בכתבי
הmenoן להקר השואת
עיין ארנוול ויליאמה פנקלר

8 מysi
אולק העשיתיאומוס 1998

46
אוגנברטונט בר-אילן
בְּולֵטִין הַמַּכָּנִים לְחַכּוּר הַשָּׁוָא
עִיִּשׂ אָרְנְסַלְוָלְו אֵילַאָוְל פְּינְכַלְר

מספר 8

1998
ההרכב וה哺ית

ההרכב וה哺ית

5. מסלול המועבד
6. ידיעת הסעיף ז"ט לברכה מחוק קבע וימין ע"ב-א"ב
14. ידיעת הסעיף ה"ו לברכה מחוק קבע וימין ע"ב-א"ב
16. ידיעת הסעיף ה"ו לברכה מחוק קבע וימין ע"ב-א"ב

ולכלה

V. מסלול המועבד

VII. מסלול המועבד

XI. מסלול המועבד

XI. מסלול המועבד

XII. מסלול המועבד

XIV. מסלול המועבד

XVI. מסלול המועבד

XVII. מסלול המועבד

XIX. מסלול המועבד

XXIII. מסלול המועבד

פורים על דבש חוהית בחת擺ות השואלה

אמבי הייחוס של הת"כ בברך ה"ט בברך בן-יוסף ברמתיה ובמדבריות המפרשים

סקירת מחקרים:

XLV. סקירת מחקרים

XLVII. סקירת מחקרים

XLIX. סקירת מחקרים

LI. סקירת מחקרים

LIII. סקירת מחקרים

LIV. סקירת מחקרים

LXII. סקירת מחקרים

LXVII. סקירת מחקרים

LXIX. סקירת מחקרי

LXI. סקירת מחקרי

LXIV. סקירת מחקרי

LXV. סקירת מחקרי

LXVII. סקירת מחקרי

LXX. סקירת מחקרי
שלום,

בDidLoad זה של המלצות המגננות אככל המרכז שנחישות בnetinetה שלום.

כפי שאפשרו ובאחרי לרמזור ויושב. במלאי: מבריק כלים, פיר פקע של
הצרכנים, מבנה ב碟יאלי, הסוכנים ב_touchim שטוחים, הגרום של הולך
הימים וобщеحياة של המתחים, חיבור הפעパターン ובר둠 שטוחים. הפגינו מסיפה בולק
הנוריה של מספרים בנות. חזרתי של חום ולمسجد החברתי וה Lansockey
ב.LoadScene הלוגוגה והכיתוב, דרשה של דבר כלככל, הנסיך גלודגוגה חטיבה של
פועלי החברתיות והחברתיות ובנוסף הכיתוב וה蟮 מנוול יjis מקומך המaho של
ב ioctl оформו מאיים של החבריות והם לדג מזון על החבריות בולק
הטורמוד פסוס בולס.

כמה כל אני מצטער وليس טעם בו של פיקודים מסורים וב السادית
ך הק då רסומון המקסם שאר על לברוזים התוכנות ומזרז מעברלי
לброוזים התוכנות בברז מחרים.

קרואתי מחסנה,

ירז גארם צ الشريف
겐רל המלך


The Nazi Dictatorship: Problems and Perspectives of Interpretation.

The Destruction of the European Jews, 1933-1945


Refugee from Nazi Germany in the Netherlands, 1933-1940, Dordrecht/Doctour/Lisse:

סמכתvara, א.ו. שבחשתן, ד"ר דב הוז, על "דיקטטורים, פוליטיקאים, מנחיים ו(nullptrים)
מגמת התרבות, שלון שושן, מעריב, 22 במרץ 1986.


הפודוסיוס החもの של המכתב: ספורים בוק

חקיק בכ: ספורים מפורטים של באך לברך ומדוטות, תרגום יהודי

הנתון במפורטים ומדוטות. בתוכנו יש כלים תכליתיים 따ורים, המוכרים לקהל מספר עתים קרובות פקידים והם עיאי ציידי של שונות

וחדשה, מחולקת לрактиים נפרדים. עד func המכתב 57.

ש生まれ ב-1996.

הנחות גם, ומשתמשו בעבר בכמה זמנים של למארה, הכלל בתכונה של מקסציו של הצ_pre�ום trưởngית של המכתב, של פעמים שהמחוזים נפרדים להב, והם הת kullandı. 42, 43, 44, 45

לנשון ימיד, הסוג מ פעם לא שום מקסציו של הצ_pre�ום助长ית של המכתב, של פעמים שהמחוזים נפרדים להב, והם הת.stdout南省 ב-1996.

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שיך והטיבו והטיחו כלב
"שצויה-מלטיה" אנטיפקה
ל交流合作

[סקירה ותיאור תוכן]

[.tight]
The Yorkshire Jewish Chronicle

The role of the Holocaust in the public debate on Post-Zionism in Israel (1992-1996)

Compiled, edited and with a foreword by

"Research Aids" Series No. 8
January 1997
Les intellectuels face à l'affaire Dreyfus alors et aujourd'hui

Sous la direction de Roselyne Koren et Dan Mikhman

Walter Zwi Jacobsohn
Louis Bodin
Danielle Betina
Guy Haaracher
Haim Grafeheimer
Richard Gillette
Juliette Hassine
Roselyne Koren
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Evelyne Miran
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Zwi Henry Weinberg
Robert Wiernick
Liron Yagi
Mat-Amir Zucker

L'Harmattan

Bar-Ilan University
Faculty of Jewish Studies

The Rabbi Yisrael Broner Chair in the History of European Jewry During the Holocaust in Cooperation with The Arnold and Leona Feldman Institute of Holocaust Research

Masha Verdiger
The Holocaust as a Theological Turning Point

1998 Winner of the Sara Plagge-Zuckler Prize
A Publication supported by the Israel and Miriam Blazer Fund

Basic Research Materials Series no.11
Kasty-Cam, 1998
Igal Benjamin

FAITHFUL TO THEIR DESTINY AND TO THEMSELVES
The Zionist Pioneers' Underground in the Netherlands in War and Holocaust
Belgium and the Holocaust
Jews, Belgians, Germans

Dr. Managing
The Holocaust
The Jewish, Belgian and German Sides

Mrs.

H. Lueser (ed.), Leinen on the Jewish Question. New York, 1974, p. 48:

"We are not the first to ask ourselves: What is the relationship between anti-Semitism and nationalism? Actually, Lueser modified it further by comparing the concept of nationalism to a "scientific definition" of the concept of anti-Semitism. S. Schwartz, "The Jews in the Soviet Union," New York, 1951, pp. 50-51.

Kautsky's views by stating dogmatically and out of context what he had been only one step in a tentative sociological analysis of the roots of antisemitism. Kautsky had not sought to give an abstract answer to the question as to whether or not the Jews were a nation... Nor did Kautsky undertake to lay down "fundamental criteria" for a "scientific definition" of the concept of nationalism."
ספירה והΛ hWnd

ספירה ושתייה שונה: שומשום הנחושה לפסים, מילוי תכלות ובפיים לא 인정ים למסירות, לאמור לפנים, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצה, בסלע, במדיצ

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ספירה ושתייה שונים: שומשם הנוחש ve. uczenik dla szc. szk. Moskow, 1953

A.V. Mishulin, Istoria dnevnogo mira. Moskow, 1940

S.I. Kovalyov, Istoria dnevnogo mira. Moskow, 1954


Ref.: G.V. Sosnovsky, Encyclopedychni slovar, Moskow, 1952, p. 377


N.M. Nikolsky, Dmitriy mir, Moskow, 1933

LITERATURNAYA gazeta, February 12, 1949
במחוזיה ובפרובינציה היו מספר תחומי פעילות שונים. בין היתר, עמדו בבתי ספר, בבתי חולים וברובע היהודי. בהקשר זה נבזזו מספר תחתים שונות, כגון בובד ובראשם של אחרים. במהלך שנות השבעים, גדל מספר התושבים היהודיים בכל הארץ, והתפרנסותם התערערה. בין היתר, התפרנסותם מתפרנסות מהחקלאות, מה三种职业 המחולקות, וב换句话 אחר - מהocupות המחולקות. בין היתר, התנקשות מתפרנסות מהחקלאות, מהocupות המחולקות, וב换句话说 אחר - מהocupות המחולקות.
מחלבת לגדיה
ענף ביסטרו-גיוס ראשון לציון שאנו 1945-1993
מ部委
בעד כל

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10. בלט הַשְּׁעֵר – הַזָּהָר
ביא זרוע, זרוע השם, והוחזרו אבריהם, פרעה והושע י’hוה תרחוב.
ב הישראужה התהא והחכרות הגרות.
ה القادיגים הפוקדים את צעם, הם רואים את הצללים של אלא הנשים בבליון.
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הם ינעו את השם, והם קראו לו, אך שהשם נמלט, וירדו ליבכם-

11 מיכאל גורן, "+'&", SPK תבטוח, 1956.
12 ראובן ביטון, "+'&", SPK תבטוח, 1956.
13 אשרו ביטון, "+'&", SPK תבטוח, 1956.
14 המלך אֲבָנָא, "+'&", SPK תבטוח, 1956.
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22 המלך אֲבָנָא, "+'&", SPK תבטוח, 1956.
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לSpeaking Arabic. He is actively involved in the field of international business, and is known for his expertise in the field of MSC and other related matters.

This is a brief summary of the individual's background and experience in his field.
לא ניתן לקרוא את התוכן של התמונה המוצגת כאן. אנא משדר את התוכן המוצג בתמונה באמצעות המקור המקבל.

 yüksekプロジェクト, שגיור היודר – אופט ז’יודר

 המפורטות על הנשק את הא созда עתלם של ידידים ידידיアル וידידיアル שבלוקיים של
 LONG מהנדס גלעד, בהנהלתו של רפי בלאש, הציעו את המبوك ה
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variably, it is not described in the text how the method works in practice.

考えられることの一つは、この方法が実際にどのような結果をもたらすかを知ることです。それは、特定の状況や問題においてどのように使用されるかを理解することで、より合理的な判断を下すことができます。

この方法を適用するためには、まず問題の分析が必要です。これには、問題の背景、目的、制限条件など、多くの要素を考慮する必要があります。次に、適切な解法を見つけることが重要です。そのために、豊富な情報源や資料を活用することが推奨されます。最後に、実装と監視の段階に移ります。これにより、結果の精度を確認し、必要に応じて調整を行うことができます。
בכימיה גלגל – שלדה שעה 90. נמחקה עדית וpear희 בחיפושי תעבורה היישורית של
شاشון. והשינוע השיקול של לכלות המושב גמכותמבצעות, לפי בחינה.()
בחינת, לרווחות שלบาดเจ็บ ורصلاة. החשוקות של חנוגות מדמה קไปยังה-רдобינשטיין
באנג'יאסאואות ביויאליות היא יד ידית כלולה השפעה על דמיום השנהור.

מקורות
BULLETIN of the Arnold and Leona Finkler Institute of Holocaust Research

No. 8
August 1998/Elul 5758

BAR-ILAN UNIVERSITY
BULLETIN
of the
Arnold and Leona Finkler

Institute of
Holocaust Research

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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 covers the academic years of 1996-1998. In addition to our regular reports and spotlight, this Bulletin continues the tradition of the previous one, providing readers with an extensive section devoted to book reviews and surveys. We are also introducing a new section: articles relating to the problematics of Holocaust historiography. One article by the Dutch Historical theoretician Chris Lorenz deals with the famous late German historian of the Third Reich and the Holocaust, Martin Broszat; another one by Bar-Ilan doctoral student Boaz Cohen, with Israeli resistance historiography; and a third one by Bar-Ilan graduate student Dan Zhitz with the ways the Jewish People and Jewish History were presented in the Soviet Union.

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 deal with Holocaust-related projects and cooperate with our Institute. These include the Joseph Carlebach Institute, the Braun Chair in the History of the Jews in Prussia and the Sal Van Golder Fund for Teaching and Research of Holocaust Literature.

Dr. Judith Tydor Baumer
Editor, The Bulletin
Research and Projects

* Prof. Dan Michman, Chairman of the Arnold and Leona Finkler Institute of Holocaust Research underwent bypass surgery in late December 1996, following a heart attack earlier that month. Within several weeks of surgery he returned to work and is now completely recovered. Both before his illness and after his convalescence Prof. Michman participated in a number of scholarly conferences. In December 1996 he spoke at a Symposium entitled "The Borders of Israeli Historiography" held at the University of Haifa to honor Prof. Chaim Schatzker on the occasion of his retirement. Prof. Michman spoke about "Linguistic Boundaries Define Holocaust History". In May 1997 he delivered a lecture entitled "Memory and Commemoration of the Holocaust Within Religious Jewry" at a conference dealing with The Holocaust Between Interpretation and Memory held in Napoli. He also spoke at University College, London's Institute of Jewish Studies about "Preparing for Occupations: A Nazi SD document on 'The Jews of Holland' and its significance for the Comprehension of the Development of Nazi Anti-Jewish Policies" within the framework of a conference on the History and Culture of the Jews in the Low Countries. At the World Congress of Jewish Studies held in Jerusalem in July 1997 he chaired a session dealing with the Holocaust.

Among Prof. Michman's publications were the compilation about Post-Zionist thought and the Holocaust (see Institute Publications), part I; together with Roseyn Koren he edited Les Intellectuels face à l'Affaire Dreyfus, Hier et Aujourd'hui; his book entitled The Holocaust and Holocaust Research: Conceptualization, Terminology and Basic Issues (a compilation of 13 articles) has been published in Hebrew by Moreshet, Ghetto Fighters House and Yad Vashem; his article "Zionist Historiography in View of the Holocaust" was published in Between Vision and Revision (in Hebrew), Jerusalem: Mercaz Shazar 1997, "The Yishuv Facing the Holocaust: New Studies, Old Polemics and Issues Beyond Them", in Gesher 133 (Summer 1996) (in Hebrew); "Intensification of Arguments Through the Use of Holocaust Metaphors in Israeli Public Discourse: Sediments and Manipulation", in Gesher 135 (Summer 1997) (in Hebrew); "The Jewish Dimension of the Holocaust",
* Dr. Chava Eshkoli continued her project on "The Mizrahi and the HaPoel HaMizrahi Facing the Holocaust". During the last academic year she wrote the chapter dealing with the response of religious Zionism to the issue of financing assistance and rescue attempts during the Holocaust. She has also begun researching the Jewish theological response to the Holocaust. During the 1996-7 academic year Dr. Eshkoli was a research fellow at the International Center for Holocaust Research at Yad Vashem and participated in their round table discussion groups, symposia and other events as a representative of the Pinkler Institute.

During the year Dr. Eshkoli delivered the following lectures:

1) "Assistance Attempts Among Rumanian Jewry During the Holocaust", delivered at the Conference on Rumanian Jewry in the Modern Era, held at Bar Ilan University in March 1997.

2) "Religious Zionism in Eretz Yisrael Facing the Holocaust", delivered at the International Research Institute of Yad Vashem, June 1997.

3) "Religious Zionism in Eretz Yisrael vis à vis the Warsaw Ghetto Uprising", lecture at the World Congress of Jewish Studies (July 1997)

4) "The Theological Response of Religious Zionism to the Holocaust During the Years of Catastrophe", lecture delivered at the conference on "Holocaust and Faith" held at Moshav Nir Galim, September 1997.

5) "The Zionist Attitude in Eretz Yisrael towards Nazism and the Third Reich", a lecture delivered at the Yad Vashem Conference on "Zionism and Zionist Policy During the Holocaust", Yad Vashem, November 1997.

Dr. Eshkoli also delivered various lectures at teachers training evening seminars sponsored by Yad Vashem, the Religious educational department of the Bat Yam municipality, etc.

Dr. Eshkoli's publications include essays on "Religious Zionist responses in Mandatory Palestine to the Warsaw Ghetto Uprising" and "Holocaust and Genocide Studies", Fall 1997; "Religious Zionism and the Question of Jewish Heroism During the Holocaust" (forthcoming in Yahadut Zehmanenu 1998) and "Mutual Aid Among Rumanian Jewry" (Geshem, Winter 1997-8).

* Dr. Penina Meidlish's book about Witold Cheges – the Identity Crisis of a Polish Jew, has been published in Hebrew by Bar-Ilan University Press. Dr. Meidlish edited Shalom Meidlish's Holocaust Memoirs Stations ("Takhanot") which has been published in 1998. She lectured about
Administration and Library

* Mrs. Zippi Berman was responsible for all of the Institute's office administration. During the past two academic years the Institute acquired four new computers and a new photocopying machine.

* The library, coordinated by Mrs. Esther Drenger, has recently become extremely crowded. A large number of new books were acquired and catalogued. The library continues to receive information about antisemitism and diaspora Jewry, particularly publications from Germany. The information center on Holocaust Revisionism has grown by leaps and bounds. Much material has been received on the Internet and new files were opened and catalogued. As in previous years many students and researchers have continued to use the library services. Bibliographical files for all Holocaust courses given at the university were opened for the student's use. Finally, the photocopying machine has been transferred to the library, which greatly eases the librarian's burdens.

The Interdepartmental Seminar

During the 1996-97 academic year the Interdepartmental Seminar coordinated by Dr. Chava Eshkol, hosted the following lectures.

1) Dr. Daniel Blattman (Yad Vashem and the Hebrew University) spoke about "The Bund During the Holocaust: Party Identity and Jewish Destiny" (Nov. 13, 1996).

2) Dr. Ben-Ami Feingold (Tel-Aviv University) spoke about "The Holocaust in Hebrew Plays" (December 17, 1996).

3) Dr. Aviva Halamiash (Tel-Aviv University and the Open University) spoke about "Zionist Aliyah Policy During the 1930's - Between "Rescue" and "Salvation" (Feb. 18, 1997).

4) Dr. Shlomo Shafir (World Jewish Congress) spoke about "Henry Morgenthau - A Jewish Secretary in the United States Government and His Plans to Bring Nazis to Justice in Postwar Germany" (March 19, 1997).

5) An open discussion about the "Goldhagen Affair" was held on the first anniversary of the publication of "Hitler's Willing Executioners"; participated: Prof. Dan Michman, Prof. Zvi Bacharach.
and Prof. Steven Asheim (May 20, 1997).

6) Dr. Sarah Bender (Yad Vashem) spoke about "Were There Actually Gheto Uprisings?" (Dec. 2, 1997).

7) Prof. S. Trigano (University of Paris X) spoke about "Emmanuel Levinas and the Jewish Intellectual School of Thought in France after the Holocaust" (Jan. 1, 1998).

8) Dr. Susanne Hein (Freie Universitat Berlin) spoke about "The 'Final Solution' and Nazi Population Policy" with Prof. Zvi Bacharach responding (Jan. 27, 1998).

9) An open discussion prior to the publication of Dr. Perina Meislish's bookVictor Chajes, Diary of a Polish Jew included Prof. Yehuda Friedlander (rector of the University and professor of Literature), Prof. Moshe Roseman and Dr. Perina Meislish (April 1, 1998).

10) An open discussion following the publication of Prof. Dan Michman's bookThe Holocaust and Holocaust Research: Conceptualization, Terminology and Basic Issues. Lecturers included Prof. Zvi Bacharach, Prof. David Bankier and Prof. Dan Michman (May 5, 1998).

11) A lecture following the publication of Prof. Gideon Shumani's book on the Theater and History delivered by Prof. Shumani about "Between Theater and History; Descriptions of the Holocaust and Contemporary History in the German Documentational Theater" (June 6, 1998).

Lectures and Conferences

To commemorate the Tenth of Tevet a study day was held on December 19, 1996 dedicated to "The Holocaust from the Perspective of Israeli Society: History, Literature and Post-Zionism". The keynote address was delivered by Prof. S. Aharonson from the Hebrew University who spoke about "Post-Zionism and its Attitude to the Holocaust". Within a workshop for history teachers, Mr. A. Milgrom of Yad Vashem presented a multi-media program about Holocaust survivors after their release; For literature teachers, Prof. H. Yaco lectured on "The German Image in Hebrew Literature and Poetry" and doctoral student Sarah Beckerman presented the subject through an analysis of the aspects arising from the novels of the "second generation". The study day took place in conjunction with the School of Education, the Department of Advanced Study and Teacher Training, the Department of Jewish History, the Department of General History, the Finkler Institute of Holocaust Research, the "Van Gelder" Center for the Teaching and Research of Holocaust Literature and the Dr. Burg Chair for Education for Values, Tolerance and Peace.

On Yom HaShoa, May 6, 1997 the Annual Study Day in memory of the Holocaust was held at Bar-Ilan University. The topic this year was "Holocaust Literature and its Method of Instruction". Opening remarks were delivered by Prof. Binyamin Bar-Tikva, head of the Department of Literature of the Jewish People. The keynote address was delivered by Prof. Hillel Barzel: "Language of Views of Itamar Yacaz-Kest: Hut Doors Still Open Within Me". An interview was held with the poet Itamar Yacaz-Kest in honor of the publication of his new book of Holocaust poetry: "Hut Doors Still Open Within Me". Prof. Hannah Yacaz acted as moderator and interviewer. The Study Day was held in cooperation with the "Van Gelder" Center for the Teaching and Research of Holocaust Literature; the Department for Advanced Study and Teacher Training; and the Department of Literature of the Jewish People, all of Bar-Ilan University; and in conjunction with the Office of Education and Culture, Advanced Study Department.

On January 5, 1998 the Annual Study-Day to Commemorate the Tenth of Tevet was dedicated to the Jews of North Africa During the Holocaust. After the Rector, Prof. Yehuda Friedlander and Prof. Yekutiel Iram, incumbent in the Joseph Burg Chair of Education, Tolerance, Values and Peace gave their opening remarks, lectures were delivered by Prof. Michael Laskar of the Ashkelon College ("Between Vichy Antisemitism and the German Threat: North African Jewry at the Beginning of the 1940's") and Dr. Irit Abramsky-Elie ("North African Jewry During the Holocaust"). During the second part of the Study Day methodological workshops were held for history and literature teachers. The History workshop was headed by Educational Ministry History Supervisor Mr. Michael Yaron ("North African Jewry During the Second World War as an Important Chapter in Teaching the Holocaust") and the Literature Workshop was headed by Dr. Shmuel Rafael of the department of Jewish History at Bar-Ilan University ("New Historical-Literary Observation Regarding the Holocaust of Oriental Jewry").
On Holocaust Memorial Day, April 23, 1998, Prof. Michman delivered a lecture at the central commemoration ceremony held at Bar-Ilan University.

The Joseph Carlebach Institute

During the 1996-97 academic year the Joseph Carlebach Institute increased its activities. In March, the memorial lectures on the "Jahrzeit" of Rabbi Joseph Carlebach were given by Prof. Zvi Bacharach and Prof. Michael Neborai on: "The concept of human beings in Jewish tradition versus the ideal in National-Socialism".

The Institute, headed by Prof. Miriam-Gillis Carlebach held several meetings with various German groups who were visiting Israel. The dialogues in those meetings were mostly about Jewish tradition, Jewish thought and the relevant problems of the Israeli state. In September, a three-day seminar was given at the Joseph Carlebach Institute to a group of students from the Otto von Guericke University in Magdeburg. This is the third time that Magdeburg's students, under the guidance of Dr. Frey and Prof. Dr. Pollmann, are holding a seminar at the Institute. This year's topic was: "History and Jewish Tradition."

In July Prof. Gillis-Carlebach participated in a conference about "Teaching the Holocaust in kindergarten and primary school" which took place in Hambourg, and held her lecture in the opening session of this conference. Twenty nine students participated in the annual seminar given at the Institute for MA students about "Jewish education in times of crisis". Some very interesting essays were given to Prof. Gillis-Carlebach, such as "Interpretation of memorial statues", "The meaning of the March of the Living for Israeli pupils", etc.

The continuing connection between Prof. Gillis-Carlebach and Frau Dr. Warsam-Rainer (counselor for cultural affairs) from the German embassy led to her visit and to the visit of Mr. Theodor Wallau - the German ambassador in Israel - to the Joseph Carlebach Institute, in which the ambassador showed genuine interest in the research carried out at the Institute.

One of the more important research projects at this moment is that about small Jewish communities in Schleswig-Holstein. This research is carried out in cooperation with Prof. Gerhard Paul, head of the Institute for Zeit- und Regionalgeschichte, at the University of Flensburg, and will be published in November 1998 in a book "Jewish life and antisemitism in Schleswig-Holstein". Prof. Gillis-Carlebach is functioning as co-editor of the book and six articles in the book will be contributed by the research assistants of the Joseph Carlebach Institute.

Further publications in preparation are:

The third volume of the writings of Rabbi Joseph Carlebach to be published by Olms Verlag in Hildesheim. Translations into Hebrew of chosen articles of Rabbi Joseph Carlebach, dealing with relevant problematic issues of the Jewish world. These translations, carried out by the Institute's assistant Meir Seidler, are an attempt to bring Rabbi Joseph Carlebach's heritage to the Israeli public who do not read German.

New publications appeared this year in the Joseph Carlebach Institute: "Letters from Jerusalem - Erez Yisrael at the beginning of the century, in the eyes of a young religious teacher from Germany" (Hebrew, Ariel Publishing House, Jerusalem) and the proceedings of the third Carlebach conference: "Tolerance - Relationship between Religion and Society" (German and English; Doelling and Galitz-Verlag, Hamburg).

The archives of the institute received a large collection of original documents from the legacy of Dr. Ephraim Carlebach (former Rabbi in Leipzig), which are now sorted out and categorized by the institute librarians, Holeni Lipkow.

Further research projects are foreseen in cooperation with Israeli institutes and universities abroad.

Contributions

During the 1996-97 academic year Mr. Elazar Zyskind established a fund which will provide study prizes for papers about the Holocaust which have been written by Bar-Ilan students. The Fund is in memory of Sarah Plager-Zyskind of the Lodz ghetto who was one of the first survivors to publish personal memoirs about the Holocaust. Donations for the fund were given by several American and Canadian friends of the Zyskind family: Mr. Morris Hieckerman, Dr. and Mrs. Myron H. Joyrich, Mr. Kuboc Berliner of Montreal and Mr. Harry Lerner of Minneapolis.

On December 2, 1997 the Sarah Plager Zyskind prize was awarded
for the first time. Mr. Moshe Verdigier received the award for his M.A. thesis in Jewish Philosophy on "The Holocaust as a Theological Turning Point". Mr. Dan Zhiltz of the Department of Jewish History was awarded an acknowledgement of special achievement for his seminar paper on Soviet Historiography of the Jewish Catastrophe.

The Braun Chair in the History of the Jews in Prussia

Prof. Walter Z. Baclisach is now Prof. Emeritus at Bar-Ilan University. Recognized as a major authority in the history of German Jewry, he was appointed the Head of academic research of the Braun Chair. The Coordinator, Dr. S. Feiner, is back after a most successful year as a Research Fellow at the Center for Jewish Studies at Harvard University and after a semester as a Fellow of the Institute for Advanced Studies in the Hebrew University.

In 1996 several graduate students at Bar-Ilan enjoyed special research scholarships that were provided by the Chair. Among them are distinguished students who are working on subjects such as: the Orthodox response to modernity in Germany, the Hebrew literature of Wesselény, and the concept of "Law" in Moses Mendelssohn's philosophy.

Prof. Dominique Bourel from Paris gave the annual Braun Lecture in May 1996. He spoke about the Jewish identity of Lazarus Mendavid, and his lecture was followed by an animated discussion among faculty members and graduate students. The Chair took part (in cooperation with the Carlebach Institute) in the third Carlebach conference that was dedicated to the topic: "Toleranz im Verhältnis von Religion und Gesellschaft".

In 1997, a volume of Prof. Walk's selected writings was published in cooperation between the Chair and the Leo Baeck Institute of Jerusalem. In addition, two scholars from the Hochschule fuer Juedische Studien in Heidelberg were invited to conduct research in the archives of Jerusalem. Furthermore, two major translating projects are now in progress: The Hebrew translation of C.W. von Dohrn ("Uber die bürgerliche Verbesserung der Juden") and Mendelssohn's Jerusalem. Dr. S. Feiner has finished his research project on the Freischule of Berlin 1778-1825. He published an article on this topic in the Hebrew journal of the Israel Historical Society, Zion. A German version is now in progress and it will be published by the Hamburg University. Dr. Feiner participated in a special workshop on the Freisschule in Berlin and he was invited to write the Hebrew introduction to the forthcoming volume of documents that will be published there.

The research library of the Chair received a few books on Berlin from Mrs. Malka Rosenthal and a copy of the 1750 Reviderte privilegium of King Friedrich II.

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

During the 1996-97 academic year the Sal Van Gelder Center continued carrying out its goal of deepening awareness of the Holocaust among university and high-school students through the teaching of Holocaust literature. Therefore, the center focused upon aiding in the training of educators to teach Holocaust literature by creating study material for students and handbooks for teachers. These activities are carried out in conjunction with the Teacher Training division and the Department of Advanced Study. Preparing the study material includes inter-disciplinary cooperation, and the preparation of multi-media study materials.

In addition, the Center continued research into the teaching methods of Holocaust literature and the preparation of information centers for researchers, teachers and students in the field of Holocaust literature in English and foreign languages, and methods of its study.

Among the publications of the "Van Gelder" Fund and later the "Center" are:

1) The Holocaust in Modern Poetry - anthology for high school students
2) Teaching the Works of A. Appelfeld - teacher's handbook.
3) Teaching the European Holocaust Novel - teacher's handbook.
4) Collected Articles about Teaching Holocaust Literature - for teachers.
5) Out of the Darkness - textbook, result of the work of a team of senior teachers under the supervision of Prof. Dov Landau.
6) Art and the Holocaust - teacher's booklet of lesson plans + slides prepared by Dr. Bracha Yaniv.
7) The Holocaust in Children's Poetry - anthology for teaching in junior high and grade schools. Editor: Dr. Ziva Feldman.
8) The Holocaust in Children's Literature - chapters of research, Mrs. Nechama Ne'eman.

The Center also conducts a training course for students who deal with Holocaust research in various departments of the university. In the last two years students came from the departments of English Literature, Sociology, Political Science, Psychology, and Hebrew and Comparative Literature. Appeals for advice from high school teachers guiding students in their final papers on Holocaust literature were also answered.

An Internet site about Holocaust Literature has been established in cooperation with several high-schools, such as the "Amal" network/Mrs. Nurit Zin, as well as others.

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**Holocaust Studies in Israel 1996-1997**

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 1994-1996. In this issue we present the continuation of this survey, covering the academic year 1996-7. Our survey includes a listing of course titles, names of lecturers teaching these courses, type and length of course, and the framework in which it is taught. Unfortunately, enrollment numbers were only partially submitted; consequently it was decided to ignore the issue.

**Key to tables**

<table>
<thead>
<tr>
<th>BA</th>
<th>Bachelor's Degree</th>
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<tbody>
<tr>
<td>BS</td>
<td>Bachelor's of Education</td>
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<tr>
<td>CI</td>
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<td>ED</td>
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<td>T</td>
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For example: a course listed as: **S/2hr.y CI/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.
<table>
<thead>
<tr>
<th>Lecturer</th>
<th>Topic</th>
<th>Type/Length</th>
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<tr>
<td>Prof. S. Aaronson</td>
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<td>Prof. D. Ofer</td>
<td>Memory and History</td>
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<td>CI/MA</td>
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<td>Prof. H. Lavsky</td>
<td>The DP Camps</td>
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Bar-Ilan University

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<td>Dr. B. Meir</td>
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Haifa University

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<td>Daily Life in Germany And Britain between the World Wars</td>
<td>T/4hr.s</td>
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<td>Prof. A. Cochavi/</td>
<td>War Criminals</td>
<td>S/2hr.y</td>
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<td>GH/JH/MA</td>
<td>Leadership and Policy</td>
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Ben-Gurion University

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<td>Psychological Trauma of Holocaust Survivors</td>
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<td>Prof. S. Redlich</td>
<td>Nazi Germany and the Holocaust</td>
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The Open University of Israel

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<td>Dr. Y. Weitz</td>
<td>(self study from booklets, 1800 pages, symposia, movies)</td>
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<td>Dilemmas of the Holocaust</td>
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Orot Teachers College

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Jerusalem College for Women

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<td>Intro. to the Holocaust</td>
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<td>Mrs. E. Farshtein</td>
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<td>Mrn. E. Farshtein</td>
<td>Ghettoes In Eastern Europe</td>
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<td>Rabbi Z. Laff</td>
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<td>Ms. H. Shamesh</td>
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Haifa University

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Spotlight: Project on Jewish Women During the Holocaust

An Interview with Dr. Judith Baumel

For several years the Finkler Institute of Holocaust Studies has sponsored a research project dealing with aspects of Jewish women's lives during the Holocaust. The project is being coordinated by Dr. Judith Tyodor Baumel whose book "Double Jeopardy: Gender and the Holocaust" will be published by Frank Cass and Co. during 1998. Here Dr. Baumel discusses the project's history and development.

Q. How did you come to the idea of researching the topic of Jewish women during the Holocaust?
A. For close to twenty years I have dealt with subjects pertaining to women and children during the Holocaust, starting with my M.A. thesis and Ph.D. dissertations which dealt with Jewish refugees children during the war. Later I began dealing with various aspects of religious life during the Holocaust where I once again found myself concentrating upon women's lives, such as the story of the ninety three Beth Jacob girls who were reportedly committed suicide in 1942. Finally I realized that women's lives during the Holocaust were a separate topic worth of merit and I thought of examining various aspects of their pre-war, wartime and post-war lives.

Q. What gave you the impetus to turn this into an independent project?
A. As I had been working on a different research project at the Finkler Institute I was hesitant to change the thrust of my research. However, at a critical juncture I was invited to participate in a conference held in Omaha, Nebraska, dealing with the issue of "heroes" throughout Jewish history and our institute chairman, Prof. Michman, encouraged me to prepare a talk about real and imagined Jewish heroines during the Holocaust. This was probably...
the turning point in my research. After preparing the talk, which later became a full-length article published both in the conference proceedings in English and in Dapim Lechaker Tekufot Hashon in Hebrew, I decided to widen the scope of my research and investigate several aspects of Jewish women's lives during this critical period.

Q. What aspects of Jewish women's lives did you decide to explore?
A. When I began my study of women, I realized that it was more than examining Jewish women's lives as a separate topic of study. Women were an integral part of the pre-war Jewish community, although they didn't figure in the official Jewish leadership, either before or during the war. However, they did play an important role in several communal frameworks, such as philanthropy, education, youth movements, and Zionist organizations. Furthermore, as women did not function as a separate entity, one has to speak of issues of gender, in other words, the social roles which society has attributed to men and women, and not only to sexually determined issues, which are primarily biological. As time went on, I realized that the issue was not just women's society, but gendered functions both before and during the war.

Several aspects of Jewish women's lives during the Holocaust had already been covered in depth by the time I began researching the topic, such as Jewish women in pre-war Germany, in youth movements and in the resistance. Other topics, such as Orthodox Jewish women, the role of women in Holocaust commemoration, and Jewish women among the displaced persons after the war, had barely been touched by researchers. I decided at first to concentrate upon Orthodox Jewish women, as this was an outgrowth of my previous studies, and then upon Jewish women in the immediate post-war years. As this, again, was an outgrowth of my research on the She'erit Hayelutah, the surviving remnant of European Jewry. As I began dealing with Holocaust commemoration, I also decided to examine women's roles in this framework and see how they entered the collective public memory in Israel and other countries. Finally, my study about collective public memory in the State of Israel led me to examine one topic which falls into both the categories of Holocaust and Yishuv (pre-State Israel) history: the women parachutists from Palestine who were sent to Europe during the Holocaust to both aid the Allied armies and organize or rescue European Jewry.

Q. When did you decide that this topic merited a full-length book study?
A. About three years ago Prof. Michman approached me with the suggestion that I turn the project into a book of collected essays. At the time he had heard of a Canadian journal which was interested in such topics and they expressed interest but were unable to find funds to further the project. As I had put an outline together I decided to turn to additional publishing houses in the hope of finding a suitable framework which would be interested in this study. Within a short time Frank Cass and Co. expressed interest in the book and asked me for the completed manuscript. This gave me the added impetus to finish a number of essays on aspects of Jewish women's lives and to write a comprehensive historical introduction of close to 100 pages which served as both an overview and an explanatory framework for the entire book.

Q. What type of sources did you use for the project?
A. This was probably the most interesting aspect of my research. In order to fully understand women's lives during the Holocaust I had to use a combination of written and oral documentation, and when I say oral documentation I mean both interviews which had been conducted and deposited in oral history repositories such as the one connected with Yad Vashem or the Institute for Contemporary Jewry at the Hebrew University, and interviews which I conducted myself with various women who had undergone unique experiences during the Holocaust. My definitions had to be broad—my purposes, a woman was anyone over the age of about thirteen during the Holocaust because so many girls had lived about their ages, making themselves older to survive. Consequently, they had gone through the war as "women" with women's experiences. One of the most fascinating interviews I conducted was with a woman who had gone into concentration camp as a girl of eleven but who had lied and told everyone she was fourteen. She had no idea of the facts of life when she arrived and one of her older sisters quickly gave her her new identity on the train on the way to Auschwitz, which she made the little girl memorize in order to
pass a selection. She subsequently did, although all of her older sisters perished, and went through the war as a "teenager" in the women's barracks although she was little more than a girl. Another definition which changed with time was the geographical spread of the Holocaust from occupied countries. I shifted my gaze to women who had and escaped to the free world or to Allied countries - women refugees, women who had spent the war in Siberia, women who reached Switzerland, Palestine, England, etc. This, too, gave me an added perspective.

Q. As a final question, why do you think that women during the Holocaust should be a separate topic from that of men during the same period. Weren't their fates supposed to have been the same?

A. In her study of Jewish artist Charlotte Salomon, Mary Felstiner writes that behind the two lines on the ramp at Auschwitz, that of men and that of women, stood a thousand years of history. It is true that the Nazis decreed the same fate for Jewish men and Jewish women during the Holocaust. However, up until their death the histories of these two groups were often different, as they had been before Hitler's rise to power, but now even more so. As the Holocaust progresses we see how frameworks in which women had played a major role became of more and more importance - those having to do with social welfare, housing, even food preparation which during the war were issues of life and death. Women in camps were often subjected to conditions which were much worse than those of men, and there are those who state outright that it appears that Nazi policy towards Jewish women was harsher than that towards Jewish men, possible because women were seen as those who would carry on the Jewish race. This explanation is also a lesser known issue which has recently been examined in studies of women in Nazi ideology. In any event, women's Holocaust experiences are certainly a topic which should be examined in depth as it gives us insight into an aspect of Jewish life during the ultimate twentieth century Jewish crisis which has long been ignored.

HAS THE THIRD REICH BECOME HISTORY?

Martin Broszat as Historian and Pedagogue

by

Chris Lorenz

(Free University, Amsterdam)

The life of the German historian Martin Broszat (1929-1989) cannot said to have been free of paradoxical touches. Although much of his oeuvre was intended to counter the 'monumentalization' of German history, his very work helped to erect a monument in the German historiographic landscape. And although he simultaneously opposed the 'pedagogization' of the German past, he nevertheless - albeit unintentionally - remained an educator. For this reason, in order to understand the historian Martin Broszat, it might sometimes be better not to listen to the man himself.

The monument erected by Broszat does not only include his scientific oeuvre, but also the Institut für Zeitgeschichte in Munich which he helped to make famous. He started his work at the Institute in 1955, and from his appointment as director in 1972 until his death in 1989 he would remain there. Under Broszat's direction the Institute, whose sole task initially was to document and record the history of National Socialism, evolved into one of the foremost centers of German contemporary historiography. In this development Broszat performed the dual role of scientific as well as financial and organizational manager. During his tenure the number of researchers increased from fifteen to thirty, whereas the Institute's budget grew five-fold to DM 5 million per year. The number of publications increased accordingly: in addition to the well-known Vierteljahresshefte für Zeitgeschichte, the Institute now publishes six autonomous series instead of the three in...
1970, and the overall number of publications has more or less tripled. Broszat also was appointed Professor of Contemporary History at the University of Munich, in addition to which he intervened in numerous public discussions about World War II.

Broszat's monumental status is also due to his own scientific contributions to the history of the Third Reich. Those, as so often is the case with historians, are clearly imprinted by his personal history. In May 1945 he was eighteen years old, and therefore old enough to have experienced some of the war as a 'Pink Helper' (carrying munitions for anti-aircraft guns) in Leipzig. His colleague Henke has called Broszat's experiences 'during the war the seedbed of his lifelong preoccupation with the history of the Third Reich'; he himself has expressed himself in a similar vein.

Soon after the war he began to study history at Cologne, where in 1952 he received his doctorate under Theodor Schieder on a dissertation about the at that time hardly popular subject of indigenous antisemitism in Germany during the reign of the Emperor Wilhelm II. Following this Schieder secured him employment on the project Dokumentation der Verteilung der Deutschen aus Ost-Mitteleuropa, until in 1955 he was appointed at the Institute in Munich. From this moment onwards he would be mainly engaged upon the study of numerous aspects of the history of the Third Reich. In so doing he often opposed the predominant historiographical currents, and his approach to the Third Reich can only be understood in this light. It is in this antithetical character that, as of 1996, the main problems and limitations of his work will be found.

Thematically we can distinguish the following highlights in his work: 1. The role of the National-Socialist world-view and ideology; 2. The structure of the 'Hitlerian State' and the rationale of the 'Final Solution'; 3. The manner in which 'ordinary people' understood the Third Reich and resisted it; and finally — and in consequence of the former aspects — 4. The manner in which particularly German historians have dealt with the Third Reich.

1. THE ROLE OF NATIONAL-SOCIALIST IDEOLOGY AND THE ROLE OF HITLER

Broszat's approach to National Socialism during the late 1950s and the 1960s can best be understood as a reaction to the two then existing predominant historiographical views. The first, which might be characterized as 'Hitlerian', and which was represented by among others Gerhard Ritter, mainly reduced National Socialism and its ideology to the person of Hitler. The second view, known as 'Totalitarian', preferred to see National Socialism as a form of totalitarian dictatorship, a twin-brother, in fact, of Communism. As seen from the prevailing Cold-War point of view these 'brown' and 'red' forms of Fascism showed many structural similarities, such as the all-pervading role of the Party, The Leader and the Secret Police — besides a systematic ideology that justified 'total' control of society and the State. Notable representatives of this view in the Federal Republic were Karl-Dieter Bracher and Ernst Nolte. In, for example, Der Nationalsozialismus: Weltausstellung, Programmen und Wirksamkeit (1960), Broszat dissected the National-Socialist ideology into three pivotal ideological segments.
namely antisemitism, anti-Bolshevism and Lebensraum. However, in the
process he emphasized that these ideas did not constitute a 'system' as
such, and that the successful National-Socialist rise to power in 1933 did
not represent the realization of a political program, as the customary
Hitlerian and totalitarian interpretations would have it. Broszat regarded
National-Socialist ideology as a collection of relatively vague notions, all
of which—besides blind racial hatred and a longing for change—shared
a radical longing for a national and social 'rebirth' of Germany. Hitler
played a vital role in the concretion of these ideological contents
through his identification of irreconcilable enemies of the German nation,
that would have to be fought with every means at the country's disposal.
In this, antisemitism served as an ideological passe-partout for identifying
internal enemies, whereas Bolshevism fulfilled the same purpose with
regard to external adversaries. The Lebensraum utopia, finally,
represented a kind of national salvation doctrine, holding out a promise
of eventual elite status to every person who according to this Nazi-definition
formed a part of the German nation.

According to Broszat, the point that required explanation by historians
was not so much the question of why Hitler had regarded these ideas as
fundamental truths, but rather why they had found such a resonance in so
many Germans, and how, during the subsequent war, they could have led
to such catastrophic mass exterminations. Broszat in any case considered
National-Socialist ideology an unsuitable point of departure for analyzing
the Third Reich, given the chasm between ideology and reality. According
to Broszat, historians who nevertheless insisted on doing so, ran the major
risk of reproducing the stereotypes and images of National Socialism into
their historiography. He saw the pull of the National-Socialist ideology
mainly in its promise of radical change, a promise that appealed particularly
to the crisis-ridden German middle classes—which indeed were to

constitute the Party's electoral backbone. The dynamic and mobile character
of National-Socialist politics—the urge towards mobilization and the
longing for permanent change—were directly connected with this. However,
from the moment that the Nazi movement had taken over the reins of state,
much of its revolutionary concepts, including the replacement
of the Reichswehr by an army of 'Brownshirts', the reconcentration of society
on a professional and estate basis, or the replacement of the current
legislation by 'German laws', would prove to be not only ill-defined, but
even more so impractical. In fact, it proved impossible to introduce a single
radical change without browbeating assorted established power groups,
such as the army, the bureaucracy and the employers. As a result the Nazi
regime was forced to take recourse to ever-changing alliances with one or
more of those groups. It was this revolutionary rhetoric needed by the
Nazis in order to muster a mass following, combined with the necessity to
cooperate with the 'functional elites', that according to Broszat determined
the direction of Nazi politics. This combination considerably restricted the
freedom of action of the Nazis, and in effect forced them to introduce the
promised new order only in those spheres where it would not encounter
organized resistance. In practice this meant the persecution and elimination
of powerless minorities such as carriers of genetic deficiencies, mentally
retarded persons, homosexuals, gypsies and Jews. In Broszat's eyes the Nazi
policy was therefore far more the product of a process of negative selection
than the step-by-step implementation of a specific world-view and political
program (as propounded by Hitlerian historians such as Andreas Hillgruber,
Klaus Hildebrand and Eberhard Jökel).

2. THE STRUCTURE OF THE NAZI STATE AND THE
EXPLANATION OF THE HOLOCAUST

Much like Hans Mommsen, Broszat greatly relativized the guiding
role of Nazi ideology and Hitler's intentions by presenting Nazi policies primarily as the unintended result of a process of cumulative
radicalization, that in the course of the subsequent 'total war' crashed
through every previously imagined barrier. According to Broszat this

6 For Mommsen's attitude, see: H. Mommsen, Der Nationalsozialismus und die deutsche
Hans Mommsen and Peter Lüttenberger, has become known as the structuralist or functionalist antipode of the intentionalist or Hitlerian modes of interpretation.

It would seem that Broszat's far-reaching interpretative rebuttal of the dominant personalist interpretations of National-Socialism might be partly explained by pedagogic motives, given the fact that the 'destruction' of Hitler had been the predominant repressive and rejection strategy of post-war (West-Germany). This, combined with the story that Germany had been 'captured' by the Nazi's in a 'surprise attack' had represented the most effective way of avoiding unpleasant questions with respect to the social groupings and institutions that had allowed the 'Hitler dictatorship' to be established. Therefore, in his capacity as a contemporary historian he was able to dispense with the responsibility to conduct some kritische Aufklärungsarbeiten with respect to this repressed past.

The willingness in post-war West-Germany to ask difficult questions about the Nazi past was until the end of the 1960s mitigated even more by the fact that (Communist) East-Germany had already provided a ready answer. However, Broszat rejected all Marxist explanations of National-Socialism, given the fact that he failed to detect any 'agents of World Capitalism' in the Nazi's, nor any capitalist rationale behind their policies. Even so it was his intention, just as with the Marxist interpretation, to discover the social determinants of the Nazi system and Nazi policy. This will explain his interpretative model which typically reduces Hitler's political world of ideas to a collection of political slogans, and the replacement of the 'non-person' Hitler by...
the social production of the Hitler-cult and the Hitler-myth. Ultimately, he intended to analyse Hitler not in terms of an individual, but as ‘a structural type’—in other words, as a position onto which all kinds of social groups had projected their own wishes, expectations and hopes. This explains why Broszat called Hitler in a sense the victim of the Hitler-myth imputed to him by the German nation and German propaganda, rather than, as customary, the reverse.9

3. THE HISTORY OF THE 'COMMON MAN' IN THE THIRD REICH—'RESISTANCE' AND 'RESISTANCE'.

From the second half of the 1970s a clear shift became discernable in Broszat’s focus. Once the ideology behind, and the political structure of the Third Reich had emerged with sufficient clarity, the history of the ‘common man’—also called the Alltagsgeschichte—of the period began to attract his attention. After the state-focussed Geschichte von oben, it was now the turn of the Geschichte von unten. Also at this stage his approach may be said to be somewhat axiomatic in nature, given that he consciously opposed the at the time dominant structural social historical opinions of historians such as H.-U. Wehler and J. Kocka.10 By not closely investigating (or causing to be investigated) a state, but a region (Bavaria), he also could once again draw a bead on the totalitarian interpretation. At the local level it was simpler to prove that not all classes and spheres of the society had been penetrated by the Nazi state. This intention resulted in a large-scale collective project by his Institute: Bayern in der NS-Zeit (1977–83), which he inspired and for which he acted as co-editor.

Behind this development, too, a pedagogic as well as interpretative motive can be discerned about the way Germany had come to grips with its Nazi past. Admittedly, given the enormous production of historical material on this subject from the second half of the 1960s onwards, there could no longer be a purposeful repression of this past, but the way in which it was approached, was in Broszat’s view scientifically hardly satisfactory. The personalistic Hitler interpretations which had led to the absolution of Germany, were complemented by a “heroization” and ‘monumentalizing’ of the Resistance under the Hitler regime. This happened both in the German Federal Republic and the German Democratic Republic. In the Federal Republic, the hero celebration in particular around those (conservative) circles which had initiated the assault on Hitler on July 20, 1944, whereas in the Democratic Republic the Communists had obviously always, been a shining example. According to Broszat these aspects of the German (resistance) history were elevated to myths, and as such ‘moralized’ and ‘pedagogized’. From a historical point of view this mythologization was even more suspect in Western Germany than in the East, due to the fact that in the Federal Republic virtually any personal continuity between the post-war political leadership and wartime resistance was missing.

In order to put an end to the undesirable separation of Nazi history into a demonic (‘guilty’) part and a mythical (‘good’) part, Broszat decided that it was essential to tackle both the demonization of Hitler and the mythologization of The Resistance. The first part he had already accomplished in his above-referred previous work, so that all that remained for him was the second task. For this purpose he introduced into his Bayern-project, in addition to the (positive) concept of ‘resistance’, the for him neutral concept of ‘resistivity’ (Resistenz).11 By this he meant the practical measures aimed towards the defense against, as well as the delimitation and restraining of the National-Socialist claim to power, and as such a reference to the continued existence during the Nazi-period of relatively independent institutions and their values, such as Church, Bureaucracy and Army. Broszat’s interest did not extend to the motives for their ‘resistivity’.

His only purpose for the use of this ‘neutral’ concept was to break through the dichotomy and ‘morализierung’ black-and-white representation that according to him existed in the terms ‘collaboration’ versus ‘resistance’, and thus chart the grey zone of partial accommodation and partial resistance. Its Dutch parallel can be seen in Bloem’s effort in 1983 to demolish the black-and-white representations of ‘good’ and ‘wrong’ in Dutch historiography by introducing a distinction between

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collaboration and accommodation.

By using the concept of 'Resistancy', it could be shown that the hold of the Nazi's on the everyday lives of many Germans had remained limited, and that even during the regime the continuity of numerous traditional values had remained intact. Because of this, Broszat's Bayern Project made an important contribution to lifting the 'quarantine' that according to him surrounded the Nazi period, thus preventing the 'normalization' of this part of German history. In fact, a remarkable (and once again antithetical) aspect of his interpretation is that he was more appreciative of resistive behavior than of the heroic deeds of the Resistance, which he believed to be a hopeless and by its very nature impossible venture, besides being unrealistic in terms of an evaluation of the cost-benefit relation.

The many problematic aspects of Broszat's advocacy of the 'historici-
ization' of the Nazi period would soon become evident. After 1981 his advocacy was adopted on the basis of virtually the same diagnoses and arguments by Ernst Nolte and Andreas Hilzgruber, thus preparing the arena for the incredibly fierce Historikerstreit of 1986-87. For Nolte this 'historization' of the Third Reich primarily meant a reduction of National-Socialism to Bolshevism, including the reduction of 'Auschwitz' to the Gulag Archipelago. For Hilzgruber the 'historization' of the Third Reich mainly implied a recommendation to German historians to view the era from the perspective of the Wehrmacht, and to show a greater tolerance towards the German army than had thus far been the case. Just like 'resistancy', 'historization'


4. THE 'HISTORICIZATION' OF THE THIRD REICH

Broszat's advocacy during the 1980s of a 'historization' of the Nazi period meshed seamlessly with several important objectives of this Bayern Project - to wit his attempt to detach the view of this period from the all-pervading, central perspective of the Hitler regime, including its atrocities. He rejected the predominance of the 'Auschwitz' perspective, however understandable this might thought to be, by means of scientific as well as pedagogic arguments. This perspective was regarded as scientifically undesirable for German historians, since it meant that the Third Reich would be analyzed only from the point of view of its disastrous ending. This approach, in turn, violated the methodological rule of historiography, according to which every era had to be primarily judged by itself, rather than as a foreshadowing of later events. According to the most current historiographic ideas about the science of history, the historian should move with the flow of time rather than against it - meaning that historians had to view the past primarily through the eyes of their contemporaries, rather than from the 'fickle' point of view of 'knowledge after the fact'.

The application of this methodical procedure to the Third Reich inevitably resulted, according to Broszat, in a far-reaching relativization of the place and meaning of 'Auschwitz'. The pivotal meaning that had retroactively been accorded to 'Auschwitz', namely stood in shrill contrast to its negligible importance for the contemporary Germans. One of the paradoxical characteristics of the mass murder of the Jews was, after all, that these exterminations had not been practised openly, but in secret, as a result of which they never occupied a prominent place in the consciousness of the majority of the Germans. Only by taking the
Third Reich out of its 'quarantine' and liberating it from its image as 'an island' within German history, would it be possible to merge these events with the continuity of German history. Only then—and this was Broszat's pedagogic motivation—would it be possible to rid the history of the Third Reich of both its demonic and its mythical characteristics, changing it from a 'monument' into 'real' history. And only then would the Nazi past be enabled to become history for and about the Germans.

Broszat was by no means blind to the risk that his advocacy of a more 'histrorisation' and a deeper 'historical understanding' of the Nazi era would give rise to opposition. This is why he tried to emphasize that his conception should not be confused with the classical historicistic striving towards identification, as propagated by, for instance, Hillgruber, nor with an amoral relativization in the spirit of 'understanding is forgiving'. In other words, he allowed especially the surviving victims of the Nazi's and their relatives a 'mythical reworking of Auschwitz', in order to enable them to rationalize the irrational. Nevertheless he continued to insist that the 'Auschwitz perspective' of the Nazi past interfered with the scientific way of coming to grips with this subject.17

5. BROSZAT'S PROBLEMS AND PROBLEMS WITH BROSZAT

Given their purposely controversial character, it is not really surprising that Broszat's views and explanations have in the course of the years provoked a great deal of criticism. At the moment of writing (the year 1996) the predominant impression with regard to his efforts to 'depersonalize' Hitler, to relativize the Nazi ideology, and to explain the dynamics of the Nazi state primarily from the dynamics of the system, is that he has gone somewhat too far. Even a kindred spirit and erstwhile partner like Ian Kershaw now defends the view that certain political spheres, particularly his foreign policy, Hitler went beyond merely reacting to and legitimizing radical impulses that had originated elsewhere in the system.18 With regard to the significance of the antisemitic ideology, Christopher Browning has pointed out that the mass executions in the East might somehow be interpreted as the result of an unintentional radicalization process, but also that the 'chambers of extermination' have been somewhat 'over-interpreted' by Broszat, and that in his reaction to all other contemporary sociological explanations (in the spirit of 'Befehl ist Befehl', and the all-powerful Gestapo') he has simply overshot the mark.19

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17 See Broszat, 'Was heißt Historisierung des Nationalsozialismus?', 12, and his claim that the crucial of his 'historical understanding' is 'die Scharfe Spannung zwischen den beiden Extremen des Einzelnehmens, des Verstehens-Willens, und der kritischen Distanzierung, auszubalancieren und sich weiter in eine auch moralisch alte Einheit Päusch-Distanzierung, noch in ein menschliches Ne-Verstehens zu flächen'.


19 See Broszat, 'Was heißt Historisierung des Nationalsozialismus?', 12; 'Die Notwendigkeit der Holocaust-Erinnerung tendiert aber auch dazu, rückwärtsstreckende eine neue Hanufhe und Anordnung der geschichtsbestimmenden Fakten zu schaffen, d.h. von Auschwitz her die ganze Geschichte des Deutschen Reiches von rückwärts her aufzubauen, muss sie, wie das
In light of the present views and circumstances we could say, somewhat maliciously, that interpretations such as Broszat's, with their emphasis on the absence of purposive planning and the unintentional aspects of the Nazi crimes, helped to pave the way for interpretations such as those by Goldhagen. The customary motives used in power struggles and competitive battles are insufficient to explain the after all rather extraordinary Nazi crimes. This, in turn, makes it so much more tempting once again to ascribe to 'the Germans' collective radical antisemitic motives. 21

Broszat's advocacy of the 'historization' of the Third Reich has proven to be no less problematic. However, praiseworthy his attempts to prevent a black-and-white historiography might be considered, the way in which this was put into practice has often been criticized. For one thing, Broszat's attempt at rediscovering spheres of normal life in an 'abnormal' Third Reich by means of the notion of 'resistancy' is, given the close interrelationship between 'normality' and criminality during this period, by no means as innocent as it appears. When, for example, he mentions the 'Wehrmacht as one of the institutions that was to some extent 'resistant' to the Nazi regime, this problem becomes crystal-clear: the German army was, after all, one of the prime pillars of the Nazi state. According to Friedlander and Diner, institutions such as the army and the national bureaucratic apparatus assisted more than anything in the 'stabilization of the system'. 22 According to them, any contemporary writer of Nazi history who fails to take this criminal dimension into account—i.e., who fails simultaneously to place it within the context of 'Auschwitz'—consciously or otherwise reproduces the dichotomy the Nazi's themselves created in the reality of the time: the 'historian doubles' the history of National-Socialism, turning it into one history of the perpetrators, and one of the victims.

22 This problem is inherent in all explanatory strategies that fail to connect the Holocaust to Nazi Germany, but instead link it to some more abstract entity (such as previously 'capitalist' and these days 'modernity'). For this problem, see: M. Mann, 'Reflections on the Historiography of the Holocaust', in: Journal of Modern History 66 (1994), 92-116.
24 Friedlander also points out that the majority of Nazi collaborators in the occupied countries legitimized their actions by invoking notions similar to 'resistancy', compared to Denikart, 'Alltag und Darstellung: Der Nationalsozialismus der Deutschen in Deutschland', in: Hans-Jochen Metz, Deutsche Geschichte im Nationalsozialismus (Frankfurt a/Main, 1989), 47-58.
to recognize this episode as their own. This will explain his attempts to restore the continuity of German history — continuity being a precondition for the creation of a collective German identity. However, although requiring that the history be written from the perspective of the 'ordinary German', it was a fundamentally different project than writing this same history from the perspective of the victims of the Nazi's. For in any historiography that is guided by the experiences of the 'ordinary' Germans, the victims can at most be marginal actors, since their destruction was committed at the geographic margin of the Third Reich. As a result the history of the Executed is not the same as the history of the Holocaust, as Broszat himself stated in 1979. His thesis, according to which the lethal experiences of the Jews in the extermination camps required a 'mythical' coming to terms with

24 See Broszat, 'Was heisst Historisierung des 'Nationalsozialismus', 5, where he claims that his 'Gesamtheit' is intended to achieve 'das auch dieses anziehende Verblenbungskapitel der deutschen Geschichte wieder als ein Stück der eigenen Geschichte greifbar wird.'

25 S. Friedlander, 'Martin Broszat und die Historisierung des Nationalsozialismus', in K-D. Henke and Ch. Nolte (eds), Akt und Form der Historiographie, 164-165. Broszat's efforts to integrate the Third Reich into his history began and ended — as well as to expand the functions of his Institute to include the period prior to 1933 and beyond 1945 — must also be seen within the context of his efforts towards restoring continuity.

This motive is totally absent in Christopher Browning's version of the Alltagsgeschichte, from which follows that the Alltag-approach need not necessarily be linked to the objective of identity-formation. See; C. Browning, 'German Memory, Judicial Investigation and Historical Reconstruction: Writing Perpetrator History from Perpetrator Testimony', in S. Friedlander (ed.), Probing the Limits of Representation: Nation and the 'Final Solution' (Cambridge, Mass, 1992), 22-37.

26 Broszat, 'Holocaust' in die Geschichtswissenschaft', in Nach Hitler, 117. The unswerving and unsentimental approach of the Bundesarchiv, such as the Bild-und Filmdeponien, served to place the episode into the Nazi period as a period of totalitarianism, as an example of the way in which the media were used to spread the idea of the Third Reich. Bestemnd vor allem auf ausländischen Deutschen, das die NS-Zeit, blieb der Verfasser dieses Quellengrundbegriffs, den der Erinnerungsrahmen in der Erzählung des Themas in den Mittelpunkt. Die militärischen Opfer konnten nicht nur schmerzlos, sondern in der Tat auch die Geschichte des Holocaust, sondern der 'Final Solution' wurde geschaffen, auch in den Geschichten, in denen es sich um die Geschichten der Geschichts- und Geschichtsperspektiven handelt. For a recent discussion of this issue of the choice of a perspective in the historiography of the Third Reich, see Friedlander (ed.), Probing the Limits of Representation.

27 Similarly significant is the fact that Hans Mommsen, who almost everywhere defended identical positions and viewpoints as Broszat, dissociated himself from Broszat on this point. See Mommsen, 'Deutschland und der Nationalsozialismus', 135-156. It seems he was unable, by the way, to make the connection between the experience of the Jews and the experience of the general population. He is right in saying that the historians of the Third Reich tend to draw on a different source of information, which he refers to as the 'Nationalsozialistische' perspective. For a general treatment of the issue of the choice of a perspective, see my 'Historical Knowledge and Historical Reality', 312 ff.
how this perspective should be related to the criminality of the Third Reich, and how the perspectives of the perpetrators and the victims were to be integrated into one overarching historiography. Although no other historians have so far succeeded in solving this problem, and in so doing guide the history of the Third Reich beyond the simplifications of ‘good’ and ‘evil’, this does not detract from the fact that Martin Broszat did at least ask the right questions.29

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Book Survey

German Society and the Holocaust


On the subject of science in Nazi Germany, we are apt to hear about the collaboration of some scientists, the forced emigration of talented Jewish scientists, the general science phobia of leaders of the Third Reich – but little detail about what actually transpired. Biologists Under Hitler examines the impact of Nazism on the lives and research of a generation of German biologists. Drawing on previously unutilized archival material, Ute Deichmann, herself a biologist, not only explores what happened to the biologists forced to emigrate but also investigates the careers, science, and crimes of those who stayed in Germany.

Biologists under Hitler combines exhaustive research with capsule biographies of key scientists to overturn certain assumptions about science under the Nazi regime. Biological research, for instance, was neither neglected nor underfunded during World War II; funding by the German Research Association (DFG) in fact increased tenfold between 1933 and 1938 and genetic research in particular flourished, especially botanical and zoological studies of radiation and mutation. Deichmann shows that the forced emigration of Jews had a less significant impact in biology than in other fields. Furthermore, she reveals that the widely observed decline in German biology after 1945 was not caused primarily by the Third Reich’s science policy nor by the expulsion of biologists but was due to the international isolation of German scientists as part of the legacy of National Socialism. Her book also provides overwhelming evidence of German scientists’ conscious misrepresentation after the war of their wartime activities. In this regard, Deichmann’s capsule biography of Konrad Lorenz is particularly telling.

As a thorough and comprehensive account of biological science in Nazi Germany, Biologists Under Hitler is of interest for historians of science,
historians of the Nazi era, and biologists, as well as those who wish to learn about the relationship between scientific truth and political realities. J.B.


Early in World War II, four Hamburg members of the Hitler Youth who became disillusioned with the Nazi regime began writing and distributing leaflets revealing the Allies' version of the war, which they heard while covertly listening to the BBC. For this they were interrogated, tortured and tried. Three of the boys received long prison sentences; the leader, Helmut Hubener, 17 was convicted. Based largely on the recollections of one of the surviving conspirators, this fascinating and well-documented study offers a detailed account of the motivations and actions of this resistance group. Included in the text are contents of the leaflets, Hubener's confessions at Gestapo headquarters and letters from the boys' parents asking the court for leniency. There is also an informative foreword on Mormonism in Hitler's Germany, since three of the boys were members of the Latter-Day Saints church. The editors teach at Brigham Young University.

J.B.


Albert Speer, "Hitler's architect", was one of the most powerful figures within the ruling circles of the Third Reich. Not only was he Hitler's architect and armaments minister, but he was also one of his closest friends. In the dock at the Nuremberg Trials, Speer was one of the few defendants to take responsibility for Nazi war crimes, even as he denied knowledge of the Holocaust.

In this fascinating, well-written biography, esteemed journalist and author Gitta Sereny unravels the threads of Speer's personality: the genius that made him indispensable to the German war machine, the conscience that drove him to repent, and the emotional wounds that made him susceptible to Hitler's lethal magnetism. _Albert Speer: His Battle with Truth_ is an inside account of the Third Reich as much as it is a biography of Speer, written by a writer who came to know Speer intimately in his final years.

J.B.

**Personal Accounts and Biographies**


_You Are Always_ is the story of Kitty Fonteyn, a young Jewish woman from Amsterdam, who survived the Second World War by working in the Jewish hospital and later in hiding with various families. Having pledged herself before the occupation to a fellow Dutch Jew, Don Zilversmit, Kitty found herself caught with her family in Amsterdam while her fiancé and his family found refuge in the United States. As the story unfolds we see how the two managed to maintain a semblance of contact even when Kitty had to go into hiding. Reaching liberated Holland as an Allied soldier, Don and Kitty are reunited, just as Kitty is reunited with one of her brothers, Leo, who managed to survive the Buchenwald concentration camp. After their marriage Don and Kitty emigrated to the United States where they live today.

J.B.


As a boy growing up in a small Jewish shetl in southern Poland, Leon Weitzner Wells was part of a large and warm family whose strong religious faith provided the focus for all aspects of life. For the thousand or so hassidic Jews of Stojanow, the high point of the year was the observance of Yom Kippur, with its prescribed preparations and rituals. Then came the Nazi takeover of Poland that forever destroyed that life. Wells begins this poignant memoir by recounting in loving detail the daily life of the shetl, focusing on the celebration of Yom Kippur in the years before the Nazi occupation. Much of his gift to
readers lies in the wealth of memories of a now-vanished way of life
and the good and gentle people who lived it.

But Wells's theme is a darker one: "What was was and is no more."
By recalling the Yom Kippurs of his years of war, imprisonment, lonely
wandering, and eventual settlement in America, he demonstrates the
progressive losses of all he held dear: not only his mother, his father, his
sisters and brothers, and all seventy members of his extended family but
also his religious faith. Reared in an atmosphere of unquestioning
adoration of God, Wells found that everything in his subsequent life
refuted that belief. Alone, his life and hopes shattered, he was left to
endure a lifelong quarrel with the God who had abandoned him and his
people. This is a questioning memoir that makes an important
contribution to the literature of the Holocaust. It is also a story of the
passage of a young boy through the fires of hell and his emergence from
the ashes with an almost unbearable burden of disillusion and
occasional anger. Wells draws disconcerting parallels between the
exclusive "chosenness" of the Children of Israel and the same claims
made by the Aryan "master race." The result is a moving work that
disturbs through its questioning, even as it informs through its evocation
of a way of life vanished in the whirlwind.

J.B.

Adam Starkoph, _Will To Live: One Family's Story of Surviving the

_Will to Live_ is the story of a Jewish family's survival in Nazi-occupied
Poland by assuming "Aryan" identities. Showing the Starkoph family's
courage and tremendous will to live, the book documents their
journey from Warsaw to the immediate vicinity of the Treblinka death
camp. The Starkopfs survive on false papers and false identities as
they witness the tragedy of millions.

The story of the author's family's survival relates the extraordinary
strengths, endless crises and unending collisions with death that were
the family's daily lot, the 24 hours a day of the most terrifying tedium,
tension and utter uncertainty. The book also demonstrates how the
non-Jewish world, outside of the Warsaw Ghetto, reacted to the
annihilation of the Holocaust.

J.B.

Irene Gruenbaum, _Escape Through the Balkans_ (trans. and ed. with an
introduction by Katherine Moris), Lincoln and London: University of

Irene Gruenbaum was a German Jew married to a Serbian Jew and
living in Belgrade when World War II and the German army
overwhelmed Yugoslavia. This work is the account — written shortly
after the war from a new home in Brazil — of her escape from the
Germans and their collaborators through the Balkans to a temporary
haven in Italian-occupied Albania.

Gruenbaum's husband did not escape. With most of the Balkan
Jews, he perished in a concentration camp. The author thought herself
safer in Albania — the Italians were not rounding up Jews and indeed
had only tenuous control in their regions of occupation — but instead
she had to contend with murderously contentious partisans, bandits
and smugglers, fascists of various persuasions, the risks of being
female, and the dislocations of war in a poor country. After the war,
Gruenbaum made her way to Italy, which was not in much better
shape. There she attempted to secure a haven, eventually finding
refuge in Brazil.

Gruenbaum's autobiography casts light on a complex, little-known,
and savagely brutal corner of Europe in World War II. Her story is a
vivid description of ethnic hatred and ancient rivalries — and how
human compassion can sometimes transcend both.

J.B.

_Art and the Holocaust_

Linda Schulte-Sasse, _Entertaining The Third Reich: Illusions of
xiv+347p.

In this interesting study Linda Schulte-Sasse takes an unorthodox look
at Nazi cinema, examining Nazi films as movies that contain
propaganda rather than as propaganda vehicles that happen to be
movies. Like other Nazi artistic productions, Nazi film has long been
regarded as kitsch rather than art, and therefore unworthy of critical
textual analysis. By reading these films as consumer entertainment,
Fascism and Nazism


This book is a full history of Fascism, in Europe and elsewhere between the two world wars. The history encompasses all the major fascist movements, as well as other forms of authoritarian nationalist movements, the interpretive problems they pose, and previous interpretations of them. Written by a historian of modern Spain and a well-known — perhaps the authority on Fascism, it serves as a guide for those wishing to comprehend Fascism in its historical guise and understanding its seeming resurgence today.

Payne interprets Fascism as a form of revolutionary ultranationalism — a program for national rebirth based on a primarily vitalist philosophy, extreme elitism, mass mobilization, the promotion of violence, and military virtues. He traces this phenomenon through the history of ideas, previous political movements, and the events of World War I. Though his focus is chiefly on Fascist Italy and Nazi Germany, he also gives detailed attention to the Romanian Iron Guard, Franco's Spain, Japan, and proto-fascist movements around the globe.

Payne examines the role of violence in Fascism and explores the reasons for both the limits of Fascism's appeal and the historical transcendence of the "fascist era". His inclusion of other forms of totalitarian nationalism lays a foundation for comparative analysis.
and leads to a broader definition of authoritarianism.

In view of widespread speculation about the return of Fascism to Europe and the Afro-Asian World, this book presents a powerful case for viewing fascism as a unique "epochal phenomenon". Conversely, he treats significant individual features of Fascism as inherent aspects of revolutionary movements and nationalist dictatorships which are likely to reappear in new and different forms.

J.B.

Nazism, Nature and Culture


When we look at a landscape, do we see nature or culture? That question lies at the heart of this learned and lavishly illustrated book by an eminent historian and art critic. For Simon Schama believes that every landscape—forest, river, or mountain—is a work of the mind, a repository of the memories and obsessions of the people who gaze upon it.

In *Landscape and Memory* Schama ranges over continents and centuries to reveal the psychic claims that human beings have made on nature. He tells of the Nazi cult of the primeval German forest; the play of Christian and pagan myth in Bernini’s Fountain of the Four Rivers; and the duel between a monumental sculptor and a feminist gadfly on the slopes of Mount Rushmore. Although he covers a tremendous amount of ground, both culturally and chronologically, Schama never wanders too far from his prologue. There, he combines the personal and the historical, making a statement that stays in one’s mind long after the myriad of facts and interpretations presented in the book merge into one greater understanding of the connection between landscape, culture and history. "Trees have roots," he quotes Marxist historian Isaac Deutscher as having said, "Jews have feet." The simple yet powerful message contained in that statement accompanies the reader throughout this monumental work, and provides an accompanying echo to his travels through time and space.

J.B.

Genocide


This collection of essays by scholars dealing with various facets of genocide provide original and unique historical information on how and why particular genocides were committed. Each original essay is accompanied by excerpts from personal accounts of survivors that remind the reader that behind the statistics are men, women and children who have been persecuted and killed. The case studies of genocide and genocidal acts examined range from well known events such as the Nazi Holocaust, to lesser known atrocities such as the annihilation of the Hutu in Burundi. Since each contributor was asked to address the same questions, the essays provide a framework for analyzing and comparing the various historical events. A comprehensive index enables the reader to cross reference issues appearing throughout the volume.

J.B.


The treatment of Gypsies during the Nazi period has not received the same attention as that of the Jews. After the final liberation in 1945, survivors did not commit their stories to paper but passed them on by word of mouth or—in most cases—tried to forget the horrors of camps and forests. The authors of this book were first involved in the task of assembling the scattered written documentation and supplementing this with eye witness accounts in order to support claims for reparations during the 1980s: It was then suggested that a book be written based on these two sources, rather than leave this task for someone else to do, using pre-existing material. It became clear that the story of the period could not be written without some reference to the ubiquitous persecution of Gypsies since their arrival in Europe and this new edition too gives a brief account of this, before taking up the story from 1939 when the Nazi party took power in Germany and later over a great part of the European continent.

During World War II, captured service personnel of all the belligerent powers found themselves incarcerated as prisoners of war. Although the number of POWs ran into the millions, comparatively little has been written about them. This timely collection examines individual prisoners' experiences, but also provides an overview and synthesis of some of the most heated debates in the field.

... casting new light on the racial and ideological assumptions of captors, authors show how Axis powers and the Japanese dealt with Black African and African American troops who were taken prisoner. Political considerations are shown to have proven weightier than, in many cases, heinous crimes against humanity. Also highlighted is the history of Italian POWs in allied hands, the treatment of Axis prisoners in Britain and the complex story of Free and Vichy French servicemen fighting each other in Africa.

J.B.


The majority of American women supported the Allied cause during World War II and made sacrifices on the home front to benefit the war effort. But U.S. intervention was opposed by a movement led by ultraright women whose profound desire to keep their sons out of combat was mixed with militant Christianity, anticommunism, and antisemitism. This book is the first history of the self-styled "mothers' movement", so called because among its component groups were the National Legion of Mothers of America, the Mothers of Sons Forum, and the National Blue Star Mothers.

Unlike leftist antiwar movements, the mothers' movement was not pacifist; its members opposed the war with Germany because they regarded Hitler as an ally against the spread of atheistic communism. They also differed from leftist women in their endorsement of patriarchy and nationalism. God, they believed, wanted them to fight New Deal
liberalism, which impinged their values, and the internationalists, communists and Jews, whom they saw as subjugating Christian America.

Jeanneke examines the motivations of these women, the political and social impact of their movement, and their collaborations with men of the far right and also with mainstream isolationists such as Charleg Lindbergh. Drawing on files kept by the FBI and other confidential documents, this book sheds light on the history of the war era and on women's place within the far right.

J.B.


Although fifty years have passed since the end of the Second World War, much is still being written about that conflict. Existing histories have raised as many questions as they answer: Did American President Franklin D. Roosevelt have foreknowledge of the Japanese attack on Pearl Harbor? Could the Allies have invaded France before 1944? Might bombing the Auschwitz railroad have impeded the course of the Holocaust? In _The Battle for History_, military historian John Keegan evaluates works that range from general histories to biographies of the war's principal figures, from accounts of individual campaigns to studies of espionage and resistance. What emerges is a chronicle of the ways in which the war has been refought by two generations of historians, biographers, reporters and participants.

Many of Keegan's statements, however, must be understood in the context of the controversies he covers in the book. For example, when discussing the Jewish fate during the war he states that "All who actively opposed Hitler suffered. So, as we know, did people who offered no resistance at all, notably the Jews." Such a statement in light of Jewish Holocaust historiography regarding resistance would have many up in arms. Yet he continues by discussing the masses of Jews and other peoples for whom physical resistance was practically impossible on a large scale, thus placing what could be understood as a blanket statement of fact into a very specific context. All in all, this is a well written, fascinating book which should be read by anyone dealing with the Second World War and the Holocaust.

J.B.


War has been a key part of the Australian experience and central to many national mythologies. Yet more than many other activities, war polarizes femininity and masculinity. While there has been no shortage of military history, little has been written about Australia's military involvements from the perspective of gender. This collection of essays explores for the first time the interrelationship of gender and war in Australia.

Traditional images of Australians during wartime show the digger making history in battle while women play a supportive role as nurses or wives and mothers on the home front. Yet, as this book shows, war offers opportunities that erode gender boundaries. Women can be empowered economically, politically and sexually while the trauma of war can leave men emasculated.

_Gender and War_ focuses on women's and men's experiences in World War I, World War II and the Vietnam War. A team of leading writers addresses a range of subjects including the crisis of masculinity during and after the Second World War, Female sexuality during the Second World War and issues of Race and Gender.

J.B.

American Jewry, Antisemitism and the Holocaust


Rabbi Dan Cohn-Sherbok and his wife Lavinia spent four months in a typical midwestern city interviewing over one hundred Jewish people from all walks of life in order to answer questions such as "Who are the American Jews?" "How have they become so rich and powerful?" "Do they speak with one voice?" "What do their non-Jewish neighbors feel about them?" The result of these interviews appears in _The American Jew: Voices from an American Jewish Community_. One of the important topics is how the memory of the Holocaust affects
American Jews today.

The city in which the interviews took place is located in a large metropolitan city of about two million people. The Jewish community within this metropolis is composed of about 40,000 members. The authors deliberately chose not to identify the American city so as to provide a degree of anonymity. Instead it is simply called “Metropolis”. They have also changed the names of all those who were interviewed as well as those of the institutions mentioned in the book.

Metropolis itself is made up of a wide variety of sub-groups representing the major divisions of contemporary American Jewry: the Jewish institutions of Metropolis are typical of those in other cities, and the voice of this Jewish community could be heard throughout the United States.

More than one hundred individuals speak for themselves, from the Orthodox rabbi to the teenage summer camper, from the self-made millionaire to the devoted grandmother, from the Auschwitz survivor to the eighteen-year-old deburante. Included also are interviews with Jewish converts, non-religious Jews, and others, non-Jewish people looking in on the Jewish community. The American Jew is a fascinating collection of self-portraits by a wide variety of members of the Jewish community. The individual stories are gripping and often humorous and offer unique insights into what it means to be Jewish in the 1990’s.


Was the American Jewish community powerless to intervene in the 1930’s and 1940’s when a fate of catastrophic proportions befell the Jews of Europe? What forces were at work to thwart collective action? David Morrison, in this interesting and though provoking volume, sheds light on these and many other questions which are not new of themselves. Motivated for more than two decades by his search for answers to these questions, he has spent thousands of hours researching archives on both sides of the Atlantic. Morrison gives us several interesting new clues to put together the pieces of this puzzle. His pro-Zionist-Revisionist conclusions come through from the beginning, however, making this book slightly unbalanced in its research methodology. Nevertheless, it is written in a lively and interesting style and the heroes and antiheroes all come alive and express their positions in their own words, followed by a discussion of historical choice during the Holocaust as seen by the author.

J.B.

French Jewry and the Holocaust


The story of this unique book may be summed up by the sixteen words printed in heavy gold letters on the back cover: "The History of the 11,000 Jewish Children Deported From France; their names, their faces, their addresses." In a stark, yet magnificent memorial to the Jewish children deported from France during the Nazi occupation, Serge Klarsfeld has collected documentation about most of them. For some, it is only a list of their names, date and place of birth and record of the transport which sent them to the east. For over 2,500, it is a pictorial record of their lives, in order to make them more than a faceless name or number. Pages upon pages of lists are followed by hundreds of pages of pictures documenting the Jewish children sent to their death during the 1940’s. Portraits of infants are juxtaposed by pictures of teenagers in swimsuits; posed family pictures with candid snapshots. This weighty volume is a must for any library documenting the Holocaust and for anyone wishing to remember, or to remind others, that every person has not only a name, but a face as well.

J.B.


One fourth of the Jews living in France – once considered an asylum for the politically dispossessed – were identified, rounded up, and deported to the death camps of eastern Europe during World War II.
In this carefully documented account of the treatment and fate of French and foreign Jews in Marseille, Donna Ryan explores the extent to which the Vichy government participated in the German plans to exterminate them.

Marseille was a major French city in the Vichy Zone that had a large Jewish population; the Italians, who sometimes thwarted French administrators, never occupied Marseille; and it was a regional office of the Commissariat Général aux Questions Juives and the Union Générale des Israélites de France. Both provide documentation for this study which continues the exploration begun by scholars such as Frazier and Marxs, regarding the behavior of the French during the Holocaust.


The involvement of Vichy France with Nazi Germany’s anti-Jewish policy has long been a source of debate and contention. At a time when France after decades of denial has finally acknowledged responsibility for its role in the deportation and murder of 75,000 Jews from France during the Holocaust, Richard H. Weisberg here provides us with a comprehensive and devastating account of the French legal system’s complicity with its German occupiers during the Second World War.

As in Germany, the exclusionary laws passed during these years normalized institutional antisemitism. Anti-Jewish laws entered the legal canon with little resistance, and private lawyers quickly absorbed the discourse of exclusion into the conventional legal framework, expanding the laws beyond their simple intentions, their literal sense, and even their German precedents.

Drawing on archival sources, personal interviews and historical research, Weisberg reveals how legalized persecution actually operated on a practical level, often exceeding German expectations. Further, he presents a persuasive argument for Vichy law as an acquired Catholic response to a false notion of Jewish Talmudism. This book also compares the Vichy experience to American legal precedents and practices and opens up the possibility that postmodern modes of thinking ironically adopt the complexity of Vichy reasoning to a host of reading and thinking strategies. Finally, *Vichy Law and the Holocaust in France* raises fundamental and disturbing questions about the ease with which democratic legal systems can be subverted.

J.B.

**Postwar Germany**


Approximately 80,000 Jews live today within the borders of the German state. Some are religious Jews, some are not. Some are Jews by the rules of ritual law, and some are not. All the Jews in Germany, originally from many countries and believing in many different forms of Judaism, have joined together to create a new minority community that has been given the official title of “Jews in Germany”. This book is an attempt to show how the Jews in Germany have built a social structure that acknowledges the influence of the Holocaust, state Communism and theoretical Socialism, and the establishment of the State of Israel. They have created a new community in Germany built on the ruins of the old.

The community organization of the Jews in Germany is built on the foundations of the structure of the urban German Jews of pre-1933 Germany. However, events of the last sixty years have caused the Jews of today to change their community from an integrated part of the German society, as the German Jews thought they were then, to a minority community distrustful of the majority with which it interacts. The German majority is also uneasy in its contacts with the Jews in Germany today. The psychological after-effects of World War II continue to influence the thoughts and actions of its survivors, their children and grandchildren, of both Jews and Germans. This book is an attempt to describe and analyze the contemporary Jewish community of Germany, explores alternative Jewish groupings, attempts to view the former “community of displaced persons” and describes the legacy of the Third Reich for all it still touches today.

J.B.
population thoroughly brainwashed by Naziism and in need of moral and political rehabilitation. For the Allies, the fundamental reality of Naziism was to be found in the death camps. Allied photography sought not only to document Naziism’s violence but also to depict Germans finally seeing the truth of the regime in all its ghastly horror.

Dagmar Barnouw argues that the German response could hardly have suited the victors’ expectations. Demoralized, many uprooted from communities in which their families had lived for centuries, traumatized by the effects of wartime bombing, and weakened by sickness and near-starvation, Germans were concerned with survival, not with guilt over their Nazi past. Indeed, for many Germans, except for the last stages of the war, the memory of life under the Nazi regime was a largely positive one. In pointing this out, Barnouw does not offer an alternative truth or a revision of the scholarly record. Instead, she argues that postwar photography holds many possible, partial meanings that could be used to reassess our understanding of the recent German past. She uses Allied and German photographs to tease out these potential meanings, often reading images against their grain to suggest nuances and absences that the photographers themselves never intended or only partially understood.

This book is a significant addition to the scholarship on postwar German culture and political identity, and makes an important contribution to the current discussion of German memory.

J.B.


How was it possible that a new, and sizable Jewish community developed after the Holocaust in Germany of all places? Jews, Germans, Memory undertakes to assess the past, present, and future of German-Jewish relations in light of recent political changes and the opening of historical sources. This volume investigates how the groundwork was laid for a new Jewish community in the postwar period: with different objectives by Jewish leaders and German politicians. Its contributors touch upon history, literature, the media, ethnicity, politics, and social movements and attempts to tackle the question of how Jews are socially constructed, and how the glorious
German Jewish past and the Holocaust have been remembered in the course of recent decades. In recent years, German Jewry has seen fundamental transformations with the influx from Eastern Europe and a new leadership in the community; a new self-definition, even self-assurance and reapproprial in Israel and elsewhere has evolved. Historians, scholars of cultural studies, and those interested in debates on memory and ethnicity will find something of interest in this diverse volume.

J.B.

Postwar Europe


In 1939 there were ten million Jews in Europe. After Hitler there were four million. In 1996 there are under two million. On current projections the Jews will become virtually extinct as a significant element in European society over the course of the twenty-first century. Now, in a comprehensive social and political history of the experience and fate of European Jews during the second half of the twentieth century, the author sheds light on the reasons for this dire demographic projection.

Drawing on a rich variety of sources, many hitherto unpublished, Wasserstein begins with the painful years of liberation after World War II when Jews tried to recover from the destruction of their people and communities, then traces the Jewish experience in Eastern and Western Europe in different national and ideological contexts. His inquiry covers the impact on Jews of post-war reconstruction, Soviet occupation, the Cold War, and the collapse of communism. These, combined with the memory of Nazi genocide, the persistence of antisemitism, the development of Israel, and the Middle East conflicts, shaped the history of European Jewry in the second half of the twentieth century.

*Vanishing Diaspora* argues that survival for European Jewry ultimately will depend on choices they themselves make to reverse trends. They have an alarmingly imbalanced death-to-birth ratio, and many have jettisoned religious observance in the spirit of a secular Europe, losing their cultural distinctiveness as well as their numbers.

J.B.

Holocaust Memory and Representation


Modern history is haunted by the disasters of the century – world wars, concentration camps, Hiroshima and the Holocaust – and expressed in grief, anger, terror, and loss beyond words. How can one write or think about disaster when by its very nature it defies speech and compels silence, burns books and shatters meaning? *The Writing of the Disaster* reflects upon efforts to abide in disaster’s infinite threat. First published in French in 1980, it takes up the most serious tasks of writing: to describe, explain, and redeem when possible, and to admit what is not possible. Neither offers consolation. The book has been translated by Ann Smock, professor of French at the University of California at Berkeley.

J.B.


This intriguing collection of essays focuses on contested memories in relation to time and space within the context of cultural and political conflicts. The contributors assume the historical reality that capital has appropriated and reconstructed space and time and made it synonymous with commodity formation, as they concentrate on indigenous voices and the reconstitution of memory.

This reconstitution of space, time and memory is addressed in relation to an event either of historical significance, like the Holocaust, the dropping of the atomic bomb on Hiroshima, or of cultural significance, like the Indian preoccupation with reincarnation. *Remapping Memory* offers a new way of understanding how the politics of space, time and memory are negotiated to bring people to terms with their history.

J.B.
Israel and the Holocaust, Memory and Society

Originally a collection of papers presented at summer seminars at the Oxford Postgraduate Centre for Hebrew and Jewish Studies, Israel: The First Decade of Independence presents a panoramic display of fresh interpretations and new research findings related to Israel's first decade of independence. Those years of rapid change are widely regarded as a formative period in the development of the State and society. A major issue with which the leaders and citizens of the new State grappled was that of the memory of the Holocaust, which is treated in several of the articles. As new archival materials have become available for scrutiny, a new generation of historians and social scientists has begun to re-examine old issues and to raise new questions. In this context of academic ferment, scholars in diverse disciplines, of different generations and of opposing ideological orientations, have collaborated in this book in examining the period anew. Thirty-two essays offer new understandings from the diverse perspectives of history, political science, sociology, literary criticism, geography, anthropology and law. Thus the book provides a wide ranging reconsideration of post-independence Israel which serves as a benchmark for future study and research.

J.B.


In 73 B.C.E., legend has it that 960 Jewish rebels under siege in the ancient desert fortress of Masada committed suicide rather than surrender to a Roman legion. Recorded in only one historical source, the story of Masada was obscure for centuries. In The Masada Myth, Israeli sociologist Nachman Ben-Yehuda tracks the process by which Masada became an ideological symbol for the State of Israel, the dramatic subject of movies and mini-series, a shrine venerated by generations of Zionists and Israeli soldiers, and the most profitable
tourist attraction in modern Israel.

Ben-Yehuda describes how, after nearly 1800 years, the long, complex and unsubstantiated narrative of Josephus Flavius was edited and augmented in the twentieth century, especially in the 1930s, 1940s and 1950s, to form a simple and powerful myth of heroism. Ben-Yehuda looks at the ways this new mythical narrative of Masada was created, promoted and maintained by pro-state Jewish underground organizations, the Israeli army, archaeological teams, mass media, youth movements, textbooks, the tourist industry and the arts. He discusses the various organizations and movements that created "the Masada experience" (usually a ritual trek through the Judean desert followed by a climb to the fortress and a dramatic reading of the Masada story), and how it changed over decades from a Zionist pilgrimage to a tourist destination.

Placing the story in a larger historical, sociological and psychological context, Ben-Yehuda draws upon theories of collective memory and myth-making to analyze Masada's crucial role in the nation-building process of modern Israel and the formation of a new Jewish identity. Among the issues raised is how the Masada memory entered Zionist youth movements and subsequently influenced members of these youth movements active in the ghetto uprisings during the Holocaust. Even though not being central to the emergence of the myth itself, the Masada Myth functioned as an antipode to it (p. 239). Ben-Yehuda deals with this aspect in several ways.

J.B.


This book sheds new light on the Stern Gang, a unique extremist underground movement founded by Abraham Stern. Until now, its story has been recorded only by former members. Based on primary source material by both leading members of the Lehi (its Hebrew acronym) and its rivals on the right and the left, the book demythologises the heroic story perpetuated by surviving participants.

The study places the roots of the movement in the Zionist radical right, itself influenced by the European right. Nevertheless, the gang split from its parent movement, the Irgun Zvai Leumi (National Military Organization) because of differences over foreign policy. The Irgun followed Jabotinsky, its political leader, in adopting an uncompromising pro-British stance, whereas Stern renounced any hope of collaborating with Britain. Instead Stern had messianic dreams of a Jewish kingdom which might be revived with the assistance of the Axis Powers. Heller analyzes the overtures which the Stern gang made towards these powers during the Holocaust, not understanding the true danger of any such attempts being made during the Second World War.

The Stern Gang's abysmal failure led to its adoption of a new ideology and a new strategy. First, its new leadership – Nathan Fridman-Yellin, Yitzhak Shamir and Israel Eldad – sought alignment with the Soviet Union. Second, it claimed support for leftist policies in an attempt to distance itself from the Irgun without isolating itself from the Jewish community. Finally, it tried to gain legitimacy in Zionist eyes by moving closer to the activist left.

However, the attempted synthesis of right and left lasted only as long as British rule continued. After the British withdrawal, the split between right and left was inevitable. Nothing could save the former underground group, by now a legal political party in the new State of Israel, from dissolution. Joseph Heller's pathbreaking book, adapted from the Hebrew edition, describes and analyzes these developments using a plethora of sources from all sides of the Israeli political spectrum.

J.B.
Institute 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:


13) Chana Yaoz, The Holocaust - Articles on Holocaust Literature (Heb.), Ramat Gan, Department of Education, Bar-Ilan University, n.d. in conjunction with the Arnold and Leona Finkler Institute of Holocaust Research, 75p.
$4.00/12.00 shekel

$4.00/12.00 shekel

$4.00/12.00 shekel

$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 Moreshet Publications.
$3.50/10.00 shekel


$15.00/60.00 shekel

21) G. Greenberg (comp.), Wartime Yishuv Religious Jewry Confronting the Holocaust: An annotated listing of articles and books reflecting


$1.50/5.00 shekel

$3.00/20.00 shekel

Forfeinghoming: