בולטי
המוך לתקר הוראה
עמי ארנולד וליונה פינקל

מסי 7
אולק תשע"ו - אומסס 1996

אוניברסיטת בר-אילן
בולטן של המכנן לחקר השראה
ע"ש אפרכסל וליובניץ פינקל

משר}

אפרכסל 1996/אפרכסל 1996
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חלק עבר
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ביקורה ספירה
סיפורי סיפורים

חלק אנגלית
משלחת המפרסמה
ולבד
ופשטיה וזריזיות
גנוה וספירה
הסטריובוונדניק
ואראתך בנותיה
ופטן יימ קולין
קורות רבריב...
כותרת וכרך №11, תשל"ו - תשל"ב
קורות: עונף ישוק, "הנגב הערבי והしゃלים" טורסי
לימוק ושהוא בואי
סקירת סמית
בשטה ורטרית
פרקית וה,sizeofיה
אוצרות ובכורה
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אגרסיבית
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הנגב והשלום
הבריחה הגרוזית והשואת
פרוספקט
משאלות המערבות

נילוח זה של בולטן המכן לחך וש.Items ארגון ליאנוזה פניך וора
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מערכת של סרנה בולטן משבחי המכן הדמיון בחוללת הביצורים של
במחוז בולטן בווסטים. מודרנ בבלטר התחדש המכן של המכן מא면서
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די זיידה באומלן

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Margot Lifmann, The Policy of the German Occupation Authorities in Holland 1940–1945: The Impact of this Policy on Dutch Attitudes Towards this Policy as Reflected in German Reports (Stimmungs- und Lageberichte) and Dutch Newspapers.

The policy of the German occupation authorities towards the Dutch population was reflected in their reports and Dutch newspapers. The reports showed the severity of the policy towards the Dutch, with measures such as the confiscation of property and the harassment of the population. The Dutch newspapers also reported on the impact of the German policy on the Dutch society. The policy had a significant impact on the Dutch population, causing a sense of fear and oppression.

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عکس صفحه را نمایش نمی‌دهد.
The Haganah Movement and the Hechshers (Hebrew agricultural and technical schools) during the Mandate period.

In the post-World War I era, the British Mandate for Palestine saw the establishment of the Haganah, a paramilitary organization that played a significant role in the political and military development of the Jewish community. The Hechshers, established in 1919, were agricultural and technical schools that educated Jewish youth and prepared them for life in the land of Israel. These schools played a crucial role in the development of the agricultural sector and in the training of the Haganah's combat forces.

The Hechshers were established in various locations across the country, including Haifa, Tel Aviv, and Jerusalem. They offered a unique combination of education and training, providing students with knowledge in agriculture, engineering, and military tactics. The Hechshers were instrumental in preparing the next generation of Jewish leaders and soldiers for the coming struggle for statehood.

The Haganah, on the other hand, was a paramilitary organization that served as the Jewish defense force in Palestine. Formed in the wake of the 1920 troubles, the Haganah was initially an underground organization, operating outside the framework of the official Jewish community. Its members were dedicated to protecting Jewish settlements and preparing for a future Jewish state.

The Haganah's military operations were often conducted in cooperation with the Hechshers, which provided valuable training and support to the organization. The Hechshers' agricultural and technical training also contributed to the development of the Jewish economy, helping to build a strong foundation for the future state of Israel.

The relationship between the Haganah and the Hechshers was closely intertwined, with both organizations working towards the common goal of establishing a Jewish state in Palestine. The Hechshers provided essential training and resources, while the Haganah protected the Jewish community and prepared for the challenges ahead. Together, they laid the groundwork for the establishment of the State of Israel in 1948.
Institute for Jewish Affairs

Shmuel Frimerman, *The Activities of the World Jewish Congress 1938–1946*

The concept of the World Jewish Congress was not a new idea. In the late 19th century, various initiatives were taken to unite the Jews of the world. One of the most significant wasн the foundation of the World Jewish Congress (WJC) in 1897. The WJC was founded by a group of Jewish leaders who sought to address the challenges faced by Jews around the world. The WJC was established as a platform for Jewish leaders to come together to discuss and work on common goals.

The WJC played a crucial role in advocating for the rights of Jews around the world. It worked to address issues such as anti-Semitism, human rights violations, and the plight of refugees. The WJC also played a key role in the development of the state of Israel. The WJC was instrumental in the efforts to obtain international recognition for Israel and in the establishment of diplomatic relations with Israel.

Over the years, the WJC has continued to be a leading voice for the Jewish community. It has worked to address a wide range of issues, from human rights violations to the challenges faced by Jews in the contemporary world. The WJC has also played a key role in the development of Jewish identity and culture.

In recent years, the WJC has focused on issues such as anti-Semitism, the Israeli-Palestinian conflict, and the challenges faced by Jews in the diaspora. The WJC continues to be a leading voice for the Jewish community, working to address the challenges faced by Jews around the world.

In summary, the history of the World Jewish Congress is one of commitment to the well-being of the Jewish community. The WJC has been at the forefront of efforts to address the challenges faced by Jews around the world and has played a crucial role in shaping the contemporary Jewish world. The WJC continues to be a leading voice for the Jewish community, working to ensure the rights and well-being of Jews around the world.
An example of aovah vayehud:

The Drama of the European Jews (1964)

The response for the Second World War

Do you wish to use aovah vayehud to describe your experience?

(Austin J. App)
מהדורה בاصرית של "מאמרו" של יואל דרור

ញכים, שמות את המילים על פ箬 הזמנה שלaltı הזמנה

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במחזק מדיה, פורנוגר
A new approach to understanding memory and learning is being developed by a team of researchers at the Netherlands Institute for War Docu-

mentation (Netherlands Institute for War Documentation). This approach, known as "cognitive mapping," involves creating detailed representations of past events and situations. The goal is to use these maps as a tool for facilitating the recall of memories and the understanding of complex historical phenomena.

The team is using advanced computer software to create three-dimensional visualizations of historical events, including maps, diagrams, and timelines. These tools help researchers to better understand the relationships between different events and to identify patterns and trends.

The researchers are also working on developing new methods for analyzing large amounts of data, such as declassified documents and oral histories. By using statistical techniques and machine learning algorithms, they aim to extract meaningful insights from these sources.

Overall, this new approach to memory and learning is expected to have a significant impact on the way we study and understand history. It promises to provide a more comprehensive and nuanced understanding of the past, allowing us to make more informed decisions about the future.
The text is in Hebrew and appears to be a page from a book discussing various topics. The content is not translatable into English due to the nature of the text and its formatting. It seems to include discussions on philosophy, literature, and possibly political or social commentary. Without the ability to translate the content, the specific details of the topics cannot be accurately summarized.
כותרת ספרית


ברוסיפרון בורהברג, הוזה וה_ant מיסר עם כל יהודי קיים בתקופה בין העורות חברתיות, מקורות כוח ב Saltwell, מסמך המחברת של bastžeיוקה עם כל יהודי קיים בתקופה. התערובות בין באמצעות התוכנות, אלפרד קולמן, נפתלי פרידמן. עHeaderView, גורון הפתעה, לא-זאת: 1995.

Prelude to Genocide (to Genocide)


ספר ספירים

1944, בצאת החבה: ד"ע

伸びות והן, חקר על חיות: יסודות העצמיות והإستעלה. 1994, בצאת החבה: ד"ע

ספרי קדומים

משה פירס

BULLETIN
of the
Arnold and Leona Finkler
Institute of Holocaust Research

No. 7
August 1996 — Elul 5756

BAR-ILAN UNIVERSITY
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From the Editor’s Desk

This issue of the Bulletin of the Arnold and Leona Finkler Institute of Holocaust Research is being published with mixed emotions. On the one hand, this double issue covering a two year period — the 1994 and 1995 academic years — portrays a dynamic and ever-developing research institute which is a cause of pride to its members and directors. Yet the death of the Institute’s founder, Mrs. Leona Finkler, in 1996, has cast a deep shadow over our many achievements and brought great sorrow to the hearts of all of us who knew, respected and admired the person without whom the Finkler Institute of Holocaust would not exist. It is our hope to continue the achievements of the Institute and be a tribute to her memory.

Since the publication of our last Bulletin, the Institute has continued its wide variety of public activities. Information regarding the Institute’s research activities appear in the “Research and Projects” section of the Bulletin. We also include descriptions of the activities of various bodies at Bar-Ilan University which also deal with Holocaust related projects. These include the Joseph Carlebach Institute, the Braun Chair in the History of the Jews in Prussia and the Sal Van Gelder Fund for Teaching and Research of Holocaust Literature.

Dr. Judith Tvdor Baumel  
Editor, The Bulletin
In Memoriam

The Institute of Holocaust Research mourns the passing of its founder and benefactor, Mrs. Leona Finkler. Born in Plock, Poland, Mrs. Finkler's education was interrupted by the Holocaust. After surviving eight concentration camps, losing eighty members of her family at Treblinka and her first husband at Auschwitz, Mrs. Finkler returned to Poland to attend university. Widespread pogroms in late 1945 drove her to Germany where she worked for Aliya Bet. In the same year she was united with Arnold Finkler whom she had met in the Starachowice camp and who had been a patient of her first husband and had also lost a wife and son in the war. The two decided to marry and in 1948, decided to make their life in Canada.

The Finkler's had two daughters, Marilyn who succumbed to cancer at age 19 and Patty (Friedland) who, like her parents, also became an active community leader. In addition to her other commitments, Mrs. Finkler served as President of the Canadian Friends of Bar Ilan University and Vice-President of Bar-Ilan's International Board of Trustees.

Among the numerous projects endowed by the Finklers were the Marilyn Finkler Cancer Research Center, the Arnold and Leona Finkler Hall of Human Rights and the Arnold and Leona Finkler Institute for Holocaust Research, all at Bar-Ilan University.

Having lost her beloved husband Arnold in 1989, Leona Finkler continued his charitable works and community involvement until her death in 1996. The Staff of the Institute of Holocaust research extends its condolences to her daughter, son in law and grandchildren.
Research and Projects

* Prof. Dan Michman, Chairman of the Arnold and Leona Finkler Institute of Holocaust Research, has completed his tenure as Department Chair of the Department of Jewish History at Bar Ilan University as of Sept. 30, 1995. Apart from continuing his research on Religious Life and Leadership During the Holocaust, during the 1994–5 academic year Prof. Michman served as an advisor for a post-doctoral project carried out by Ofer Schiff regarding the American Reform Movement and the Holocaust 1939–1979. He delivered a lecture at the conference about the Historiography of Zionism: Between Vision and Revision which was held at the Hebrew University and the University of Haifa. He also delivered a lecture at the conference which was held in Amsterdam in April 1995 about Memory and the Second World War held by the Netherlands State Institute for War Documentation and Rutgers University. Prof. Michman also delivered lectures at the following conferences: the conference on the Jewish People at the End of the Second World War held at Yad Vashem in October 1995; at the conference on Violence and Ideology in Modern Jewish History held at Tel Aviv University and Bar Ilan University in January and February 1996; European Antisemitism: Past and Present held at the University of Haifa in March 1996; The Holocaust: Then and Now, What Have We Learned? held in April 1996 in Millersville PA.

Prof. Michman is a member of the Board of several periodicals and institutions: Studies in Religion/Sciences Religieuses (a Canadian periodical) and Yad Vashem Studies, and of the International Center for Holocaust Research at Yad Vashem, the Argov Center for the Study of Relations Between Israel and the Jewish People at Bar Ilan University, the board of the Israel Historical Society, the Chair for the Study of Jewish Martyrology at Bar Ilan University and the Central Archives for the History of the Jewish People.

Prof. Michman's articles published during the 1994–6 period include the following: "Religious Life During the Holocaust", Mahanayim 8, an article on Post-Zionism published in Memad 5 and Dialogo 26; an article on "Les..."

Prof. Michman also continued his studies on the emergence of the Jewish Councils from the Nazi point of view and the Historiography of the causal nexus between the Holocaust and the establishment of the State of Israel.

* Dr. Judith Tydor Baumel’s book Kibbutz Buchenwald, which examines the first “hachshara” kibbutz to be founded in Germany after the Holocaust, has been published by HaKibbutz HaMeuchad Publishers and Ghetto Fighter’s House. An expanded English edition of the book will be published by Rutgers University Press in 1997. During the year Dr. Baumel continued her study of women during and after the Holocaust, and delivered a lecture on Jewish women among the DP’s at the first international workshop on women during the Holocaust held in Jerusalem in June 1995. She also completed a study of women and Holocaust commemoration in Israel which was published by Israel Studies in 1996. Finally, her study entitled: The Heroism of Hannah Senes: An Exercise in Creating Collective National Memory in the State of Israel was published in 1996 in the Journal of Contemporary History.

* Dr. Chava Eshkoli continued her project on “The Mizrachi and the HaPoel Hamizrachi: Facing the Holocaust”. During the academic year she collected material about the Mizrachi emissaries in Istanbul during the Second World War and the attitude of Religious Zionism towards the Warsaw ghetto uprising. Dr. Eshkoli published several articles during the year: one on the contacts between the world center of “Hechalutz” in Geneva and the pioneering zionist resistance movements in Belgium which appeared in French in Les Juifs de Belgique: de l’Immigration au genoide, an article on the Yishuv and the Holocaust in Machanayim, a study of education for self defence among pre-war Polish Jewry which appeared in Dapim LeCheker Tekufat Hashoah, an article on the rescue attempts of the Berit HaOlamit of Torah VeAvodah, which appeared in Cathedra and an article on the attitudes of the various factions in Mapai towards the fate of European Jewry which appeared in Kivunim. Dr. Eshkoli also published several shorter articles and book reviews during the year.

* Dr. Penina Meizlish has completed her study of Viktor Hayyut, an important Jewish personage who served on the Lvov (Lemberg) City Council during the 1920’s and 1930’s. Her book “Viktor Hayyut — A Polish Jew in an Identity Crisis” will be published by Bar-Ilan University Press. Two articles of hers — one on the rehabilitation of the Mizrahi and Torah VeAvodah in post-war Poland and the other on the changes in Israeli society from the Holocaust until the present time — were published in Zecher Mordechai — Chapters in the History of Religious Zionism in Central Europe, edited by Prof. M.Z. Kaddari. The book was published by the Moreshet publishing house. Her article on “Blessed art Thou Who Did Not Make Me a Slave in the Jewish Ghetto” also appeared in the weekly bulletin of the Limudei Yesod department at Bar Ilan (no. 97). Another article, dealing with rabbis during the Holocaust, will appear in a soon to be published volume of Sinai.

Dr. Meizlish has surveyed a portion of the Mormon records which reached Beit Hatefutzot, in order to see whether they could be used for research by different departments at the university. She also began collecting material dealing with different aspects of Hebrew culture beginning in Galicia at the end of the nineteenth century and continuing in Eretz Yisrael during the beginning of the twentieth century. The exact nature of the project has not been decided upon. Finally, Dr. Meizlish selected and arranged the material which the late Dr. Karniel’s son donated to the Institute library from his father’s collection.

* Mrs. Rivka Knoller has continued her project on Holocaust Revisionism, collecting material from various libraries and cataloguing it. In addition she has created an up to date bibliography reaching 1995. She was also assisted by a research student from abroad who was using the resource collection of the Institute’s library. Her article on Holocaust Revisionism appeared in the WINTER 1994 issue of Machanayim.

* Dr. Yehuda Ben Avner continued to assist Mrs. Knoller in her research on Holocaust Revisionism by translating articles appearing in French and German language publications. He has also completed a study of the search for identity among German Jewry from the Enlightenment to the Rise of Nazism and has published an article on the beginning of the Holocaust in Germany in the periodical Machanayim.
Administration and Library

* Mrs. Zippi Berman coordinated the secretarial workings of the Institute.

* Mrs. Esther Drenger continued cataloging and arranging the Institute's library. During the past year the library has expanded considerably, having received many books as donations from Ghetto Fighter's House which have already been catalogued. The son of the late Dr. Joseph Karniel who was a researcher at the Institute donated his late father's library to the library of the Institute. Mrs. Drenger is now working on cataloguing the books which will be a great addition to the library.

The library is continuously receiving material about historiography and antisemitism, particularly from German institutions. Special emphasis has been put on developing the information center for Holocaust revisionism which the library is holding. During the summer a student from Germany used a great deal of the library's material on Holocaust revisionism. During this period he also collected a large amount of material from other libraries dealing with neo-nazism. We plan to catalogue this material during the coming year. Finally, towards the coming academic year we are preparing folders with photocopies of articles used in courses dealing with the Holocaust. Many students avail themselves of these folders and thus become familiar with the library and its contents.

The Institute for the Study of the Diaspora in the Modern Era, connected with the Institute of Holocaust Research mourns the death of its former staff member and researcher Mr. David Farkas. For many years Mr. Farkas was involved in researching the history of the Jews of Germany during the 19th and 20th centuries.

The Institute for the Study of the Diaspora in the Modern Era and the Finkler Institute mourn the death of Dr. Joseph Karniel, a long time staff member and researcher. Dr. Karniel was born in Vienna in 1923 where he studied in State schools and in the afternoon in the Jewish Talmud Torah. These were difficult years for Austrian Jewry which shaped the young Joseph Karniel's Zionist outlook. In 1939 he immigrated to Palestine within the framework of Aliyat Hanoar and later lived at the Sde Ya'akov Moshav for two years during the Hachshara. Later he joined the "Emunim" zionist religious group at Nachla Yehuda which in 1946 founded kibbutz Ein Hanatziv in the Beth She'arim Valley. In 1948 he joined the army and later headed the school for teaching Hebrew to foreign volunteers (Mahal) in the Israeli army. This was the beginning of a long career of educational work which continued until the 1980's. After retirement Dr. Karniel joined the staff of the Institute for the Study of the Diaspora in the Modern Era in which he worked until his death. Most of his research dealt with the history of religious Jews in Austria during the first half of the twentieth century.
Conference on “Intellectuals Facing the Dreyfus Affair, Then and Today”

In December 1994 the Institute co-sponsored a conference which dealt with the intellectual reaction to the Dreyfus Affair in the past and present. The Conference was held on the 100th anniversary of the Dreyfus trial in France. The three day conference (December 13–15, 1994), was also sponsored by the departments of Jewish and General history, French, Political Science and the Center for International Communication, the Braun Chair, the Center for European Community Studies, The Institute for the Study of Diaspora Jewry in Modern Times. Throughout the conference, lecturers both from Israel and abroad attempted to deal with the intellectual reaction to the Dreyfus affair and its aftermath in France and elsewhere. The conference was well attended and its simultaneously translated lectures were enjoyed by audiences from Israel and other countries.

The Interdepartmental Seminar

During the 1994-96 academic years the Interdepartmental Seminar coordinated by Dr. Chava Eshkoli, hosted the following lectures.

1. On June 22, 1994 Dr. Chava Eshkoli delivered a lecture entitled “The Yishuv in Palestine Facing the Holocaust: Silence?” in honor of the publication of her book Silence: Mapai Facing the Holocaust. Respondents were Dr. Dalia Ofer and Prof. Ya’akov Shavit.

2. On November 15, 1994 Dr. Avihu Ronen and Dr. Yossi Hadar presented a talk on “The Death of the Avantguard: Youth movements in Poland and the Ghetto Uprisings — Historical and Psychological Aspects”.

3. On January 11, 1995 Prof. Renee Poznansky delivered a lecture on “French and Jews During the Second World War”.

4. On March 14, 1995 Dr. Raya Cohen delivered a lecture on “Dealing with the first News of the Annihilation: The Problems of Zionists and the Problems of Zionism”.


6. On December 5, 1995 a symposium was held on the Reconstruction of Religious Zionism in Europe after the Second World War. (see below)

7. On Jan. 9, 1996 Dr. Dvorah Hacohen delivered a lecture in honor of the publication of her book “The Million Plan” on “David Ben-Gurion and the Holocaust: Plans for Mass Immigration (1942–1945)”. Respondents were Prof. Yosef Gorni, Chairman of the Institute for the Study of Zionism at Tel Aviv University and Dr. Chava Eshkoli.

8. On Jan. 23, 1996 Dr. Michal Popovski delivered a lecture on “Literary Texts as a Means of Teaching the Holocaust in honor of the publication of her book “Document and Identity”. The discussion was held in cooperation with the Sal Van-Gelder Center of the Bar Ilan School of Education. Prof. Chana Yaoz served as respondent.

9. On May 2, 1996 Dr. Yehuda Ben Avner delivered a lecture on “Emancipation and Identity of German Jewry” in honor of the publication of his book “Search for Jewish Identity among Jews in Germany from the Enlightenment until Nazism”. The discussion was held in cooperation with the Institute for the Research of Diaspora Jewry in Modern Times.

Lectures and Conferences

The following one day conferences and symposia were held during the 1994–6 academic years:

1) The Annual Teacher's one-day conferences held in conjunction with the 10th of Tevet was held on December 8th 1994 in cooperation with the Department of Jewish History, General History, the School of Education, the Division of Teachers Supplementary Training and the Board of Education. The topic of the 1994 conference was Rescue Problems During the Holocaust. After a special showing of “Schindler's List” two lectures were delivered; the first by film critic Nachman Inger who spoke about “Various Methods of Presenting the Holocaust in Film” and the second by Prof. Israel Gutman about “Problem Surrounding the Rescue of Polish Jewry During the Holocaust”.

2) On April 27, 1995 a one day symposium was held to commemorate Yom Hashoah. The topic of the symposium was “Holocaust Poetry of the Israeli Poets of the 1940’s”. Lectures were delivered by Prof. Zviah Ginir about “The Holocaust in the Compositions of Abba Kovner” and by Prof. Chana Yaoz about “The Holocaust Poetry of U.Z. Greenberg, Alterman, Shlonsky, and Members of their Generation”.

3) On December 5, 1995 a symposium was held on the Reconstruction of Religious Zionism in Europe after the Second World War in honor of the appearance of the volume “Zecher Mordechai”. The symposium was held in cooperation with the Institute for the Study of Religious Zionism,
Brit Ha'Edut at Nir Galim, the Organization of Bnai Akiva and Bachad from Europe. Speakers included Dr. Chava Eshkol, Prof. M.Z. Kadari, Dr. Pnina Mezlish, Dr. Irit Keinan, Dr. Yossi Avneri, Mr. Avraham Melamed and Dr. Joseph Burg.

4) On April 15, 1996 a one day symposium sponsored by the Sal Van Gelder Center, the department of Teachers training and the School of Education together with the Department of Education and Culture, was held to commemorate Yom Hashoah. The topic of the symposium was “Second Generation Syndrome in Poetry and Prose”. A lectures were delivered by Sarah Beckerman who spoke about the “Second generation syndrome” in Holocaust Prose who was followed by an interview with author Savion Liberecht. Tanai Hadar read from her poetry and the symposium ended with an open discussion.

The Joseph Carlebach Institute

During the 1994-1995 academic year the Carlebach Institute, headed by Prof. Miriam Gillis-Carlebach of the Department of Education, completed cataloguing its private archival collections due to the fact that it received an additional room in March 1995. In accordance with a contract with the Hamburg Institute for the History of German Jewry, copies of material from the Carlebach archive were given to Prof. Monika Richarz, director of the Hamburg Institute in exchange for support of the Carlebach Institute.

Memorial lectures were held on the anniversary of Rabbi Carlebach’s death in conjunction with the Braun Chair in the History of the Jews in Prussia. An annual seminar for MA and Doctoral students was held in the School of Education on the subject of “Jewish Education in Crisis” in which close to twenty students participated. Most of the students chose to write seminar papers about Education during the Holocaust and outstanding papers were given to the Institute of Holocaust Research.

Two short term seminars were held for students and lecturers from universities abroad, the first from the University of Hamburg and the second from the Otto von Guericke University in Magdeburg. The seminars dealt with encounters with Jewish tradition.

Research also continued on the subject of “Jews and Judaism in small communities such as Schleswig Holstein”. The Institute published the proceedings of the First and Second Carlebach Conferences (Doelling and Galitz publications, Hamburg, 1995, 278p. in Hebrew). Publications in preparation include a monograph about “Fretz Yisrael at the beginning of the century in the eyes of a young religious teacher from Germany” and the publication of the third volume of selected works by Rabbi Joseph Carlebach.

On March 26–28 1996 the Carlebach Institute held a Symposium on the topic of Tolerance Between Religion and Society. Lecturers were delivered by numerous speakers from Israel and abroad on various aspects of tolerance in word and deed and ended with a round table discussion led by Prof. Zwi Bacharach on Tolerance and the responsibility for the future.

The Braun Chair In the History of the Jews in Prussia

During the 1994—1995 academic year the Braun Chair in the History of the Jews in Prussia published the lectures of Prof. S. Lowenstein and Prof. S. Aschheim as booklets 3 and 4 of the Chair's lecture series. The publication of Dr. S. Feiner’s book Haskalah and History by Mercaz Zalman Shazar was made possible by a grant from the Braun Chair. Dr. Feiner also published an article in the Leo Baecck Institute Yearbook based upon research which he carried out with the Chair's assistance.

The Braun Chair’s annual lecture was delivered by Prof. Monika Richarz from Hamburg. Lectures were also delivered during the Dreyfus Conference which took place at Bar-Ilan University in December 1994.

The Braun Chair awarded three research prizes to scholars, A doctoral prize to Mr. Meir Seidler of the Philosophy department, an MA prize to Ms. Hadas Aharbanel for research in literature and a prize to Ms. Andria Ludwig from Hamburg for research carried out in Israel.

During the academic year work was begun on several projects including the translation of selected works of Mendelssohn and translations of compositions by Christian Wilhelm Dohm. Dr. D. Evron’s research project was edited and research grants were awarded to seven researchers.

The Sal Van Gelder Center for Teaching and Research of Holocaust Literature

to be published with the Center’s assistance include Drama during the War and the Holocaust by Prof. Hillel Barzel, Interviews with Poets and Authors who are Holocaust survivors by Prof. Chana Yaoz) and a collection of articles entitled Research of Holocaust Literature also by Prof. Yaoz.

Research in progress include an ongoing study of the empathy of students with the sufferings of Jews and Holocaust Survivors. Results of the first and second stage of research have already been published and work is now in progress regarding the projects’ third stage.

The Van Gelder Center participated in hosting the annual 10th of Tevet lectures together with the Institute of Holocaust Research. An additional one day symposium was held on Yom Hashoah (April 27, 1995) and was devoted to Holocaust Poetry of the 1940's. Lectures were delivered by well known authors and readings were read by Ephraim Abba. An additional lecture was delivered by Dr. M. Hoch, director of the Institute of Holocaust Music at Beit Wohllyn, Givatayim (Yad Vashem). The 1995 Yom Hashoah symposium was held on April 15 in cooperation with the Sal Van-Gelder Center and was devoted to the “Second Generation Syndrome in Poetry and Prose”.

Finally, the Van Gelder Center continues in assisting students researching the Holocaust in the various departments at Bar-Ilan University.

Spotlight:

The Reactions of the American Jewish Reform Movement to the Holocaust Between 1933 and 1958

A post-doctoral research project carried out at the Finkler Institute by Dr. Ofer Shiff, under the supervision of Prof. Dan Michman; the Post-Doctorate was sponsored by the Council for Higher Learning.

Dr. Shiff’s research project deals with the reactions of the Reform movement to the Holocaust from a historical psychological perspective, namely as a response to a perceived threat to the Reform American-Jewish faith. In his introduction, Dr. Shiff describes the “Reform ideology” as a constant attempt to harmonize the potentially conflicting particular Jewish and universal American components within the American Jewish identity. During the 1930’s and 1940’s, this Reform desire for a harmonious identity was further intensified due to the turning of second-generation “Russian” immigrants, with middle-class aspirations, into a majority within its ranks. At the same time, this desire faced some serious challenges from both the general American surroundings (the Depression and the rise of local antisemitism) and the Jewish surroundings (the rise of Zionism and the worsening situation of European Jews).
In this context of a Reform identity which was struggling to balance between particularism and universalism, the Nazi rise to power and their war against the Jews were an additional and increasingly important challenge. Consequently, much of the Reform response to the Holocaust could be described as an attempt to prevent the struggle against Nazism from becoming a particular “Jewish” concern and instead to portray it as a shared universal and American struggle.

The beginning of this pattern could already be seen in the resolution of the 1934 Central Conference of American Rabbis (CCAR). The Conference warned against the identification of the struggle against Nazism with particular Jewish concerns. It stated that Hitlerism was an enemy of humanity as a whole and that many groups, apart from Jews, were victimized by the Nazis. In conclusion it called upon all Americans to unite in a struggle which it described as a campaign to defend the American principles of freedom, equality and fair play.

Another milestone in the development of this pattern was the entrance of the United States into the Second World War. Contemporary Reform rabbis embraced the identification between the enemy of the Jews and the enemy of all Americans. They felt that because of it they could avoid being trapped in a too timid or too militant refutation of their depiction by the Nazis as outsiders. Instead, they could now hope to conduct an affirmative campaign which would reinforce their self-perception as full-fledged Americans who fought together with their non-Jewish counterparts to defend a common American way of life. Thus, in a typical statement, Rabbi Solomon Andhil Fineberg of the American Jewish Committee’s Community Service Department declared that “the present crisis in American history offers a new opportunity to solidify bonds of unity between Christians and Jews of America”, and that all Americans are “facing a combination of enemy powers which have terrorized, exploited and butchered peoples who were victimized by their armies or their trickery.” He warned that if Jews would emphasize the Jewish-Christian conflict “they will reinforce the belief of those who believe that by supporting anti-Semitism they protect democracy because they don’t see that the real conflict is not Jewish-Christian but rather between reactionary and democratic forces.”

Toward the end of the war this pattern was further crystallized into a clear denial of any particular relevance of Nazism to American Jews. Thus, on November 1945, the CCAR sponsored a two day conference on Judaism and Race Relations. Its six point resolution stated that “no race has the right to dominate another” and denied that “God has selected some races for special favors and others for debasing servitude.” This statement undoubtedly was a response of the 100 Reform Rabbis and lay participants to the anti-Jewish ideology of the recently defeated Nazi regime, made no direct reference to the fate and particular concerns of the Jewish people. Instead, it urged “the education and full emancipation of all peoples without exceptions,” and it expressed special concern “upon the exploitation of many millions in Asia and Africa”.

This pattern was also the basic rationale for the struggle of Reform Jews against Nazi Germany. Various “actions” such as speeches, resolutions, propaganda, demonstrations, lobbying and rescue efforts, followed a similar pattern of playing down every source of conflict between American and Jewish views of the War. Rabbi Stephen Wise, in his lobbying efforts, was perhaps the best example of this pattern. He himself explained that the Jewish struggle could not be conducted under the auspices of “a partisan shield”, one which emphasized the lines of division between Jews and other Americans.

It is important to note that this research makes no attempt to question whether the actions taken by Reform Jews were sufficient. Instead, it points out the problematic nature, from a Reform viewpoint, of a more militant Jewish campaign on behalf of European Jewry and it tries to illuminate the various efforts to turn this struggle into the one issue which exemplified the common concerns and shared interests of all Americans. Having a deeper and more direct concern with the fate of the Nazis’ victims than most non-Jewish Americans, Reform Jews had to express it in a manner which would not emphasize the lines of divisions between the Jewish victims on the one hand, and the passive non-Jewish American spectators, on the other hand.

An interesting expression of this pattern was the attempt to emphasize the essential difference between European and American societies. Rather than identifying themselves with the Holocaust as an ultimate example of Jewish victimization, Reform Jews preferred to concentrate on the different circumstances between America and Europe. Thus, in June 1944, Rabbi Solomon B. Freehof, the CCAR’s president, states in his annual message that “we members of the Central Conference of American Rabbis consider our country to be fundamentally sound...Race and religious hatreds are not native to this land... in this healthy-minded land every imported hatred loses half its virulence. The soil is not suited for it.”
At the same time even the more zealous supporters of universalistic tendencies within the Reform movement could not deny the particular importance of the Holocaust. Moreover, from the perspective of a religious movement which sought a harmonious Jewish-American identity, a complete denial of the Holocaust’s relevancy to particular Jewish concerns, could prove problematic. It could mean an unacceptable deligitimization of all Jewish concerns regarding the fate and future of the Jewish people. It was therefore essential for the Reform movement to develop “positive” expressions of solidarity with the fate of European Jewry.

Examples of this attempt to reverse the threatening impact of the Holocaust could be found in sermons, special prayers, various ceremonies and even literary material which was written by Reform leaders. Selected examples from these different categories were translated into Hebrew and were printed in a supplementary to the main issue.

Among the more interesting examples were the Reform Hanukkah ceremonies. The Hanukkah Maccabean heroes were described as freedom fighters against tyranny. Their message was one of hope and courage and Reform educators described it as an alternative message to the one carried by the helpless and hopeless European Jewish victim. The following text of a 1946 ceremony is a good demonstration of this spirit: “Though the midnight of sorrow is past, the hours are long until the dawn. Our eyes are weary of the dark and we long for light and warmth, courage and hope. To withhold our feet from the bog of disillusion, to press onward and retain integrity - this is our Maccabean task.”

Often American Jewish soldiers, the “modern Maccabees”, with uniforms and medals played an important part in the Hanukkah ceremonies as in many other opportunities. These soldiers became a powerful means of channeling the particular Jewish fears and feeling of solidarity into legitimate American expressions. One important “modern Maccabean hero” was a military Reform rabbi, Alexander Goode, who together with three Christian ministers handed his life-belt to the soldiers on their torpedoed sinking ship. His heroism was cited as a desired model struggle against the Nazis, one which simultaneously reinforced both Jewish and American solidarity.

Another example of this struggle to find alternative answers to the threatening lessons of the Holocaust was a literary figure, an American soldier named Jonathan who after visiting the liberated concentration camps lost all hope as to the future of the Jewish people: “Have we not lived long enough? Of what need are we now to the world? Were it not better that we were gone and lost forever?” According to this imaginary story, Jonathan was stationed in Rome and as he sat under the arch of Titus he heard the following answer to his questions from one of the Hebrew captives who were chiselled upon the stone:

This is the essence: they who hate resent our virtues...Our treatment at the hands of the Titus of history would be no better regardless of how much we lost our Jewish consciousness... In every land, in every age men have suffered for their attempt to rise above the mediocre. Socrates drank the fatal hemlock...Wendell Wilkie and Franklin Roosevelt — they knew what hatred meant... You are needed, Jonathan, needed by the world, your country and your people —needed as perhaps you were never needed before...”

The last quotation was given in length as it demonstrates the perceived pessimistic threat posed by the Holocaust to the American Jewish identity of Reform Jews and consequently their urgent need for “positive” answers, both Jewish and American. In a 1946 article on the importance of prayers, Rabbi David Polish explained that the constant mentioning of the “implaceable fate [of European Jewry] would lead to the collapse or the distortion of the personality”. But “a submission, not preceded by healthy protest, makes for an anemic and sickly spirit”. He therefore suggested that contemporary prayers would be full of complaint and pain, “It is perfectly in order to wonder how God permitted his obscenity of their martyrdom to come to pass”, and at the same time they should cite deeds of great spirits whose examples can serve as means of “defeating anxieties”.

The two goals of this research follow Rabbi Polish’s suggestions: First, a description of this dilemma of American Reform Jews and its different expressions. Secondly, an examination of the various Reform Jewish attempts to solve this dilemma by developing alternative means of identification — ones which could reverse, rather than only neutralize, the threatening impact of the fate of European Jewry with its implied pessimistic images.

Various Holocaust related topics are presently being taught in six Israeli universities: The Hebrew University of Jerusalem, Haifa University, Tel-Aviv University, Bar-Ilan University, Ben-Gurion University of the Negev and the Open University of Israel. Courses on the Holocaust are also being taught at various colleges and teachers training seminars throughout the country. The previous issue of the Bulletin contained information regarding Holocaust studies in Israel between 1993-1994. In this issue we present the continuation of this survey, covering the academic year 1994-5. Our survey includes a listing of course titles, names of lecturers teaching these courses, type and length of course, framework in which it is taught.

Key to tables

| S | Seminar |
| L | Lecture |
| T | Tutorial |
| W | Workshop |
| CJ | Institute of Contemporary Jewry |
| JH | Jewish History |
| GH | General History |
| HS | Holocaust Studies |
| ED | Education |
| HL | Hebrew Literature |
| PS | Political Science |
| IHS | Institute of Holocaust Studies |
| SW | Social Work |
| LY | Limudei Yesod (Introductory courses in Judaism) |
| TT | Teachers Training |
| BA | Bachelors Degree |
| MA | Masters Degree |
| U | unknown |
| Y | yearly |
| S | semester |
| T | trimester |

For example: a course listed as: S/2hr.y CJ/MA is a Seminar given for two hours a week as a yearly course at the Institute of Contemporary Jewry in the Master’s Degree program.

The Hebrew University of Jerusalem

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Book Surveys

Personal Accounts and Biographies


Heppner, member of a middle-class German-Jewish family during the 1930's, suffered from the constant antisemitic undercurrents in his surroundings. After the Kristallnacht pogrom, Heppner and his mother used the family's resources to escape to Shanghai. The book describes Heppner's life in Shanghai during the war, showing how his self reliance, energy and luck in finding niches for his skills enabled him to survive. It thus provides us with a personal account, adding to the general picture presented two decades ago by David Kranzler in his *Japanese, Nazis and Jews. The Jewish Refugee Community of Shanghai 1938–1945*, Yeshiva University Press, New York 1976.

J.B.


Bielawski's book is a unique human testimony of a member of the Wegrow Jewish community in Poland and his experiences during the Holocaust. His descriptions of life in the ghetto, his discussion of the issue of survival and its cost make for a thought provoking memoir.

J.B.


Fromer's book gives us a rare perspective about the "inner life" of the Nazi death factory seen through the eyes of a Greek Jew of Italian citizenship,
Daniel Bennahmias. Upon Arrival at Auschwitz Daniel’s parents were exterminated but because of his strength, the young man was recruited by the Germans to become a member of a Sonderkommando. As one of the few Sonderkommando survivors, his testimony supplies missing elements in the story of the Sonderkommando revolt in Birkenau, the dismantling of the crematoria, the death march and its aftermath.

J.B.


Charlotte Salomon was a courageous Jewish artist who left behind a monumental archive of paintings. Born in Germany in 1917 and exiled to France in 1939, Salomon spent the next two intense years creating a lifetime’s work — more than seven hundred watercolors overlaid by written texts and tunes that captured the dramatic events of her own life. To Paint Her Life resounds with the artist’s own words and images. We see her losing her mother to suicide. Being admitted to the prestigious Berlin Art Academy and then expelled. Witnessing the rising tide of Nazism. Falling in love and suffering loss. Leaving her home for exile on the Riviera. Choosing whether to take her own life — or to put it into art. Painting secrets her family kept from her and secrets she kept from them. Making choices to love someone, to leave a home, to face memories, to recount it all.

Salomon perished in the Holocaust but her work survives intact in Amsterdam. Until Mary Felstiner’s study, no one had unfolded the real life behind the painted one. After ten years of searching for and interviewing Salomon’s relatives and classmates, her mentor’s students, her acquaintances in exile, and survivors of the concentration camps, Felstiner merges their memories with archival research, shaping an immensely moving account of a woman haunted by personal trauma and trapped in grim historical conditions.

J.B.


This book by author and journalist Alan Levy is the first attempt at a full examination of Simon Wiesenthal’s life and work. A concentration camp survivor who lost eighty-nine family members and relatives during the Holocaust, Wiesenthal committed himself to the cause of justice for the Jewish people and to the pursuit of Nazi war criminals. The cases he has pursued are many — he has brought eleven hundred Nazis to trial — and his name has frequently hit world headlines in connection with such figures as Adolf Eichmann, Franz Stangl, Josef Mengele, and Kurt Waldheim. In this book, Levy — an acquaintance of Simon Wiesenthal for many years — describes the Nazi hunter’s life and work, often detailing the story of Wiesenthal’s pursuit of war criminals in Wiesenthal’s own words.

J.B.


When the Nazis decided to liquidate the Warsaw Ghetto in 1943, five hundred young Jewish fighters within the Ghetto rose up to defy them. With no weapons, no influence, and no experience in warfare, they managed to resist the Germans for almost a month. In the end, when the battle was lost, the surviving Jews were led out of the ruins through the sewers by a nineteen year old fighter known as Kazik. As head courier of the left-wing Jewish Fighting Organization (ZOB), which had planned and executed the uprising, Kazik spent the rest of the war helping to care for the several thousand Jews who still remained in Warsaw.

In Kazik’s wartime memoirs translated from the original version in Hebrew he reports on the efforts to prepare for the defense of the Warsaw Ghetto, the calamitous battle with the Germans, and the rescue of the few Jews who were still alive after the ghetto was destroyed. He describes how he assumed a false Aryan identity in order to pass through the city as he collected money and found hiding places for the survivors. Constantly on guard, fearful of informers, his life always in danger, he nevertheless plotted resourcefully to aid his fellow Jews. He tells how he joined the Poles during their ill fated uprising against the Nazis in Warsaw in 1944 and had further brushed with death assisting the Polish underground, and returned to Warsaw to watch its liberation by the Russian army.

J.B.
with strong emotions but often with great eloquence. The interview team had the foresight to take these accounts and organize them according to specific topics, for example: forced labor, daily camp life, punishments, resistance, or SS guards. As a result, the book goes beyond simply a collection of individual stories, providing instead a well-rounded portrayal of every aspect of Buchenwald concentration camp from the prisoners’ point of view.

J.B.


Throughout the Nazi era, various attempts were made to negotiate with the Nazis for the release of Jews in exchange for money, goods or political benefits. In his latest book Yehuda Bauer examines a number of these attempts, describing the cast of characters, the motives of the participants, the frustrations and few successes, and the moral issues raised by the negotiations. Drawing on a wealth of sources Bauer deals with the fact that before the war Hitler himself was willing to permit the total emigration of Jews from Germany in order to be rid of them. In the end, however, there were not enough funds for the Jews to buy their way out, there was no welcome for them abroad, and there was too little time before war began. Bauer then concentrates on the negotiations that took place between 1942 and 1945 as Himmler tried to keep open options for a separate peace with the Western powers. One of the main questions which arises deals with whether the efforts to exchange lives for money constitute collaboration with the enemy or heroism. By examining this issue the book sheds light upon one of the dramas which carried over from the Holocaust to post-Holocaust eras, one for which Jews lost their lives at the hands of Jews long after the War was over.

J.B.


In his pathbreaking study of the Nazi Euthanasia program Henry Friedlander explores how the Nazi program of secretly exterminating the handicapped and disabled evolved into the systematic murder of Jews and Gypsies.
Tracing the rise of racist and eugenic ideologies in Germany, he describes how the so-called euthanasia of the handicapped — a euphemism for intentional murder — provided a practical model for mass murder, thereby initiating the Holocaust. Friedlander shows how the Nazi regime sought the extermination of Jews, Gypsies and the handicapped based on a belief in the biological inferiority of those groups.

Friedlander shows how the legal restrictions and exclusionary policies of the 1930's, including mass sterilization, all based on a Darwinist racist outlook, yielded to mass murder during the war. The murder of the handicapped, mis-named euthanasia, was not applied against terminally ill persons but only against those considered "life unworthy of life" (because they would harm the health of the Aryan race): retarded, blind, deaf, epileptic, mentally ill, and physically deformed persons. The book describes in chilling detail how government and party bureaucrats in Hitler's chancellery directed this "euthanasia" program, working through a front organization known as T4 after its Berlin headquarters at Tiergarten Strasse number 4. They devised a method to select the victims, created killing centers using gas — a unique German invention — and developed a technique that processed human beings on an assembly line through these centers.

Although public opinion eventually forced the killers to stop gassing the German handicapped, Friedlander shows that the gassing program had already expanded to include concentration camp prisoners, while the killing of the handicapped continued unabated with other means. When the killings were extended in 1941 to include Jews and Gypsies, Hitler commissioned the SS and police to implement this "final solution". After experimenting with mass shootings, which proved too public and too inefficient, they borrowed the tested T4 killing technique of gassing. They created killing centers and staffed them with experienced T4 killers.

In addition, "The Origins of Nazi Genocide" also analyzes the involvement of the German bureaucracy and judiciary, the participation of physicians and scientists, the motives of the killers, and the nature of popular opposition to Nazi policy. Friedlander also sheds light on the special plight of handicapped Jews, who were the first group to be singled out for murder.

Most of the research concerning the "Final Solution" focused on the issues of Antisemitism, general racist theories, the state bureaucracy and international politics. All these however are not enough to explain the human academic machinery used in the extermination camps. Friedlander has provided us in his study with much knowledge of one basic, missing ingred-

dient of the mass murder program: the issue of ideological killing based on eugenics.

J.B. and D.M.

Occupied Countries


This book is the first serious study of collaboration in Belgium. In it, Conway demonstrates in a masterly way how the right-wing Catholic Rexist movement, led by its charismatic leader, Leon Degrelle, became one of the more important collaborationist movements in Nazi occupied Europe. The study tells the story of the movement's beginning within certain Catholic circles, its political success before the war, and its collaboration during the war. It shows also, how Antisemitism naturally became a part of its worldview; nevertheless it did not become dominant. Conway shows how Degrelle, building on a wave of popular antipathy toward the democratic government that had led Belgium to a humiliating defeat, posed as the saviour who would construct a New Order in Belgium, within a German-Dominated Europe.

Degrelle not only declared his open support for the Nazi cause, but he founded a volunteer army in 1941 that later integrated into the SS and fought alongside the German armies in the combats of the Eastern Front. Bolstered by this military prowess and a close alliance with the SS, Degrelle emerged as a hero of the Nazi propaganda machine. As far as the Jewish aspect is concerned, it is important to emphasize, however, that despite this collaboration and his Antisemitism Degrelle never became involved in the persecution of the Jews.

As the Resistance developed, the Rexists found themselves a detested minority within Belgium. Liberation forced them to flee to Germany in 1944, and with the final collapse of the Reich, most were captured and returned to Belgium to face trial, imprisonment, and in some cases execution. Degrelle himself escaped by plane to Spain, where he continued to live in exile, the last surviving collaborationist political leader of the Nazi era. He died a year after this book was published. The book gives a most valuable insight into the emergence and problematical of collaboration.

J.B. and D.M.

During the occupation of Poland by Germany, the Nazis seized all publishing houses owned by Poles and Jews and began to publish newspapers and journals for the conquered population. While there have been several studies of the clandestine press in Poland, until now there have been no studies of the Nazi run Polish press during this period. This book, based on primary sources and more than 100 newspapers and journals, fills the gap by analyzing the organizational framework of the Nazi propaganda apparatus and thereby illuminating an important aspect of totalitarian control.

Lucjan Dobroszycki describes the historical term “reptile press” and its meaning and examines the activity of the Polish language press in three periods: the military occupation, from September to November 1939, the heyday of the Nazi civilian occupation in the Generalgouvernement, from December 1939 to spring 1943, and mid 1943 to 1945, when the war effort began to falter. Analyzing the press and comparing it with both underground Polalski publications and the press in other occupied countries, Dobroszycki reaches some interesting conclusions. For example, no matter how unreliable the Nazi press was, it contained more factual information than either Izvestia or Pravda during the Stalinist period. In addition, he presents convincing arguments to contradict many historians who have maintained that no one actually read or was influenced by the Nazi controlled press, showing that in fact it was an effective medium for propaganda. Finally, Dobroszycki deals with the Jewish issue in this press, showing how it was dealt with by the Nazi propaganda apparatus during the period in question.

J.B.


In April 1941 the German army invaded Greece, leading to four years of occupation and to a civil war that tore the country apart. *Inside Hitler’s Greece* explores the impact of the occupation upon the lives and values of ordinary Greeks. Drawing on first-hand accounts and previously untapped archival sources, Mazower offers a human picture of the experiences of resistance fighters and black marketeers, teenage German conscripts and Gestapo officers. He shows how war threw traditional family roles into question as women became breadwinners and children took up arms.

The book also describes the economic exploitation of Greece and the resulting famine — the disintegration of an entire society and the origins of mass resistance. It offers an unsentimental account of the realities of guerrilla life in the mountains, covering the psychological as well as the material effects of total war. But the war is also seen through German eyes: soldiers, diplomats and SS officials speak in their own words, allowing us to understand the racial beliefs and values of natural superiority that underlay Nazi policies of violence, terror and extermination. From staff officers like the young Kurt Waldheim to ordinary Bavarian conscripts, the German Occupation apparatus is brought to life in unprecedented detail. A world of ruined villages and stirring revolutionary utopias, abandoned Jewish homes and starving islanders — the world of Hitler’s New Order — is comprehensively analysed and set in its historical context.

J.B.

**Art and the Holocaust**


Ever since Theodor Adorno declared that it would be barbaric to write poetry after Auschwitz — an opinion he later modified — critics and readers have wrestled with the question of whether it is possible or appropriate to translate the catastrophe of European Jewry into verbal or visual forms. In *Art from the Ashes*, Lawrence L. Langer — known to many from his 1975 *The Holocaust and the Literary Imagination* — shows how, over the last fifty years, artists and writers have tried to come to grips with this monumental problem.

*Art from the Ashes* presents a far reaching collection of art, drama, poetry and prose about the Holocaust in a single volume. Through the works of men and women, Jews and non-Jews, figures famous and unknown, those who were there and those separated from the ordeal by time and space, this anthology offers a vision of the human reality of the Holocaust. Essays by Primo Levi and Elie Wiesel accompany lesser known efforts by Janikiel Wiernik and Frantisek Kraus. Stories by Tadeusz Borowski and Ida Fink join fiction by Isaiah Spiegel and Adolf Rudnicki. Extensive selections appear from the work of six poets — Paul Celan, Nelly Sachs, Abraham Sutzkever, Dan Pagis, Jacob Glatstein and Miklos Radnoti.
Each selection (except for self-contained excerpts from ghetto journals and diaries) appears here in its complete form. Langer also includes in their entirety a novel by Aharon Appelfeld, a novella by Pierre Gascar, and Joshua Sobol's controversial drama "Ghetto". In addition, the volume features a visual essay in the form of reproductions of twenty works of art created in the Terezin (Theresienstadt) concentration camp—which, as Langer notes, "further enrich and complicate our confrontation with the physical, moral, psychological and emotional disruptions with which the Holocaust challenges us".

J.B.

The Second World War


This is the first general history of World War II to be based both on the existing literature and on extensive work in British, American and German archives. It covers all the theaters of war, the weaponry used, and developments on the home front. It is also the first history of the war to take on a truly global perspective: existing accounts tend to present the war in separate theaters in some mechanistically alternating way. Here the author insists that a global conflict must be looked at in global perspective which draws together diplomatic and military operations, home front pressures and world events, economic developments and ideological preconceptions, arms programs and manpower allocations. The book is also unusual in rejecting the assumption that Allied victory was certain and that German and Japanese efforts in the last years were therefore futile. Throughout, arguments are presented on the basis of much new archival material.

The role of diplomacy and strategy, of intelligence and espionage, and the impact of war upon society are all dealt with. New light is shed upon the actions of great and small powers and on individual topics ranging from the beginning of the war to the dropping of the atomic bombs on Japan; the titanic battles on the Eastern Front are fitted into the war as a whole; Of particular importance is the fact that the killing of six million Jews is put into the context of the Second World War in which millions of others lost their lives, and not only as part of a separate Holocaust; thus it provides us with a different viewpoint than those books which deal solely with the Jewish tragedy of the war. Finally, the fighting at sea and in the air is included in a coherent view of the great conflict.

J.B.

Antisemitism


Frederic Cople Jaber considers the question of the rise of American anti-Semitism in his book dealing with the phenomenon from its origins in the ancient world to its first widespread outbreak during the Civil War. Comprehensive in approach, the book combines psychological, sociological, economic, cultural, anthropological and historical interpretation to reveal the nature of anti-Semitism in the United States.

Jaber sets up a comparative framework, in which American anti-Semitism is seen in relation to other forms of ethnic and religious bigotry. He compares America's treatment of Jews to their treatment in other eras and countries, and notes variations by region, social group, and historical period. Jaber shows us that although anti-Semitism has been less pronounced in America than in Europe, it has had a significant place in its culture from the beginning, a circumstance he traces to intertwining religious and secular forces reaching back to early Christianity, with its doctrinal animosity toward Jews. He documents the growth of this animosity in its American incarnation through the 1830's to its virulent and epidemic climax during the Civil War. Though Christianity's dispute with Judaism accounts for the persistence of anti-Semitism, Jaber reveals the deeper roots of this pathology of prejudice in the human psyche—in primal concerns about defeat, enfeeblement, and death, or in visceral responses of intergroup and interpersonal envy and rivalry. An in-depth study of all phases of anti-Jewish feeling as it is manifested in politics, economic behavior, cultural myth and legend, religious and social interaction, and the performing arts, this study offers insight into the New World's oldest ethnic and religious hatred.

This book adds much to our understanding of Antisemitism as a phenomenon in the United States, however his overall picture which connects modern Antisemitism to hatred of Jews in ancient times leave much room for discussion, as it does not truly devote enough place to the American version of the phenomenon.

J.B.
Representation of the Holocaust


In this collection of essays Saul Friedlander discusses the relationship between memory and history, the stages in the evolution of attitudes toward the Nazi era and the Holocaust in both German and Jewish memory. Also discussed is the gap between individual memory and the collective reenactment of the past. The book includes chapters on Nazism, the German struggles with memory, the new German debates about the "final solution", Israeli memory of the Holocaust and the Holocaust in present historical consciousness. Other topics covered include the genesis and various interpretations of the "final solution", the extermination of the Jews in Europe and the historicization of National Socialism.

The articles included in this volume were published throughout the 1980's. They reflect the academic interest in the issue of collective memory and how memory also shapes historical understanding, an issue which became popular in this period and to whose popularity Friedlander himself contributed a lot in his well known study Kitch and Death and in his starting the publication of the periodical History and Memory. Research of the Holocaust in the 1980's was partly tainted by the German Historikerstreit in which Friedlander was personally involved. This volume also reflects this topic. Thus, this volume is of importance not only for Holocaust research itself, but also for understanding German and Israeli societies.

J.B. and D.M.


This collection of essays by an international group of scholars, charts the different ways in which the Holocaust has been recorded. Hartman's excellent essay opens the volume which continues with articles about Holocaust testimony, film, art, poetry and memorials. Many of the essays are accompanied by pictures which provide an added dimension to the topic of Holocaust remembrance.

J.B.


The Holocaust has changed what it means to be a Jew, for Jew and non-Jew alike. Much of the discussion about the new meaning has been done by French writers of the left, but their work is a storm of contradictions. In The Imaginary Jew, originally published in French in 1980, Alain Finkielkraut describes with passion his own passage through that storm. Finkielkraut decodes the shifts in Antisemitism occurring at the end of the Cold War, chronicles the impact of Israel's policies on Jews in Europe, opposes arguments both for and against cultural assimilation, reopens questions about Marx and Judaism, and marks the extent of the loss of European Jewish culture through catastrophe, ignorance and cliche. He notes that the generation that grew up encouraged to identify with Israel continued the era of European Judaism, forgetting the pangs and glories of Yiddish Culture and the astounding accomplishments of the Diaspora.

Baby-boom Jews, Finkielkraut argues, grew up identifying with the persecution of the Holocaust while knowing little or nothing of Jewish culture. How then can they think of themselves as Jews, to link themselves to their history, when they know so little of it? Postures replace politics, the image of the eternal victim eclipses every positive tie between Jews and their tradition; worse, it contracts oppression into an image which, all too conveniently, has been treated as a picture of the past. What should we remember? Finkielkraut argues for a memory with depth, no mere catalog of facts and indictments but a recollection that knows pain and can bear it.

J.B.


With the opening of the Holocaust museum in Washington, D.C., a debate has been sparked that reflects the larger debate over the Holocaust's "meaning", its translatability for ordinary human understanding. Some deny any possible response except that of overwhelming grief and horror. For others, the "lesson" of the Holocaust implies that "mankind has failed...Humanity has lost its claim to continue". Prompted by the suicides of Jean Amery and Primo Levi, Harold Kaplan sought to ask what the Holocaust can be said to affirm even in the face of its overwhelming negation of meaning. In this
book, he simulates the response to a long visit to the new Holocaust museum, insisting that the Holocaust be viewed not only in terms of personal ethics but modern political ethics as well: for Kaplan the affirmative legacy of the Holocaust is its focus on the dangers of nationalism, racism, and all forms of separatist group identities. It challenges the historicism, cults of power, and scientific politics of our modernity. And it challenges the moral passivity and relativism that afflict people as they confront mass politics, whether in Western or Eastern societies. Thus, Kaplan's book itself presents us with a demand to a certain interpretation of the "meaning" of the Holocaust, which will undoubtedly be disputed by others.

J.B.


This is the first of three volumes in which the author attempts to prove that the Holocaust was a singular event in human history. Katz maintains that the Shoah is the only example of true genocide, a systematic attempt to kill all the members of a group — in history. In this volume, he explores the philosophical and historiographical implications of the uniqueness of the Holocaust. First establishing the nature and definition of genocide, Katz then examines other occasions of mass death to which the Holocaust is regularly compared — from slavery in the classical world to the medieval and early modern persecution of heretics. After setting the groundwork for his analysis with four chapters dealing with essential methodological issues, Katz begins his comparative case studies with slavery in the ancient Greek and Roman world and continues with such subjects as medieval Antisemitism, the European witch craze, the medieval wars of religion, the medieval persecution of homosexuals and the French campaign against Huguenots. Throughout this investigation of pre-modern Jewish and non-Jewish history, Katz looks at the ways in which the Holocaust has precedents and parallels and in what way it stands along as a singular, highly distinctive historical event. For a proper evaluation of Katz's study, we will have to wait for the two additional volumes to appear.

J.B.


In a series of collected essays Dominick LaCapra explores the problems faced by historians, critics and thinkers who attempt to grasp the Holocaust. He considers the role of canon formation and the dynamic of revisionist historiography, as well as critically analyzing responses to the discovery of Paul de Man's wartime writings. He also discusses Heidegger's involvement with National Socialism and he sheds light on postmodernist obsessions with such concepts as loss, aporia, dispossession, deferred meaning, and the sublime. Throughout, LaCapra demonstrates that psychoanalysis is not merely a psychology of the individual, but that its concepts have sociocultural dimensions and can help us perceive the relationship between the present and the past. Many of the efforts to comprehend the Holocaust, he shows, continue to suffer from the traumatizing effects of its events and require a 'working through' of that trauma if we are to gain a more profound understanding of the meaning of the Holocaust.

J.B.


Levinger's book describes and analyzes the hundreds of war memorials in Israel through an examination of their style, motifs, location, written and plastic symbolism. It includes an in-depth analysis of the meaning of memorials in general and describes several memorials which combine commemoration of Israel's wars with Holocaust commemoration. A major issue which the book deals with is the juxtaposition of continuity and change in memorials found throughout Israel.

J.B.

The Free World


Thousands of scholars from Germany and Austria were dismissed from their posts in Hitler's Germany as victims of Nazi racist policies. Many of them came to the United States where they learned to reassemble the pieces of
their lives and careers. This book concerns the stories of these exiled scholars who came to hold faculty positions in historically black colleges. Illustrative stories, anecdotes and observations of the developments between these two diverse groups of peoples — both victims of racist oppression and persecution — are presented in this contribution to cross-cultural understanding in American society.

J.B.


How did British Jewry respond to the Holocaust, how prominent was the Holocaust on the communal agenda and what does this response tell us about the values, politics, fears and identity of the Anglo-Jewish community? This book studies the priorities of that community, and thereby seeks to analyze the attitudes and philosophies which led to actions. It paints a picture of Anglo-Jewish life focusing on reactions to a wide range of matters in the external, Gentile world. Bolchower charts the transmission of the news of the European catastrophe and discusses the various theories which have thus far been posited regarding reactions in these exceptional circumstances. He investigates the structures and political philosophies of Anglo-Jewry during the war years and covers the reactions of Jewish political and religious leaders as well as prominent Jews acting outside the community's institutional framework. Various coordinated responses, political and philanthropic, are studied, as are the issues which dominated the community at that time, namely internal conflict and the fear of increased domestic Anti-Semitism: these preoccupations inevitably affected responses to events in Europe. The latter half of the book looks at the ramifications of the community's socio-political philosophies including, most radically, Zionism, and their influence on communal reactions.

J.B.


In this collection of essays Monty Noam Penkower examines the crucial link between the Holocaust and the establishment of the State of Israel, demonstrating how British and American indifference to one of history's greatest crimes confirmed Jewry's need for sovereignty in its historic homeland.

Penkower first traces Nahum Goldmann's efforts to aid European Jewry during 1919–39 by means of a World Jewish Congress. He then focuses on the Holocaust years, examining the events that led to the growing public perception that Palestine was the answer to the Jewish people's fundamental powerlessness and the consequent victimization over the centuries. Culminating in the exploration of some current implications of the Holocaust and of the establishment of Israel, the volume presents new insights into the connection between the Holocaust, the Second World War, Zionism, Middle Eastern affairs and the general Jewish experience.

In several of his articles Penkower alludes to one of the very important issues which has recently been dealt with by scholars, the connection between the Holocaust and the establishment of the State of Israel. However, he does not devote a section to serious discussion of the topic and bearing in mind his expertise on the subject, it is hoped that he will do so elsewhere.

J.B.


This history of the National Council of Jewish Women in America marks a starting point for the study of the development of modern Jewish womanhood in the USA. The NCJW was the oldest religious Jewish women's organization established in America and Rogow's book traces the first century of its existence. Rogow charts the Council's efforts to carve a distinct Jewish niche in the late 19th century Progressive social reform movement and demonstrates how the Council was instrumental in defining an American version of Jewish womanhood. Among the topics which the book explores are its aid to immigrants, relationships between German and Eastern European Jews and the unique efforts to aid refugees during the Holocaust. Indeed, the NCJW was one of the foremost refugee organizations active in the United States during the period of the Holocaust.

J.B.
German Society and the Holocaust

Rita Botwinick chronicles the history of a small town under the Third Reich—Winzig. She describes the townspeople and their attitude towards their Jewish neighbors under Nazism, the way the Jews of Winzig were affected by Nazi decrees, and finally the fate of the town's Jews. Ironically, being located in south-east Germany, after the war the German population of Winzig was evacuated and resettled elsewhere, closing the circle of deportation.

J.B.

The volume explores the involvement of German and Austrian folklorists with the institutions and ideology of the Third Reich. In his introduction, James Dow traces the roots of this Nazification of folklore to the Nazis' exploitation of eighteenth-century concepts and philosophies. Contributors examine the establishment of folklore departments at German and Austrian universities during the National Socialist era; the perversion of the discipline for political ends by the government; and the attempt to establish a pan-German Reich Institute as an instrument of a fascist ideology.

The establishment of departments of Volkskunde offered scholars the opportunity to broaden the base of their discipline. Ambition led many to implicitly and explicitly support the aims of their Nazi benefactors. Although not all the scholars in positions of authority were Party members, most became tools of a regime obsessed with its own racist mythology. In the postwar years there was no attempt to investigate this abuse of folklore. Instead, a legend of two folklores evolved—one of a racially biased and tainted discipline and one of a discipline that maintained itself above Nazi aims and manipulations.

In the articles included in this volume German and Austrian scholars examine this long-unexplored past in recent essays, now made available to the English-speaking world. Also included are previously unpublished documents that laid the groundwork for the National Socialists' perversion of folklore.

J.B.


Folklore and Fascism explores the genesis of the Reich Institute for German Folklore during World War I and at the time of the Weimar Republic. When the National Socialists came to power in 1933 they recognized that such an organization could serve their purposes of coordinating the political and social orders. When the Nazis gave their support to the formation of the Institute, respected folklorists were swept up in this movement, which promised a realization of their dreams of a pan-German Folklóre Center. Lixfeld discusses numerous folklorists in this volume and special attention is paid to scholars such as John Meier and Adolf Spamer, who had long nurtured and promoted the idea of a Reichsinstitut but assumed an ambiguous stance in their dealings with the Nazis.

Lixfeld shows that two of the most powerful Nazi ideologues seized on the idea of an institute and detailed plans to implement it. Alfred Rosenberg, the Nazi ideologue, worked toward an advanced school that would help to implement the Reichsinstitut. Heinrich Himmler, who ran the rival SS Office of Ancestral Inheritance, was also involved in the plan to set up the Institute. Their purpose was clear: the creation of a vehicle for disseminating the new National Socialist world-view.

Lixfeld documents how "respectable" German folklorists willingly worked with the Nazis, paving the way for an inhuman concept of the volk and the nation. Nazi archival documents he uncovered in the former East Germany explode the myth of "two German folklores"—one folklore of willing Nazi collaborators and one of unwitting collaborators. This book reflects the research innovations which have come about after various Eastern European archives have been opened in the recent past.

J.B.


Five decades after the Holocaust, Germany's resurgent neo-Naziism has ruptured old wounds and focused international attention on the violent continuities of modern German history. In Eternal Guilt?, Wolffsohn shows how politics of memory and the painful legacy of the Holocaust continue to shape the complex relationship between Germans and Jews. Wolffsohn
argues that Germans, Israelis and American Jews cling to their historical legacies in order to manipulate contemporary political ends. The Holocaust therefore becomes according to Wolfsohn an event against which Germans can differentiate their behavior from that of their ancestors, while in Israel and America, the memory of the Holocaust has, in a secular world, replaced religion as the cornerstone of the Jewish state and of American Jewish politics.

This book is a translation of the German language original which appeared in 1988. In spite of the centrality of the topic of the Holocaust in Israel, Wolfsohn's viewing it as a "cornerstone" is slightly overdone, and stems from the author's own starting point — the Holocaust and not the sociological development of the countries in question. Furthermore, the book appeared in Germany at the height of the "Historikerstreit" and thus, was greatly influenced by it.

Beginning with the debate over restitution in the early 1990's, Wolfsohn traces German-Israeli relations through the 1967 war to early 1993. He shows how German opinion toward Israel evolved from overwhelming support in the 1960's and 1970's to a more critical posture as a result of Israel's policy toward the Palestinians, and brings to life various political personalities which shaped German and Israeli history.

J.B.

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Publications

The Arnold and Leona Finkler Institute of Holocaust Research is offering readers of the Bulletin an opportunity of purchasing Institute publications at a significant discount. Prices quoted include postage and handling. The following publications are now available:


$3.00 / 9.00 shekel


$15.00/56.00 shekel


$11.00/30.00 shekel


$12.50/35.00 shekel

15) Chana Yaoz, Teaching the Holocaust — [Israeli] Poetry, Prose and Plays (Heb.), Ramat Gan, The Arnold and Leona Finkler Institute of Holocaust Research, n.d., 75p. $4.00/12.00 shekel

16) Chana Yaoz, Young Literature — Chapters in [Israeli] Poetry and Prose on the Holocaust (Heb.), Ramat Gan, Department of Education, Bar-Ilan University, n.d., 70p. $4.00/12.00 shekel

17) Joseph Karniel, Index to Information about Religious Jewry in Austria as Appearing in Orthodox Jewry Newspapers 1918–1938, (Heb.), Ramat Gan, The Arnold and Leona Finkler Institute of Holocaust Research, January 1996, $18.00/50.00 shekel

18) Yehuda Ben-Avner, The Search for Jewish Identity in Germany From the Beginning of the Enlightenment to Nazism (Heb.), Tel Aviv 1996, published with the assistance of Morehst Publications. $3.50/10.00 shekel

In Print:

1) G. Greenberg, A Listing of Publications by Religious Jewry in Palestine Concerning the Holocaust 1938–1946 (approx. 100 pages)

2) Intellectuals Facing the Dreyfus Affair: Then and Now, Proceedings of the Conference (French and English) (approx. 400 pages)

3) The Holocaust Period in Belgium — Proceedings of the Conference (Eng.) (approx. 600 pages)