleischmann, Anna Braude Heller, Luba Bielicka Blum and countless others, worked selflessly and tirelessly to aid their fellow Jews during the Holocaust. Each story is

as remarkable as it is inspiring. As in the past, Yad Vashem continues to collect and publicize these personal accounts on its various platforms: through its museum exhibitions, historical narrative and numerous [online exhibitions](#), as well as in [conferences](#), lectures and educational activities at its Jerusalem campus and abroad. These numerous stories and testimonies detailing compelling examples of Jewish solidarity during the Shoah range from discrete acts

of personal kindness to organized attempts to safeguard the lives of Jewish men, women and children.

Over the years, Yad Vashem's International Institute for Holocaust Research has published dozens of survivor memoirs, research books and articles detailing firsthand accounts of how Jews aided fellow Jews, and detailing histories of resistance in Jewish communities under Nazi rule. For example, in 1997, Yad Vashem Publications released the Hebrew version of Nechama Tec's book *Mishpachat Anshei Haya'ar* (The Family of the Forest People), based on the English version of her book, *Defiance: The True Story of the Bielski Partisans* (Oxford University Press, 1993). The book described the renowned Bielski brothers more than a decade before the acclaimed eponymous Hollywood feature film was released. In 2014, Yad Vashem published the Hebrew-language *Aleh Iti Begorali* (Jews Rescuing Jews in the Holocaust), featuring a collection of stories regarding efforts by Jews to save other Jews during the Shoah.

Similarly, stories related to this topic are included in Yad Vashem's Holocaust History Museum permanent exhibition, such as the famous account of Rabbi Michael Dov Weissmandel and the semi-underground "[Working Group](#)" in Slovakia.

The study of Jewish solidarity during the Holocaust has always been a central dimension of Yad Vashem's mission

The topic has been regularly highlighted as part of the Holocaust Remembrance Day's State Opening Ceremonies, as well as at other commemorative activities and events at Yad Vashem throughout the years. In 2020, Yad Vashem's central theme for Holocaust Martyrs' and Heroes' Remembrance Day was [Rescue by Jews during the Holocaust: Solidarity in a Disintegrating World](#). The six Holocaust survivors chosen as [torchlighters](#) for the opening ceremony shared a common theme: They recounted their personal stories in which Jews assisted one another during the Holocaust. Yad Vashem devoted the 2020 Remembrance Day symposia, online lectures and educational activities for security forces and other groups to the theme of Jewish solidarity. By emphasizing this important topic, along with other aspects of Jewish resilience and reactions to the ever-worsening persecution, Yad Vashem continuously highlights the fact that Jews were not just

objects of persecution and rescue activities initiated by non-Jews, but strove to find ways of coping, did not give up human and Jewish solidarity and whenever possible were active in confronting the Nazi scourge, thus revealing the resilience and steadfastness of Jewish individuals and groups.

Thus, the study of Jewish solidarity during the Holocaust has always been, and continues to be, a central dimension of Yad Vashem's mission and an integral component of its research, educational and commemorative activities.

Given this record of Yad Vashem's commitment, why doesn't the World Holocaust Center formally recognize these heroic figures by presenting them, or their families, with official medals, decorations and titles?

The answer is clear.

In Jewish tradition and throughout Jewish history, the imperative that Jews act on behalf of the welfare and security of other Jews in need has been ever-present. Precisely

because of that, and due to the extreme nature of the persecution during the Holocaust, when the majority of the Jews faced a daily struggle for self-survival and therefore were in a situation where it was practically impossible for them to assist others, it would be both unfair and unwise to judge their actions particularly given the extraordinary circumstances into which they were forced.

Following lengthy and thorough consideration of this matter, there is a general agreement among Yad Vashem's experts, researchers and educators – as well as survivors – that the process of singling out Jews for such an official award would likely create an unhealthy and ultimately divisive atmosphere of competition within Jewish communities and among families of victims and survivors. Instead of promoting worthy efforts to learn and identify with the "[choiceless choices](#)" of the multitudes of Jews in the Shoah, as Yad Vashem indeed does, such an award program would engender superficial, and essentially unfair, categories of behavior, and risk disparaging the many Jewish victims who had no opportunity to act beyond their own desperate personal battles for survival. Through its long-term scholarly and educational activities, Yad Vashem has succeeded in largely erasing from much of public discourse the denigrating



Members of the "Nasza Grupa" together with members of "Hanoar Hazoni" from Hungary, Budapest, 1943
Yad Vashem Archives

postwar notion that Jews seemingly behaved passively, as "sheep being led to the slaughter." Establishing an awards program of Jews rescuing Jews would likely work against that achievement, and lead to discriminating evaluations and biased judgments about the majority of the murdered and surviving Jews.

Conversely, the rescue of Jews by non-Jews in the Holocaust, when Jews had been almost universally expelled from the normative circle of social responsibility and aiding them was punishable by death, was as extraordinary as it was courageous, and certainly merits special recognition. This understanding motivated the

founders of Yad Vashem, many of them Holocaust survivors, to mandate as part of its binding mission the goal of recognizing the [Righteous Among the Nations](#).

Rather than confer titles, as seen above, Yad Vashem has consistently nurtured awareness and knowledge regarding the issue of Jewish solidarity during the Holocaust, including its crucial component of rescue by Jews. While grappling with the multiple dimensions of this subject, and ensuring that it is responsibly explored in its authentic historical context, Yad Vashem is deeply committed to perpetuating this fundamental dimension of its activity in order to enlighten,



NEW EXHIBITION AND STAMP HONOR JEWISH RESCUERS

In accordance with the Central Theme for Holocaust Remembrance Day 2020, Yad Vashem's Museums Division recently completed a new [exhibition](#), entitled "Rescue by Jews during the Holocaust."

The exhibition, prepared in a ready2print format for easy local production, tells the unique story of Jews during the Holocaust whose lives stood on the very precipice, but, contrary to any basic instinct of survival that demands one takes care of oneself and one's family first, found the inner strength and chose to risk their false identity or give up proposed asylum in order to help other persecuted Jews. Some even paid for the act with their lives.

The exhibition consists of 20 panels, with three introductory sections and 17 rescue stories, which took place between the years 1938-1945, when the rescuers operated in the Reich territories, and in the German-occupied and annexed regions throughout Europe – with a determined spirit that stems from the fierce belief that rescue comes above all.

The exhibition presents the stories of well-known figures, such as the [Bielski brothers](#), whose solitary partisan unit in the forests of Belarus provided refuge for hundreds of Jews who had fled the surrounding ghettos. Their family camp, which the partisans called "Jerusalem of the Forests," was the largest refuge of its kind during the war.

Another renowned figure in the exhibition is Gisi Fleischmann, leader of the ["Working Group"](#) in Slovakia, who together with Rabbi



This image is for illustration alone. Courtesy Israel Post Philatelic Service

The Israel Post's Philatelic Service is creating an official stamp based on the winning poster in the "Designing Memory" competition for Holocaust Remembrance Day 2020, on the theme of Rescue by Jews during the Holocaust. In cooperation with Yad Vashem

and the graphic designer Rotem Sharir, the stamp production process is expected to be completed in the spring of 2021. A first day cover, special cancellation and explanatory leaflet will accompany the stamp distributed around Israel, as well as for collectors in Israel and abroad.

Michael Dov Weissmandel and other Jewish activists devised a grandiose plan aimed at preventing the deportation of Jews from Europe to Poland, in exchange for a Nazi-demanded ransom.

Alongside the more familiar stories, the exhibition introduces lesser-known figures to the general public. One of them is 16-year-old Heinz Prossnitz, who initiated the

establishment of an aid project, through which he sent - at times openly and at times in secret - over 5,000 kilograms of food, medicine and clothing to Prague deportees sent to various ghettos and camps.

The exhibition is available in three languages, English, Hebrew and French. To order, please [click here](#).



David Labkowski (1906-1991),
Partisans in the Forest, 1956
Yad Vashem Art Collection

"FOR THE SAKE OF MY PEOPLE"

EFFORTS BY JEWS TO RESCUE OTHER JEWS IN THE FACE OF TOTAL ANNIHILATION

Leah Goldstein

On 17 December 2020, the last day of the festival of Chanukah that marks the miraculous victory of the small Jewish stronghold in the Land of Israel against their mighty Greek occupiers, Yad Vashem held a special online symposium dedicated to Jewish Rescue during the Holocaust. While this key topic has been widely researched and taught in a range of programs and activities held by Yad Vashem over the years, this time, the focus was on efforts by Jews to save their fellow Jews in the territories of the USSR, where they faced immediate and total annihilation.

In her opening remarks, Yad Vashem Director General Dorit Novak reminded the hundreds of participants watching from around the globe of the importance of documenting both the physical

and spiritual resistance of Jews to their Nazi persecutors and their accomplices – as well as the wide variety of efforts made by Jews to assist their persecuted brethren in a range of places, times and

situations. Despite being victims themselves, Novak explained, they helped people they knew and didn't know, and were sometimes in turn aided by diplomats, members of the Christian clergy and other non-

>> "FOR THE SAKE OF MY PEOPLE"

EFFORTS BY JEWS TO RESCUE OTHER JEWS IN THE FACE OF TOTAL ANNIHILATION

Jews who were courageous enough to take this kind of action against such a formidable enemy. "It is clear that responsibility, solidarity and mutual help are basic tenets of the Jewish people... even in a time of existential danger." Sadly, most of these stories left no witnesses to tell them, but with the opening of national and local archives in Eastern Europe, Yad Vashem has copied "a huge amount of material that was previously unreachable, which shed light on many more acts of rescue... Therefore, we are making enormous efforts to gather testimonies and documentation in a race against the clock, which is reducing the number of people who can tell these stories."

Adv. Aryeh Barnea, who chairs the Israeli Commission for Recognizing the Heroism of Jewish Rescuers during the Holocaust, gave a fascinating presentation of the topic, which he claims is, above all, a moral commitment, just as recognizing Righteous Among the Nations. "Any Jew who survived was because someone helped them." Bringing some individual examples of rescue by Jews, including those who attempted to negotiate with their captors, assassinated informers or smuggled information out of death camps in order to warn others, he also recalled the unique actions taken by individuals and groups of Jews in Eastern Europe

who saved others either mutually or, most often, altruistically. "The main goal of publicizing this topic is that young Jews, here in Israel and abroad, will know and absorb this tradition, and will see the moral behavior of Jewish rescuers during the Shoah as a source of inspiration for them as they are faced with ethical decisions in the future."



Responsibility, solidarity and mutual help are basic tenets of the Jewish people... even in a time of existential danger. "

Dorit Novak

Giving a background of the Holocaust in the territories of the Soviet Union, Shlomit Shulchani of the International Institute of Holocaust Research at Yad Vashem pointed out that some 97% of the close to three million Jews living in the region were murdered under German occupation. "Murdering Jews was not just a 'byproduct' of the war," she explained. "Jews were hunted down and murdered

in cold blood from the first day of the German occupation until their liberation." In addition, unlike in the West there was no "development of persecution" – disenfranchisement, ghettoization, deportation, forced labor, death camps – in the area. Nevertheless, being used to a high level of involvement in all areas of life in communist Russia, Jews joined the Red Army and created or joined partisan units wherever possible, as their contribution to fighting the Nazi enemy.

This thread was taken up by Masha Pollak-Rozenberg, Director of the Educational Guiding Department at Yad Vashem's International School for Holocaust Studies. Most Jews remaining in German-occupied Soviet territories, she explained, had no chance of joining the partisans and thus surviving the war. This was due to the fear of collective punishment and the widespread lack of local support, but above all, because most were murdered before the Soviet partisan movement was established. Additionally, the partisan units did not generally take in women or children, but only young men who could fight.

Into this vacuum stepped the unprecedented phenomenon of so-called "family camps." Pollak-Rozenberg brought the examples of the [Zorin](#) and [Bielski](#) family camps, both of which were led by dynamic



and experienced commanders who placed the lives of fellow Jews over the deaths of their enemy. Both Shalom Zorin and Tuvia Bielski managed to get support from the Soviet command as well as aid from other partisan units, and their bravery and actions ended up saving the lives of thousands of Jewish men, women and children.

Orit Margalot, who heads the Professional Development and Curricula Section in the International School's Educational Guiding Department, focused her presentation on rescue efforts in the Minsk ghetto. She discussed how hundreds of Jewish children aged 11-15 became contacts between the ghetto and the forest, helping many to escape to Zorin's family

camp. She told the tragic story of Leonid Okon, who failed to ensure his family's survival due to a mix up regarding the name of a doctor he was supposed to smuggle out to the camp.

The final speaker was Naama Galil, Projects Manager in Yad Vashem's Commemoration and Community Relations Division, who succinctly illustrated the topic with the stories of three individuals – Oskar Glick in [Vilna](#), [Oswald Rufeisen](#) in Mir and Fania Rosenfeld in Wołyń, who was rescued by non-Jews and then went on to help others – who could have saved themselves but instead "did the unexpected" and put their lives at risk (and in Glick's case even paid with his life) to save hundreds of fellow Jews.

"Where one victim saved another, this is where we see there was no place where Jewish solidarity wasn't necessary, and no situation in which it was not possible – a lesson for us, and our children forever," concluded Dr. Yohai Cohen, Director of the Guiding Department in the Commemoration and Community Relations Division, who moderated the event. "As we light Chanukah candles to publicize the heroism of the Maccabees and other Jewish martyrs and fighters, we can add the Jewish rescuers during the Shoah who saved others against all the odds. We will remember our past, for the sake of the future and to try to increase the light in the world."

CLOSING CIRCLES

ONLINE INFORMATION AND REFERENCE SERVICES HELP FAMILY DISCOVER NEW INFORMATION

With the onset of the COVID-19 crisis and the closure of the Reading Room in Yad Vashem's Archives and Library Building, the Reference and Information Services Department began to provide remote services through "Zoom" sessions. Thus, despite the inability to meet physically, Yad Vashem Archives consultants continue to remain accessible to the general public, and the online platform also makes it possible to conduct multi-participant meetings, from Israel and abroad.



One particularly moving meeting was held towards the end of 2020, with members of Dr. Dvir Mintz's family. Dr. Mintz had approached the Department in the summer of 2018, requesting information about his late grandmother, Sarah Ben-Shalom (née Sarolta Marton). Sarolta was just fourteen years old when she was deported with her parents and brother Zsigmond (Ziga), from Szilágysomlyó in Transylvania to Auschwitz. Her two older brothers, Andor and Jacob, had already separated from the rest of the family: Andor was in the forced labor companies of the

Hungarian army, and Jacob had fled to the USSR.

At the selection in Birkenau, the young teenager, who was tall for her age, said she was seventeen and was selected for work. She was separated from her brother Ziga, her father Miklos and her mother Roza, never to see them again.

Sarah was liberated by the US military from one of the Buchenwald sub-camps at the age of barely fifteen. She was reunited with Andor and Jacob, but they never discovered what had happened to their parents and Ziga. They assumed they had been murdered in Auschwitz, where Sarah had last seen them.

Sarah immigrated to Israel in 1950 and married Haim Ben-Shalom in 1951. They had three daughters – Ronit, Tamar and Varda (Dvir Mintz is the son of Ronit). Over the years until her death in 1991, Sarah shared with her new family childhood memories from home, the hunger and abuse she experienced, and her immigration to Israel. Dvir remembers hearing snippets of her experiences in the camps, but her family's full story was never revealed.

The Reference and Information Services Department managed to locate Sarah's personal documents from Buchenwald,

>> CLOSING CIRCLES
ONLINE INFORMATION AND REFERENCE SERVICES
HELP FAMILY DISCOVER NEW INFORMATION

58639

Konzentrationslager Buchenwald Art der Haft: *Isoliert* Gef.-Nr.: *51381*

Name und Vorname: *Marton Sara*
geb.: *21.7.1924* zu: *Bukagpomye*
Wohnort: _____
Beruf: *Student* Rel.: *heh*
Staatsangehörigkeit: *Ungarn* Stand: *ledig*
Name der Eltern: *Marton Miklos, Salamon Rosa* Rasse: *jüdisch*
Wohnort: *Bukagpomye*
Name der Ehefrau: _____ Rasse: _____
Wohnort: _____
Kinder: _____ Alleiniger Ernährer der Familie oder der Eltern: _____
Vorbildung: *Hochschule*
Militärdienstzeit: _____ von _____ bis _____
Kriegsdienstzeit: _____ von _____ bis _____
Größe: *165* Gestalt: *stark* Gesicht: *runder* Augen: *grün*
Nase: *normal* Mund: *normal* Ohren: *normal* Zähne: *gesund*
Haare: *schwarz* Sprache: *ungarisch, rumänisch*
Ansteckende Krankheit oder Gebrechen: _____
Besondere Kennzeichen: _____
Rentenempfänger: _____
Verhaftet am: *3.7.1944* wo: *Prinzesslin*
1. Mal eingeliefert: *7.10.1944* 2. Mal eingeliefert: _____
Einweisende Dienststelle: *Prinzesslin Polizei*
Grund: *Juden* **SC.9.44** **KL Stutthof**
Parteizugehörigkeit: _____ von _____ bis _____
Welche Funktionen: _____
Mitglied v. Unterorganisationen: _____
Kriminelle Vorstrafen: _____
Politische Vorstrafen: _____
Ich bin darauf hingewiesen worden, dass meine Bestrafung wegen intellektueller Urkundenfälschung erfolgt, wenn sich die obigen Angaben als falsch erweisen sollten.
v. g. u. Der Lagerkommandant
Sara Marton
KL 42/4-43 500.000

including an admissions card with her signature. The documents shed light on her yearlong arduous route across Europe: from Auschwitz to Riga to Stutthof, and eventually to an aircraft parts factory in Buchenwald, where she was liberated.

The Department’s Michal Dror helped Dvir coordinate and prepare for the family meeting, which was attended by members around the world, including those in high risk groups for the coronavirus at a time that was convenient for all. A joint presentation included

Admissions card for Sarah Marton to Buchenwald
Arolsen Archives at Yad Vashem Archives

“To hear, finally, what actually happened is no ordinary matter after the long silences we grew up with.” Varda Peper

the documents Dror had found at Yad Vashem, as well as documents and other items that Dvir had discovered in various other archives – photographs, maps and film clips that tracked Sarah’s life journey from her childhood in Transylvania through the Holocaust to immigration and a new life in Israel. “But during the preparatory work, as we traced the rest of the family, we discovered something completely unexpected,” relates Dror. “It turns out that Miklos, Sarah’s father, and Ziga, her brother, had actually died a few weeks after liberation, and were buried in the cemetery of Ebensee, one of the sub-camps of the Mauthausen concentration

camp in Austria. Apparently they too had been sent from Auschwitz to forced labor, arrived in Ebensee, and died of exhaustion at the hospital shortly after liberation. At the meeting, we presented their inmate documents from the camp, detailing their experiences.”

In a letter to Yad Vashem, Dvir Mintz thanked Dror for all of her resolute and professional assistance in locating information

about the family of his beloved grandmother: “You invested so much in preparing for the meeting – both through your comprehensive research as well as technical assistance creating the presentation. Of course, the journey is still not over.”

Varda Peper, Dvir’s aunt and Sarah Ben-Shalom’s daughter, added her own words of gratitude in a separate email: “The

discoveries that you revealed to us during the meeting moved me to tears. To hear, finally, what actually happened is no ordinary matter after the long silences we grew up with... you helped us close circles that would maybe never have been closed.”

A list of incoming prisoners at Mauthausen includes a mention of the deaths of Miklos and Ziga Marton
Arolsen Archives at Yad Vashem Archives

467	"	★ Mairovits Abraham	4.4.11	Fuhrmann	G	26.12.44
468	"	★ Mejerovics Ignaz	12.8.01	Schuster	G	9.4.45
469	"	Malek Hermann	11.11.14	Arb.	-	
470	"	Meizels David	16.8.24	"	-	
471	"	Malek Samuel	21.9.15	Feldarb.	-	Wels II 30.3.
472	"	Man Miklos	5.11.20	Kutscher	G	5.3.45
473	"	★andle Andor	17.6.24	Landarb.	G	20.3.45
274	"	★Mandel Jenő	22.1.26	"	G	8.3.45
275	"	★Mandel Miklos	5.1.24	Zahntechn.	G	2.4.45
276	"	★Markovits Andor	6.7.99	Industriell	G	12.1.45
277	"	Markovits Herman	6.4.01	Landarb.	-	Solvay
278	"	★Markovits Josef	12.5.01	Apothek.	G	14.1.45
479	"	★Markovits Lazar	28.8.96	Landarb.	G	24.7.44
480	"	★Markovics Elek	1.12.97	Beamter	G	22.1.45
481	"	★Markovics arton	12.2.00	Landarb.	G	28.8.44
482	"	Markus Santor	22.3.12	Kellner	-	Solvay
483	"	Marton Jenoe	6.3.27	Arb.	-	"
+ 484	"	+ arton Milos G 31.5.45	6.12.95	Schuster	-	"
485	"	+Matyas Henrik G 23.5.45	11.8.27	Arb.	-	"
486	"	+Marton Zsigmon G 14.5.45	9.12.27	Schuster	-	"
487	"	Matyovits Mor	30.12.99	Arb.	-	"
488	"	★Medgyas i Stefan	31.5.86	Richter	G	5.11.44
489	"	★Mendes Lazar	16.1.10	Schuster	G	23.8.44
490	"	★Mendelovics Josef	20.2.02	"	G	1.2.45
491	"	★Mendelovics/10001/ Markus	26.5.2.97	"	G	21.1.45
492	"	★Mendelowitsch Abraham	12.4.00	Landarb.	G	11.12.44
493	"	★endelovics Herman	- - 02	Arb.	G	8.2.45

DILEMMAS AND MORALITY AMONG JEWS DURING THE REALITY OF THE HOLOCAUST

Masha Pollak-Rosenberg

The history of the Jews in the Holocaust has been well researched by historians, which led them in presenting the Jew as the central subject. As a result, educators have focused on Jewish agency: their coping mechanisms and decisions, as they lived. A new book recently released by Yad Vashem will only aid educators in this goal, but also help make it a practical implementation.

In late October 2020, the International Institute for Holocaust Research at Yad Vashem held a seminar marking the publication of [Dr. Yitzhak \(Tolka\) Arad's](#) Hebrew-language study, *It Happened on Our Planet: Morality and Existential Dilemmas Among Jews in the Reality of the Holocaust* (Yad Vashem Publications and Yediot Aharonot Books, 2020). The evening was attended by senior historians, educators, students and the general public. Despite the online platform on which the meeting took place and the physical distance between participants, there was tangible excitement in the air on hearing the 94-year-old



Dr.
Yitzhak
Arad

Holocaust survivor, once-partisan and former Chairman of Yad Vashem, and renowned historian of the Holocaust of the Jews of Eastern Europe, talk about the publication that is based on decades of his research.

The book presents moral dilemmas faced by the Jewish public during the Holocaust, and reflects a range of choices that are not between good and evil, but rather "between bad and very bad." The terminology proposed by US Scholar Lawrence Langer – "choiceless choices" – is well reflected in the test cases presented in the book. In addition to the struggles and dilemmas in which he was personally involved, the author brings the stories of individuals as well as of underground organizations and *Judenräte* (Jewish councils in the ghettos).

At the event, Dr. Arad explained that neither he, nor in his view the people around him, discussed in real time the moral aspects of situations in which they were required to make

a choice, but acted intuitively and in ways that seemed "right" to them at the time. Indeed, he expands on this topic in his introduction to the book: "Morality deals with the distinction between good and evil, according to cultural values in the society in which we live... in recent years, in the tenth decade of my life, examining my life more deeply, and

In addition to the struggles and dilemmas in which he was personally involved, the author brings the stories of individuals as well as of underground organizations and *Judenräte*

with the knowledge and experience I have accumulated, I wonder, can everything I have experienced and done, especially during the Holocaust, be defined as the most positive in moral terms?"

On the topic of his identity as a survivor and historian, Dr. Arad stated: "I experienced the Holocaust from the first day of the war until its last... As a historian, I researched the murder of the Jews as

objectively as possible and kept an emotional distance from the events I described... The events I address in this study should not be defined as morally 'positive' or 'negative.' I cannot and do not wish to judge them; in fact I do not deal with the question of whether they can be judged at all. The reference to the events described only expands and deepens my understanding of the reality that I also experienced."

It Happened on Our Planet looks at how Jews, both individuals and organizations, dealt with situations in which they tried to achieve the best result possible as they understood and analyzed events in real time. Indeed, the book follows the victims – as multifaceted, dynamic individuals – stage by stage, making it possible to examine the various situations in which a decision was required at a specific point in time and from the knowledge that was available then, and not retrospectively from the end of the story, when their fates had already been decided. Ultimately, the deliberations, arguments and decisions of the victims may be traced, their meanings discussed, and the complexity of the situations in which the Jews found themselves finally understood.

The author is Director of the Educational Guiding Department, International School for Holocaust Studies.

GOLDA MARIA

WINNER OF THE 2020
AVNER SHALEV AWARD

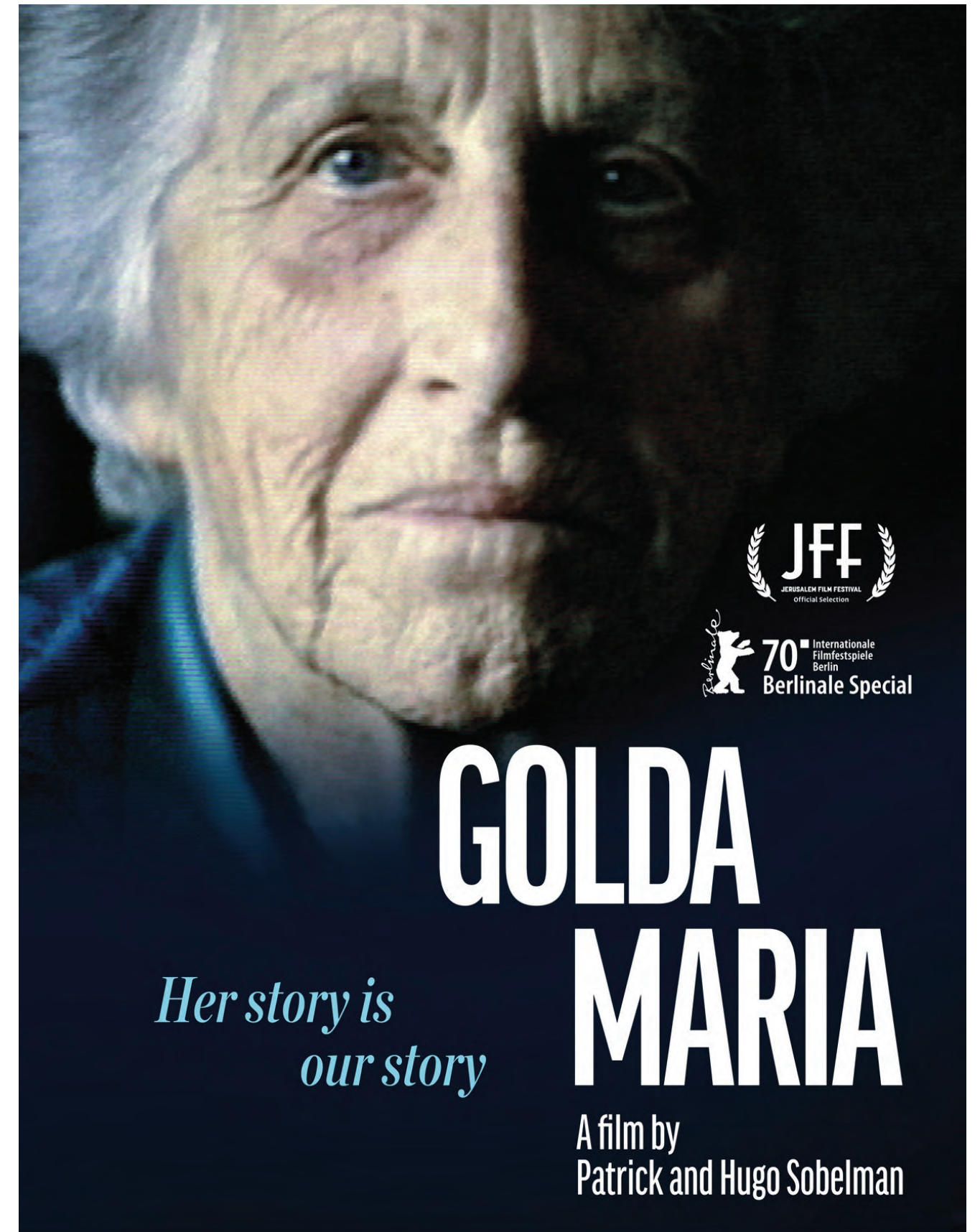
Liat Benhabib

[The Avner Shalev Award for Artistic Achievement in a Holocaust-Related Film](#), generously endowed by Michaela and León Constantiner, was recently awarded to Patrick and Hugo Sobelman for their film *Golda Maria* (France, 2020).

The annual award was presented at the Jerusalem Cinematheque's 37th International Jerusalem Film Festival, this year conducted online due to the COVID-19 pandemic.

Golda Maria is a minimalistic presentation of the testimony of a survivor from France. It constitutes an intergenerational film about the transmission of personal history, since the woman after whom the film was named first told her story to her grandson, film producer Patrick Sobelman, in the 1990s. Over twenty years after her passing, Sobelman and his son Hugo skillfully and thoughtfully reworked her testimony so that it would resonate with current and future audiences.

Golda Maria's story gradually unfolds as her willingness to speak increases; she recounts her experiences during the Holocaust as a married woman of forty and the



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“The film ensures that survivor voices such as Golda Maria’s will not only be preserved, but also heard by future generations.” Prize Jury

mother of two children. Forced to flee Paris in 1933, she reached the unoccupied southern “Free Zone” during the war, but was separated from her family. Just before the Normandy landing in 1944, Golda Maria was deported with her son, and her tribulations continued, with tragic consequences.

According to the Prize Jury, “Golda Maria’s genuine voice, and her natural reticence imbues her testimony with emotional force. The film *Golda Maria* showcases the survivor’s story, while extending the boundaries of the home movie, the memoir and the video diary, ensuring that voices such as Golda Maria’s will not only be preserved, but also heard by future generations.”

On the [eve of his retirement](#) as Chairman of Yad Vashem, the jury stressed that an important component of Shalev’s legacy was to ensure that the Jewish experience – the story of

individuals, family and community, and the voices of survivors – would be placed at the heart of discussion about the Holocaust.

Upon receiving the award, the first in an online festival competition, the directors sent a video message: “We are so honored to receive the Avner Shalev Award,” they said. “Unfortunately this year we can’t be together with you, but, yes, we hope to meet, screen and share the film, next year in Jerusalem.”

Shalev’s legacy is that the Jewish experience is placed at the heart of discussion about the Holocaust

Michaela and León Constantiner: Perpetuating the Memory of the Shoah

León Constantiner continues a fundamental family tradition of philanthropy. His grandfather, Elías Sourasky (b. 1899, Bialystok, Russia), a successful financier, businessman and an avid Zionist, was key to the establishment of the State of Israel by swaying the vote of Mexico during the resolution recognizing its formation at the United Nations. Eli, as everyone knew him, provided significant support to Israel during many of its salient wars. He created and sponsored a great number of prominent academic and cultural institutions across Israel.

Joan and her husband Jaime Constantiner, León’s parents, were also benefactors of Tel Aviv University, as well as the Museum of the Jewish People at Beit Hatfutsot and many other Israeli cultural, medical and Holocaust-related educational initiatives.

León Constantiner and his wife Michaela have been longtime supporters of foundations and programs in Israel. They created the Constantiner Photography Award for an Israeli Photographer at the Tel Aviv Museum of Art, and established the Joan-Sourasky Constantiner Jewish & Holocaust



León and Michaela Constantiner with Avner Shalev

Cinema Foundation at the Jerusalem Cinematheque.

Since 2005, León and Michaela have endowed the Avner Shalev Award for Artistic Achievement in a Holocaust-Related Film presented together with the Lia Award for Artistic Achievement in a Film on Jewish Heritage, in honor of Lia Van Leer, the founder of the Jerusalem Cinematheque. The two honors comprised the “Jewish Experience” category at the Jerusalem International Film Festival. The directors of each of

the 30 winning films so far have received a monetary award and, even more significantly, most of the films garnered global recognition by virtue of distribution to general as well as educational (non-commercial) audiences.

The Sourasky-Constantiner family has always expressed that they feel honored and grateful not only to work closely with Avner Shalev but to also call him a dear friend. The next generation, Leon and Michaela’s children Joanna and Philippe, had the honor of

replanting a tree on the Mount of Remembrance to carry on the family legacy. Yad Vashem salutes León and Michaela Constantiner for their commitment to perpetuating the memory of the Holocaust through their generous support of filmmakers, as well as the [Yad Vashem Visual Center](#).

The author is Director of the Visual Center.

POETRY AND THE HOLOCAUST

NEW FREE ONLINE COURSE REFLECTS ON LITERARY WORKS OF JEWISH AUTHORS

Jane Jacobs

”

**“Today people know / have known for several years / that this dot on the map /
is Auschwitz / This much they know / as for the rest / they think they know.”**

“Auschwitz and After,” Charlotte Delbo, Yale University Press 1995

Since the launch of its very first Massive Online Open Course (MOOC), [“The Holocaust: An Introduction”](#) in 2016, Yad Vashem has become internationally recognized as a world leader in creating and implementing online courses on different elements of Holocaust studies. Its high-quality content and presentation techniques have already attracted hundreds of

thousands of virtual learners, and the ongoing pandemic has seen many seeking new avenues of study. In creating new ways to engage with the history and events of the Holocaust, in a format where the learners can both set their own pace and study from their own homes, Yad Vashem’s original online courses have become a central feature of its internet-based programming.

The latest to join the canon, one of several released this past year, is [“Poetry and the Holocaust,”](#) available for free on the “FutureLearn” platform. Launched in late 2020, the course takes a deep dive into Holocaust history through a literary prism, using poems written during and after the Shoah to learn about and reflect on the experiences of the authors and those around

them. Poets and authors featured throughout the course include Dan Pagis, Primo Levi, Wisława Szymborska, Avremek Koplowicz and Peter Kest. “We knew that there would be a great interest in this topic,” says Dr. Naama Shik, Director of the e-Learning Department at the International School for Holocaust Studies. “The presentations of our veteran educator Jackie Metzger on the Holocaust and poetry have always proven very popular with educators

training with Yad Vashem.” Metzger and Yossi Kugler of the e-Learning Department who has led several of Yad Vashem’s MOOCs, are the main presenters on the course.

“Poetry and the Holocaust” has so far attracted over a thousand participants, and is particularly popular with enthusiasts of both literature and Holocaust history. Feedback received from inspired participants are testament to the increasing success of the program. “I found this course to be quite

awe-inspiring, and feel privileged to have been able to participate,” wrote one participant. “This was a fantastic course,” stated another. “I have never studied an historical event through the eyes of poetry before, and the course really improved my understanding of what the survivors went through.”

The author is International Relations Section Head, International School for Holocaust Studies.



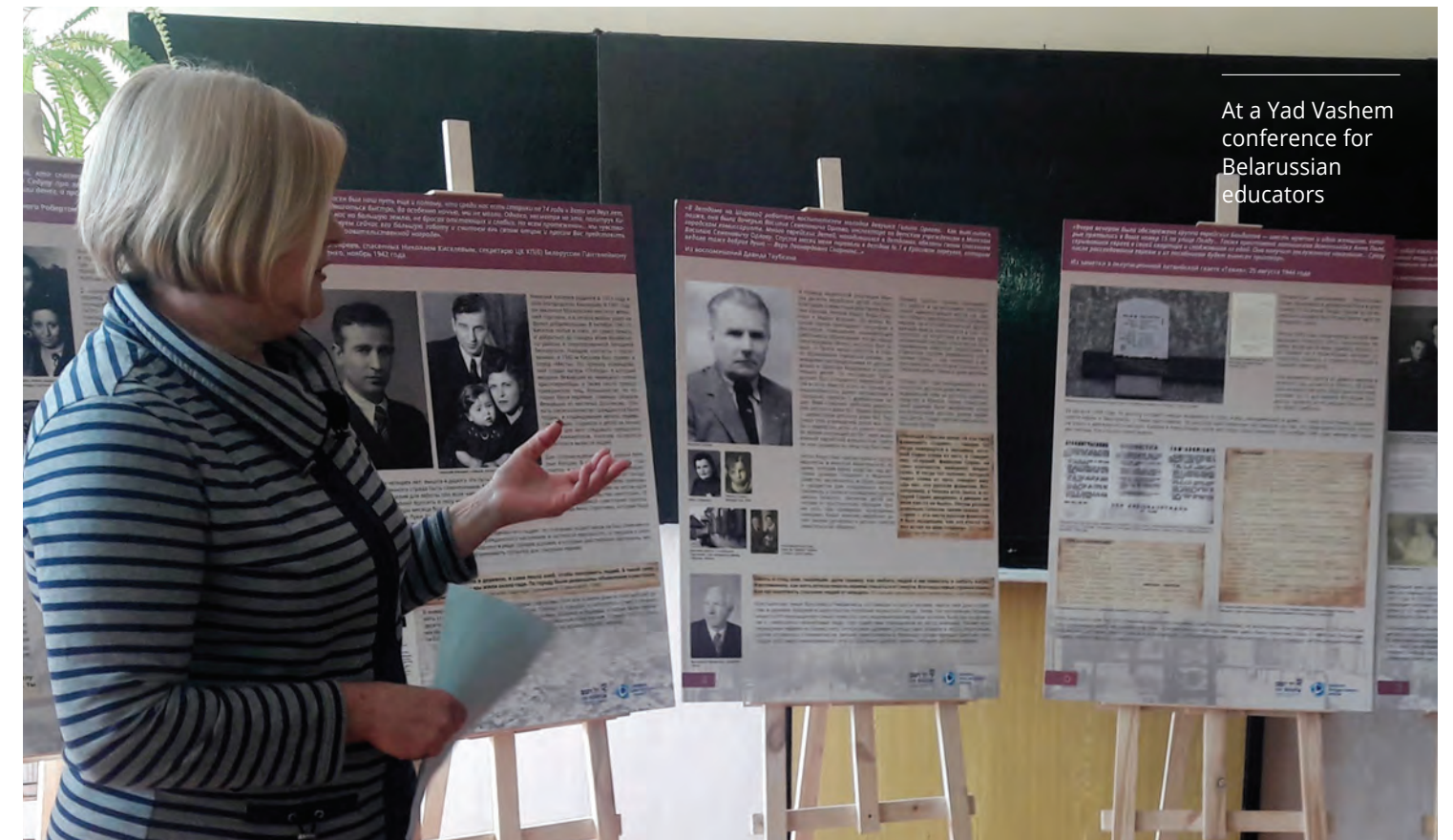
From the new online course “Poetry and the Holocaust”

GRADUATE SPOTLIGHT

BELARUS 

Noa Sigal

Three years ago, after attending Yad Vashem educational seminars, a group of experts from the History Workshop Minsk created a learning kit entitled “The Minsk Ghetto.” The kit presents new didactical approaches through the use of different types of sources, which introduce the important but complex subject of the Holocaust to the younger generations in Belarus.



At a Yad Vashem conference for Belarussian educators

Before WWII, some 400,000 Jews lived in Belarus, and Yiddish was one of the country's four official languages. During the war, it is estimated that some 90 percent of the members of the Belarussian Jewish community were murdered.

The History Workshop Minsk (*Geschichtswerkstatt Minsk*) stands on the site of the former Minsk ghetto, one of the largest ghettos erected by the Nazis on Soviet territory. The Workshop is a unique Belarussian-German

commemorative project, in which both countries work together to build a better future through remembering the past. For almost a decade, educational seminars for teachers, museum staff, historians, researchers and archivists from Belarus have been held at Yad Vashem. In November 2018, soon after it was developed, the kit was presented at a seminar for Belarussian educators. It comprises 16 cards, each one dedicated to specific topic – including “The Jews of Minsk before

the War,” “Life in the Ghetto,” “Deportation to an Unknown Destination,” and “Trostenets – A Place of Mass Murder.” The cards contain segments of historical documentation, quotes from witness memoirs and more, on which a variety of tasks and questions are based. As a modular concept, the teacher can choose to tackle the topics in any order, and at a pace that suits the class. A separate notebook contains an information base for the teacher – historical context, a glossary

>> GRADUATE SPOTLIGHT BELARUS

of expressions and ideas, and a bibliography of sources and suggested further reading.

Approved and recommended by the Belarussian Ministry of Education for widespread use, the 150 printed copies soon ran out, and the History Workshop continues to receive requests for more kits by schools across the country. Recently, the International School for Holocaust Studies decided to help produce a new and updated version of the kit, which was released for International Holocaust Remembrance Day 2021. The new version contains an



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**“The information and tools we gained at
Yad Vashem deepened our knowledge about
how to teach the Holocaust in a way that would
positively impact our students.”**

Yad Vashem graduate Irena Barbat

enlarged didactical section, based on recommendations by the School's International Education and Training Department Director Dr. Noa Mkayton, as well as a questionnaire and test for students on the material studied.

“There is no doubt that the background information we gained at Yad Vashem, as well as the practical tools, deepened our knowledge about the history of the Holocaust and how to teach it in a way that would positively impact our students,” says Irena Barbat, a Yad Vashem graduate and history teacher at the “Gymnasia 36” high school in Minsk. “We are constantly developing new educational methodology, working with authentic historical and captivating artistic sources as well as conducting meaningful discussions with Holocaust witnesses and survivors.”

The author is responsible for educational programming in the post-Soviet sphere in the International Education and Training Department, International School for Holocaust Studies.

BARUCH SHUB (1924-2020)

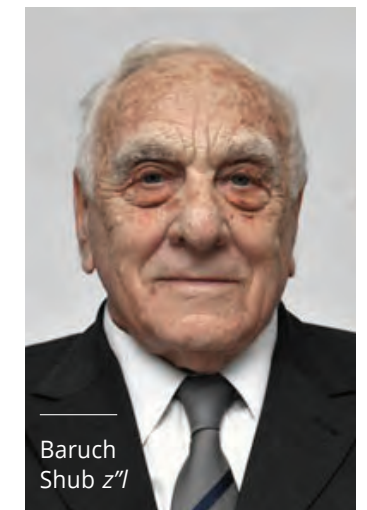
Yad Vashem mourns the passing of Holocaust survivor Baruch Shub, former member of the Yad Vashem Directorate and the Commission for the Designation of the Righteous Among the Nations.

Baruch Shub was born in Vilnius, Lithuania, the second child out of a Hassidic family of six. During the war, he used his degree in mechanical engineering to work for the Germans in various locations. In March 1941, his beloved sister, Zipporah, was murdered in an *aktion* alongside 840 other Jews, many of whom were children. Together with other Jewish youths, Shub established an underground resistance movement in the ghetto, but they were forced to abandon their activities due to pressure from their frightened families. He joined the partisans, and later on, he enlisted in the Russian Army as a paratrooper. He was part of the Russian forces that liberated Vilnius in 1944, where he learned that his entire family had been murdered during the Shoah.

After recovering from his wartime injuries, Shub decided to immigrate to Eretz Israel, which he finally

reached in October 1945 after traveling through Hungary, Romania and Italy. He was recruited to the Haganah, serving as an airplane technician during Israel's War of Independence. Two years later he transferred to El Al, rising through company ranks to Chief Flight Engineer before his retirement 33 years later.

Throughout his life, Shub dedicated himself to Holocaust remembrance and education. He served as Chairman of the Israel Organization of Partisans, Underground Fighters and Ghetto Rebels, as well as a member of the Centre Organizations of Holocaust Survivors in Israel and the Claims Conference Board of Directors. He lectured widely on antisemitism and Holocaust denial. In 2010, [Shub](#) was selected as one of the six [torchlighters](#) for the State Opening Ceremony of Holocaust Martyrs' and Heroes' Remembrance Day at Yad Vashem.



Baruch Shub ז"ל

“Baruch was a partisan and a fighter who, throughout his life, embodied the survivors’ rebirth and commitment to build a new life for himself, his family, his nation and his country,” said Yad Vashem Chairman Avner Shalev. “He worked tirelessly until the end for the sake of Holocaust remembrance for generations to come. He will be greatly missed.”

YAD VASHEM REACHES OUT TO THE ARAB WORLD



A group of influential young men and women from the United Arab Emirates and Bahrain recently visited the Mount of Remembrance for a deeper look into the Holocaust - a watershed event in modern human history.

Yad Vashem's [website in Arabic](#) is complete with the fact-based [historical narrative](#) of the Holocaust, a wide range of online exhibitions designed to present personal stories from those who went through it, as well as [educational materials](#) available to the public in Arabic-speaking countries and communities.

Nevertheless, many Arab speakers are not familiar with the Holocaust, the impact it had

on humanity and its relevance to today's complex global society.

Over the past months, as diplomatic relations solidified between Israel and certain Arab states, Yad Vashem began to search for ways to further its outreach to the Arab world. In early December, this opportunity presented itself when a delegation from Bahrain and the United Arab Emirates came to Israel, eager to learn about and develop relations with their newfound Jewish and Israeli colleagues.

In accordance with guidelines of the Israel Ministry of Health, Yad Vashem opened its doors especially for this historic visit, which included a guided tour of the Holocaust History Museum, a visit to the Hall of Remembrance and a walk through the iconic Children's Memorial. They heard the voices and stories of Holocaust survivors, saw personal artifacts of Holocaust victims, and learned about the calamity that befell the Jewish people just decades ago. They also heard in more depth about the Yad Vashem Arabic website.

The impressions of the group following their impactful tour are reflected in the Yad Vashem Guestbook. "We are so honored to know more about the real suffering of Jews. It is incredible that they were reborn as a great nation," wrote Dr. Majid Al Sarrah, Public Policy expert and social activist from the UAE. "The museum presents the horror preceding [and during] the Second World War. The genocide and ethnic cleansing must never happen again," added Emirate Human Resources expert Khawla Almuhairei.

These messages provide a truly remarkable glimpse into the power of a visit to Yad Vashem, and the impact the Holocaust continues to make on human beings, regardless of background, culture or religion.

ARCHIVAL AGREEMENT WITH ROMANIA

On 24 December 2020, a Memorandum of Understanding was signed between the Ministry of Foreign Affairs of Romania and Yad Vashem, regarding original documentation relevant to the pre-WWII period and the Holocaust preserved in the Diplomatic Archives of the Romanian Foreign Ministry in Bucharest.

Among the items covered by the memorandum is the archival fond of the Romanian Consulate General in Berlin, which was seized by the Germans after 23 August 1944, captured by allied troops, held in France and then given back to Germany, and only returned back to Romania at the end of 1990s. The 200 boxes of documents, still not fully inventoried, refer mainly to the situation of Romanian citizens of Jewish origin in Germany and occupied France between

1930-1944. Sample checks of several boxes revealed passport and citizenship files, civil status documents, and propaganda materials reflecting the progressive application of antisemitic laws and racial restrictions, beginning in the second half of the 1930s. These include names and photos, perhaps – unfortunately – the last for many of these Romanian Jews.

"This agreement is a further step in Yad Vashem's continued efforts to document and memorialize the fate of Romanian Jewry during the



Shoah," said Dr. Alexander Avram, Director of the Hall of Names in the Yad Vashem Archives. "We are grateful to our esteemed colleagues H.E. Dr. Radu Ioanid, Ambassador of Romania to Israel, and Corina Badea, Romanian Embassy Diplomatic Counsellor, for their support and help in the creation of this vital agreement."

FIVE GERMAN COMPANIES JOIN IN DECLARATION AGAINST ANTISEMITISM



The declaration, which was made together with the Friends of Yad Vashem in Germany, is based on the [IHRA \(International Holocaust Remembrance Alliance\) working definition of antisemitism](#). Participants are united in the hope that during the German presidency of the IHRA, which lasts until the end of March 2021, other companies and organizations will follow suit.

This represents the group's second joint initiative; the five major German companies last came together in 2018 to support the creation of the Moshal Shoah Legacy Campus at Yad Vashem. Each company is also receiving online training from Yad Vashem's International School for Holocaust Studies.

"We are acutely aware of our historical responsibility and are resolutely committed to a society and a future without hate and extremism," declared Deutsche Bahn CEO Richard Lutz. "With this joint declaration, we express our solidarity with those confronted with antisemitism and we clearly commit to a Germany that is open to the world, tolerant and diverse, free of antisemitism and racism."

Due to the current COVID-19 related restrictions, the commemoration took place on 26 January 2021 as a digital event hosted by Deutsche Bahn. Speakers included CEOs and Board members of the five companies; the President of the Central Council of Jews in Germany Dr Josef Schuster; the

During an [online commemoration event](#) for International Holocaust Remembrance Day, Borussia Dortmund, Daimler, Deutsche Bahn, Deutsche Bank and Volkswagen announced a joint declaration against antisemitism and racism.

current Chair of IHRA, Ambassador Michaela Küchler; and the German Friends' Chairman Kai Diekmann and Director Ruth Ur. Over 150 guests from across civil society and government, including employees of the participating companies, participated in the event, which included the screening of a memorial service at the Berlin memorial site Gleis 17, as well as musical interludes by the Israeli-born singer Ruth Rosenfeld.

In his address, Diekmann described the initiative as "exemplary," and added that other German companies have since declared their willingness to adopt the IHRA definition. "These companies have workforces that reach right across German society, across socio-economic groups and of course, internationally," remarked Ur. "If we want to make change, this is the place to start."

GANDEL PROGRAM RECOGNIZED IN 2020 AUSTRALIAN PHILANTHROPY AWARDS



Yad Vashem congratulates its partners, John Gandel AC and Pauline Gandel AC, whose Gandel Philanthropy, along with the Australian Foundation for Yad Vashem, were the winners of the Australian Philanthropy Awards for 2020 in the Bolder Philanthropy category. This award recognizes the extraordinary achievements of the [Gandel Holocaust Studies Program for Australian Educators](#) – one of the flagship courses of Yad Vashem's International School for Holocaust Studies.

The yearlong professional development program has trained some 350 teachers from all eight Australian states and territories. Through educating about the Holocaust, these teachers are on the forefront of the fight against hatred, racism, antisemitism and xenophobia. Over the course of their teaching careers, graduates of the Gandel Program are projected to impact approximately one-and-a-half-million Australian students.

The intensive professional development program, which

incorporates a three-week training seminar in Jerusalem, ongoing enrichment, expert mentoring, project supervision and graduate conferences, has become the gold standard in Australian Holocaust education. Educators learn to teach about the Holocaust and explore its universal implications using an interdisciplinary and age-appropriate approach.

The program, which participants have called "life-changing," includes pre-course online learning elements and the delivery of a Holocaust educational project

by teachers in their schools upon return.

Following the announcement, Chairman of Gandel Philanthropy John Gandel AC stated that he was proud that one of his family's most important philanthropic initiatives received industry recognition. "To me, this is as much a confirmation of the significance and ongoing relevance of Holocaust education as it is a recognition of the importance to invest our philanthropic support for the long term if we wish to effect change and drive meaningful impact."

NEW BENEFACTORS: HONORING GILBERT AND BEVERLY HELD

Gilbert and Beverly held were married for fifty years. Their passion for learning, teaching, Judaism and the State of Israel only grew stronger as time passed. Preserving the memory of the six million Jews who were lost during the Second World War and educating the world on what happened was extraordinarily important to them.



Gilbert Held was born in Brooklyn, New York, in 1943, to Selma and Milton Held. He graduated with a Bachelor of Science in Electrical Engineering from Widener University and his thirst for knowledge led him to pursue additional degrees from New York University and American University. He served in Vietnam, and retired from the United States Army as a colonel. Over a span of half a century, he wrote more than 100 books and articles on data communications and networking.

The knowledge he captured and so avidly wrote about was shared with thousands of students at both Wesleyan College and Georgia College.

Beverly Jane Held was born in 1945 to Dr. Abraham I. Schwartz and Rose Kobrovsky Schwartz in Reading, Pennsylvania. The only child in her family, she majored in English Literature at the University of Pennsylvania, and received a Master's degree in education from Georgia College. Initially a librarian, her love of teaching led her to spend

more than 20 years in middle-school education.

Recently, the Held family donated a Benefactors Gift to Yad Vashem in loving memory of their parents Gilbert and Beverly Held of Macon, Georgia. Yad Vashem is grateful for this generous donation, and conveys its deepest condolences to children Jonathan Held (Lisa) and Jessica Rome (David), and four grandchildren: Jacob and Benjamin Held, who reside in Seattle, Washington, and Sadie and Nora Rome who reside in Perrysburg, Ohio.

NICOLE LIGETI

Charles and Nicole Karsenty-Ligeti were married for over 25 years. The couple enjoyed a life filled with travel and a profound engagement in socially just causes. This dedication has been passed on to their family members, who are proud to be part of Charles' legacy.



Charles Moshe Ligeti was born in Clug, Romania in 1928 to Erno, a poet and a writer, and Margaret, an opera singer. In 1945, three days before the war ended, Charles survived an execution by the Hungarian militia that killed his parents. Following his recovery, Charles was deployed to a DP camp in Germany. In 1950, he immigrated to the United States, and lived in New York before moving to Los Angeles in 1952. There he established the Charles Ligeti Jewelry and Anjess Diamond

Companies, which thrived and benefitted many employees.

Charles deeply believed in the Jewish concepts of *tzedakah* (charitable giving), *tzedek* (justice) and *chesed* (lovingkindness), and treating everyone with compassion. He was an inspiration in his fight for social justice, especially through his support of the missions of organizations such as Yad Vashem, the Anti-Defamation League, the Jewish Federation in Los Angeles, and the World Jewish Congress, to combat racism and antisemitism

in the world. Charles Ligeti passed away in Los Angeles in 2015.

Charles and Nicole Karsenty-Ligeti were married for over 25 years. The couple enjoyed a life filled with travel and a profound engagement in socially just causes. This dedication has been passed on to their family members, who are proud to be part of Charles' legacy and hope to continue his visions and beliefs including at Yad Vashem, where his story will join the global narrative at the Moshel Shoah Legacy Campus.

SHELDON G. ADELSON (1933-2021)

LOYAL FRIEND AND PATRON OF THE MOUNT OF REMEMBRANCE

Yad Vashem mourns the passing of Patron of the Mount of Remembrance, Sheldon G. Adelson. Adelson was immensely proud of his Jewish and American heritage and deeply committed to the Jewish people, Jewish culture and the State of Israel. A self-made and determined businessman and philanthropist, he was dedicated to the furtherance of Holocaust remembrance and education for generations to come.

Sheldon Adelson grew up in a low-income home in Boston, Massachusetts to Jewish immigrant parents. At the early age of twelve, his entrepreneurial instincts were already evident, when he started selling newspapers on the streets of Boston. Thanks to a keen intellect and innovative thinking, Adelson was

always several steps ahead of his peers. Despite his modest beginning, he dared to dream big, and realized those dreams by building a formidable business empire. Despite his resounding success, he maintained his close connection to his faith and his birthright. He dedicated his energies and resources to supporting

the causes close to his heart.

The Adelsons' unique bond with Yad Vashem began in the early 1990s, with the couple's first generous contribution providing the infrastructure necessary to launch Yad Vashem into the digital age. Several years later, they endowed Yad Vashem's new



[Museum of Holocaust Art](#). In 2006, they substantially increased their vigorous involvement with the World Holocaust Remembrance Center, undertaking a multiyear commitment of unprecedented support that continues to this day. Their cumulative donations over the years constitute by far the largest private contribution ever received by Yad Vashem.

The Adelsons spoke on several occasions about their special relationship with Yad Vashem. Sheldon Adelson explained that it was their privilege to help ensure the continuity of the existence of the Jewish people and that he wanted to do everything in his power so that the Holocaust would not be forgotten. At a recent event, Sheldon stated, "My wife Miriam and I, a Sabra and a Diaspora Jew, are united in our commitment to support this institution. She and I, like many of you, witnessed the post-Auschwitz era and Israel's struggles,

its successes. At some point however, the Holocaust will no longer be a living memory. Its stories of horror and heroism will be relegated to books, files and video testimonials. We trust that Yad Vashem will find ways to preserve Holocaust education as a priority, in order to ensure that Israel's freedom and power are never taken for granted."

"The warm connection Sheldon had with Yad Vashem was truly exceptional," reflected Yad Vashem Chairman Avner Shalev. "He had an extraordinary personality and achieved great things throughout his lifetime. Particularly striking was his boundless love for the Jewish people and the State of Israel. He was well aware of the dangers inherent in antisemitism and recognized the duty to instill the memory of the Holocaust, believing in the value of education as a critical means of doing so. It was precisely thanks to these shared

goals that Sheldon was particularly committed and closely connected to Yad Vashem. With his support, along with his dear wife, Dr. Miriam Adelson, we have implemented Yad Vashem's [International School for Holocaust Studies'](#) cutting-edge pedagogical approach to Holocaust education and conduct teacher-training programs to thousands of educators who in turn impart meaningful and relevant messages of the story of the Holocaust and the dangers of antisemitism.

"Yad Vashem, the Jewish people, and the State of Israel owe Sheldon and Miri a tremendous debt of gratitude for their enduring commitment to these fundamental causes. They are true partners, visionaries and pioneers. Sheldon will be sorely missed."

Yad Vashem conveys its deepest condolences to Dr. Miriam Adelson and the entire Adelson family.

NEW INTERNATIONAL RELATIONS DIVISION DIRECTOR



Dr. Haim Gertner, former Director of the Yad Vashem Archives Division and Fred Hillman Chair for Holocaust Documentation has replaced **Shaya Ben Yehuda** as Managing Director of Yad Vashem's International Relations Division.

As Archives Division Director, Dr. Gertner led an extensive project to collect all Holocaust-related documentation worldwide, and make it openly accessible to the public through an innovative amalgamation of content and technology.

On entering his new role, Dr. Gertner thanked Shaya Ben Yehuda "for the solid foundation he laid and the network of dedicated supporters he successfully created over the years. Today more than ever, Yad Vashem's work carries great significance not only in Israel and for the Jewish people, but for all of humanity. The difficult period in which we find ourselves urges us all to advance our shared goal of relevant and meaningful Holocaust remembrance and education. I look forward to developing further our partnerships with our friends across the globe in order to meet this vital mission."

U S A

The **American Society for Yad Vashem** held three important virtual events at the end of 2020 on the topic of resilience, showcasing Yad Vashem and highlighting the American Society's important work throughout the country. Recognized at these events were six deserving leaders throughout the US and Israel, who have each in their own way ensured that the memory, legacy and dignity of Holocaust victims and survivors endure.



Avner Shalev



Shaya Ben Yehuda



Susanne Czuker



Todd Morgan



Thomas M. Priselac



Nancy E. Powell

Chairman of the Yad Vashem Directorate and Managing Director of Yad Vashem's International Relations Division **Shaya Ben Yehuda** were honored at the National Gala on 8 November.

On 25 October, **Nancy E. Powell**, Yad Vashem Benefactor and advocate of Holocaust Education and Teacher Training, was honored at the Seattle Gala.

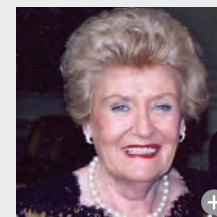
The honorees at the Los Angeles Gala on 2 December were Yad Vashem Benefactor and American Society National Board Member **Susanne Czuker**; Chairman and CEO of Bel Air Investment Advisors and founder of the Morgan Aging with Dignity Fund **Todd Morgan**; and President and CEO of Cedars-Sinai Medical Center **Thomas M. Priselac**.

U K



On 26 and 27 January, in lieu of its planned 2021 Gala Dinner, the **Yad Vashem UK Foundation** held a 36-hour sponsored crowdfunding campaign through email, WhatsApp and social media drives. The campaign engendered thousands of responses, raising funds for Yad Vashem that exceeded expectations. Supporting the campaign was an online site featuring videos from survivors, the UK Chief Rabbi, leading politicians and TV personalities.

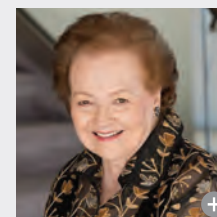
U S A



Yad Vashem mourns the passing of Holocaust survivor **Celina Zborowski** (née Sternlicht) z"l, wife of founding board member of the American Society for Yad Vashem Marvin Zborowski.

Celina was born in 1934 in Krakow, Poland to Lola and Jacob Sternlicht z"l. Celina spent the war years in hiding with her mother, and after liberation, was reunited with her brother, Mark z"l, and later her father, who miraculously survived a Russian labor camp.

Celina and Marvin devoted their lives to Holocaust remembrance and education and supported Yad Vashem and its mission from its earliest days. May her memory be for a blessing.



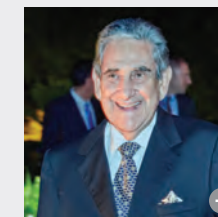
Yad Vashem mourns the passing of Yad Vashem Pillar **Marilyn Belz** (née Hanover) z"l, beloved wife of Yad Vashem Pillar and longtime friend of Yad Vashem Jack Belz.

Marilyn was born in Memphis in February 1929, to her loving, devoted parents, Ruthie and Edwin Hanover z"l. Marilyn and Jack's love and devotion to one another since an early age was inspirational to all who knew them over many

decades. They were married for over 72 years, and were blessed with five children – Marty (Julie), Belz, Gary (Shelly) Belz, Ron (Anise) Belz, Lynn Belz z"l and Jan (Andy) Groveman – 13 grandchildren and her 12 great-grandchildren.

Marilyn was a passionate Zionist, advocate and supporter of Israel her entire life. She loved spending extensive time in Israel and considered Israel her second home. In addition to Yad Vashem, she and Jack supported the Hadassah and Shaare Zedek Medical Centers, the Jewish Agency of Israel, the Great Synagogue, and many other important institutions in the Jewish state. May her memory be for a blessing.

SOUTH AFRICA



Yad Vashem mourns the passing of Yad Vashem Benefactor **Eric Samson** z"l, who passed away at the age of 83. Eric grew up in South Africa, and built an immensely successful international business in the steel and real estate industries.

Eric's humility and remarkable philanthropy were legendary. The impact of his and his wife Sheila's enormous contribution to the State of Israel, the South African Jewish and general communities, important projects in the US, and Holocaust remembrance will continue far beyond his lifetime. Eric's name and memory will continue to be honored for posterity at Yad Vashem.

Yad Vashem sends its deepest sympathy to Sheila, their children Dorothy and Leonard Sank, Franki and Steven Cohen and Jeffrey and Elana Samson, as well as their grandchildren and great-grandchildren. May his memory be for a blessing.

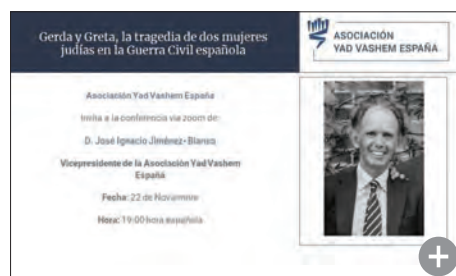
SPANISH-SPEAKERS WORLDWIDE

On 10 November, Director of the Latin-American, Spain, Portugal and Miami Spanish-Speaking Desk **Perla Hazan**, together with **Eliana Rapp Badihi** from the International School for Holocaust Studies, organized an event to commemorate the 82nd anniversary of the November Pogroms, also known as *Kristallnacht*. **Menashe Zugman**, an educator and guide who specializes in the Shoah and Jewish History, gave a lecture on *Kristallnacht* to some 420 members of the audience from Argentina, Chile, Costa Rica, Brazil, Mexico, Colombia, Guatemala, Venezuela, Panama, Spain, Portugal, Miami, Venezuela and Israel. At the end of the conference, a candle-lighting



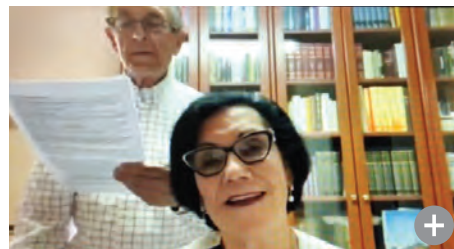
ceremony was held in memory of the *Kristallnacht* events. The candles were lit by Yad Vashem Benefactor **Salomon Marcuschamer** from Monterrey, Mexico.

SPAIN



On 22 November and 16 December, the **Spanish Association for Yad Vashem** organized two lectures. The first, entitled "Gerda & Greta," was given by Association member **José Ignacio Jimenez Blanco**, about two Jewish women in the Civil War in Spain. The second was given by Holocaust survivor **Monica Dawidowicz** from Argentina, telling of her experience as a child during the Shoah.

VENEZUELA



On 9 November, the **Venezuelan Committee for Yad Vashem** held its annual event to commemorate the *Kristallnacht* November Pogroms. Due the ongoing worldwide pandemic, the event was held via Zoom. It was hosted by **Shirley Varnagy** and speeches were given by Venezuelan Committee President **Tomas Osers** and Director of the Latin America, Spain, Portugal and Miami Spanish-Speaking Desk **Perla Hazan**. The audience also heard Holocaust survivor **Freddy Schreiber** give testimony about the pogrom, as well as messages from Portugal's Ambassador to Venezuela **H.E. Mr. Carlos Amaro** and Holocaust survivor **Moshe Hazan**.

INTERNATIONAL HOLOCAUST REMEMBRANCE DAY

FRANCE



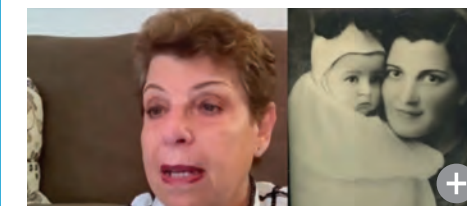
On 26 January, a virtual roundtable discussion was held on "The Place of the Shoah in Occidental Societies 76 Years after Liberation." Israeli Ambassador to Belgium and Luxembourg **H.E. Mr. Emmanuel Nahshon** emphasized the importance of reaching out to the younger generation. He noted that although the Shoah is the Jewish people's history and an integral part of Jewish collective identity, it is also upon all of humankind to bear the responsibility of protecting basic values and human rights.

Aviva-Raz Schechter, who represented Israel at the United Nations and other international organizations, urged combatting antisemitism through the legislative framework, as well as pedagogical activities both on the national and international levels through institutions such as the UN or UNESCO.

Avi Pazner, who served as Israeli ambassador in various countries including Italy and France, expressed his wish that antisemitism should be a main priority of the Israeli government. He stressed the support of Yad Vashem in order to ensure that it has enough resources to continue its missions of Holocaust commemoration and education.

The event was moderated by Director of the French-speaking Countries and Benelux Desk in Yad Vashem's International Relations Division **Miry Gross**, and **Yoni Berrous** of the International School for Holocaust Studies.

MEXICO



The **Mexican Association for Yad Vashem** organized "Veshinantam Levanecha [And You Should Teach Your Children]," a virtual event marking International Holocaust Remembrance Day, with the participation of Director of the Latin-America, Spain, Portugal and Miami Spanish-Speaking Desk in Yad Vashem's International Relations Division **Perla Hazan** and Mexican Association President **Prof. Nina Medrez**.

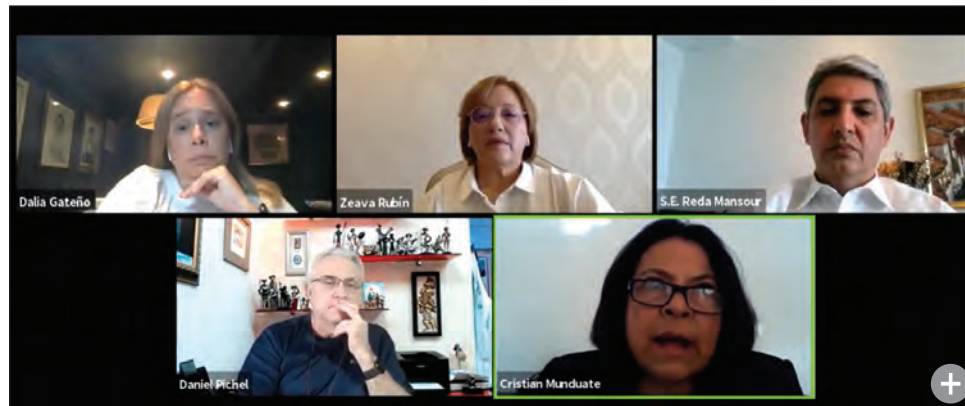
INTERNATIONAL HOLOCAUST REMEMBRANCE DAY

COSTA RICA



The **Costa Rican Association for Yad Vashem** participated in a virtual forum marking International Holocaust Remembrance Day organized by **Deputy Wagner Jiménez Zúñiga**, Coordinator of the Costa Rica-Israel Parliamentary Friendship Group. Costa Rica Association President **Philip Unger** gave a special presentation during the event.

PANAMA



President of the **Panaman Association for Yad Vashem Dalia Gateño** organized an event marking International Holocaust Remembrance Day together with the Israeli Embassy, ONU and the

Museum of Freedom. The event, which was attended by some 180 participants, included a lecture on "Nazi Medicine" given by **Dr. Zeava Rubin**.

CHRISTIAN FRIENDS OF YAD VASHEM WITH ICEJ



In previous years, Christian leaders from all over the world would gather in Jerusalem and attend Yad Vashem during the week of 27 January (International Holocaust Remembrance Day) for "Envision," an annual conference hosted by the **ICEJ (International Christian Embassy Jerusalem)**. This year due to the ongoing pandemic, the broadcast event began with a prerecorded ceremony in the Hall of Remembrance followed by a thought-provoking live lecture, given by **Rabbi Moshe Cohn** from the International School for Holocaust Studies, entitled "Why We Remember," with the understanding that what happened over 75 years ago is still very relevant today.

CHRISTIAN FRIENDS OF YAD VASHEM WITH ICEJ



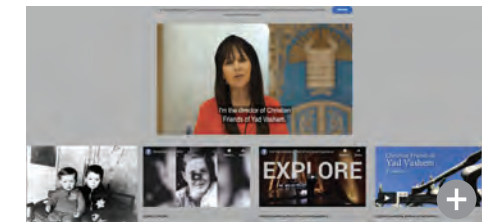
The Africa Israel Initiative (All) is a continent-wide Christian lobby founded to educate African Christians about Israel as well as to support the Jewish state. On 24 January, in cooperation with All President **Bishop Joshua Mulinge** and All Chief of Staff **Pastor Nicholas Otieno**, All hosted ceremonies

in eight countries, during which excerpts from testimonies of Holocaust survivors were broadcast. Outgoing Managing Director of Yad Vashem's International Relations Division **Shaya Ben Yehuda** addressed an audience in Nairobi of over 800 people socially distanced due to the coronavirus.



Every year, the Jerusalem Prayer Breakfast (JPB), directed by **Albert Veksler**, brings together heads of government and influential Christian leaders from all walks of society for a gathering to pray for the peace of Jerusalem. In 2020,

participants from 101 countries joined in these prayers. This year, to commemorate International Holocaust Remembrance Day, Director of the **Christian Friends of Yad Vashem Sari Granitza** contributed a short film that was sent to JPB friends worldwide in which Sari spoke about the strength, power and importance of prayer both today and during the Holocaust – when the Nazis did not allow the Jews to pray, thereby robbing them of their spiritual legacy.



On 27 January, the NRB (National Religious Broadcasters) network, together with many Christian partners from around the world, presented a special program produced by **Christian Friends of Yad Vashem** US representative **Pastor Mark Jenkins** entitled "A Nation Remembers." This year, due to the coronavirus, the program did not take its usual format of screening the annual State Opening Ceremony for Holocaust Remembrance Day. Instead, two movies which were broadcast – one produced by ICEJ Germany, in which National Director **Gottfried Buehler** interviewed Christian Friends of Yad Vashem Director **Sari Granitza** at the Yad Vashem campus. The second film, "A Daughter of Many Mothers" – the story of how **Rena Quint** survived the Shoah against all odds.

YOUR SUPPORT HELPS MAKE A DIFFERENCE

The activities, projects and events which you have just read about are made possible in large part thanks to the generous support of our donors. In these difficult times, when there is a global pandemic and a worrying rise in antisemitism and Holocaust denial around the world, Yad Vashem is doubling its efforts to commemorate the Holocaust, disseminate its universal implications and strengthen Jewish continuity. Yad Vashem is deeply grateful for your generosity in supporting its vital work and welcomes both new friends and established supporters as partners in our shared mission.

To make tax-deductible donations:

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Photography: Yossi Ben-David, Martin Sykes-Haas,
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Design: Yad Vashem Graphic Studio

This magazine was published with the assistance of The Azrieli Group. ISSN 0793-7199

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