

forerunner of the KGB. His book provides remarkable detail about a part of the Holocaust that has remained relatively unexplored -- the world of European Jews who escaped into what was then the Soviet Union, only to be used by the Soviets, sometimes as laborers in Siberia and sometimes as soldiers fighting on the eastern Front.

As if fear of the German military and the SS weren't enough, Pomerantz had to contend with Polish collaborators, hostile neighbors, black-mailing Ukrainians, and his own Russian wife, a vengeful woman who attempted to kill him in a fit of jealous rage. He tells of working on a collective farm near the Volga, of searching for family members among refugees who slept in the foul-smelling open squares near railway stations in Tashkent and Alma-Ata, and of enduring a labor camp in frigid Siberia. He also describes what happened when his military unit discovered trainloads of gold and jewels stolen by the Nazis, and he recounts his role in liberating Majdanek.

J.B.

France

Paula E. Hyman, The Jews of Modern France, Berkeley, Los Angeles, London: University of California Press, 1998, 283p.

The Jews of Modern France explores the endless complex encounter between France and its Jews from just before the Revolution to the eve of the twenty-first century. Paula E. Hyman looks closely at the period that began when France's Jews were offered citizenship during the Revolution. She shows how they and succeeding generations embraced the opportunities of integration and acculturation, redefined their identities, adapted their Judaism to the pragmatic and ideological demands of the time, and participated fully in French culture and politics. Within this same period, especially during the Dreyfus Affair and the Holocaust, Jews in France fell victim to a secular political antisemitism that mocked the gains of emancipation and led to the murder of one-fourth of them.

Of particular interest is the chapter dealing with inter-war France and with French Jewry during the Holocaust. With precision and insight, Hyman details the fate of French Jews, citizens and foreigners alike, during the tragic years in question.

Finally, Hyman shows how up to the present day, through successive waves of immigration, Jews have asserted the compatibility of their French identity with various versions of Jewish particularity, including Zionism.

J.B.

William I. Hitchcock, France Restored: Cold War Diplomacy and the Quest for Leadership in Europe, 1944-1954, Chapel Hill and London: University of North Carolina Press, 1998, 291p.

Historians of the Cold War, argues William Hitchcock, have too often overlooked the part that European nations played in shaping the post-World War II international system. France in particular has been given short shrift.

This book restores France to the narrative of Cold War history. Based French, British, and France constructed a coherent national strategy for domestic and international recovery and pursued it with tenacity and effectiveness. France played a vital role in the occupation of Germany, framed the key institutions of the "new" Europe, helped forge the NATO alliance, and engineered an astonishing economic recovery -- all the while contesting American leadership in Europe. Few could have imagined such a successful record when the faction-ridden Fourth Republic first emerged from the catastrophe of the war.

J.B.

Michel Winock, Nationalism, Anti-Semitism, and Fascism in France, Stanford: Stanford UP, 1998, 351p.

This wide-ranging work confronts the complex question of nationalism in France in its various permutations - myths, obsessions, possibilities, and dangers. French

nationalism has always been a double-edged sword, from its beginnings in the French Revolution through the two Napoleonic empires, Boulangism, the Dreyfus affair, the fascist groups of the 1930's, Marshal Petain's National Revolution during World War II, and its latest contemporary incarnation in Jean-Marie Le Pen's National Front.

The author distinguishes between an "open" nationalism, based on the revolutionary values of liberty and equality for all, and "closed" nationalism, which is xenophobic - and, more particularly, antisemitic. He studies not only governments and political figures - Napoleon, Louis Napoleon, Marshal Petain, and General de Gaulle - but also the myths associated with nationalism. These myths are captured in newspaper articles (the charity bazaar fire of 1897), in literature (Huysmans, Celine) and in the writings of insurgents (Edouard Drumont, Jules Guerin). The author pays particular attention to French "national socialism" which wanted to transcend the categories of left and right in order to unite workers and owners under the banner of a providential leader, but which inevitably scapegoated the Jews. In tracing the history of closed nationalism and its need for a providential man, the author also sheds new light on the relation between socialism and fascism in France, most recently brought to the fore by the Mitterand government in the 1980's.

In the process of analyzing nationalism in France, the author draws on areas of study ranging from French anti-Americanism and Zeev Sternhell's history of "unconscious" fascism in France to the mythical use of Joan of Arc in the service of antisemitism.

J.B.

Vicki Caron, Uneasy Asylum: France and the Jewish Refugee Crisis, 1933-1942, Stanford: Stanford University Press, 1999, 605p.

This book which draws on a rich array of primary sources and archival material, offers an appraisal of French responses to the Jewish refugee crisis after the rise of Nazism in 1933. It explores French policies and attitudes toward Jewish refugees from three interrelated vantage points: government policy, public opinion, and the role of the French Jewish community.

The author demonstrates that Jewish refugees in France were not treated in the same manner as other foreigners, in part because of foreign policy considerations and in part because Jewish refugees had a distinctive socioeconomic profile. By examining the socioeconomic and political factors that formed French refugee policy in the 1930's Caron presents evidence that Vichy's anti-Jewish measures were not merely the work of a few antisemitic zealots in the administration, nor did they stem solely from the desire of Marshal Petain's government to find scapegoats for the military defeat of 1940. Rather, they enjoyed widespread popular support, not only from far-right organizations but also from a host of middle-class professional associations and their members (doctors, lawyers, merchants, and artisans) who perceived Jews as a competitive threat.

The author also sheds new light on Jewish political behavior in the 1930's. She demonstrates that the French Jewish community was sharply divided over the proper approach to the refugee crisis. While some Jewish leaders pressed for a hard-line policy, others worked assiduously to provide the refugees with relief and to persuade the government to pursue a more liberal refugee policy. Thus the author refutes claims that the native French Jewish elite was overwhelmingly unsympathetic to the refugees because of a fear that an influx of refugees would provoke an antisemitic backlash.

While this book reveals the extent to which anti-refugee sentiments and politics in the 1930's paved the way for Vichy's anti-Jewish politics, it also highlights significant discontinuities between the refugee policies of the Third Republic and those of the Vichy regime.

J.B.

Greece

John S. Koliopoulos, Plundered Loyalties: World War II and Civil War in Greek West Macedonia, New York, NYU Press, 1999, 304p.

Plundered Loyalties examines the impact of the Axis occupation (1941-1944) and the Greek Civil War (1945-1949) on Greek West Macedonia's multilingual and deeply fragmented population. The political situation in that mountainous region was enormously complicated, defined by occupying forces, their "collaborators," and

resistance organizations. Guerrilla activity and the attendant harsh reprisals brought untold suffering to the peasants as a result of the growing ferocity of the occupiers. The fight against the occupying forces and the need to build and maintain as formidable a guerrilla army as possible obliged the resistance forces to press unwilling recruits into their units and wage war against resistance forces ideologically opposed to them.

The situation became even more tortuous in the years of civil strife after the Second World War, when yesterday's heroes turned rebel against the legitimate government of the country. John S. Koliopoulos, Professor of history at the Aristotelian University of Thessaloniki, probes the delicate situation which emerges during this period and has presented us with an historical and sociological analysis which penetrates the psychology of peasants as well as politicians and intellectuals.

J.B.

Romania

Randolph L. Braham, Romanian Nationalists and the Holocaust: The Political Exploitation of Unfounded Rescue Accounts, New York: Columbia University Press, 198, 289p.

The dissolution of the Communist system and the consequent disintegration of the Soviet bloc just 44 years after the defeat of the Third Reich has engendered considerable historical controversy. However, unlike Francis Fukuyama's optimistic conclusion that this would denote the worldwide triumph of liberal democracy and the end of history as we know it, this has not been the case. Among the factors complicating this post-communist era are the vitality of nationalism and particularly the resurfacing of xenophobic nationalism in East Central Europe almost immediately after the collapse of the Soviet regime.

The xenophobic nationalists are clearly involved in a calculated drive to carry out an ideologically defined political agenda. This includes the whitewashing of their country's record during the Nazi era in general and their involvement in the Final Solution in

particular. Their treatment of the Holocaust is part of this effort. While the history-cleansing campaign is clearly discernible in all countries formerly dominated by the Third Reich, it is particularly intense in Croatia and Romania - the two countries that tried to "solve" the Jewish question on their own terms even before the Nazis launched their "Final Solution" program.

In this book Randolph Braham described these events in Romania and attempts to discuss the falsehoods spread by the distorters and deniers of the Holocaust in that country. He begins by describing the anti-Jewish politics of the Romanian regimes since 1937. The book then turns to the reaction to the Holocaust during the immediate postwar period and its treatment during the Communist era stating that "revisionist" reinterpretation of the Holocaust in Romania began during the nationalist-socialist regime of dictator Nicolae Ceausescu. The uncorroborated wartime accounts of rescue across the Hungarian-Romanian border are described and analyzed and provide details on the two main proponents of the exaggerated rescue claims and commonality of interests that bound Dr. Moshe Carmilly-Weinberger, the former Chief Rabbi of the small Neolog Jewish community of Kolozsvár (Cluj in Romanian) and Dr. Raoul Sorban, a painter and art historian associated with the University of Bucharest, with regard to those claims. Braham then deals with the drive for the identification of Sorban as a Righteous Among the Nations and the background of Yad Vashem's controversial decision, demonstrating that it reflected a deviation from the standards generally employed in other cases. The book later details the strategies pursued by the two leading protagonists and their supporters to achieve their different yet intertwined personal objectives. It also details the personal rewards and the nationalists' political windfalls associated with Sorban's recognition as a Righteous Among the Nations. The book concludes with an overview of the dangers represented by the sundry history-cleansers and comments on the current situation with regard to the furthering of historical memory and historical truth.

J.B.

Hungary

David Cesarani (ed.), Genocide and Rescue: The Holocaust in Hungary 1944, Oxford and New York: Berg, 1997, vii+ 220p.

Why didn't the Hungarian Jews do more to resist the "Final Solution"? Why didn't the Allies bomb the gas chambers at Auschwitz? Why did the Allies sabotage schemes to save the Jews? In this provocative book, historians from Hungary, Israel, Britain and the United States examine one of the tragedies of World War II - the deportation and murder of 435,000 Hungarian Jews during the last months of the war when German military and diplomatic power was on the wane. Could Jews in the West have done more to help, or were they "prisoners" of civil servants and politicians in Whitehall and the US State Department? Drawing on new sources, leading scholars such as Randolph Braham, Yehuda Dan, Richard Breitman, Shlomo Aronson, Tunc Kushner, Yehuda Bauer, Dina Porat, Robert Rozett, Attila Pok and the late Asher Cohen address these controversial issues and shed new light on a central theme in understanding the history of the Holocaust.

J.B.
Andrew Handler and Susan V. Meschel (eds.), Red Star, Blue Star: The Lives and Times of Jewish Students in Communist Hungary, New York: Columbia U.P., 1997, x+224p.

Red Star, Blue Star is a compilation of narratives written by adults who were Jewish children and adolescents in Hungary during the Holocaust and up to 1948 when it became a Soviet satellite. Soon thereafter all walks of life were politicized and society was turned upside down with the Communists promoting the welfare and interests of workers and peasants and making anyone who did not fit the mold into an outcast. Being a Jew in a Communist country meant being out of sight but not out of mind. It often meant being branded with a hyphen: pro-Zionist, pro-imperialist, pro-bourgeois, pro-cosmopolitan and pro-capitalist as well as anti-democratic, anti-Communist, anti-worker and anti-peasant. The contributors of this book recall their lives from the end of the Holocaust through the first years of Communist Hungary and describe their reaction to the new forms of discrimination which they were forced to endure.

J.B.

The Righteous Among the Nations

Marek Halter, Stories of Deliverance: Speaking with Men and Women Who Rescued Jews from the Holocaust, Chicago and La Salle, Illinois: Open Court, 1997, xvi +304p.

When Marek Halter was five years old, he and his family fled from the Warsaw Ghetto with the help of two Polish Catholics. Fifty three years later, now a distinguished French writer and social commentator, Halter returned to Warsaw, and from there went on a quest across Europe, seeking out and interviewing gentiles who had risked their own lives to save the lives of Jews in Nazi occupied Europe.

From his research with Holocaust survivors, Halter developed a list of "the Just" - those who, according to Jewish tradition, must exist in each generation in order to save the world from destruction. Halter's encounters with these heroes and with those they saved are described in a series of little stories, interspersed with his own memories and observations. These "just" men and women range from obscure peasants to such notables as former West German chancellor Willy Brandt, the post-Communist leader of Lithuania, and the present Pope. The material of this book also forms the subject of a film directed by Halter, Tzedek: The Righteous.

J.B.

Art and the Holocaust

Hector Feliciano, The Lost Museum: The Nazi Conspiracy to Steal the World's Greatest Works of Art, New York: Basic Books, 1997, 280p.

In this well researched book Hector Feliciano reveals the story of the systematic pillaging of Jewish owned artwork during World War II. Between 1939 and 1944, the Nazi occupation of France enabled Germany to confiscate rare works from Jewish art collectors and gallery owners. More than 20,000 pieces were sent to Germany, many bearing the mark "Property of the Third Reich." Some were destined for a museum of

European art that Hitler planned to create in Austria; others entered the private collections of top Nazi dignitaries, or were sold into France and Switzerland's flourishing wartime art market.

Feliciano's book focuses on the private collections of five families: Rothschild, Rosenberg, Bernheim-Jeune, David-Weill, and Schloss. The fate of these works is traced as they pass through the hands of top German officials, unscrupulous art dealers, and unwitting auction houses such as Christies, and Sotheby's. Feliciano paints a vivid picture of a concealed international art trade with links in France, Germany, Switzerland, Great Britain, the former Soviet Union, and the United States - disclosures that have provoked an ongoing debate in Europe.

J.B.

Gender

Ute Daniel, The War from Within: German Working-Class Women in the First World War, Oxford and New York: Berg, 1997, xii+343p.

This book, written by a professor of history at the Technical University at Braunschweig, looks at the First World War from the perspective of German working-class women, providing an insight into their later behavior during the inter-war period. The author demonstrates the intimate connection between "general" social history and women's history while analyzing the dynamics between these different levels of interpretation. Among the questions posed are how women viewed the war and whom did they hold responsible for it? How did military leaders and politicians perceive women at work, in the home, and on the streets?

Daniel's book explores the ways in which the women themselves interpreted their world and their lives - a perspective often neglected by historians but one becoming increasingly relevant in history today.

J.B.

Elizabeth D. Heineman, What Difference Does a Husband Make?: Women and Marital Status in Nazi and Postwar Germany, Berkeley: University of California Press, 1999, 374p.

In October 1946, seven million more women than men lived in occupied Germany. In this study of unwed, divorced, widowed, and married women at work and at home across three political regimes, Elizabeth Heineman traces the transitions from early National Socialism through the war and on to the consolidation of democracy in the west and communism in the east.

Based on thorough and extensive research in German national and regional archives as well as in the archives of the American occupying forces, this book argues that marital status can define women's position and experience as surely as race, gender, sexual orientation, and class. Heineman finds that, while the war made the experience of single women a dramatic one, state activity was equally important. As a result, West German women continued to be defined in large part by their marital status. In contrast, by the time of reunification, marital status had become far less significant in the lives of East German women.

In one broad, comprehensive sweep, Elizabeth Heineman compares prewar and postwar, East and West, lived experience and public policy. The analytical insights enrich our understanding of the history of women in modern Germany and the role of marital status in twentieth century life worldwide.

J.B.

Dagmar C.G. Lorenz, Keepers of the Motherland: German Texts by Jewish Women Writers, Lincoln and London: University of Nebraska Press, 1997 xxii+402

Lorenz's book is an analysis of ten periods during which German-speaking Jewish and Jewish-identified women writers created new textual traditions which can better help us understand their affinities of identity. From the pre-emancipatory Glikl of Hamelin to post-Holocaust Ruth Klueger, Lorenz describes and analyzed issues such as

nationalistic concerns, the presence of an authoritative female voice and the significance of maternal relationships. Dominant female characters, matriarchal structures, and close female-female relationships evoke a feminine realm, an intercultural and multi-lingual motherland, in the works of authors as diverse as Else Lasker-Schueler, Gertrud Kolmar, Nelly Sachs, Rose Auslaender, and Katja Behrens. So do Jewish women's autobiographies that tend to highlight women's concerns. Other issues analyzed are the commemoration of the Ashkenazic motherland and the Yiddish mother tongue and later the memory of the destroyed European Jewish culture.

J.B.

Braná Gurewitsch (ed.), Mothers, Sisters, Resisters: Oral Histories of Women Who Survived the Holocaust, Tuscaloosa and London: The University of Alabama Press, 1998, 396p.

This book is a compilation of interviews with women who survived the Holocaust. Divided into three sub-sections each dealing with one of the author's definitions of women, the book provides an interesting example of including women's voices in Holocaust narratives. The section on "mothers" show how mothers faced the challenge of role reversal in varying situations, with differing degrees of success. The interviews are arranged in an order that reflects an increasing degree of danger to mothers and children, from escape from occupied territory, to internment, to hiding in more or less protected circumstances, to the experiences of mothers and children in concentration camps.

The section on "sisters" reflect the experiences of women who were siblings or who created sisterly relationships during the Holocaust. The interviews are arranged in order of their approximation of the progression of Holocaust history, beginning with those who found safe refuge, followed by those who hid in more or less protected circumstances, arranged in ascending order of the dangers they confronted, and ending with those who were caught in the ultimate Nazi trip, the concentration camp system designed to kill them.

The interviews in the section entitled "resisters" are also arranged in an order that reflects an ascending degree of danger, from non-Jewish women resisting within a more supportive environment to Jewish women resisting in the Auschwitz death camp.

J.B.

Esther Fuchs (ed.), Women and the Holocaust: Narrative and Representation (Studies in the Shoah Vol XXII) Lanhan: University Press of America, 1999, 148p.

Studies in the Shoah is a refereed academic series focusing on the central issues of human life, meaning, and consciousness in the post-Holocaust world. With volumes written by scholars who represent a variety of disciplines and religious orientations, the series addresses historical, literary, pedagogical, philosophical, and theological concerns.

Women in the Holocaust is volume XXII in the Studies in the Shoah series. Consisting of eleven essays written by a distinguished group of contributing scholars, the volume is edited by Esther Fuchs, Associate Professor of Hebrew Literature at the University of Arizona in Tucson. Several of the essays deal with issues of reproduction and sexuality, such as that of Amy Elman on Lesbians and the Holocaust and of Katharina von Kellenbach on Reproduction and Resistance during the Holocaust. Others address individual figures such as the issue of Edith Stein (Zev Garber) or the writings of Nelly Sachs (Erlis Glass Wichersham). Resistance and Heroism (Lawrence Baron, Esther Fuchs) are yet another issue which is focused upon in this slim volume. Finally there are selections from Holocaust survivor memoirs such as Margaret Engel and Zila Fuks and a survey of Recent Books on Female Jewish Writers and Artists of the Holocaust.

J.B.

S. Lillian Kremer, Women's Holocaust Writing: Memory and Imagination, Lincoln and London: University of Nebraska Press, 1999, 278p.

Women's Holocaust Writing, the first book of literary criticism devoted to American Holocaust writing by and about women, extends Holocaust and literary studies by examining women's artistic representations of female Holocaust experiences. Beyond

racial persecution, women suffered gender-related oppression and coped with the concentration camp universe in ways consistent with their prewar gender socialization. Through close, insightful reading of fiction S. Lillian Kremer explores Holocaust representations in works distinguished by the power of their literary expression and attention to women's diverse experiences. She draws upon history, psychology, women's studies, literary analysis, and interview with authors to compare writings by eyewitnesses working from memory with that by remote "witnesses through the imagination."

While acknowledging shared themes in male and female Holocaust writing, Kremer focuses on the distinctive ordeals and responses of women in the Holocaust as given voice by Cynthia Ozick, Ilona Karmel, Elzbieta Ettinger, Hana Demetz, Susan Fromberg Schaeffer, Norma Rosen, and Marge Piercy. Their nationally, culturally, and socially distinct characters emerge as complex figures capable of great courage, discipline, and will as they bond and form surrogate families to resist the racist and sexist assault of the Nazi universe.

J.B.
Leisa D. Meyer, Creating GI Jane: Sexuality and Power in the Women's Army Corps During World War II, New York: Columbia, 1996, x + 260p.

The recruitment and enlistment of tens of thousands of women in the Women's Army Corps (WAC) during World War II provoked an unprecedented national debate about the appropriate duties, rights, and behavior of male and female citizens during wartime. Would women's feminine characteristics make them unable to participate productively in the military? Or did their success at becoming good soldiers mean that the Army either attracted "mannish" women, or made them so? Would women have power over men in the military, and if so, would this revolutionize gender relations in the civilian and domestic spheres? Perhaps most controversial, would female soldiers behave sexually like men -- or would the male military leave them unprotected, the victims of male soldiers? Half a century later, the same debate still rages as Americans continue their struggle to reconcile the concept of "woman" with that of "soldier".

In Creating GI Jane, Leisa Meyer traces the roots of a cultural anxiety at the core of the American psyche, providing the historical perspective needed to understand the controversies still surrounding the gendered military. Drawing upon a rich array of sources including oral histories, army papers, congressional hearings, cartoons, and editorials, Meyer paints a portrait of the experiences of women soldiers against the backdrop of strife and opportunity during the war years. In this powerful book, Meyer also deals with the military women's attitudes to the Holocaust, as participants in the struggle against fascism.

The book chronicles the efforts of the female WAC administration to counter public controversy by controlling the type of women recruited and regulating servicewomen's behavior. Reflecting and reinforcing contemporary sexual stereotypes, the WAC administration recruited the most "respectable" white middle-class women, limited the number of women of color, and screened against lesbian enlistment. As Meyer demonstrates, the military establishment also upheld current sex and race occupational segregation, assuring the public that women were in the military to do "women's work" within it, and resisting African-American women's protests against their relegation to menial labor.

Yet Creating GI Jane is also the story of how, in spite of a palpable climate of repression, many women seized opportunities in the early WAC. For example, African-American women and men worked together in demanding civil rights deriving from military service. In her analysis Meyer offers evidence that these struggles had lasting effects on larger civil rights movements that emerged during the postwar years.

J.B.
Genocide and Gypsies

Erika Thurner, National Socialism and Gypsies in Austria, Tuscaloosa and London: University of Alabama Press, 1998, 218p.

Originally published in German, Erika Thurner's book is the ground-breaking study of Nazi policy toward Gypsies during the Third Reich. As noted in the foreword,

although Jews were the major target of the Nazis, others were also marked for extermination in various areas. Indeed of the groups targeted by the Nazis, Thurner claims that only Jews and Gypsies were killed indiscriminately and tribally, that is, by the gassing of entire family groups of men, women, and children. Of the eleven thousand Gypsies living in Austria at the start of the war, only three thousand survived Nazi persecution.

In the first English translation of this work, Thurner investigates the Camps of Salzburg and Lackenbach, the two central areas of Gypsy persecution in Austria. Two factors made Thurner's research especially difficult: The Roma and Sinti have more of an oral tradition than a written one, and scholarship on the plight of the Gypsies is sparse. Though painstaking research, Thurner has been able to piece together fragments from Nazi documents, recollections of victims, accounts of bystanders and other eyewitnesses, and formal records to present her account. The result is a volume that enhances our understanding of the Gypsies' experiences during this period.

The volume also focuses on broader aspects of the Gypsies' ordeals: the ideological foundations and legal ordinances regarding Gypsies, the discrimination and persecution in Burgenland as a whole, the transports from Austria to Lodz and Chelmno, and the medical experiments. This English translation has also been expanded, with a new study of Camp Salzburg, an updated bibliography, and numerous photographs, which were not included in the German edition.

J.B.
Karola Fings, Herbert Heuss, Frank Sparing, From "Race Science" to the Camps: The Gypsies during the Second World War I, Hertfordshire: Gypsy Research Centre and the University of Hertfordshire Press, 1997, 136p.

This first volume in a series focuses on Nazi anti-Gypsy policies and their background, principles, and effects: internment, deportation, extermination. Previously unexplored archival material presented here cast the question of internment and other situations imposed on the Gypsy people in a new light: for example, the internment of Gypsies in special camps within Germany has remained largely unrecognized until the present day.

This book reveals that the internment of families on a massive and definitive scale took place very early on, at the initiative of the local authorities, long before explicit orders from the top imposed this policy. The process leading to deportation and extermination is likewise explored.

While the international nature of the contributions to this book provides an overview, it is nonetheless not an exhaustive region by region account of the extermination of the Gypsy people: as the collection is intended for school use the authors decided that the most effective approach was to start with concrete situations illustrating each stage in the processes of exclusion and elimination suffered by the victims of the Third Reich. The book's aim therefore was to assist in giving students a broad understanding of persecution.

J.B.
Donald Kenrick (ed.), In the Shadow of the Swastika II: The Gypsies During the Second World War, Hertfordshire: Gypsy Research Centre and the University of Hertfordshire Press, 1999, 220p.

Continuing the Interface Collection on the history of the Gypsies, this volume deals with the persecution of the Romanies and Sinti by Germany and its fascist allies in the occupied and allied countries during the Second World War. The selection of topics in this volume, as in its predecessor, aims to illustrate the policies of internment, deportation and murder in depth.

A new generation of historians from Europe have for the first time written articles concerning their own countries. Separate chapters focus on Austria, Bulgaria, the Czech lands, France, Italy, the Soviet Union and Romania. The latter has benefited from more detailed and accurate information becoming available after the fall of President Ceausescu, providing a clearer analysis of the mass deportations that occurred.

Reading through the accounts in this volume reveals a contrasting picture of the events in the different lands. A chronological table has been included to show how the

persecution of Gypsies fits into the overall history of the National Socialist era in Europe. J.B.

The Yishuv and the State of Israel

Neima Barzel, Sacrificed Unredeemed: The Encounter between the Leaders of the Ghetto Fighters and the Israeli Society (Heb.), Jerusalem: The Zionist Library and Yad Ya'ari, 1998, 325p.

What happened to the leaders of the ghetto uprisings after their arrival in Israel? What role did they play in the cultural and political development of their new country? Neima Barzel's fascinating study of the interaction between the ghetto fighters and Israeli society concentrates upon four leading figures of the ghetto uprisings during the Holocaust: Abba Kovner, Yitzhak Zuckerman and his wife Zivia Lubetkin, and Haika Grossman. Initially Barzel recounts their activities during the Holocaust, their political affiliation and their hopes and goals upon reaching Israel. In the second part of the book she charts their early interaction with the political parties, kibbutz movements and general society which absorbed them; later she continues the story throughout the 1950's to see what role each one of them eventually played in their kibbutz, their political movement, and in commemorating the Holocaust. Barzel concludes that only during the 1970's when Israeli society was more able to deal with the Holocaust, could each of these figures take their place as "survivor", something which had been their original identity and the factor which she sees as having limited their integration into Israeli society.

Michael Brown, The Israeli-American Connection: Its Roots in the Yishuv 1914-1945, Detroit: Wayne State University Press, 1996, 396p.

The alliance between Israel and the United States required careful nurturing over a considerable period of time to evolve into the warm and intimate association of the late twentieth century. In the years between the two world wars, a crucial time in the

development of the framework for statehood and of the framework for statehood and of the new Hebrew-speaking society, the Israeli foundation of the relationship with America was officially laid, as the United States emerged as the only likely political and financial patron of Zionism.

To realize and capitalize upon this potential, however, and to gain broad acceptance for an American connection in the Yishuv, required careful cultivation of many links by the leaders of a community which had deep ambivalence about America. By the end of the war, six outstanding leaders had succeeded in weaving an intricate and essential network of ties to America that bound the two countries closer in the areas of labor, finance, business, politics, public health and medicine, education, social welfare, literature, and journalism.

These connections were particularly relevant during the Second World War when the Yishuv was cut off from Europe and dependent upon Zionist support from the United States. The chapters about Jabotinsky, Golda Meir and Ben-Gurion are particularly relevant in this context.

J.B.

Amos Elon, A Blood-Dimmed Tide: Dispatches from the Middle East, New York: Columbia UP, 1997, 332p.

Elon's book, published in the aftermath of the 1996 Israeli elections and the fall of the Labor government, is a critical inquiry into the nature of contemporary Israeli politics and its Zionist ideology. The volume, which includes journalistic contributions published by Elon over a period of almost thirty years, concentrates on both Israeli identity and Arab-Israeli relations.

Several of the essays refer to the role of the Holocaust in shaping Israeli identity, one of the factors which has interested historians and sociologists dealing with contemporary Israeli society. Touching upon the sacred cows of Israeli society, Elon has provided the reader with a comprehensive and coherent literary portrayal of the

changing attitudes towards the Holocaust during the latter half of the twentieth century.

J.B.

Zvi Tzameret and Hannah Yablonka (eds.), The First Decade 1948-1958 (Heb.), Idan, Jerusalem: Yad Ben Zvi, 1997, 372p.

The first decade of Israel - 1948-1958, was the formative period in the history of the State of Israel. A new beginning whose conflicts and solutions still influence the State of Israel until today. This compilation of essays regarding various aspect of Israeli history during this formative decade include several articles dealing with Israeli society and the Holocaust, particularly the attitude towards Holocaust survivors (Hannah Yablonka) and the national debate over German reparations which tore Israeli society apart (Neima Berzel). Yad Yitzhak Ben-Zvi's "Idan" series, in the framework of which this compilation was published, is also planning a follow-up volume dealing with the second decade of the State which will also focus upon the Eichmann trial and its impact upon Israeli society.

J. B.

The United States

David F. Schmitz, Thank God They're On Our Side: The United States and Right-Wing Dictatorships, 1921-1965, Chapel Hill and London: University of North Carolina Press, 1999, 383p.

Despite its avowed commitment to liberalism and democracy internationally, the United States has frequently chosen to back repressive or authoritarian regimes in parts of the world. In this comprehensive examination of American support of right-wing dictatorships, David Schmitz challenges the convention that the democratic impulse has consistently motivated U.S. foreign policy.

Compelled by a persistent concern for order and influenced by a paternalistic racism that characterized non-Western peoples as vulnerable to radical ideas, U.S.

policymakers viewed authoritarian regimes as the only vehicles for maintaining political stability and encouraging economic growth in various nations. Expediency overcame ideology, he says, and the United States gained useful -- albeit brutal and corrupt -- allies who supported American policies and provided a favorable atmosphere for U.S. trade.

One of the interesting chapters in the book is entitled "from accommodation to appeasement to war" and deals with the Roosevelt Administration and Fascism in Europe. Probing United States policy towards Spain and later Italian fascism under Mussolini, it shows how Germany's aggression provided room for questioning the whole basis for previous ideas and whether American interests were actually served by supporting such regimes. The four years of fighting ultimately opened up the discussion to a broad range of opinion, however with the emergence of the Cold War, the U.S. would reverse course and return to the policy of interwar years. Schmitz's book details this process up to the time of the Vietnam war, providing historians and political scientists with a fascinating overview of the moral and political decisions which shaped American government policy during the twentieth century.

J.B.

Arthur A. Goren, The Politics and Public Culture of American Jews, Bloomington and Indianapolis: Indiana UP, 1999, 274p.

Arthur A. Goren's lucid and accessible essays, ranging over nearly a century of Jewish communal life, examine the ways in which American Jews grappled with issues of group survival in an open and accepting society. With the focus on Jewish strategies for maintaining a collective identity while participating fully in American society and public life, Goren explores how immigrants fashioned a Jewish public culture from the traditions and secular ideologies they brought with them from Europe.

Individual chapters treat celebrations and demonstrations, including protest marches, commemorations of historical events, political campaigns, and public funerals of famous people, that came to serve as civic rituals of affirmation and self-definition in the early 1900's. Turning to issues in the second half of the century, Goren considers

the unifying commitment of American Jews to ensuring Israel's security and to striving for a pluralistic America.

Among the important issues which Goren covers is American Jewish political and public attitude to the Holocaust and their post-war response to the destruction of European Jewry. Here he draws on a plethora of sources, connecting this response to the attitude towards the Zionist movement and later the State of Israel.

In the center of each of Goren's essays stands a monumental question which is in the eyes of many the fundamental question facing American Jewry at the end of the twentieth century, as at its start: how to ensure Jewish survival within American freedom.

J.B.

Displaced Persons and Survivors

Donald L. Niewyk, Fresh Wounds: Early Narratives of Holocaust Survival. Chapel Hill and London: University of North Carolina, 1998, 414p.

Every student of the Holocaust knows the crucial importance of survivors' testimonies in reconstructing the crime. Most such accounts, however, were recorded years or even decades after the end of World War II. The survivor narratives that make up this volume, in contrast, were gathered immediately after the war. In 1946, Russian-born American psychologist David P. Boder interviewed 109 victims of Nazi persecution -- the majority of them Jews -- in "Displaced Persons" camps across Europe. The 36 accounts collected here possess an immediacy and authenticity that might otherwise be questioned in memoirs penned long after the events they detail.

These interviews encompass survivors from Poland, Lithuania, Germany, France, Slovakia, and Hungary, ranging in age from their early teens to their seventies. Their remarkable stories shed light on such controversial subjects as relations between Jews and neighbors or strangers who extended or withheld aid, opportunities for and obstacles to Jewish resistance, the behavior and attitudes of the perpetrators, the

victims' knowledge -- or lack of knowledge -- about the fate that awaited them in Nazi hands; survival strategies, women's experience of the Holocaust, the Nazi practice of placing prisoners in charge of their fellow inmates, and the liberators' postwar treatment of freed concentration camp inmates.

In an introduction Donald Niewyk describes this extraordinary interviewing project and traces the overwhelming obstacles Boder faced in finding an audience for the survivor narratives. During his lifetime, Boder succeeded in publishing only a handful of the interviews, and since his death in 1961 his work has been largely forgotten. The narratives' postwar neglect, says Niewyk, reflected a nearly universal desire to put the atrocities of World War II behind.

J.B.

Henry Greenspan, On Listening to Holocaust Survivors: Recounting and Life History. Westport, Ct. and London: Praeger, 1988, xx+199p.

How to Holocaust survivors find words and voice for their memories of terror and loss? This book presents striking new insights into the process of recounting the Holocaust. While other studies have been based, typically on single interviews with survivors, this work summarizes twenty years of the author's interviews and re-interviews with the same core group. In this book, therefore, survivors' recounting is approached not as one-time "testimony" but as an ongoing deepening conversation.

Listening to survivors so intensively, we hear much that we have not heard before. We learn, for example, how survivors perceive us, their listeners, and the impact of listeners on what survivors do, in fact, retell. We meet the survivors themselves as distinct individuals, each with his or her specific style and voice. As we directly follow their efforts to recount, we see how Holocaust memories challenge their words even now -- burdening survivors' speech, and sometimes fully consuming it. "It is not a story", insisted one survivor about his memories. "It has to be made a story." Henry Greenspan shows us the ways survivors do "make stories" for the "not-story" they remember. Just as important, he shows us the ways they are not able to do so.

On Listening to Holocaust Survivors will be of particular interest to those who want to know more about how human destruction is endured, and in the aftermath, how it is remembered and retold.

J.B.

David W. Weiss, Reluctant Return: A Survivor's Journey to an Austrian Town. Bloomington and Indianapolis: Indiana UP, 1999, 189p.

In August 1938, eleven year old David W. Weiss, together with his parents and his sister, escaped from his native Austria. Their dramatic train ride to freedom was aided by the older brother of a schoolmate, a Nazi militiaman who was employed by the Austrian railway system. For fifty six years, Weiss, an eminent biomedical scientist first in the United States and then in Israel, held a deep and abiding enmity for everything Austrian and German. When he was persuaded by the sincerity of a small Christian community in his hometown of Wiener Neustadt to journey there in 1995 together with other former Jewish residents for a "Week of Return", Weiss experienced a rush of clashing emotions. How, within the context of Jewish history and personal Jewish commitment, was it possible to integrate the searing memories of collective evil with the extra-ordinary human bond that he had begun to form with individual Austrian men and women? This book is the gripping account of what Weiss, a Professor Emeritus of Immunology and founder and former Director of the Lautenberg Center for General and Tumor Immunology at Hadassah Medical School, at the Hebrew University, experienced during those days. This is the story of the remarkable Christian group that brought it about, and of the visit's surprising echoes and consequences.

J.B.

Postwar Germany

Jeffrey Herf, Divided Memory: The Nazi Past in the Two Germanys. Cambridge, Mass. and London, Eng.: Harvard UP, 1997, 527p.

What has Germany made of its Nazi past? A new look at the legacy of the Nazi regime, this book exposes the workings of past beliefs and political interests in how - and how differently - the two Germanys have recalled the crimes of Nazism, from the anti-Nazi emigration of the 1930's through the establishment of a day of remembrance for the victims of National Socialism in 1996.

Why, Jeffrey Herf asks, would German politicians raise the specter of crimes at all, in view of the considerable depth and breadth of support that the Nazis held during their reign? Why did the public memory of Nazi anti-Jewish persecution and the Holocaust emerge, if selectively, in West Germany, yet was repressed and marginalized in "anti-fascist" East Germany? Any how do the politics of left and right come into play in this divided memory? The answer reveals the surprising relationship between how the crimes of Nazism were publicly recalled and how East and West Germany separately evolved a Communist dictatorship and a liberal democracy. This book points to the impact of the Cold War confrontation in both West and East Germany on the public memory of anti-Jewish persecution and the Holocaust.

Konrad Adenauer, Theodor Heuss, Kurt Schumacher, Willy Brandt, Richard von Weizsaecker, and Helmut Kohl in the West and Walter Ulbricht, Wilhelm Pieck, Otto Grotewohl, Paul Merker, and Erich Honnecker in the East are among the many national figures whose private and public papers and statements Herf examines. His work makes the Germany memory of Nazism - suppressed on the one hand and selective on the other, from Nuremberg to Bitburg - comprehensible within the historical context of the ideologies and experiences of pre-1945 German and European history as well as within the international context of shifting alliances from World War II to the Cold War. Drawing on West German and recently opened East German archives, this book is a significant contribution to the history of belief that shaped public memory of Germany's recent past.

J.B.

Wolfgang Schivelbusch, In A Cold Crater: Cultural and Intellectual Life in Berlin, 1945-1948, Berkeley, Los Angeles, London: University of California Press, 1998, 230p.

Although the three conspicuous cultures of Berlin in the twentieth century -- Weimar, Nazi, and Cold War -- are well documented, little is known about the years between the fall of the Third Reich and the beginning of the Cold War. In a Cold Crater is the history of this volatile postwar moment, when the capital of the world's most recently defeated public enemy assumed great emotional and symbolic meaning.

This is a story not of major intellectual and cultural achievements (for there were none in those years) but of enormous hopes and plans that failed. It is the story of the once famous volcano-dancing Berlin intelligentsia, torn apart by Nazism and exile, now re-encountering one another. Those who had stayed in Berlin in 1933 crawled out of the rubble, while many of the exiles returned with the Allied armies, as members of the various cultural and re-educational units. All of them were eager to rebuild a neo-Weimar republic of letters, arts, and thought. Some were highly qualified and serious. Many were classic opportunists. A few came close to being clowns. After three years of "carnival", recreated by Schivelbusch in all its sound and fury, they were driven from the stage by the Cold War.

As Berlin once again becomes the German capital, Schivelbusch's masterful cultural history appears to be a document of both historical importance and contemporary relevance.

J.B.

Arieh J. Kochavi, Prelude to Nuremberg: Allied War Crimes Policy and the Question of Punishment, Chapel Hill and London: University of North Carolina Press, 1998, 312p.

Between November 1945 and October 1946, the International Military Tribunal in Nuremberg tried some of the most notorious political and military figures of Nazi

Germany. Most histories of the prosecution of war criminals from World War II focus on these trials and the punishment meted out to the leaders of the Axis powers. But, as Arieh Kochavi notes, the issue of punishing war criminals was widely discussed by the leaders of the Allied national well before the end of the war. In this book, Kochavi demonstrates that the policies finally adopted, including the institution of the Nuremberg trials, represented the culmination of a complicated process rooted in the domestic and international politics of the war years.

Drawing on extensive research in both the US and British archives, Kochavi painstakingly reconstructs the prevailing attitudes and constraints that prevented a joint policy on war crimes from being adopted by the Allies during the war and shows how considerations of Realpolitik dominated the thinking in both Washington and London. He traces the development of such Nuremberg Charter innovations as the notion of aggressive war, the prosecution of organizations, ex-post facto legislation, the charge of conspiracy to commit crimes, and the concept of crimes against humanity -- which included crimes against Axis nationals, many of them Jewish citizens.

In contrast to earlier works, this book also examines the roles of the Polish and Czech governments in exile, the Soviets, and the United Nations War Crimes Commission in the formulation of a joint policy on war crimes, as well as the neutral governments' stand on the question of asylum for war criminals. This account thereby sheds new light on one of the most important and less understood aspects of World War II.

J.B.

Postwar Eastern Europe

Geoffrey Swain and Nigel Swain, Eastern Europe since 1945, New York: St. Martins, 2nd ed. 1998 (first edition 1993), 265p.

Substantially expanded and revised to include the momentous changes that have taken place since the first edition, in this new edition Geoffrey and Nigel Swain have abandoned their specialized research fields, Yugoslavia and Hungary respectively, to write a comprehensive history of Eastern Europe after the Holocaust. The story starts

with the euphoria of liberation in 1945 and the prospects offered by socialists and communists for an end to the old order. Then, as the Cold War grew in intensity, Stalin imposed his own version of social and economic development on every country in Eastern Europe (especially Yugoslavia) through a policy of trials, terror, and centralized planning. With Stalin's death in 1953 and denunciation in 1956 the story becomes that of the attempts first to reform communism, then to overthrow it and then finally to struggle free of its ghosts.

With several Central European states joining the European Union, the authors set the historical context in which, since the collapse of the Soviet Empire, Eastern Europe is itself increasingly divided into two blocs: those where democracy and pluralism appear firmly established, and those where they do not. The authors devote part of their discussion of Eastern Europe after the Holocaust to Jews in the new communist States, all of whom had experienced the horrors of the war.

Holocaust Historiography

Wolfgang Benz, The Holocaust: A German Historian Examines the Genocide, New York: Columbia UP, 1999, 186p.

From the Wansee Conference of January 1942 to the laws that allowed active governmental discrimination against Jews, the stripping of their civil rights, the establishment of ghettos throughout Eastern Europe, the creating of killing centers, and the development of an efficient system of extermination, The Holocaust details the events, individuals, and decisions that determined the fate of millions. This volume, written by one of Germany's leading Holocaust scholar, makes an important contribution by bringing the German perspective to this horrific chapter in history. The book brings the reader first-hand accounts of the victims, members of the regiment, and the Gypsies persecuted in Sinti and Roma during the Second World War. Benz chronicles the persecutions through these haunting voices and images with remarkable sensibility. He examines how antisemitism evolved into genocide, launching a discussion of what the German people really knew during this reign of terror.

Michael Berenbaum and Abraham J. Peck (eds.), The Holocaust and History: The Known, the Unknown, the Disputed and the Reexamined, Bloomington and Indianapolis: Indiana UP published in association with the United States Holocaust Memorial Museum, 1998, 836p.

This volume of scope and depth presents the results of five decades of scholarship on the Holocaust by the world's most eminent researchers. Approaching the Shoah from diverse points of view, historians and sociologists, political scientists and theologians, literary scholars and psychologists disclose the insights yielded by their investigations. Growing out of the inaugural conference of the United States Holocaust Memorial Museum's Research Institute, the book defines the state of knowledge about the Holocaust a half century after the event.

Fifty-four chapters probe such topics as Nazi politics, racial ideology, leadership, and bureaucracy; the phases of the Holocaust from definition to expropriation, ghettoization, deportation, and the death camps; Jewish leadership and resistance; the role of the Axis, and neutral countries; the deeds of the rescuers; and the impact of the Holocaust on survivors. A reflection of the wide-ranging contributions of professionals whose work is dedicated to an examination of the still-glowing embers of the Holocaust, The Holocaust and History provides a penetrating survey of what research has yielded and a guide for where future study of the Holocaust needs to go.

Eric Joseph Epstein and Philip Rosen, Dictionary of the Holocaust: Biography, Geography and Terminology, Westport, Conn. and London: Greenwood Press, 1997, 416p.

This resource on the Holocaust provides readers with factual and statistical information and acts as a compilation of the people and terms that are essential for an understanding of the Holocaust. In its 2000 entries it profiles major personalities, covers concentration and death camps, cities and countries, and significant events. Also included are important terms translated from German, French, Polish, Yiddish,

and twelve other languages. Biographical entries give a brief history, the person's significance, and their historical context.

Geographical entries pinpoint exact locations using other cities or countries as landmarks, and give the number of Jewish inhabitants before Nazi occupation, and the percentage of Jews killed. Historical background is provided for such events as Kristallnacht and the Warsaw Ghetto uprising and entries on concentration and death camps give details on the nationalities interned, each camp's specific location, and its history.

J.B.

Ron Rosenbaum, Explaining Hitler: The Search for the Origins of His Evil. New York: Random House, 1998, 544p.

When Hitler's war ended in 1945, the war over Hitler - who he really was, what gave birth to his unique evil - had just begun. Half a century later we know that Hitler didn't escape from the Berlin bunker, but - in ways both frightening and profound - Hitler has managed to escape explanation.

Fierce battles still rage among historians, psychologists, philosophers, and theologians over the meaning of Hitler. Explaining Hitler is an expedition into the war zone of Hitler theories by Ron Rosenbaum, a writer acclaimed for investigating the elusive mysteries that haunt and provoke us.

More than ten years ago Rosenbaum began exploring some unresolved controversies over Hitler's psyche, his ancestry, his sexuality, the origin of his anti-Semitism. Rosenbaum embarked on an investigative odyssey that took him from Vienna and Munich to London, Paris, and Jerusalem, searching for answers in neglected archives, in the fading memories of heroic anti-Hitler journalists of the Weimar era, and in dramatic face-to-face encounters with some of the controversial explainers of our era, ranging from Alan Bullock and Hugh Trevor-Roper to Daniel Goldhagen, George Steiner, Claude Lanzmann, David Irving and Yehuda Bauer.

J.B.

Holocaust Representation

Matthew Baigell, Jewish-American Artists and the Holocaust. New Brunswick, N.J. and London: Rutgers, 1997, xi+139p.

Jewish themes in American art were not very visible until the last two decades, although many famous twentieth-century artists and critics were and are Jewish. Few artists responded openly to the Holocaust until the 1960's when it finally began to act as a galvanizing force, allowing Jewish-American artists to express their Jewish identity in their work.

Matthew Baigell, a professor in the Department of Art History at Rutgers University, New Brunswick and a specialist in American art, describes how artists initially deflected their responses by using abstract forms or by invoking biblical and traditional figures and then in more recent decades confronted directly Holocaust imagery and memory. He traces the development of artistic work from the late 1930's to the present in a moving study of a long overlooked topic in the history of American art. Baigell clarifies and makes vivid the crucial issues surrounding this difficult subject, and reveals important work relating to the Holocaust by well-known artists as well as new material by less famous ones. This text synthesizes Holocaust writing and American art history and extracts the personal issues that have compelled Jewish artists to plumb an undeniably profound subject.

J.B.

Rachel Feldhay Brenner, Writing as Resistance: Four Women Confronting the Holocaust (Edith Stein, Simone Weil, Anne Frank, Etty Hillesum). University Park, PA: Penn State UP, 1997, 216p.

In this moving account of the life, work, and ethics of four Jewish women intellectuals in the world of the Holocaust, Rachel Feldhay Brenner explores the ways in which these women sought to maintain their faith in humanity while aware of intensifying

destruction. She argues that through their written responses of autobiographical self-assertion Edith Stein, Simone Weil, Anne Frank and Etty Hillesum resisted the Nazi terror in ways that defy its horrifying dehumanization.

Personal identity crises engendered the intellectual-spiritual acts of autobiographical self-searching for each of these women. About to become a nun in 1933, Edith Stein embarked on her autobiography as a daughter of a Jewish family. Fleeing France and deportation in 1942 Simone Weil examined her inner struggle with faith and the Church in her "Spiritual Autobiography". Hiding for more than two years in the attic, Anne Frank poignantly confided in her diary about her efforts to become a better person. Having volunteered as a social worker in Westerbork, Etty Hillesum searched her soul for love in the reality of terror. In each case, autobiographical writing becomes an act of defiance that asserts humanity in a dehumanized/dehumanizing world.

By focusing on the four women's accomplishments as intellectuals, writers, and thinker, Brenner's account liberates them from other posthumous treatments that depict them as symbols of altruism, sanctity, and victimization. Her approach also elucidates the particular predicament of Western Jewish intellectuals who trusted the ideals of the Enlightenment and believed in human fellowship. While suffering the terror of physical annihilation decreed by the Final Solution, these women had to contend with their exclusion from the world that they considered theirs. On yet another level, this study of four extraordinary life stories contributes to a deeper understanding of the postwar development of ethical, theological and feminist thought. In showing concern about a world that had ceased to care for them, Stein, Weil, Frank, and Hillesum demonstrated that the meaning of human existence consisted in the responsibility for the other, in the protection of the suffering God, in the primary value of relatedness through empathy. Arguing that their ethical tenets anticipated the thought of such postwar thinkers as Levinas, Fackenheim, Tillich, Arendt and Nodding, Brenner proposes that the breakup of the humanist tradition of the Enlightenment in the Holocaust engendered the postwar exploration of humanist potential in self-giving to the other.

J.B.

Ernst van Alphen, Caught by History: Holocaust Effects in Contemporary Art, Literature, and Theory, Stanford: Stanford UP, 1997, 233p.

In the face of strong moral and aesthetic pressure to deal with the Holocaust in strictly historical and documentary modes, this book discusses why and how reenactment of the Holocaust in art and imaginative literature can be successful in simultaneously presenting, analyzing, and working through this apocalyptic moment in human history.

In pursuing his argument, the author explores such diverse materials and themes as the testimonies of Holocaust survivors, the works of such artists and writers as Charlotte Salomon, Christian Boltanski, and Armando, and the question of what it means to live in a house built by a Jew who was later transported to the death camps. He shows that reenactment, as an artistic project, also functions as a critical strategy, one that, unlike historical methods requiring a mediator, speaks directly to us and lures us into the Holocaust.

We are then placed in the position of experiencing and being the subjects of that history. We are there, and history is present - but not quite. A confrontation with Nazism or with the Holocaust by means of a reenactment takes place within the representational realm of art. Our access to this past is no longer mediated by the account of a witness, by a narrator, by the eye of a photographer. We do not respond to a re-presentation of the historical event, but to a presentation or performance of it, and our response is direct or first-hand in a different way. That different way of "keeping in touch" is the subject of inquiry that propels this study.

J.B.

Larry May and Jerome Kohn (eds.), Hannah Arendt: Twenty Years Later, Cambridge, Mass and London: MIT Press, 1997, 384p.

Hannah Arendt was one of the most important political philosophers of our century. Now, twenty years after her death, this collection of fifteen essays brings her work into dialogue with those philosophical views that are at center stage today -- in critical theory, communitarianism, virtue theory, and feminism.

The contributors to this volume have located in Arendt's work a variety of new ways to understand current debates in political philosophy and ethics, questions concerning the concepts of self and world, and issues of gender and identity. Arendt enjoyed the role of a controversial thinker, and it is only with the passage of time that we can now hear what her very controversiality often prevented being heard when she wrote.

An extensive bibliography of work on Arendt in English is included as an appendix.

J.B.

Martin Gilbert, Holocaust Journey: Traveling in Search of the Past, New York: Columbia UP, 1997, xvi+480p.

In 1996 historian Martin Gilbert was asked by a group of his graduate students to lead them on a tour of the places in Europe that were the setting for one of humanity's darkest moments. This travel narrative is the culmination of their two-week journey.

Gilbert and his traveling companions, including a Polish Jew who had survived both the Piotrkow ghetto and several slave labor camps, and the curators of a German national Holocaust exhibit - embark from London's Waterloo station where the lone spire, standing among the wreckage of pre-war Christ Church, foreshadows their introduction to the Nazi catastrophe. Although the group sets out each day to trace the events of the Holocaust, their journey is as much an exploration of the vibrant Jewish culture that once permeated these towns and villages as it is a dirge for those who perished there. From the death camps of Germany to the ghostly shtetls of Poland, Gilbert and his travelers share their thoughts and impressions, giving voice to their struggles to make sense of this tragedy.

Gilbert juxtaposes the histories of centuries-old Jewish communities in Poland, Germany, and Slovakia with the individual stories from the ghettos and camps - tales of resistance, escape, and terror. In Zomosc, Poland, for example, in what was the center of the bustling Jewish quarter, Gilbert identifies an impressive brick building that once was a synagogue. Passing the same building, the group follows the route by

which Jews were driven from the ghetto to the railway station where, more than fifty years ago, they waited the night, beaten and brutalized before being finally shipped off to the death camps of Sobibor and Belzec.

Interweaving the day to day experiences of the group with his knowledge of European Jewish history and the personal memories of Holocaust survivors and victims, Gilbert draws on diaries, letters, and memoirs, many of which are revealed here for the first time. Their journey also includes stops in Berlin, at the site of the 1933 Nazi book burning; the railway line to Auschwitz; Oskar Schindler's factory in Cracow, Poland; and the memorial site in Treblinka. More than fifty maps tracing the group's route and a selection on photographs add an interesting visual dimension to the story.

J.B.

Robert Skloot (ed.), The Theatre of the Holocaust, vol. 2, Madison: University of Wisconsin Press, 1999, 407p.

This second volume of the Theatre of the Holocaust, is a continuation of Robert Skloot's attempt to present the reader with a significant and comprehensive international collection of plays on the Holocaust. Since the appearance of volume 1 in 1982, theatre and Holocaust studies have undergone astonishing transformations. In Volume 2 Skloot presents six Holocaust plays acknowledging the most recent theatrical forms in our postmodern age.

This volume includes: Camp Comedy by Roy Kift, the story of the noted actor Kurt Gerron, who was ordered by the Nazis to make a propaganda film of a "concentration camp" in order to deceive the Red Cross; The Survivor and the Translator by Leeny Sack, a performance art piece about the playwright's grandmother, a concentration camp survivor; Dreams of Anne Frank by Bernard Kops, on the most famous Holocaust victim who uses her extraordinary imagination to free herself from her attic prison through dreams of surrealistic wonder; The Model Apartment by Donald Margulies, the tragicomic journey of two elderly Holocaust survivors whose search for contented retirement ends unhappily in a Florida condominium; The Portage to San Cristobal of A.H. by George Steiner, adapted for the stage by Christopher Hampton,

the controversial political thriller that imagines the discovery of Adolf Hitler, at age 90, in the Brazilian jungle; and H.I.D. (Hess Is Dead) by Howard Brenton, a dramatic encounter with the modern ghosts that haunt Europe and challenge the truth of its past.

J.B.

Michael Taub (ed. and intro.), Israeli Holocaust Drama, Syracuse: Syracuse UP, 1996, 332p.

This first English anthology of Israeli Holocaust drama makes available five important Israeli dramatic works, focusing on the more controversial productions of the last two decades. Indeed, the Israeli theatre has produced a number of plays dealing with the Holocaust during the 1980's and 1990's and this book surveys and explains several of them.

Although it once relied on a repertoire drawn largely from other countries, the fledgling Israeli stage is coming into its own, and a hearty generation of native writers makes this volume a welcome tradition to what has been a dearth of contemporary Hebrew drama available in English.

This collection brings together for the first time the dramatic responses to the Holocaust from two generations of Israeli playwrights: Leah Goldberg, Aharon Megged, and Ben Zion Tomer, the last two of whom survived the Holocaust and settled in Israel after the war. Their plays explore survival issues and the concepts of heroism and of good and evil in a candid, straightforward manner.

Motti Lerner and Joshua Sobol are the children of Holocaust survivors. Written some forty years after the events, their plays question the conventional notion of heroism, of good and evil, and the more ambiguous moral issues of collaboration and the failure to resist.

J.B.

Barbie Zelizer, Remembering to Forget: Holocaust Memory Through the Camera's Eye, Chicago and London: University of Chicago Press, 1998, 292p.

One of the more gruesome and tragic records in the history of the twentieth century are the photographs taken at the liberation of the concentration camps in Germany after World War II. Our memory of the Holocaust has been shaped by these images, and they are seared into our collective consciousness as brutal evidence of the atrocity of war and the evil of which humanity is capable. Barbie Zelizer reveals the unique significance of the concentration camp photographs while being mindful of Leon Wieseltier's call to be strangers to these images. "If we are not strangers", he wrote, "if the names of the killers and the places of the killing and the numbers of the killed fall easily from our tongues, then we are not remembering to remember, but remembering to forget." Zelizer shows how the photographs have become the basis of our memory of the Holocaust and how they have affected our presentations and perceptions of contemporary history's subsequent atrocities.

Remembering to Forget examines the intersection of photography and memory, beginning with the role these images played in legitimizing photographs as journalism. Prior to the Holocaust, news reporters primarily told their stories in words, using photographs almost as an afterthought. When the camps were liberated, however, journalists and reporters turned to photography to bear witness to the unspeakable and indescribable scenes of the dead and dying. Through this process, Zelizer argues, photographs earned a new legitimacy as tools of reporting. Since that time, the use of "atrocity photos" has fallen into patterns -- or waves of memory as Zelizer names them -- determined by the different roles that the photos occupy in the public imagination. Zelizer shows how an initial period of high attention, lasting until the end of the 1940's, was followed by a relative amnesia ("forgetting to remember") persisting until the 1970's. Most recently, she argues, the photographs have served renewed and intensive memory work ("remembering to remember"). The author demonstrates how the images have a life cycle of their own, with an ebb and flow throughout the twentieth century.

Zelizer also considers how these images have affected contemporary photojournalism. The images of Nazi atrocities -- the neat rows of bodies, the haunted faces behind barbed wire -- are echoed in the photos taken, for example, in Bosnia, Rwanda, and Cambodia. This echo can have negative effects: the recycling of images can dull our responses to them and undermine their immediacy. The concentration camp photographs are seminal in our understanding of war atrocity from World War II to the present day, and the remembering (and the forgetting) of these atrocities are inextricably linked to photography.

Impressive in its range and depth and illustrated with more than 60 photographs, Remembering to Forget is a history of contemporary photojournalism, a chronicle of these unforgettable photographs, and a fascinating study of how collective memory is forged and changed.

J.B.

Tim Cole, Images of the Holocaust: The Myth of the 'Shoah Business', London: Duckworth, 1999, 214p.

From a position of effective ignorance after the Second World War, the Holocaust has taken center stage in the modern world. Why was this silence followed by intense interest? In this provocative book, Tim Cole argues that every period and place has created its own myth of the Nazi atrocities. Using the memory of the historical event as a means rather than an end, distorted and competing images were created in Europe, Israel and the United States. However, in spite of the fact that the author claims to deal with images of the Holocaust throughout Europe, in fact he deals only with a small part of western European representation. Similarly, his survey of the Israeli scene is equally lacking in depth.

Cole's premise is equally provocative. Trying to infuse comfort through myths, he claims that an essential aspect of the past was lost: from a desexualised Americanized Anne Frank, the Israeli propaganda surrounding the Eichmann trial, to the modern commercialism of Schindler's List, religious colonialism at Auschwitz, and the

nationalism of memorials at Yad Vashem and the United States Holocaust Memorial Museum in Washington, D.C. The danger of this mythologising is that it opens the door to revisionism and denial of the Holocaust.

Tim Cole shows that, while public knowledge of the Holocaust has grown since the 1960's, we are veering away from it by increasingly opting for the comfort provided by these myths. In Krakow tourists now visit the street where Steven Spielberg filmed the girl in the red dress. At the Washington memorial museum interactive role-playing suggests that half of the victims survived. Soon, Cole claims, we will have consumed the Shoah and will remember the myth and the commemoration but not the event itself. Cole's book belongs to a growing number of studies dealing with Holocaust representation from the extremely critical standpoint, presenting themselves as broad surveys but instead dealing with only a minute portion of the topic.

J.B.

Vivian M. Patraka, Spectacular Suffering: Theatre, Fascism, and the Holocaust, Bloomington and Indianapolis: Indiana University Press, 1999, 159p.

Spectacular Suffering: Theatre, Fascism, and the Holocaust, explores the struggle to represent the unrepresentable landscape of the Holocaust and urges scholars form a variety of disciplines to re-think how we remember historical instances of suffering and atrocity. The author develops the idea of a "Holocaust performative" to invoke the ongoing struggle to mark, articulate, and define these horrific events and terrible absences. Using theatrical tropes to map the terrain of Holocaust representation, the book explores cultural shifts in how we articulate history and memory.

Using texts ranging from plays and performance to films and museums, this book takes up several critical questions: How does a Holocaust performative predicated on the notion of accountability leave room for ethical questions related to thinking and writing about these events? How can we stage the dual machinery of fascist ideology and antisemitism? How does gender matter in relation to depicting the Holocaust, and how might Jewish Feminism evolve in relation to this history? Which forms best express both the injury and the injustice to bodies in genocide? How do U.S.

Holocaust Museums put Holocaust history into public discourse and how can these museum spaces serve as sites for the performance of witness by spectators?

J.B.

David G. Roskies, The Jewish Search for a Usable Past, Bloomington and Indianapolis: Indiana UP, 1999, 217p.

David G. Roskies argues here that the past must die before it can be made to live again in the present. Instead of viewing the modern Jewish experience as a series of seismic beaks, he uncovers the many Jewish memory sites that were structured precisely from a prior and profound sense of loss.

Taking the reader on a tour of these sites, Roskies explores the symbolic landscape of an Old World shtetl, milk canisters crammed with documents that chronicle the catastrophe of the Warsaw ghetto; a gallery of rabbis and zaddikim who are really rebels in disguise; a repertory of parodic songs; a failed revolution recast into an Honor Row of magnificent tombstones; and a Holy Land where the search for sacred space is led by those least likely ever to find it. The creativity with which Jews have coped with loss and catastrophe in modern times is revealed in this spirited account.

J.B.

Linda Schermer Raphael and Mark Lee Raphael (eds.), When Night Fell: An Anthology of Holocaust Short Stories, Rutgers: New Brunswick, 1999, 301p.

Both survivors of the Holocaust and those who were not there agree that it is impossible to tell what happened as the Nazi Final Solution was put into effect. No writing can adequately imagine the concentration camps, ghettos, and death camps. And that is precisely why writers must tell -- and retell -- what happened there.

In this book the editors have collected twenty six short stories that tell of the human toll of the Holocaust on those who survived its horrors, as well as later generations touched by its memory. The stories are framed by discussion of the current debate about who owns the Holocaust and who is entitled to speak about it.

Some of the stories included here are by internationally acclaimed authors. Others may be new to many readers. When Night Fell is a fitting memorial to the horrors of genocide, putting eloquent voice to human endurance that is almost beyond words.

J.B.

Holocaust Education

Ronnie S. Landau, Studying the Holocaust: Issues, Readings and Documents, London and New York: Routledge, 1998, 182p.

Studying the Holocaust provides a guide to the philosophical, historical and moral issues involved when studying or teaching the Holocaust. There is now an increasing readiness to view the Holocaust as a crucial reference point for multi-cultural, humanistic and liberal education. This work is designed to provide a unique source of help both to students and teachers in many fields including education, literature and religious education. This teaching aid includes: an historical overview of the Holocaust, key archival material with helpful introductions, a range of reading, questions and ideas for stimulating discussion, an examination of the nature of the crime of genocide, a reference section containing brief biographies of key figures and a glossary of essential terms, a useful review of the historiography of Holocaust scholarship.

J.B.

Theology

Zachary Braiterman, *(God) After Auschwitz: Tradition and Change in Post-Holocaust Jewish Thought*, Princeton, New Jersey: Princeton University Press, 1998, 208p.

The impact of technology-enhanced mass death in the twentieth century, argues Zachary Braiterman, has profoundly affected the future shape of religious thought. In his provocative book, the author shows how a number of Jewish theologians, excluding those from the orthodox and ultra orthodox milieu, faced the memory of Auschwitz by rejecting traditional theodicy, abandoning any attempt to justify and vindicate the relationship between God and catastrophic suffering. The author terms this rejection antitheodicy, the refusal to accept that relationship, and identifies this voice in the writings of three particular theologians: Richard Rubenstein, Eliezer Berkovits, and Emil Fackenheim.

This book is the first to bring postmodern philosophical and literary approaches into conversation with post-Holocaust Jewish thought. Drawing on the work of Mieke Bal, Harold Bloom, Jacques Derrida, Umberto Eco, Michel Foucault, and others, Braiterman assesses how Jewish intellectuals reinterpret Bible and Midrash to re-create religious thought for the age after Auschwitz.

In this process he provides a model for reconstructing Jewish life and philosophy in the wake of the Holocaust. His work contributes to the postmodern turn in contemporary Jewish studies and today's creative theology. However, by excluding those Jewish thinkers belonging to other streams of thought than the liberal and reconstructionist, the author provides only a partial and unbalanced picture of the topic which he is attempting to portray. There is no mention of other, vibrant, Jewish post-Holocaust thought, such as those analyzed by Gershon Greenberg, Dan Michman, Eliezer Schweid, Judith Baumel, and others. Consequently, the book is only a partial survey of the existing information on the topic, and is missing the "other", equally vibrant side of Jewish post-Holocaust thought.

I.B.

Dan Zhits (M.A.-thesis; under supervision of Prof. D. Michman)

Abstract: The History of the Minsk Ghetto (In Light of the New Documentation)

The history of the Minsk Ghetto is of undoubted research interest due to a number of characteristics which distinguish it from the other ghettos that were created by the Nazis in Eastern Europe.

- 1) Size: A majority of sources have concluded that more than eighty thousand people passed through the Minsk Ghetto during its existence. In other words, this was the largest ghetto in the territory of the "Reichskommissariat Ostland", the second in size after the Lwów ghetto in occupied Soviet territory (1941 borders), and one of the largest in all of Eastern Europe.
- 2) Length of existence: The majority of ghettos that were created by the Nazis in occupied regions of the Soviet Union (in the pre-1939 borders) were liquidated within a few months after their formation. The Minsk ghetto was actually the only one that survived more than two years, until October 1943.
- 3) Judenrat: The ghetto's Jewish leadership was created in a place where all the Jewish organizations – political, social, religious – had been destroyed in the course of the 20 years which preceded the German occupation. From that point of view it differs radically from the Judenrate which operated in the Polish and Baltic ghettos.
- 4) Resistance: the underground in the Minsk ghetto was the only one of its kind. The one-party communist organization was created only three weeks after the ghetto was formed (a record time, apparently, in the history of the Resistance movement in the ghettos) and was actively in operation until its very final days. Furthermore, for a certain period, the underground de facto controlled and directed the Judenrat's work. The most important facet of its activity was described by Y. Suhl: "Over ten thousand Jews escaped from the Minsk ghetto to the forests to join the partisan movement, a record unmatched by any other ghetto in Eastern Europe. The exodus was organized by the ghetto's underground which carefully planned the escape of every group, providing it with arms, an experienced guide and a specific destination."
- 5) The "Reich Jews' ghetto": In November 1941 nearly seven thousand Jews were brought to Minsk from Germany, Austria and Czech lands and were settled in territory that had been "cleansed" of Minsk Jews during the action of November 7th 1941. As a result, a "Reich Jews' ghetto" or "Sonderghetto" was created, the majority of whose prisoners were killed during subsequent actions. It should be noted that the history of the Minsk ghetto furnishes an interesting opportunity to analyze the behavior of three different groups of Jews – Minsk natives, refugees from Poland, and the Central European Jews – under the same circumstances.

Despite the distinctive characteristics listed above, the Minsk ghetto has not attracted sufficient attention from researchers. That is explained in the large part by the fact that although more information about the Minsk ghetto has been preserved than about the other ghettos in German occupied Soviet territory, by far less is known to us about it than the ghettos created in Poland and the Baltic countries. For decades Western historians have not had access to the majority of documents from the Soviet side (materials of the Extraordinary State Commission, evidence collected by the Jewish Antifascist Committee, reports of the partisan units about the situation in Minsk, etc.)

as well as from the German side (files of the municipal and regional administration of Minsk, security organs, testimony of German POW's) relating to the various aspects of the Minsk ghetto kept in the Soviet archives.

Indeed, until the end of the 1980's only two researchers, Israel scholars D. Cohen and S. Cholawski studied the history of the Minsk ghetto in detail, and both of them ran into the problem of insufficient documentary evidence. Consequently, Cohen and Cholawski's publications relied mainly on facts cited in Hersch Smolar's book "From the Minsk Ghetto", published in the Soviet Union in 1946, on the oral testimony of the ghetto's former prisoners who emigrated to Israel in the 1960's and 1970's and on a few memoirs published during those years in Israel and in the West. In other words, their work was based upon contradictory and not always reliable sources. Therefore, these historians, who made thorough use of the available information, could not deal with a whole range of problems, and their conclusions were based to a fair degree on assumptions that were sometimes less than convincing.

During the last decade the situation has changed for the better. One of the most important of these changes is that Western historians now have the opportunity to familiarize themselves with documentation located in Soviet archives. In light of these circumstances, it has become essential to reevaluate the history of the Minsk ghetto: to compare the new materials with previously known facts, to evaluate them in proper historical context, to clarify the picture as a whole, as well as a number of its separate aspects. Performing those tasks is the goal of this research project.

The discussion begins from the assumption that the specific characteristics of the ghetto were determined in many respects by the pre-war history of Minsk Jewry, by the changes that it had undergone during the twenty years of the Soviet regime. These changes are pointed out in the first pages: from the suppression of all the autonomous Jewish communal, religious and political activities during the 1920's until the liquidation of the Jewish-Communist cultural and educational institutions and physical extermination of many of their representatives during the mid 1930's. As a result, at the time of the German occupation only old people still preserved the memory that Minsk had once been a central Russian-Jewish community, with an organized administration and many cultural and religious achievements. The younger generation was well educated in the spirit of the communist ideology and for the most part was indifferent to its national self-identification.

According to available statistical data the Jewish population of Minsk at the outbreak of the German-Soviet war (June 1941) numbered 85,000-90,000 (around one-third of the total). Only a small part of the Jews managed to escape from the city in the six days between the German invasion and the conquest of Minsk. Thousands of people who had fled and had been overtaken by the speed of the German advance were forced to return. Their number was increased by refugees from as far west as Bialystok, as well as by Jews who were brought to Minsk from nearby places. Altogether, 75,000-85,000 people were put behind the ghetto walls (this figure appears in almost all the early testimonies of the ghetto survivors).

An order for the establishment of a Jewish Quarter was issued by the city Field Commandant on July 25, 1941 (it was preceded by the orders for the establishment of the Judenrat, for the yellow badge and for the registration of all the Jewish

population). The ghetto area, which did not exceed 2 sq. km. At the initial stage, was located in the western part of the city, comprising about forty streets with mostly one-story wooden cottages, and was surrounded by thick rows of barbed wire.

The social stratification in the Minsk ghetto was of a very special kind. After twenty years of Soviet social and economic policy the separation into "rich" and "poor" among the ghetto prisoners was conditioned by possession of the "useful" professions and the ability to get some quantity of food - the only factors that might prolong man's life under those circumstances. Besides the social stratification there was also the cultural one: between the older generation, that was more traditionally oriented and the youngest one, the product of the Soviet educational system; according to several testimonies, this difference caused certain tension in the relationships between the people.

But, it seems, the most serious source of conflict inside the ghetto society was on ethnic grounds, that is between the local population and the so-called "westerners", refugees from Poland. The newcomers differed not only in their appearance or culture, in many respects they were also more active and showed initiative in daily life, and needed no "permission from above" unlike the Minsk natives, who had spent long periods of time under a totalitarian rule. Hence the prominent role that the "westerners" placed both in the ghetto's underground and in the collaboration with the Nazis. In spite of the differences caused by social position, cultural background and ethnic origin, the sense of common fate brought about a consolidation of the ghetto's society during a critical time, the growth of group solidarity and even the awakening of the national self-consciousness, that had been suppressed for many years.

The daily life of the ghetto prisoners is the focus of this work. The information from the German occupation institutions documentation, used side by side with the survivor's testimonies, may help us to restore in detail its various aspects, such as housing and work conditions, food supplies, medical care and maintenance of public order. The general picture which emerges is horrifying. The ghetto served as one huge slave labor camp from which the working detachments left every morning for their various stations outside the ghetto walls. Food rations inside the ghetto were sporadically distributed and when this occurred they were minimal even in comparison with the irregular supplies in other ghettos. Furthermore, since the Nazis had confiscated almost all the property of the ghetto's prisoners (up to clothes and household utensils), this cut the trade implements to be used in obtaining the main source of food - barter-trade between the ghetto and the outside world. Living space allotted for each person did not exceed 1.5 sq. m. During the winter of 1941-2 the severe overcrowding and poor sanitary conditions in the ghetto led to the outbreak of a typhus epidemic. Starvation, cold, diseases, hard work brought tens of people each day to their grave.

Murder of the Jews, singly or in groups, started immediately following the occupation of Minsk, and became a daily event thereafter. Once inside the ghetto, the Jews were terrorized by nightly murders and kidnappings carried out by the Germans and their local henchmen. From the autumn of 1941 the mass exterminations began. Five large Aktions were carried out in the Minsk ghetto: on November 7 and 20, 1941, on March 2, 1942, on July 28-31, 1942 and on October 21, 1943. There were also a number of minor Aktions. As has been pointed out by A. Barkai, "Minsk seems to

have been the most horrifying of all ghettos in the East – if such comparisons can be made at all”.

A sizable space in this study is dedicated to a discussion of two types of Jewish leadership in the ghetto – the legal one (the Judenrat) and the illegal one (the underground organization). As stated earlier, the Minsk Judenrat, in the way it was established and the way it conducted itself, was quite different from the Judenrate in the Polish and Baltic ghettos. In these ghettos in most cases the model of the Jewish council was the pre-war Kehillah, which was organized on the basis of political parties. In Minsk, not only was there no remnant of a Kehillah, but no soviet-Jewish organizations existed whose leaders could have served as a core in establishing the Judenrat. Consequently, the Judenrate in the Minsk ghetto was selected directly by the occupying power, and this was done completely at random. The manner of organizing the Judenrat in Minsk, its departments and labor institutions, was in accordance with Soviet organizational pattern.

The people selected by the Germans to serve as a Judenrat with Ilya Mushkin as the first “Elder of the Jews” were decent men who were truly concerned about the fate of the Jews in the ghetto. With this kind of composition, the Jewish council received favorable recognition from a considerable part of the ghetto population. The cooperation which existed during Mushkin’s tenure as chairman between the Minsk Judenrat and the Jewish underground in organizing the escape from the ghetto to the forests and in rendering material assistance to the partisan movement in the Minsk area, is particularly noteworthy. This line of cooperation was continued in the days of Moshe Yaffe, the second chairman of the Judenrat, after Mushkin and other trusted members of the underground within the Judenrat were arrested in February-March 1942.

The drastic changes in the nature of the ghetto’s administration occurred after the large massacre of July 28, 1942. During the second year of the ghetto’s existence the real power within it was concentrated in the hands of Epstein, then the Director of the Employment Office. He created an administration staffed with his own men and a special police force for his own purposes. These men collaborated with the Germans in implementing their policy, they organized search parties and kidnappings from the houses, and handed over the underground members to the Nazis. Such a horrendous about-face may be explained partly by the “western” origin of the collaborators who were aliens in the Minsk ghetto, as well as by their criminal past.

The principal question regarding the ghetto underground organization arises from its dual nature. It was the communist underground on the one hand, and the Jewish one on the other hand. Therefore, did these men see themselves first of all as Soviet citizens, whose primary duty was to integrate themselves into the general struggle against the Nazis, guided by the communist Party? Or may it be assumed that they saw their connection to and responsibility for the Jewish people as more important than their ties to the Party outside the ghetto?

The following conclusion may be derived from the available data. The goals that were set at the first meeting of the founders of the underground in mid-August 1941 characterize them as the faithful communists: arranging for an issue of leaflets calling on the soviet people to fight, establishing contact with the Party members in the city

and with partisan units in the forest and in prospect of the departure of Jews capable of fighting there. By the spring of 1942 the purposes of the underground activity had been expanded and in addition to the struggle against the invaders, it now included attempts to save as many Jews as possible from extermination and to assist the mass escape from the ghetto. According to the testimonies of the members of the underground, they did not see any contradiction between their responsibility for the ghetto’s population and their membership in the Party.

The last point discussed in the study is the history of the “Reich Jews’ ghetto” which existed for two years side by side with the “Russian” ghetto. The testimonies of three former ghetto prisoners serve as the basis for reconstructing the events. It may be assumed according to this evidence, that the life and work conditions of the German Jews in Minsk did not differ greatly from those of the city’s natives, but for those used to a Western standard of living, they were quite catastrophic. The main characteristics of the co-existence of the two ghettos until the very end may be described as mutual estrangement and misunderstanding. The language barrier and the cultural differences were responsible for this lack of relations. Another factor that led the German Jews to disassociate from their Russian fellow Jews was rooted in the belief that their fate would be different (“this is for the eastern Jews but not for us”). But their end was the same: The German Jews were killed in the major Aktionen of July 1942 and in the fall of 1943; only a few of them were still alive in Minsk when the city was liberated.

Institute Publications

The Arnold and Leona Finkler Institute of Holocaust Research presents below a comprehensive list of publications by the Institute and associated Institutes and chairs, many of which are still available for purchase.

A. Basic Research Materials Series

1. R. Knoller, **The Activities of Religious Zionist Youth Groups in Europe During the Holocaust, 1939-1945. A Summarized review of limited archive sources**, Ramat-Gan 1989 (reprint: 1992)
2. J. Tydor Baumel and Rivka Knoller (compilers), **A Guide to the "Dworzecky Collection" files in the Finkler Institute of Holocaust Research**, Basic Research Materials Series no. 2, Ramat Gan, 1990.
3. P. Meislish (comp.), **Religious Life During the Holocaust according to Community Memorial Books [A Listing]** (Heb.), Basic Research Materials, Series no. 3, Ramat Gan, 1990 (322 entries).
4. Y. Ben-Avner (comp. + introduction), **Index of information on Orthodox Jewry, Antisemitism and Persecution of the Jews (1918-1938) in "Der Israelit" - the Periodical of German Orthodoxy** (Heb.), Ramat-Gan 1991
5. G. Greenberg (comp.), **She'erit Hapleta Confronting the Impact of the Holocaust: A Listing of Articles and Books Reflecting Jewish Religious Responses to the Holocaust in its Immediate Aftermath (1944-1949)** (Heb.), Basic Research Materials Series no. 5, Ramat Gan, 1994.
6. J. Karniel (comp. + introduction), **A Listing of Articles on Orthodox Jewry in Austria, Published in the Austrian Orthodox Jewish Press, 1918-1938** (Heb.), Ramat-Gan 1996
7. Z. Bacharach, **Hikrei Zvi: A Selection of Zvi Bacharach's Articles about Antisemitism, Germany and its Jews, Racism and Nazism and the Holocaust and its Results** (Heb.+German), Basic Research Materials Series, no. 7, Ramat Gan 1996. (out of print)
8. D. Michman (comp. + introduction), **Post-Zionism and the Holocaust: The Role of the Holocaust in the Public Debate on Post-Zionism in Israel, 1993-1996, a collection of clippings** (Heb.), Basic Research Materials Series, no. 8, Ramat Gan 1997.
9. G. Greenberg (comp.), **Wartime Yishuv Religious Jewry Confronting the Holocaust: An annotated listing of articles and books reflecting Jewish religious responses in Eretz-Israel during the era of catastrophe, 1938-1948**, (Heb.) Basic Research Materials Series, no. 9, Ramat Gan 1997.
10. H. Eshkoli (ed.), **The Reconstruction of Religious Zionism in Europe Among She'erit Hapletah: A Symposium** (Heb.), Basic Research Materials Series no. 10, Ramat Gan, June 1998.
11. M. Verdiger, **The Holocaust as a Theological Turning Point** (Heb.), Basic Research Materials Series no. 11, Ramat Gan 1998.
12. G. Greenberg (Comp. + introduction), **Faith and Holocaust as Issues of Jewish Religious Thought in the USA 1938-1948** (Heb.), Basic Research Materials Series no. 12, Ramat Gan 1999.
13. D. Zhits, **The History of the Minsk Ghetto (In the Light of the New Documentation)** (Heb.), Basic Research Materials Series no. 13, Ramat Gan 2000.
14. [I. Levin], **Victims, Heirs and Insurance. A Study of the Palestinian Enemy Debts Registrar's Forms, 1946-1947** (A Report Presented to the International

Commission on Holocaust Era Insurance Policies, June 1999, by the Finkler Institute of Holocaust Research) (Eng.), Ramat-Gan 2000.

15. D. Michman (Comp. + introduction), **Post-Zionism and the Holocaust (II): 1997-1998 (+ additional material for former years and for 1999)**, (Heb.), Ramat-Gan (Forthcoming 2000)

16. S. Ettinger, **Dr. Bloch and the Struggle Against Antisemitism in late 19th Century Vienna** (Heb.), Ramat-Gan (Forthcoming)

B. Other Publications by the Institute and associated Chairs

1. D. Farkas (ed. and comp.), **Guide for Manuscripts and Printed Matter from the Legacy of Rabbi Samson Raphael Hirsch: the Saenger Collection vol. I: Letters and Hebrew manuscripts** (Heb.), Ramat Gan, Institute for Research of Diaspora Jewry, 1982.
2. C. Yaoz, **The Holocaust - Articles on Holocaust Literature** (Heb.), Ramat Gan, Department of Education, Bar-Ilan University, in conjunction with the Arnold and Leona Finkler Institute of Holocaust Research, n.d.
3. C. Yaoz, **[Israeli] Poetry and Prose on the Holocaust** (Heb.), Ramat Gan, Department of Education, Bar-Ilan University, n.d.
4. C. Yaoz, **Teaching the Holocaust - [Israeli] Poetry, Prose and Plays** (Heb.), Ramat Gan, The Arnold and Leona Finkler Institute of Holocaust Research, n.d.
5. C. Yaoz, **Young Literature - Chapters in [Israeli] Poetry and Prose on the Holocaust** (Heb.), Ramat Gan, Department of Education, Bar-Ilan University, n.d.
6. **Keshev: Sources and Studies** (Heb.) vol. 1 (1985).

7. M. Edelstein and P. Meizlish (eds.), **Religious Jewry During the Holocaust 1939-1945: Guide to the Archives of Religious Institutes and Organizations in Israel**, (Heb.), Ramat Gan, 1986.

8. R. Knoller, **Denial of the Holocaust: A Bibliography**, Ramat Gan, (First edition: 1990; second edition: 1991, third edition 1992).

C. Other Publications - in Cooperation with Publishers

1. N. Katzburg, **Hungary and the Jews 1920-1943** (English), Ramat Gan, Bar-Ilan University Press, 1981.
2. N. Katzburg (ed.), **Pedut: Rescue in the Holocaust - Texts and Studies** (Heb.), Ramat Gan, Bar-Ilan University Press, 1984.
3. Y. Ben-Avner, **Vom Orthodoxen Judentum in Deutschland Zwischen Zwei Weltkriegen**, Hildesheim, Georg Olms Verlag, 1987.
4. J. Tydor-Baumel, **"Kol Bechiyyot": Hasho'ah Vehatefila (A Voice of Lament: The Holocaust and Prayer)** (Heb.), Ramat Gan, Bar Ilan University Press, 1992.
5. R. Koren et Michman (ed.), **Les intellectuels face a l'Affaire Dreyfus, hier et aujourd'hui** (French and English), Paris/Montreal, L'Harmattan 1998.
6. D. Michman, **Holocaust Research: Conceptualization, Terminology and Basic Issues** (Heb.), Tel-Aviv: Moreshet, Ghetto Fighters House and Yad Vashem, 1998.
7. I. Benjamin, **Faithful to Their Destiny and to Themselves: The Zionist Pioneers' Underground in the Netherlands in War and Holocaust** (Heb.), Jerusalem: Yad Tabenkin and Ghetto Fighters' House, 1998.

8. D. Michman (ed.), **Belgium and the Holocaust: Germans, Belgians, Jews**, Jerusalem: Yad Vashem, 1998.

9. P. Meislish, **Victor Hayuth: The Identity Conflict of a Polish Jew** (Heb.): Ramat Gan: Bar-Ilan University Press, 1998.

10. J. Tydor Baumel, **Double Jeopardy: Gender and the Holocaust**, London: Vallentine Mitchell, 1998.

D. Forthcoming

11. B. Zucker, **In Search of Refuge. Jews and US Consuls in** 2000

Nazi Germany 1933-1941, London: Routledge

12. D. Michman, **Holocaustforschung aus juedischer Sicht**, Hamburg: 2001

Doelling und Gralitz

13. D. Michman, **L'historiographie de la Shoa d'une point de vue juif**, 2001

Paris: In Press Editions,

14. D. Michman, **Historiographia del Shoa**, Napoli: Alfredo Guido, 2001

15. D. Michman, **Holocaust Historiography from a Jewish Perspective**, 2001

London: Vallentine Mitchell

16. D. Michman (ed.), **Remembering the Holocaust in Germany, 1945-2000** 2001

Strategies and Debates, Peter Lang, USA

E. In preparation

17.H. Eshkoli, **Religious Zionism in Palestine via-a vis the Holocaust** 2001/2

18.R. Millman (ed.), **Belgium and the Holocaust: Documents** 2002/3