

TABLE OF CONTENTS

CHAPTERS

A	Welcome and Introduction	1
B	Acknowledgements	2
C	To the Children... A Dedication	3
D	Suggested Reading List	4
E	This Study Guide and You	6
F	My Journal - A Silent Dialogue with Myself	7
G	Understanding Human Emotions	11
H	Hurricane Andrew and the Holocaust	16
I	You Are the Best	17

UNIT I - DANGER SIGNALS

I	Exploring Our Roots	19
II	Prejudice and Discrimination	27
III	A Study of Words	37
IV	Anti-Semitism and the Holocaust	44
V	"Vus is geven is geven" - What was lost is lost forever	53

UNIT II - THE PERSECUTION YEARS

VI	A State of Terror: Germany 1933-1939	70
VII	The War against the Jews	79
VIII	The Ghetto	95
IX	The Camps	110



X	Living with Dignity in a World Gone Insane	133
XI	The Silent World and the Righteous Few Who Did Respond	154
XII	Poland Today	176
XIII	PostScript	186

UNIT III - ISRAEL

XIV	Shivat Zion - The Return to Zion	196
XV	The Yishuv - During the Shoah	206
XVI	B'riha - The Illegal Immigration (1945-1947)	213
XVII	The Struggle for Independence and the Birth of the State of Israel (1945-1948)	224
XVIII	The War of Independence (1947-1949)	238
XIX	Yom HaZikaron and Yom Ha'Atzmaut	254
XX	Jerusalem	261
XXI	The Legacy: The War of Independence and the Current Peace Process	269

A. WELCOME



Dear March of the Living Participant,

You are about to embark upon an exciting experience, one that may just change your life. The March of the Living will take place in a few months. You will be transported, along with thousands of other teens from all around the world, back in time to one of the darkest chapters in human existence, to one of the most terrifying times in Jewish history. Then, before you can take a deep breath, you will travel to Israel, the Jewish Homeland, to celebrate with the people of Israel, Independence Day.

It will be a journey from darkness to light. It will be an experience of a lifetime.

You will be one of the chosen few who will walk in the footsteps of the 6,000,000. The march from Auschwitz to Birkenau will be along the same path which once one million of our people marched to their death in the gas chambers and crematoria of hell. You will visit the death camps of Treblinka and Majdanek. You will be witness to the remnants of the once vibrant Jewish population centers of Warsaw, Cracow and Lublin. You will see Israel as you have never seen it before, through the prism of your Polish experience.

To get you started on this journey we have enclosed the first installment of the "The March of the Living Study Guide". In the coming months you will receive three additional installments. **READ THEM CAREFULLY!!!** Your experience on the March will be greatly enhanced by the amount of time you spend now in preparation. Previous Marchers have told us how important it was for them to read such material before going on the March.

WE WOULD LIKE TO SUGGEST THAT YOU:

- Buy a 2" three ring binder for these and future chapters, so you can add material as it arrives;
- Clip out articles from newspapers and magazines about Poland, the Shoah or Israel and place them in your binder;
- Create a JOURNAL either use the binder or purchase a more appropriate "Diary" so that each day you can write down your own thoughts about the upcoming trip. You can then take the Journal with you to Poland and Israel and continue your writing. (See the enclosed "Chapter F: My Journal")
- Call your local Bureau of Jewish Education or Federation to see if there are other participants coming from your area. Try to meet with them so you can study together. If all else fails, call the National Office and we will tell you who is coming from nearby.

The March of the Living is now only months away. As we are sure the excitement will begin to grow, we will share with you the plans for the March, and send you further updates from the Study Guide. **READ AND LEARN!**

We look forward to meeting all of you soon. Mark the date. Afterwards, you may never be the same! And you may like what you will become.

B. ACKNOWLEDGEMENTS

The March of the Living had barely returned from Israel when a group of staff members from the CENTRAL AGENCY FOR JEWISH EDUCATION in Miami, headed by MILES P. BUNDER, sat down to evaluate the study guide which had been prepared for the March.

It was decided that a complete revision was needed and that every participant would receive his/her own copy directly in the mail. The focus of the new guide would be centered on the March program itself, rather than teach the Holocaust, Zionism and the birth of Israel. The Marchers would be urged to take courses on these subjects in their local community and to read books from a prepared reading list.

The project was launched and now, the first unit of this new "Study Guide" is in your hands. It is the product of countless hours and days of effort, which extended into weeks and months.

All of us involved in the March owe a deep sense of gratitude to the major editors and compilers of the March Study Guide: MILES P. BUNDER, DR. ALEXANDER (SANDY) ANDRON and SHARON HOROWITZ. Their commitment and total dedication was truly a "labor of love."

GENE GREENZWEIG played a key role in helping to focus and shape the Study Guide, challenging the editors to find a better way to express their ideas and make it more likely to be read and studied.

STEPHANIE HAUSER AND JILL TANDLICH were of significant help in doing the research on the unit on Israel.

HADASSAH KAPLAN and EDITH SIRULL spent hours at the computer, sometimes in tears themselves as they felt the impact of the readings.

RUTH EISENBERG created the design work for the entire Study Guide and interpreted all of the words and graphics into a creative, easily readable and eye appealing finished product.

DR. WILLIAM SHULMAN, who participated in the 1990 March, did the final reading of the Study Guide and his insightful and critical eye helped to shape this final version.

The Holocaust data (Units 1 and 2) was updated by DR. BETH COHEN. A special thanks goes to the officers and board members of the CENTRAL AGENCY FOR JEWISH EDUCATION of Miami whose strong support for the March inspired the staff to produce this Guide. These acknowledgements would be incomplete without an overwhelming "thank you" to the people who really made this possible: the Marchers. It was their inspiration, their motivation, and their incredible dynamism which showed the compilers the importance of preparing this guide, and helped to keep their candles lit into the wee hours of the morning when their own strength began to wane.

And lastly, to you, the new Marchers, this Study Guide is now dedicated. May you learn from it. May you learn from each other before, during and after the March. And may you learn to love.

AN IMPORTANT NOTE:

In the Study Guide, you will find asterisks () in a number of places in the text and graphics. Please note these changes carefully. They reflect updated corrections based on new evidence and information provided by DR. WILLIAM SHULMAN, Director of the Holocaust Resource Center and Archives of Queensborough Community College, New York, to whom we are greatly indebted.*

C. TO THE CHILDREN...

A DEDICATION

When a Jewish child is born, wishes are bestowed upon the parents to raise the youngster to be educated, to perform good deeds and to be able to be led to the wedding canopy...but the Nazis prevented 1,500,000 children from fulfilling this traditional blessing by snuffing out their young lives, because they were Jewish.

The plight of the child was immediately realized when the Nazis came to power. How parents would save their children from the worst imaginable fear was uppermost in their minds. They understood the only possible hope was a parting. But it took an incredible amount of courage and strength for parents to separate themselves from their children. In 1938-39, 10,000 children journeyed from Berlin and Vienna to England on the Kinder transports. As time went on and conditions became worse for the Jewish people, many children were put into various hiding places. Some of the hidden children were placed with Christian neighbors, while others spent their young years in convents and monasteries, growing up in strange, foreign surroundings. Then there were those youngsters who hid in the forest aiding the partisans, serving as couriers and helping the resistance groups. Children who managed to survive life in the ghettos saw their childhood end abruptly. Many were orphaned and left alone to fend for themselves after their parents were deported or died from disease and starvation. The ghetto child was forced to work and had to beg for bits of food. At selection, some children were able to pass as adults and managed to be put in a concentration or forced labor camp. They matured overnight. They not only acted as adults but were treated as such.

Youngsters who survived the Holocaust were not only cheated of their youth, but their lives as adults and parents would be affected forever.

**Claire Shavrich Hertzberg, Associate Director,
Queensborough Holocaust Center**

D. SUGGESTED READING LIST

Congratulations on your being accepted as a participant on the March of the Living.

In January you will be receiving the first of a three-part HOME STUDY GUIDE for the March. The HOME STUDY GUIDE will help you to better understand the March and make it more meaningful to you. It will not teach you enough about the Holocaust and Israel to suggest that you can "get by" with just reading the Study Guide!

We strongly suggest that you read as much as you can about the Holocaust and Israel before you receive the Study Guide.

Nothing we suggest to read can take the place of courses on both the Holocaust and on Israel. We hope that you will look into this in your community and try to sign up for one of the above.

To help you we have sent you a "Suggested Reading List". This list was prepared by teens and advisors who participated in the previous Marches, and represents their recommendations based on their shared experiences.

Read as much as you can - at least one book from each category. The important thing is to READ!

What will happen if you don't read? Honestly, we think you don't want to know . . .

Where can you get these books? Some ideas:

- Purchase them. You should begin to build your own personal library.
- Borrow from a library: public, public school, day school, synagogue, religious school, university, Holocaust Center, etc.
- Borrow from a friend, Rabbi, teacher, youth leader.
- Share the books with other Marchers, maybe you buy a couple and they buy a couple.

The March of the Living will be one of the most exciting and memorable experiences of your life. It has been just that for over 100,000 participants. Reading will heighten the experience.

SUGGESTED READING LIST

HISTORY

1. **A History of the Holocaust** by Yehuda Bauer
2. **Hitler's War against the Jews** by David Altshuler and Lucy Davidowicz

LITERATURE OF THE HOLOCAUST

1. **A Holocaust Reader** by Lucy Dawidowicz
2. **Out of the Whirlwind** by Albert Friedlander
3. **Anthology of Holocaust Literature** by Jacob Glatstein

THE GHETTO

1. **Notes from the Warsaw Ghetto** by Emanuel Ringelblum

RESISTANCE - SEARCHING FOR DIGNITY IN A WORLD GONE INSANE

1. **They Fought Back** by Yuri Suhl
2. **Uprising in the Warsaw Ghetto** by Ber Mark
3. **Blessed Is the Match** by Marie Syrkin

THE SILENT WORLD

1. **Auschwitz and the Allies** by Martin Gilbert
2. **Vatican Diplomacy and the Jews** by Rev. John Morley

THE CAMPS

1. **Survival in Auschwitz** by Primo Levi
2. **Night** by Elie Wiesel
3. **The Survivor** by Terence Des Prez

NAZI HUNTERS

1. **The Sunflower** by Simon Wiesenthal
2. **Quiet Neighbors: Prosecuting Nazi War Criminals in America** by Allan A. Ryan, Jr.

RESCUE

1. **Their Brothers' Keepers** by Philip Friedman
2. **Lest Innocent Blood Be Shed** by Phillip Hallie

PERSONAL ACCOUNTS

1. **Anne Frank - A Diary of a Young Girl**
2. **All But My Life** by Gerda Weissmann Klein
3. **Young Moshe's Diary** by Moses Flinker

E. THIS STUDY GUIDE AND YOU

HOW TO USE THIS GUIDE

Read it! Nah, that's too easy. If it was that easy we wouldn't need to write this "Guide to the Study Guide."

First, read the section on keeping a journal. In fact don't even attempt to read the rest of this Guide until you have read that section and found yourself a journal in which to keep notes.

Each chapter is meant to be read as an independent, self-contained entity.

In each chapter you will find the following sequence of information.

- Title Page
- This Chapter and You - an introduction.
- Objectives - this you will learn by the end of the chapter.
- A Quote - a carefully selected one.
- From the Jewish Sources - quotes specifically from Jewish books and authors.
- Readings - selected articles, maps and charts to help make the March of the Living more meaningful.
- Questions - to help you understand the important points in the Reading.
- In the Appendix (which you will receive later) you will find:
 - A Resource Guide for locating films and videos;
 - A Bibliography.

In the first mailing you will find a brief Suggested Reading List of recommended books. As we have said before and we will repeat often, no study guide can even attempt to answer all your questions concerning the Holocaust and Israel. Additional reading will help you, and make the March of the Living the exceptional experience which you will remember, and may change the rest of your life.

MAY THE GUIDE BE WITH YOU.

F. MY JOURNAL: A SILENT DIALOGUE WITH MYSELF

A journal, unlike a finished poem, story, or essay, remains alive, open and incomplete, similar to the process of history itself, awaiting further entries."

– a teacher

"What Is Written Lasts Forever"

– Isaac Abravanel (1437-1508)

THIS CHAPTER AND YOU...

You are about to embark on a one-of-a-kind odyssey - The March of the Living. You are going to go and come back from places where many went and did not return. You are going to experience so much in so short a time that trying to capture and remember everything would be virtually impossible.

Those who have gone on the March before you find themselves saying regularly, as they hear others speak of their experiences, "Gee, I had those feelings too, but I never thought about it in those terms until just now when I heard you mention it." Those who kept good journals have said such things as, "My journal was my confidant," or "My journal allowed me to discuss my feelings with myself, and to reflect on my day."

One teacher commented that, "A journal, unlike a finished poem, story or essay, remains alive, open and incomplete, similar to the process of history itself, awaiting further entries."

In the movie "Dead Poets Society" Robin Williams, as the teacher in a posh prep school, speaks to his class for the first time and tells them "Carpe Diem," seize the day, the very moment. Don't let it get away from you or it will be lost forever. Your journal is your chance to "Carpe Diem."

One author summarized it this way when she said, "I write entirely to find out what I am thinking, what I am looking at, what I see and what it means." Your journal can chart your experience, illuminate your response and even function as a support system for your thinking. It can magically transport you back through time and space to a moment or a feeling."

It is a means to record, graphically and spontaneously, ongoing encounters with everyday issues of the past and present as you bear witness to history and grow. You will have insights, questions and memories, and if you record these perceptions with honesty, be able to revisit them and internalize them. You will have taken a major step toward self-understanding. WHAT you choose to include and confront in YOUR journal will tell you much about WHO and WHAT you are.

Your journal should begin NOW. You had to write a paper about why you wished to go on the March as part of your application process. Why not put your thoughts on paper in your journal? You will find that the journal is a wonderful way to organize your reasons. And won't it be cool to look at those reasons after your trip to see how many of your reasons materialized and maybe how many new ideas emerged from the experience.

Many of you will be attending classes prior to and after the journey. Your reactions to what you learn, hear and see, the discussions in class, and to your fellow marchers, can all be captured in your journal for later reflection.

Did you ever say to yourself after hearing someone say something really quotable, "Wow, I wish I had said that" or "If I ever have to speak on that topic, I wish I could remember that quote." Well, you can! How do you think the original speaker knew just the right thing to say? Very little is original. But there is ever so much that is quotable - if you keep track of it.

Journal keeping will help you build working definitions for new functional words in your spoken vocabulary. Words such as resistance, conscience, consequences, motivation, bureaucracy, prejudice, responsibility, scapegoating and more take on new meanings as you progress on the March. As information increases, your initial definitions become more complex (see unit on "A Study of Words").

You do not have to conform to ANY textbook style. It can be YOU in creative form. You may take copious notes as in class, or write to an imaginary self in letter form, (see Appendix A). You may prefer to express yourself in abstract concepts by means of a configuration of lines and shapes in space, like the spokes of a wheel with the center being the major theme of the experience, (see Appendix B) or in concentric and overlapping circles indicating what encapsulates what.

You may draw your ideas and feelings. You may compose your thoughts in poetic form or even in song, (see Appendix C).

Appendix D is a sample page which has been used successfully by some who use the more traditional mode of note-taking or journal writing. If that's your style feel free to duplicate and use the format. The CAPTURE section is for notes (you can xerox without the lines if ART is your thing). The TAKE HOME section is for indexing the notes to the right. It might have single words indicating on the page where things might be found as for example Majdanek, sights, sounds, feelings. That section allows you to retrieve what you are looking for quickly without reading each

quotations, statements, things you might later use in talks on the subject or teaching or relating to others - maybe one of those quotes mentioned earlier.

You have to do what is RIGHT FOR YOU. Whether in lines, shapes, free form art, in rhyme or in special relations, your journal should tell YOU a story - YOUR STORY. The story is real. THE STORY IS YOU. And your story begins right now.

APPENDIX A

DIARY OF A MARCHER

Day 1

The departure date has finally arrived, after months of mental and physical preparation. We leave the comfort and security of our parents' arms, boarding the plane with excitement and anticipation. Although we realize these next two weeks will be no vacation, we really have no true concept as to the powerful, emotional experiences that await us.

Day 2

We arrive at the Warsaw airport on a brisk, clear morning after a long, tiring flight. As we disembark, we are greeted by our first harsh, alien sight - a young, grim-faced, Polish soldier in uniform with rifle in hand - an eerie experience for many of us, particularly the Holocaust survivors travelling with us.

We meet our Polish guides and board buses. Our first stop - the Nozyck Synagogue, the only one left in all of Warsaw - one of several hundred in this city before World War II. Built in 1902, the synagogue survived Nazi use as a stable, and today serves several elderly Jewish men who meet

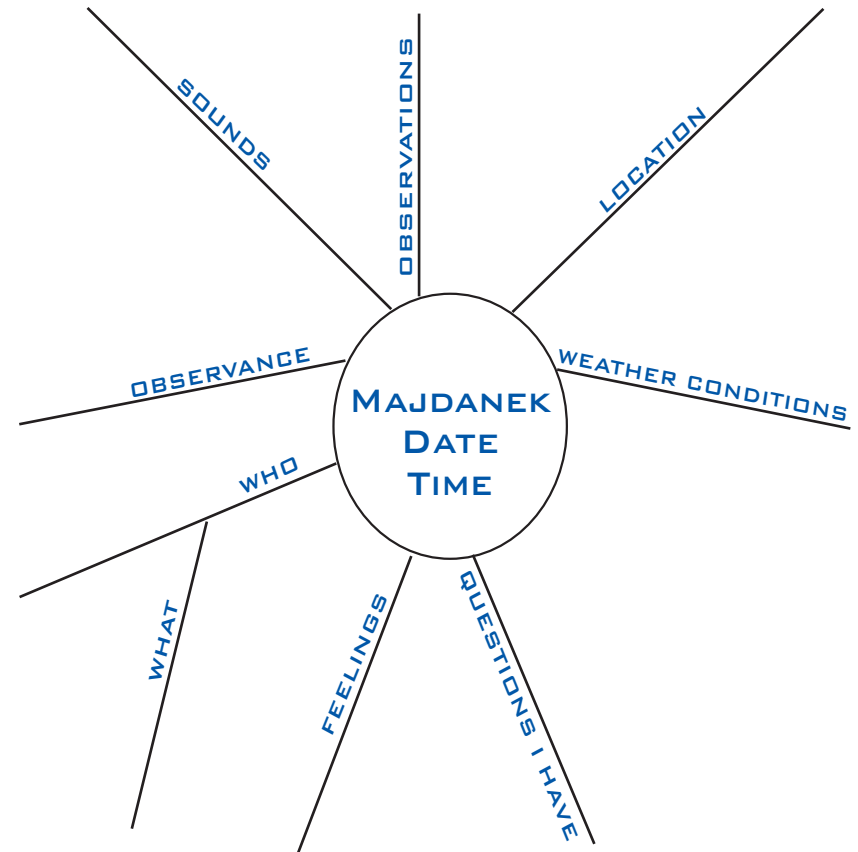
for daily prayers at the renovated, well-kept shul. Next door is the once-celebrated Yiddish theater. We stop in and stare at the black and white photographs of pre-war, famous Yiddish actors and actresses.

Nearby is the dusty, dim Jewish Museum. A survivor with us remarks that she used to live nearby, but everything has been rebuilt and looks unfamiliar. We receive long stares from construction men who stop their work on a modern glass building next door. It will be the first of many stares we receive during our week in Poland.

We experience our first Polish meal - a dull lunch of a hard roll, raw radishes with the roots still attached and, yes - an Israeli chocolate wafer! Like the unwelcome stares, it will be one of many such unappetizing meals to follow, with the exception of the wafer, of course.

We move on to the larger than life Rappaport Memorial to the Warsaw Ghetto uprising. Today happens to mark the 47th anniversary of the uprising, and friends and family of those who perished take part in a commemoration of the event. We witness a powerful ceremony - to the urgent beat of drums, each family carries a large wreath of beautiful flowers and walks slowly up to the memorial, where a soldier accepts the flowers, placing them at the foot of the memorial. When the soldiers leave, the families drop their rigid stances and swarm up to the memorial. We join them in reciting Kaddish and singing Hatikvah.

APPENDIX B



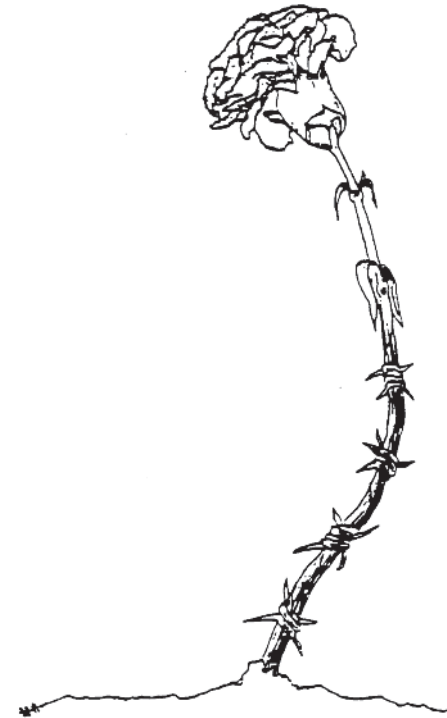
APPENDIX C

DEATH

Dana Hirsch, Pittsburgh, PA, Participant, March 1990

Death
is all I see
Death
is surrounding me
Grass and trees
grow anew
While all I see
is the death of a fellow Jew

NEW VOCABULARY



Jaime Frasti, Miami, FL 1988

APPENDIX D

Place _____

Page _____

Date _____

Time _____

TAKE HOME

CAPTURE

PASS ALONG

G. UNDERSTANDING HUMAN EMOTIONS

*...Sometimes I would like to ask
God
why God allows
poverty
famine
and injustice
when God could do something
about it...
...Well, why don't you ask God?
...Because I'm afraid that God
might ask me the same
question...*

THIS CHAPTER AND YOU...

On the March of the Living you will confront some intense emotions and feelings. You will share the excitement of preparing for the trip, meeting new friends. You will feel your own anticipation building. For many of you this will be the first trip to Israel. For others, the thought of returning to Israel, even for a short week, will be awesome. Visiting the Concentration Camps will leave you with some profound and overwhelming feelings. Everyone will react differently. Some of you may cry. That's okay. Others of you may not cry. That's okay too. Still others may be too numb for your feelings to surface. That's okay too. In fact, have you ever noticed that sometimes when confronted with a strong emotional experience some people giggle or laugh? That's okay too.

"Don't get excited." "Don't be sad." "Don't get upset." "Don't feel hurt."

How many times have you heard those comments? Our parents don't want us to be sad or upset or hurt. Our friends always want us to "Be Happy." But you and I know that is impossible. There are times when we feel saddened by a loss, whether it is a friend who has moved out of town, or the sudden death of a pet, or even worse, the death of a relative or friend. These are times when we have a right to be sad and upset and hurt and even angry and frustrated.

You have a right to your feelings. Feelings just are! Feelings are neither right nor wrong. Feelings just are. It is unfair for anyone to try to tell you how to feel in a given situation. It is more unfair to deny you the right to a feeling. The more important question would be why you have that feeling.

During the March some of these feelings may be very similar to those of someone who has recently experienced the loss of a loved one. Simply put, you may enter a state of grief. This chapter will try to help you

understand the various stages of grief and enable you to pass through these stages. In the second reading you will read about five stages of grief. In the third reading you will be asked to think about a specific grief (loss) experience in your life and work it through all stages.

It would be very helpful and to your advantage if you could find someone to talk to about the concept of grief. Try one of the following: your rabbi, a counselor from your school, or a counselor from the local Jewish Family Service.

On the March there will be numerous professionals trained in counseling to help you if you need it. And of course there will be thousands of "new friends" who will be experiencing the same emotions and sharing them with you.

Then Israel! Your emotions will skyrocket as you step foot in the Land of Israel. Some of you may kiss the ground as our ancestors have done for hundreds of generations. Some will laugh and others will cry. Others will be confused by the myriad number of emotions coursing through your heart and soul. Still others will be numb. These are all valid reactions to "emotional overdrive."

You are not alone. Even the advisors will be experiencing the same feelings. We will share them together and learn from them and from each other.

OBJECTIVES

1. You will begin to understand the various stages of the grief experience.
2. You will realize that you have already suffered a grief/loss experience of your own, even if it seems insignificant, i.e. a friend moving out of town, a broken toy (your favorite one), etc.
3. You will begin to develop an emotional coping mechanism by being encouraged to re-experience your own experience of loss.
4. You will become familiar with the terminology of the grief experience so that when you hear it on the March, you will be able to relate to it.

5. You will be better prepared to help others deal with their emotions. You will learn that sometimes when you help someone else through their pain, you help yourself as well.
6. If you have not experienced any grief situations, you will be asked to confront your parents/friends for them to share their experiences with you.

A QUOTE

"There is a land of the living and a land of the dead and the bridge is love - the only survival, the only meaning."

Thornton Wilder

READING # 1

Below are some excerpts from the writings of the teens who participated in the March of the Living in 1988 and 1990.

"The departure date has finally arrived, after months of mental and physical preparation. We leave the comfort and security of our parents' arms, boarding the plane with excitement and anticipation. Although we realize these next two weeks will be no vacation, we really have no true concept as to the powerful, emotional experiences that await us."

Sophia Fischer, Miami 1990

"We went to a program at the Rappaport Memorial. A lot of the ceremony was in Hebrew, so I was unable to understand. It really didn't matter. The fact that we were there was the event's most important aspect. The Jewish presence was finally felt again in Warsaw. It is like walking through a living history book, only words on paper could never have the same effect as standing at the very place where it all happened."

Stefan Zaklin, Harrington Park, NJ 1990

"...All alone I go to pay my respects. Yet all together they went to their deaths. I am alone because my pain is internal. Pain that I feel for these souls eternal. And though others may walk with me and hold my hand. It is alone that I face this burial land..."

Susie Ginsberg, Hollywood, FL 1990

"Three thousand, five hundred Jewish teenagers from thirty-six different countries, marching together, is a powerful experience. Each time I look back and see the sea of blue March of the Living jackets, my throat closes up with emotion. This march is for the living."

Carolyn Abel, Demarest, NJ 1990

"...I look out the window and see the most memorable image of all, A symbol of beauty, of hope, of love ---G-d has no arm to wrap around us to give comfort, so He wrapped a rainbow across the sky..."

Aline Linden, Sherbourne MA 1990

"I exited Auschwitz. They didn't. Don't ever try to explain. No explanation can exist... And when we sang our songs of Israel, the drizzling stopped and the sun shone through. This has and will always remain one of the most incredible experiences of my life..."

Daria Lidsky, Miami 1990

"...Running down the streets, screaming, yelling, having fun, dancing, singing, huge circles at all street corners! So this is how you celebrate Yom Ha'Atzmaut, Israeli style!"

Stacy Edinburg, Cincinnati, OH 1990

"This trip to Israel was different from the previous ones. I was not going for myself. I was however going to fulfill the dream that was taken away from six million Jews."

Michele Fakiro, Pittsburgh, PA 1990

And last but not least, from a parent:

"...Although we have not been completely briefed (that will take a lifetime), Michele's initial reactions and responses indicate a profound impact upon her thinking, upon her relationship with friends, and certainly, on her maturity. Michele indicated that she learned things about herself she never knew..."

Dr. Stephen Bergen, West Orange, NJ 1990

READING #2

Adolescents, Grief and the Concentration Camps - Rabbi Dr. Stuart Grant

Auschwitz, Treblinka, Majdanek are names which conjure up images of suffering and loss. When you visit one of these dens of despair you may undergo a traumatic experience. You will come face to face with feelings and emotions that you may have heretofore experienced, though perhaps not as intensely.

We have found that many teenagers who visit concentration camps experience an emotional reaction similar to someone who has recently experienced the loss of a loved one. Simply put, you may enter into a state of grief, and must pass through the various stages of grief work. In order to prepare yourself for this possible reaction you should be educated as to the various stages of grief that you may experience. This will help you to cope with the intense and overwhelming feelings that might come flooding to the surface.

The following is a brief description of the stages of grief and how you might experience these stages when visiting these camps.

1. Shock: Quite often when a loss occurs, the bereaved enters a state of shock in which he feels very little, and nothing seems real.

Adolescents experiencing the concentration camp visit for the first time may feel numb and disconnected to everything and everyone

around them. Some may even feel a little dizzy as the mind attempts to deny the implications of where they are and what happened there.

2. Denial: At this point the bereaved may refuse to believe that their loved one has died. They look for signs that the deceased is still alive or might believe that there was a mistake in identifying the body.

Teenagers may experience this "denial" in the concentration camp experience by having difficulty in comprehending the enormity of the atrocities that had occurred at this place. They may think about how they would have escaped or how they would have killed their Nazi guards. In their own minds they attempt to re-write history, to re-write the unthinkable. They may continue to fight the feelings that are now being stirred within them. It is normal to see some teenagers crying while others may appear to be stoic and unaffected.

3. Anger: When the bereaved come to accept the reality of the fact of the death they may become angry at the caretakers themselves, (doctors, nurses, mental health professionals), for not having done "enough," at God for allowing the death to occur or the deceased for dying, thereby causing the bereaved immeasurable pain and suffering.

Adolescents who experience a visit to a concentration camp may become angry at the Nazis and the guards who oppressed the Jews, at the rest of the world for not helping, at the Jews themselves for not forming a successful resistance, at God for permitting the atrocities. This anger may arise later and may be displaced upon his peers or counselors. It may seem that certain teens have suddenly become angry in general. In reality, however, their anger is really a flowing out of the grief experience.

4. Loss and Depression: When all the other defenses have been exhausted, the bereaved begins to truly feel the loss. He may experience physical symptoms such as stomach aches or headaches. He may cry and sob uncontrollably and become very depressed.

At this stage the adolescent will have handed himself over to the reality and magnitude of the atrocities and deaths which occurred in the camp. He may sob and cry, or he may hold back his tears. He may

become very depressed, in which case it will be important to give him the opportunity to talk about what he is feeling. This we do on a regular basis, in the bus, during our evening discussion groups, and individually.

5. Acceptance: When the bereaved has finally accepted the death of the loved one and has worked through the other stages of grief, he will begin to feel a little better. A glimmer of light flickers at the end of the tunnel and the bereaved now moves rapidly toward it. He then can begin the process of acceptance.

When the adolescent has fully accepted the reality of the concentration camps and the despair and hopelessness his ancestors experienced, he is then ready to experience hope once again.

The trip to Israel during Israeli Independence Day becomes a strong ingredient in this last stage of grief work. It fills the teenager with hope and pride in his Jewishness, and can help him create some meaning to the concentration camp. This meaning may take the form of a lesson in the importance of the survival of the Jewish State. The teen will most probably feel strongly committed to his Jewish identity, and we hope this commitment will be strong and enduring.

It is important to note that as on the previous Marches this sense of pride begins to rise to the surface when the teenager actually walks on the March of the Living from Auschwitz to Birkenau. There is a feeling of togetherness and unity when one looks to the front and rear and sees a "sea" of blue jackets imprinted with Jewish stars. The visit to Israel greatly heightens this pride.



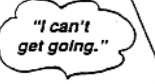
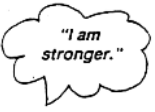
YOU ARE NOT ALONE

Remember that each bus will have at least three trained educators plus knowledgeable adults and survivors. Each bus group will travel with at least one medical doctor, a psychologist or psychiatrist, as well as other health care professionals. Whatever your reaction to the experiences, we will be there for you to help you understand your feelings and deal properly with them.

ACTIVITY #1

Instructions:

1. a. Fill in all major grief (loss) experiences you may have had.
b. Fill in a grief (loss) experience you are dealing with now.
2. Select one grief (loss) experience to focus on while reading this sheet.
3. Did your grief (loss) experience go through all four stages?
4. Write in the similarities and differences in your own experience for each stage.

A1. Major grief experiences in my lifetime:		A2. Grief (loss) experiences I'm dealing with now:		B. My focus for examination:	
STAGES IN HEALING					
loss		What are you in the process of letting go of? Healing from? How is it affecting you?		reaffirmation	
STAGE 1 shock 		STAGE 2 pain 		STAGE 3 stuck 	
STAGE 4 strengths 					
C. STAGE 1: SHOCK shock ... numbness ... disbelief ... emptiness ... disconnected ... drained ... spacey <i>"I know but I don't really know."</i> <i>"I feel but I don't really feel."</i> <i>"It's not true!"</i> denial, withdrawal		STAGE 2: PAIN resentment ... anger ... bitterness ... guilt ... sadness ... depression ... loneliness ... hurt ... emptiness ... confusion ... panic ... aching ... loneliness ... hopelessness ... turmoil ... terror <i>"No one understands!"</i> <i>"I am empty."</i> <i>"What did I do?"</i> weeping, preoccupation, physical symptoms		STAGE 3: STUCK isolated ... afraid ... insecure ... disorganized ... lethargic ... blue ... exhausted ... dispirited <i>"I must be crazy!"</i> <i>"I'm not normal."</i> flashbacks, mood swings, unproductive, withdrawal	
STAGE 4: STRENGTHS responsible ... accepting ... moments of hope ... caring again <i>"I'm recovering"</i> <i>"Life is worth living after all!"</i> recommitment, reaching out, involvement, helping someone, friendship, treasured memories, deeper understanding of spirit, trust, sharing self, laughter					
D. MY EXPERIENCE		MY EXPERIENCE		MY EXPERIENCE	
I ...		I ...		I ...	

H. HURRICANE ANDREW AND THE HOLOCAUST

I am writing this six days after Hurricane Andrew ferociously struck the south Florida area. The devastation, the pain, the destruction is clearly visible and alive. Driving through the streets of Miami and Miami Beach makes even more vivid the pictures appearing on television.

I have just re read excerpts from Dara Horn's March of the Living Journal and my thoughts of the March and the aftermath of Hurricane Andrew seem to merge.

I think back to last Saturday night, the eve of the hurricane. We have just returned from Shul (synagogue) to learn of the impending hurricane. Preparations must be begun and decisions must be made.

What should we do to prepare the house? What do you take? How can you protect the accumulation of a lifetime the treasured things that are your precious memories?

You do the best you can, putting things on the floor alongside walls, away from the windows. You pack some clothes and food to take with you. You take the bottles of water that you have stored in your freezer for just this eventuality.

What papers do you take? You begin packing in a suitcase your wills, your insurance policies, your checkbook, your backup computer diskettes, and all of a sudden, your big suitcase is packed full of these items.

Suddenly it's time to leave. As we walk out of the house we look back, not knowing what we will find when we return. Perhaps this is the last time we will see everything that we leave behind family pictures, videotapes and old films... awards and mementos.... 18 years of living and raising a family in this, our home.

We leave with a sense of foreboding, of impending imminent disaster no time to really think, with mixed emotions, bewildered, unsure and uncertain what the future will bring.

Through that night and the next day, Andrew arrives and the catastrophe it leaves behind begins to unfold. It is impossible to describe my feeling seeing the total destruction of property and terrible impact unleashed on the people of the greater Miami area, especially south Dade. The look on people's faces, the stories of how they survived, the terrible damage to their lives and their homes remind you of victims who live through a terrible war. The pictures remind you a desolated war zone, as if a gigantic bomb has exploded in their midst.

In looking back and remembering the events of the past week, my mind reflects back on the March of the Living and what we saw and what we learned. For the first time I have a very tiny feeling of what it must have been like for the Jews of Europe when they realized that the Germans were approaching their cities and towns. They had no idea what to expect, but they knew whatever it was it would be tragic.

I can only begin to sense their feelings when they were told to report, sometimes within hours, for deportation and to bring only one suitcase along. What to take and what to leave... Would they ever see their home, their families and friends again? Their bewilderment, the fear of the future and the unknown, going to an unknown destination. Tragically, for many, their journey was just out of town, where they were murdered and buried in a mass grave. For others it was a trip in cattle cars to death camps like Auschwitz, Birkenau, Treblinka and Majdanek to be murdered in gas chambers and their bodies burned in crematoria.

I got very little sense of what it was like when survivors tried to find family after the war. The desperation in trying to call to find out about close friends and associates after the hurricane was nothing compared to a survivor's search, usually fruitless, after the war.

On the Friday after the hurricane I observed my mother's yahrzeit, the anniversary of her death. As sad as the memory of her passing was, she was buried in a Jewish cemetery that I can visit and she died from natural causes. She saw her children married. Her first grandchild was born on her birthday and was named after her.

When I was In Shul (synagogue) saying kaddish, I could not help but think of the six million Jews who died a terrible death, whose final resting place on this earth is unknown, who have no one to mourn them or to name children after them and whose date and place of death is unknown.

Hurricane Andrew in no way can be equated with the Holocaust. It was a natural disaster and not created or carried out by human beings. Andrew indiscriminately hit our entire community and did not pick out one segment to unleash its fury on. The people, especially of South Dade, were hit, regardless of their color, their religion, or ethnic origin, and eventually the community together will heal itself.

The Jews of Europe were selected, isolated and eventually exterminated, only because they were Jews. That was their only "crime."

But in the aftermath of the storm, maybe we can gain a little better understanding of what it was like to face and feel a catastrophe. Maybe the beginning of this understanding will help us know better what happened and our responsibility never to forget.

Gene Greenzweig,

Chair, March of the Living, South Florida Region

I. YOU ARE THE BEST

You are the best at something. There is something that you do better than everything else that you do. What is the best thing that you do?

- Basketball
- Tennis
- Writing
- Making new friends
- Keeping old friends
- Looking presentable
- Leadership
- Fellowship
- Playing a musical instrument
- Debating
- Making excuses for not doing homework
- Other

For some of the above items, you may be lucky, and have a natural talent. But most of us have to work hard and practice to be able to be the best that we can be.

Practice takes time. Practice takes an effort. Practice means not procrastinating, but doing it now.

The March of the Living requires the same practice, the same preparation. The more you prepare for the March, the more awesome the experience will be.

UNIT 1

The Holocaust

Danger Signals



CHAPTERS 1– 5

March
OF THE LIVING

INTRODUCTION TO UNIT I

After you have read Chapter G, "Understanding Human Emotions," you will be ready to begin your "March" through the Shoah – the Holocaust.

Unit I begins with our past. Our history and memories forge an unbreakable link to our present and our future. It is therefore natural that the opening chapter deal with "Our Roots."

You will then begin an unbelievable journey — learning about intolerance, discrimination, the use and misuse of words and anti-Semitism. You will explore the darkness of the human mind - where prejudice begins. It will help prepare you to understand the roots of the Holocaust.

It is our hope that exposure to the steps that led to the Shoah will help you better understand the steps necessary to help prevent another Holocaust from ever happening again! Holocausts do not occur overnight. They may be said to be the result of a chain reaction. Short circuit the chain early and the tragedy can be averted.

The last chapter in this unit will introduce you to the difficult, but beautiful world of eastern European Jewry before the Holocaust. It was a world that is lost forever. It was a time of joy and hardship, a time of love and kindness, a time of celebration and commemoration, a time of learning and living, a time that today exists only in our memories.

I. EXPLORING OUR ROOTS

THIS CHAPTER AND YOU...

The Rabbis of the Mishnah spoke of a chain of tradition which began when God gave the Torah to Moses. Moses then gave the Torah to Joshua. Joshua accepted it and passed it on to the elders, the elders to the prophets, and the prophets handed it down to the men of the Great Assembly. They handed it on to the rabbis of every generation who, in turn, gave it to us.

Imagine the chain of Jewish History from the beginning and extending well into the future. Try to imagine where Abraham might be on the chain, or Rashi, or Golda Meir or Albert Einstein. Imagine your link on the chain.

There are some doom and gloom sociologists today who suggest that the Jewish people face extinction in the next few generations. Yet, if asked, none of us would want to even consider the possibility that the Jewish people could ever end with us, would we? Where is your link on the chain? Is your link somewhere in the middle or near the end of the chain? Do you realize that "where" you imagine your link is making a very powerful statement?

Every link in any chain is important, because a chain is only as strong as its weakest link. Each link is important, because it is the bridge to the links behind as well as to the links ahead. If each of us is a strong link, then we strengthen the entire chain.

The March of the Living is a part of the story of that chain. It is the story of how that chain came into being, and of the links which gave it strength. It is the story of how some of the links were forcibly excised from the chain, and of our continued fight to bridge the gap and re-link the chain as a strong, reliant and dependable chain for the future.

A significant link in this chain of Jewish History is YOU.

In the readings in this chapter, you will encounter your own personal

connectedness, genealogy and hope for the future, your future, as you create the next generation.

OBJECTIVES:

1. The March of the Living will take you back to Poland, a place where many of your relatives either lived or perished.
2. You will recognize the names of cities and towns of which your parents and grandparents talked.
3. You will see, with your own eyes, the small villages, many of which appear today almost exactly as they did during the Holocaust, except ... without Jews.
4. You will learn on the March from Auschwitz to Birkenau that this represents another bonding agent for the link in that unbroken chain of Jewish survival.
5. This chapter should give you an opportunity to re-explore your family history, roots and migrations.
6. You should be able to explore the reasons for your participation in the March

A QUOTE

Every man in Israel is a link in the chain that commences with Adam and the Patriarchs and continues throughout all the generations before and after us on to Messianic times.

(But every individual also) ... forms a link in the chain of the generations. He is also a link in his own generation... A Jew cannot live as a Jew unless

he forms part of the national community... There are two conditions for the materialization of the great mission (the achievement of the Messianic era): A continuous broken activity of all generations in a joint uniform activity in each generation. That is why 'the community of Israel' occupies such an important place in the legislation of the Torah.

'It is not incumbent upon thee to finish the task; nor art thou free to desist from it.' (Sayings of the Fathers II, 21). The individual Jew must appreciate that he does not act alone, but within his people, within the community which is close to him in character and in task. The common national memories unite and strengthen; they also insure that the efforts will continue and will be renewed from generation to generation. It is worth the individual's while to take even small steps if he knows that together with him many others are marching towards the same goal. What remains unachieved in the present generation will be continued in generations to come. The individual must therefore be a link in the chain of his own generation and, together with all his contemporaries, form a link in the vast chain of the ages...

There is a law in Physics that says the strength of a chain is determined by the strength of its weakest link. It is incumbent, therefore, upon every individual Jew to gain strength and to develop all his faculties for the fulfillment of the holy work incumbent upon the generations of his people. He must realize that it is upon him that success depends. Every individual must keep in mind that 'it is for his sake that the world was created.'

Dr. Aron Barth,
The Modern Jew Faces Eternal Problems

☆ FROM THE JEWISH SOURCES

THE SEARCH FOR KNOWLEDGE

The Jewish commitment to pursuit of God's truth makes education a prime value. The entire Book of Proverbs is a hymn to wisdom, the

beginning of which is reverence for God (Proverbs 1:7). Since the Bible demands that families educate their young (Deuteronomy 6:7), the Land of Israel was noted in ancient times for one of the earliest public school systems in the world (Baba Batra 21a; Josephus). Thus it was natural throughout the ages that even in the worst of situations Jewish communities would devote whatever resources were available to the support of Jewish learning. In modern times, Jews excel in all areas of education - arts, sciences, languages, and mathematics -- despite severe disadvantages which were placed on them by many majority cultures. The world suffered tragically because so many Jewish intellectuals were unable to escape Hitler's death camps. Fortunately, some, like Sigmund Freud and Albert Einstein, were able to flee. Even under extreme conditions of deprivation in some ghettos when possible classes were conducted for the young, and study groups were held so that adults could continue their studies. Jewish historians wrote minutely detailed accounts of the Holocaust even as they were themselves caught in it, and Jewish scientists studied the behavior of their fellow inmates in the camps.

***Hitler's War Against the Jews -
Altshuller & Dawidowicz***

Jacob in blessing his grandchildren comments,
"Let them be called by my name and the name of my ancestors."

Father Jacob wasn't suggesting that his grandchildren be renamed. Rather, that they may understand what he had stood for; that they learned to possess his traits and character. In short, that they develop a way of life so that he would continue to live through them.

His desire for such continuity showed his great concern for linkage. He well understood that a chain is only as strong as its weakest link and that it is far easier to strengthen a chain than to repair one.

"He shall be as a tree planted by the waters (TORAH) and that spreads out its roots by the river, and shall not fear when heat comes and his leaves shall be green, and shall not concern itself in the year of drought neither shall cease from yielding fruit."

Jeremiah

When the individual values the community as his own life and strives after its happiness as though it were his individual well-being, he finds satisfaction and no longer feels so keenly the bitterness of his individual existence, because he sees the end for which he lives and suffers."

Achad HaAm

ACTIVITY A

Read and complete the charts which follow. They are for you to create a genealogical chart of your family. Complete them with the help of your family. You may have to go to several members to get all the information. Survey the completed sheet and see how you were affected by the Holocaust either directly (family members perished) or indirectly (some branches of the family escaped via migration).



READING # 1

Our Rabbis say, "Kol Yisrael Areivim Zeh BaZeh" - All Israel is connected (responsible to/for the other). This reading should help you understand the "connectedness" which was lost in the Holocaust. You will understand your role in the historical chain of Judaism.

Look at the picture above. Notice how the roots go down deep into the ground. The tree's roots give it strength and stability. They make it sturdy and allow it to produce good and healthy fruit.

Just as a tree's roots give it solidity so do your roots give you permanence, steadiness and vitality. Remember that we as a people, small and for a long time without a country to call our own, have survived whereas many much more powerful nations -- some who ruled the entire civilized world - have fallen into obscurity or have completely vanished.

The Ethics of the Fathers directs us to be as "a tree whose branches are few but whose roots are many, so that even if all the winds in the world come, it cannot be blown from its place." Our roots give us a source of our strength but they also give us a sense of what and who we are. Knowing where we came from provides us with road signs directing us where we are going. Producing good fruit gives us purpose. It makes us the protagonists to forge and mold our own future. These are detailed in the picture by the lightning bolts reaching outward and upward.

Look at the picture once again. Note the roots and the bolts. The person in the center is YOU.

ACTIVITY B**My Generations - Arthur Kurzweil**

This is a facsimile of a birth certificate. If you cannot locate your own, fill in the spaces to record the information usually found on birth certificates. If you have your actual birth certificate, photocopy it and paste it over the one provided.

Birth Registration Certificate

City of _____

County of _____

Name _____ Sex _____

Place of Birth _____

Date of Birth _____

Day of Week _____ Time of Birth _____

Father's Name _____ Age _____

Birthplace _____

Mother's Name _____ Age _____

Birthplace _____

My Hebrew Name _____

Doctor _____

State of _____

ACTIVITY C

Identify members of your father's family (if any) who died in the Holocaust

Name	Relation	Place of Birth (put * if a camp)

Identify members of your mother's family (if any) who died in the Holocaust

Name	Relation	Place of Birth (put * if a camp)

ACTIVITY D

On the March you will visit cemeteries where you will see tombstones with names on them. Maybe you will find your family name on one of them. "Where Are You" helps you understand that you are more than just a name. Many decisions helped make you who you are. Maybe that is what the March is all about?

READING # 1

Where Are You? - Arthur Kurzweil - My Generations

Where are you -- right now? Are you sitting in a classroom? Are you at home in your room? Are you on a bus? in a car? Sitting at the kitchen table? There are over four billion (4,000,000,000) people in the world and each of us is somewhere.

You have been traveling - in history- until this very moment. Each day goes by and with each passing day, you do more things, go more places, and think more thoughts. You are moving along -- with history. And for some reason right at this moment, you have ended up exactly where you are!

One of the realities of history is that people travel from place to place making new homes for themselves along the way. People have been leaving home and making new homes elsewhere since the beginning of time. In fact, one could say that history is, in part, the story of people and families moving from one place to another. At one point, your parents married and established a home together. Then, you were born and joined their migration.

Almost every person living in the United States is an immigrant, or a descendant of immigrants. Most Jewish families in America have not been here very long at all. In fact, it probably was either your grandparents or your great grandparents who were the immigrants in your family. Of

course, this does not apply to everyone. You may be an immigrant yourself. It is also possible that your family was in America long before your great grandparents were born. Some Jewish families have been in America for a few hundred years.

Your move - from your last home to your present home - is part of the history of Jewish migration. In the same way that we write about Jews in the 1600's by saying "Where did Jews live in those days?", so too, will people one hundred years from now ask about the Jews of today. Your story will become a part of Jewish history!

Throughout our lives we constantly make decisions.

Each of us has the right to make our own choices about our Jewish lives, but we must remember that some choices have already been made for us. And the choices we make will affect those who come after us.

For instance, I live in the United States and my second cousin lives in Budapest, Hungary. Life in Budapest is very different from life in the U.S.A. My grandmother decided to come to America seventy five years ago, while my cousin's grandmother chose to stay in Hungary. The two grandmothers made decisions that determined where their grandchildren would be born and what their lives would be like.

As I look back on my personal Jewish history, I see that it is made up of many people with different ways of doing things. My parents influenced my opinions, beliefs, and choices just as their parents contributed to theirs. As I examine my Jewish family history I obtain a better and better understanding of the people who made me the person I am and what my choices are.

The people in your family who came from another country to live in the United States are your "immigrant ancestors." Perhaps you yourself are an immigrant. Who were the individuals in your family who made the decision to leave their homes and travel to America?

Not only is this information interesting in itself (their decisions certainly had great impact on your life) but it will....(Complete the thought)

READING #2

You will have a chance on the March to do some family research. You might never have thought it to be important. Reading #2 says "think again!"

Encyclopedia of Jewish Genealogy – Arthur Kurzweil & Miriam Weiner

The search for roots, even in the simplest genealogical sense, is likely to be a meaningful experience on both the personal and religious levels. But it is important to pursue it even if the meaning is elusive. Lineage is not just a matter of empty self-congratulation. All lineage, and not just that of nobility, carries with it a certain responsibility. A great person discovered among one's ancestors is not just a cause for bragging but something that must be related to and learned from. The sense of kinship with such a figure can be a source of strength and encouragement to one suffering spiritual distress or self-doubt. It need not be a famous or distinguished figure; even a person -- remembered or reconstructed -- who was at one with himself and with the world can serve as an anchor point and source of commitment. Such connections represent, in a sense, a broadening of the commandment to "honor thy father and they mother," a commandment described through the ages in terms of the obligation of the "branch" toward the "root" from which it sprang and that nourished it. Honor of parents and of earlier generations of forebears is connected, in turn, with Kibbud Hamakom, honoring the source of all human life. Strengthening one's ties with one's own past is part of renewing one's connection with the sources of Jewish life in general.

– Rabbi Adin Steinsaltz

QUESTIONS:

1. What do you see as the connection between genealogy and the fifth commandment?
2. What's so important about "strengthening one's ties with --one's own past?"

ACTIVITY E

Note on the map below where your family came from in their immigration to America. Consider what might have occurred had those choices not been made.

East Central Europe between the Wars



READING #3

We march never to forget. Santayana, born in 1863, offered this caveat. Read and consider the questions below.

George Santayana wrote: **"The Nation which forgets its past is destined to repeat it."**

QUESTIONS:

- 1 What was Santayana telling us? How does it relate to our study?
- 2 What does it tell us of all our responsibilities to future generations?
- 3 Could it happen again? Could it happen here? Have you heard of Aryan Nations? The skinheads? Compare their thinking to Hitler's.
- 4 Have you heard anti-Semitic jokes? Anti-Semitic rap? Jap-baiting? "Restricted" clubs? How are each a source of concern?

REFLECTIONS:

1. What does linkage with the past mean to you now?
2. Can you understand what the attempt to break the chain of continuity would have meant to our people had Hitler succeeded?

II. PREJUDICE & DISCRIMINATION



THIS CHAPTER AND YOU...

1. WHY ARE WE PREJUDICED?
2. WHY DO PEOPLE HATE?
3. WHY IS PREJUDICE SO DESTRUCTIVE?

The Holocaust is the ultimate result of prejudice. When prejudice is allowed to fester and grow, it leads to hate campaigns, acts of discrimination, loss of rights, illegal jailings, pogroms and mass murder. There is a direct link, a natural progression between this chapter and your journey through Poland, on the March. You will bear witness to the destructive force of prejudice and group hate carried out to its "final solution."

Group prejudice, hatred and discrimination have permeated human society since the beginning of recorded time. If we are to build a better world, it is imperative that we fully understand the components of group prejudice, discrimination and anti-Semitism, what it is, how it functions and what it can lead to.

In this unit, you will explore how anti-Semitism, left unabated, led to the Shoah. Prejudice, scapegoating, anti-Semitism, Holocaust - a natural progression. Why was there so much anti-Semitism in Europe? Why was it allowed to flourish and grow? What is its status in Poland today? What are the chances that you will experience it in your home town? On the March?

Everyone has prejudices... You have prejudices. We all have prejudices. As you read through this study guide, you will be challenged to understand the roots of your own prejudices.

As you walk the two mile March from Auschwitz to Birkenau, think about your own personal prejudices and commit yourself to trying to purge them forever.

OBJECTIVES

1. You should be able to define the word prejudice.
2. You should begin to understand what is the nature of prejudice and discrimination in general and begin to question how it impacts your daily life.
3. You should be able to trace how a single simple ethnic slur or prejudicial statement can lead to more dangerous occurrences.
4. You will begin to understand anti-Semitism in its historical context.
5. You will begin to see how anti-Semitism led to the Shoah.

"Hatred begins in the heart and not in the head. In so many instances we do not hate people because of a particular deed, but rather do we find that deed ugly because we hate them."

The Jew and the Cross by Dagobert Runes

ACTIVITY A

Write your own definition of prejudice. Compare your definition to the dictionary definition.

READING #1

Before we even go on the March, you will understand that a fundamental lesson of the March is that we need to root out prejudice and hatred. (Notice, we even used the concept of "rooting" it out. Remember Chapter #1, Reading #1?) This means understanding it, its history, its nuance and its nature. As the title says, prejudice is bad, any way you read it.

"ECIDUJERP, PREJUDICE" (excerpts) - by Irene Gersten and Betsy Bliss. Anti-Defamation League of B'nai B'rith, Franklin Watts, Inc., 1974

Prejudice is an attitude, a rigid emotional response toward all members of a particular group or social category. It is generally an unfavorable opinion formed before the facts are known, which results in hatred or intolerance.

In this section, authors Irene Gersten and Betsy Bliss explain the meaning of prejudice. As indicated by the authors, prejudice can be motivated by, among other reasons, economic interest, conforming to group expectations, and/or the difficulty people have in accepting their own weaknesses.

Prejudice can be expressed in a variety of ways such as anti locution (bad-mouthing), avoidance, discrimination, physical attack and genocide. As the worst expression of hate, genocide represents the systematic murder of an entire people because they belong to a specific nation, race or religion.

PREJUDICE AND IGNORANCE

Suppose that you had never met an old person. Suppose that your friends told you that "All old people are crazy." Would you believe them? You might - if you had never known an old person. That is what happens when we insist on knowing only people just like ourselves.

This kind of prejudice is really ignorant - prejudice due to not knowing better. It is expressed by many people who keep themselves separate and do not mix with other groups.

Ignorant prejudice was what those white residents felt when the black families began to move into their neighborhood. But when they were actually living next door to one another, they started to look at their black neighbors as individuals and to see that they were not noisy or troublemakers, but were honest, warm hardworking people, very much like themselves.

REAL PREJUDICE

It is important to remember that there is a difference between ignorance and prejudice. Ignorance means forming opinion without really knowing the facts. The prejudice that often results from ignorance does not necessarily mean hateful feelings.

Real prejudice, on the other hand, occurs when we choose to keep bad opinions even when we have a chance to know better. Prejudice occurs when a person refuses to change his mind - even when the facts show him that he is wrong.

Mark is an example of a person with real prejudice.

When Mark was young, all of his friends and classmates told him that all black people were "lazy" and "dirty." Mark took their word for it.

He believed them because he had never seen a person with dark skin. There were no black people in his school, his neighborhood, or his Boy Scout troop. When he went to the movies, he hardly ever saw black people in films. Those that he did see were shown as "lazy" and "dirty."

The same was true on television. Mark was a very protected person who had little touch with the world outside of his own group.

As Mark grew older and left his neighborhood, he began to see some people with dark skin. But they seemed so different from him. They looked different. They dressed differently and they even talked differently. Mark stayed away from them because they were strange and he was afraid of them. Mark covered his fear by saying that "they" were "dirty" and "lazy."

When Mark entered high school, he met Jeff, who was black. Jeff was in most of his classes and Mark was forced to see that Jeff was neat, well-dressed and very hardworking. But Mark refused to change his bad opinions of all dark-skinned people. Even though he knew Jeff to be much like himself, his prejudice would not allow him to see Jeff as a complete individual. Mark could not see beyond Jeff's dark skin. He said to himself, "Jeff is different from other blacks. It is still true that all those people are "dirty" and "lazy." Mark simply could not see that "all those people" are individuals just like Jeff.

PREJUDICE AND PROFIT

Why do Mark and people like him refuse to give up their prejudices even when the facts show them to be wrong? Why do people prejudice others in the first place? Why has man, for as long as we can remember, been cruel to his fellow man? Why is prejudice as much a problem today as it was four hundred years ago?

To answer these questions isn't easy. Mostly, we act in a prejudiced manner because we expect to gain something.

Each individual is a complex being, with many different needs, desires and goals. And though people are guilty of prejudice because they believe they will gain something, what it is that they want to gain is different in almost every case.

CONFORMING PREJUDICE

A very common type of prejudice comes from our need to have the same values as the group to which we belong. We tend to feel safe within our own group. It makes us feel important. To know we will be accepted by that group, we adopt the group's thinking. When the group thinking is prejudiced, we often accept this thinking because we are afraid to go against the group.

A college student recently wrote about an example of this kind of prejudice. It occurred on his first day of high school. He had been talking with a boy of his own age when one of the older students came over to him and said, "Don't you know that Harry is a Jew?" He had never before met a Jew and really didn't care whether or not Harry, whom he started to like, was a Jew. But he admitted that the tone of the older boy's voice was enough to convince him that he had better not make Harry his friend.

When we act in this way, we are clearly in the wrong. There is nothing wrong in wanting to belong to a certain group because we want to feel a part of something. We all need friends and want to feel safe and needed. But there is something terribly wrong when we become a part of the group and are no longer an individual. By giving up what is special in each of us, we can no longer act or think on our own. We become a group body. We are afraid to make a step on our own two feet. We act in a prejudiced way not because we believe the others are not as good as we are, but because we are afraid of being "different" and of having opinions different from those of our friends, classmates and family.

SCAPEGOATING

There is one kind of prejudice that occurs when we want to go along with opinions of our friends. There is a more dangerous kind of prejudice that stems from feeling unsure about ourselves and from the questions we have about our own worth as individuals. It is called scapegoating.

It is part of human nature for people to compare themselves with one another. It is part of our society for individuals to compete with one another for money and personal rewards. Often our feeling of being not

as good, as attractive, as wealthy, as skilled, or as successful as others makes us need to blame someone else for our own shortcomings.

It is difficult for people to accept their own weaknesses. It is much easier to blame our problems on others. When we look down on someone else, we seem so much taller.

The word "scapegoating" comes from Biblical times. Then a scapegoat was let loose in the wilderness after the high priest had placed the sins of the people on its head. All of the failures, the shortcomings, and the shameful things that the people were guilty of were put onto the goat. Sending the goat out into the woods was the people's way of separating themselves from their guilt. They were no longer responsible for their own actions.

Today we use the word scapegoat to describe a person or a group of people who are blamed unfairly.

Scapegoating is in many ways like labeling. Both are lazy ways of thinking. Both can prevent a person from seeing himself as he really is. When we put people into groups, we hide ourselves or other people behind name tags. We see only a part of what people really are, not the whole picture.

Our world is full of people like Mr. Jones. Mr. Jones is very upset about what is happening in this country. Mr. Jones says, "The reason we have riots is that there are outsiders in this country." He adds, "If we could only get rid of the outsiders, everything would be fine."

Riots, like most problems, have many causes. Solutions are hard to find and Mr. Jones doesn't want to bother to find out what all of the causes are. It is much easier to find someone to blame, to find a scapegoat. For Mr. Jones, outsiders are handy scapegoats.

It is usually easy to recognize the Mr. Joneses of the world. They are the people who can say, "If only we didn't have so-and-so, everything would be okay." These persons will find one enemy to explain everything that is wrong. "If only we didn't have Jews." or "If only we didn't have hippies."

But nothing is that simple.

Prejudiced people who scapegoat say the same things about all groups that are different from their own. No matter who is the prejudiced person, he warns everyone against "marrying those people" or "believing anything those people say." You can substitute almost any kind of human being for "those people," but the prejudiced person's remark and warnings will be the same.

That is because the scapegoater does not hate any one person in particular. He hates a group that is different, and his hatred covers all the members of that group.

DEFEATING PREJUDICE

When people say the kinds of things that Mark, for example, said about Jeff, they do not always know that they are guilty of prejudice. Most prejudiced people try to hide their true fears from themselves as well as from others. These people feel good only when they believe that there are others who are not quite as good as they are.

Practically nobody will admit to being prejudiced. Practically everybody agrees that prejudice is cruel and ugly. That is why people have been forced to defend their prejudice. And that is why their defenses have been pretty strange!

In the nineteenth century, for example, many people tried to use a religious excuse to cover their prejudice. They said that slavery was a way of introducing the Christian religion to the Africans, who had their own, different religion. It was obvious to a majority of people that this was not a very good excuse, and so many people tried to find a better one. These people turned to the idea that some people were better than others - smarter, nicer-looking, with better manners, and more honest.

Today we know that this is completely untrue. Today we know that, any way you look at it, there is no excuse good enough to defend prejudice.

QUESTIONS:

1. How does a person go through life learning prejudice?
2. Why is real prejudice harder to deal with than ignorant prejudice?
3. Some people feel that prejudice is an essential element of maintaining self esteem. What is your reaction?
4. Others argue that prejudice comes from people who are deprived and frustrated. What is your reaction to this idea?
5. What do you think causes prejudice?

READING #2

Why the Jew? Where did it start? When will it end? Is that why we march? Or does prejudice march on endlessly? Reading #2 will help you understand the "why".

The Jew as Scapegoat – (excerpts from) The Holocaust Years: Society on Trial by Gordon Allport

Anti-Semitism is thought to reach back at least to the fall of Judea in 586 B.C.E. When the Jews were dispersed, they took with them their relatively rigid and unbending customs. Dietary laws prohibited them from eating with others; intermarriage was forbidden. They were even by their own prophet Jeremiah considered "stiff-necked." Wherever they went their orthodoxy presented a problem.

In Greece and Rome - to mention only two of their new homelands - new ideas were welcomed. The Jews were received as interesting strangers. But the cosmopolitan cultures which they entered could not understand why Jews did not reciprocate the meals, games, and gaiety of their own pagan life. Jehovah could easily be fitted into the galaxy of gods who were worshiped. Why could not the Jews accept the pantheon? Judaism seemed too absolute in its theology, ethnic customs, and rites.

Yet in Ancient Rome it is fairly certain that Christians were persecuted more vigorously than Jews. Tertullian gives a terse record of the scapegoating of Christians. Until the fourth century when Christianity became the officially dominant religion under Constantine, it is probable that the Jews fared relatively better than the Christians. But after that time the Sabbaths were separated, and the Jews became a highly visible group marked off from the Christians.

Since the early Christians were themselves Jews, it took the first two or three centuries of the Christian era for this fact to be forgotten. Then only did the accusation arise that the Jews (as a group) were responsible for the Crucifixion. Subsequently, for centuries it seems that to a large number of people the epithet "Christ killer" was a sufficient cause for scapegoating the Jew on any and all occasions. Certain it is that by the time of St. John Chrysostom (fourth century) elaborate anti-Semitic homilies were preached, accusing Jews not only of the Crucifixion but of all other conceivable crimes as well.

Some support for anti-Semitism is drawn from straight Christian theological reasoning. Since the Bible explicitly asserts that the Jews are God's chosen people, they must be hounded until they acknowledge their Messiah. God will punish them until they do so. Thus their persecution by Christians is ordained. It is true that no modern theologian would interpret this situation to mean that an individual Christian is justified in acting unfairly or uncharitably toward any individual Jew. Yet the fact remains that God acts in mysterious ways, and apparently His concern is to bring recalcitrant Jews, His chosen people, to acknowledge the New Testament as well as the Old. While modern anti-Semites are certainly not aware that they are punishing the Jews for this particular reason, from the theological point of view their conduct is understandable in terms of God's long-range design.

It is necessary to stress these religious factors in anti-Semitism, for the Jews are above all else a religious group. It may be rightly objected that many (perhaps most) Jews today are not religious. While orthodoxy has declined, there has been no decrease in persecution. Further, it may be

objected that in present day anti-Semitism, the sins of the Jews are said to be moral, financial, social; religious deviance is seldom mentioned. All this is true - and yet the vestiges of the religious issue certainly persist. The Jewish religious holidays make for visibility; so too the imposing synagogues in Jewish residential districts.

Still, many people today are indifferent to the specifically religious quarrel between Judaism and Christianity. Many more are able in their own minds to transcend it, realizing well the essential unity of the Judea-Christian tradition. But, according to a broader interpretation of the matter, each one of us is still affected by the epic quality of spiritual ferment in Jewish culture. Jacques Maritain, the Catholic scholar, expresses the matter thus:

Israel...is to be found at the very heart of the world's structure, stimulating it, exasperating it, moving it. Like an alien body, like an activating ferment injected into the mass, it gives the world no peace...it teaches the world to be discontent and restless as long as the world has not God, it stimulates the movement of history."

A Jewish scholar continues the argument: the Jews as a group are no larger than certain unheard-of tribes in Africa. Yet they have provided continuous spiritual ferment. They insist upon monotheism; upon ethics; upon moral responsibility. They insist upon high scholarship; upon closely knit home life. They themselves aspire to high ideals, are restless, and ridden by conscience. Throughout the ages they have made mankind aware of God, of ethics, of high standards of attainment. Thus - though imperfect in themselves - they have been the mentors of the world's conscience.

On the one hand people admire and revere these standards. On the other hand they rebel and protest. Anti-Semitism arises because people are irritated by their own consciences. Jews are symbolically their superego, and no one likes to be ridden so hard by his superego. Ethical conduct is insisted upon by Judaism, relentlessly, immediately, hauntingly. People who dislike this insistence, along with the self-discipline and acts of charity

implied, are likely to justify their rejection by discrediting the whole race that produced such high ethical ideals.

Jews, partly at least because of their religious deviance, were excluded in many countries for long periods of time from owning land. Only transient and fringe occupations were open to them. When the Crusaders needed money, they could not borrow from Christians (whose code did not allow usury). Jews became the moneylenders. In so doing they invited customers but also contempt. Excluded not only from land-owning but also from handicraft guilds, Jewish families were forced to develop mercantile habits. Only money lending, trading, and other stigmatized occupations were open to them.

This pattern has to some extent persisted. Occupational traditions of the European Jews transferred to new lands when Jews emigrated. To some extent the same discrimination barred them from conservative occupations. They were again obliged to develop the fringe activities where risk, shrewdness, enterprise were required. We have seen how this factor led large numbers of Jewish people, especially in New York City, into retailing, theatrical ventures, and professions. This somewhat uneven distribution on the economic checkerboard of the nation made the Jewish group conspicuous; it also intensified the stereotype that they work too hard, make lots of money, and engage in shady dealings in the less stable occupations.

Looking backward once more over the historical course of events, we find another consideration of importance. Lacking a homeland, the Jews were regarded by some as parasites upon the body politic. They had certain attributes of a nation (ethnic coherence plus a tradition of nationhood). But they were, in fact, the only nation on earth without a home. People who distrusted "bi-loyalty" accused them of being less patriotic, less honorable within their adopted land than they should be.

A further factor to be noted is that the insistence upon scholarship and intellectual attainment is a long-standing mark of Jewish culture. Jewish intellectualism calls to mind one's own defects of ignorance and laziness.

The Jews once more symbolize our conscience, against whose challenges we protest.

Surveying such a welter of historic-psychological factors, one naturally wonders whether there is a leading motif that would sum them all up. The nearest approach would seem to be the concept of "fringe of conservative values." The expression, however, must be understood to cover not only deviance in religion, occupation, nationhood, but likewise departure from conservative mediocrity: conscience pricking, intellectual aspiration, spiritual ferment. One might put the matter this way: the Jews are regarded as just far enough off center (slightly above, slightly below, slightly outside) to disturb non-Jews in many different ways. The "fringe" is perceived by conservative people to represent a threat. The differences are not great; indeed, the fact that they are relatively slight may make them all the more effectively disturbing. Again, we cite "the narcissism of slight differences."

This analysis of anti-Semitism, historically considered, is far from complete. It is intended only to demonstrate that, without historical perspective, we cannot tell why one group rather than another is the object of hostility. The Jews are a scapegoat of great antiquity, and only the long arm of history, aided by psychological insights, can reconstruct the story.

The problem is exceedingly complex, but it will never be solved unless there is at every stage scrupulous regard for factual evidence, concerning both the traits of the Jewish group and the psychodynamic processes of anti-Semites.

QUESTIONS:

1. What is a scapegoat?
2. What support for anti-Semitism came from early Christian theology?

3. Can you explain the circumstances surrounding the acceptance of the Jew as "Christ Killer"?
4. How did the concept of "a nation without a home" affect the way in which Jews were treated by various countries?

READING #3

Did the Holocaust just happen? Was there no "history" before? The March teaches that nothing just happens. So does this reading

The Holocaust: The Jewish Ordeal In Nazi Occupied Europe 1933-1945 (excerpts from): A Resource Unit for High School Students - by Beverly Sanders



INTRODUCTION

During the years of World War II, the Nazi German State under Hitler destroyed six million European Jews, among whom over a million were children. In carrying out their program of genocide, the Nazis achieved a unique synthesis of primitive barbarism and advanced technology. A racist ideology based on a pseudo-scientific mystique of blood and the belief in Aryan superiority ultimately resulted in mass murder by means of modern machinery and elaborate bureaucratic procedures. Germany, a nation which prided herself on her culture, and whose culture commanded universal respect, conceived Auschwitz, the death camp where, at the height of its operations, thousands of Jews were murdered daily in gas chambers and their corpses were burned in giant crematoria.

ORIGINS OF THE HOLOCAUST

A. European Antisemitism: A Long Tradition

1. Antisemitism was primarily a religious prejudice at first. From the very beginning, Christians held an ambivalent attitude towards Jews. On the one hand, Judaism was the parent of Christianity and Jesus was a Jew. On the other hand, the Jews refused to accept Jesus as a savior and messiah and were blamed for his death. Through the centuries there were attempts to convert the Jewish minority to Christianity. When these attempts failed, the Jews, regarded as a danger to Christians, were excluded from full participation in society and frequently subject to executions, massacres and expulsions. Crusaders

on their way to the Holy Land stopped to murder Jews along the way. Between the 13th and 16th centuries, Jews were expelled from England, France, Italy, Bohemia, the German states and Spain.

2. In the 19th century antisemitism became primarily a secular form of prejudice. Religious feelings had declined in intensity. The French Revolution and Napoleon had paved the way to the eventual emancipation of the Jews in Western and Central Europe and their partial integration into society at large, but also brought new problems for them as a group. The consequent social and economic rise of the Jews caused antagonistic reactions in many sectors of society. The rapid expansion of capitalism in the 19th century provided many opportunities for a newly emancipated social group; the consequent presence of some Jews in newly formed capitalist enterprises aroused hostility towards them on the part of those traditional elements of society, such as the peasantry and the old aristocracy who resented the rise of capitalism altogether. Jews were also resented by radical political movements because of their high visibility in the emerging capitalist class. Yet because the Jews had been an oppressed people for so long, many of them were attracted to these same liberal and radical movements and this in turn aroused the resentment of the conservative elements in society. As nationalism grew stronger and more xenophobic through the course of the 19th century and the notion of an "organic" society (i.e. society as a single cohesive interconnected entity) arose, the Jews began to be looked upon by some as an alien element in whatever society they lived. The tradition of Jewish concern with other Jewish communities throughout the world, gave rise to the myth of an international Jewish conspiracy to

control the world. The instrument for developing and spreading this myth was a notorious forgery known as The Protocols of the Elders of Zion, which had been concocted by Russian emigres in France in 1895 and smuggled into the Czar's court. The Protocols, which were alleged to be the minutes of a meeting of Jewish leaders in which a plan for world domination is set forth, were widely disseminated in Western Europe and even the United States, despite evidence that they were a complete forgery. They fell on the most fertile soil in Germany after World War I.

The secular antisemitic movements of the late 19th and early 20th centuries took on two overlapping forms:

- a. Political antisemitism. Starting in the 1880's, first in Germany and Austria, then in France during the Dreyfus Affair (1894-1906), certain political parties and candidates campaigned on antisemitic platforms to win votes.
- b. Racial antisemitism. According to a theory that arose in the late 19th century, the Jews were not merely a religious, social, or cultural group, but a kind of subhuman criminal race whose character was biologically determined, and who constantly sought to subvert, undermine, and exploit the superior (Nordic-Aryan) race amidst whom it lived. This was at first a purely literary movement, but political antisemitism gradually drew upon its ideas and, after the First World War, Nazism was to achieve success as a synthesis of the racial and political antisemitic movements.

QUESTIONS:

1. What was the basis of the Nazi racist ideology?
2. Trace with a highlighting pen the events in European antisemitism which allowed religious prejudice to develop into government policy.



III. A STUDY OF WORDS



THIS CHAPTER AND YOU...

You are driving down the street in your neighborhood and you pass through a school zone. You notice the road sign ahead. It says:

SLOW CHILDREN

What is the first thing which comes to mind? Is it to check your speedometer? Did you perhaps wonder to yourself if "slow children" grow up to become another road sign reading "slow men at work," and did you anguish over their diminished mental capacities?

Of course the above paragraph is written in lighthearted humor. But can you see the potency of words if misinterpreted? Can you see the impressions they might create? Can you sense their ability to misdirect? Can you see the inherent dangers?

The March of the Living will heighten your awareness to the power, influence, significance and impact of words. Perhaps for some it will, for the first time, make you conscious in the selection of the words you use. Words once spoken are little arrows shot from a bow - while in flight they cannot be retracted.

Make that mental leap and imagine what might happen if a government deliberately controlled the press and the media to control your every action and even your every thought!

Perhaps you can remember hearing the verse as a child and saying to yourself, who said "Sticks and stones can break my bones, but names can never hurt me." But words can and do.

Imagine what it might be like to arrive at school one day only to find that because you had brown eyes or red hair or were left handed or some equally insignificant or irrelevant thing, that you were not permitted to

disagree with anyone, to ask any questions, to speak unless spoken to, to socialize with your friends or maybe even to enter the school at all.

The LAW OF THE LAND guarantees us the right to responsible FREE SPEECH. What if suddenly that right were taken away? WHAT WOULD YOU DO? WHAT COULD YOU DO? The March will afford you a chance to see just what happened when Hitler decided to take those rights away!

OBJECTIVES:

The key ingredients of this chapter make it necessary that:

1. You understand the concept of the power of the printed and of the spoken word.
2. You recall the aphorism that if a lie is big enough, people will believe it.
3. You explore the potential of word manipulation (you see it daily in advertising).
4. You learn what a euphemism is and why it is used.
 - a. obfuscation of reality
 - b. manipulation of people
 - c. avoid conflict/reaction, overreaction
5. You learn from the March to use words judiciously and that you be most sensitive to the meaning of the words of others.
6. You will learn that words can kill.

QUOTES

"Before I speak I am master of the words; after,
the word is master of me " ...**Ibn Gabirol**

"Weigh your words before speaking." ...**Talmud**

"Ye wise be heedful of thy words." ...**Pirke Avot**

"Words use and also abuse." ...**adapted from Hasdai**

"The bird you set free you may catch again,
but a word that escapes your lips will not return." ...**Mishle
Yehoshua**



READING # 1

A credentialed educator writes a text in a discipline not his own,
promoting a fiction, in the name of education.

*"In the demographic argument for a five or six million drop in world
Jewish population, the sources are Communist and Jewish and thus must
be considered essentially useless." "....the gas chambers were wartime
propaganda fantasies completely comparable to the garbage shoveled
out by Lord Bryson in World War I."*

**Arthur R. Butz, Ph.D. Associate Professor of Electrical Engineering,
Northwestern University, *Revisionist text: Hoax of the 20th Century.**

Read the Quote above. It is written by a college professor who claims
that the Holocaust was a hoax which never really happened. The March
prepares you to confront this issue and to make an informed response.

* Revisionist is the word used to describe someone who rewrites history
and in this case, Holocaust history.

QUESTIONS:

1. What is the root of the word Revisionist?
2. How can anyone claim the Holocaust never happened?
3. Write an imaginary letter responding to his claims.
4. Consider a real letter following the March when you will be properly
armed with many more responses.
5. How do his statements affect your attitude toward the March?

READING #2

1. The Gulf War provided us with a new vocabulary as does almost every war.
2. See cartoon below. If you don't know the word "collateral," look it up. Here it is being used euphemistically. Can you give a Holocaust parallel to this phrase? If not now, you will.



ibuted by King Features Syndicate

READING #3

Report Card Comments:

SOMEWHAT HARSH EXPRESSIONS

awkward
too free with fists
is truant
lies
cheats
lazy
rude
steals
noisy
is a bully
associates with "gang"

EUPHEMISM

appears to have difficulty with motor control
resorts to physical means of winning his point of attracting attention
needs to develop sense of responsibility in regard to attendance
shows difficulty in distinguishing between imaginary and factual material
needs help in learning to adhere to rules and standards of fair play
needs ample supervision in order to work well
needs to develop a respectful attitude toward others
needs help in learning to respect the property of others
needs to develop quieter habits of communication
has qualities of leadership but needs help in earning
to use them democratically
seems to feel secure only in group situation;
needs to develop a sense of independence

QUESTIONS:

1. What is a euphemism? Look it up if you don't know
2. List three justifiable examples of the use of euphemisms. List 3 non-justifiable examples. What is the difference?
3. How do euphemisms affect our lives? Our relationships?
4. Why was this reading included in the March Study Guide?

**READING #4****Holocaust & Genocide - Harry Furman**

During the twentieth century, we have learned that words need not serve the purpose of honest communications. In fact, words are often used to hide truth and become a means of deceiving people. During the Holocaust, Nazi language not only shielded reality from their victims but also softened the truth of the Nazi involvement in mass murder. This manipulation of language is still practiced in the modern world.

German Word	Literal Meaning	Real Meaning
1. Ausgemerzt	exterminated (insects)	murdered
2. Liquidiert	liquidated	murdered
3. Erledigt	finished (off)	murdered
4. Aktionen	actions	missions to seek out Jews and kill them
5. Sonderaktionen	special actions	special mission to kill Jews
6. Sonderbehandlung	special treatment	Jews taken through death process in camps
7. Sonderbehandelt	specially treated	sent through death process
8. Sauberung	cleansing	sent through the death process
9. Ausschaltung	elimination	murder of Jews
10. Aussiedlung	evacuation	murder of Jews

German Word	Literal Meaning	Real Meaning
11. Umsiedlung	resettlement	murder of Jews
12. Exekutivmassnahme	executive measure	order for murder
13. Entsprechend behandelt	treated appropriately	murdered
14. De Sondermassnahme zugeführt	conveyed to special measure	killed
15. Sicherhistspoilzelich durchgearbeitet	worker in security police measure	murdered
16. Losung der Judenfrage	solution of the Jewish question	murder of Jewish people
17. Bereinigung der Judenfrage	cleaning up the Jewish question	murder
18. Judenfrei gemacht	made free of Jews	all Jews in an area killed
19. Badeanstalten	bath houses	gas chambers
20. Leichenkeller	corpse cellars	crematorium
21. Hechenhold	Foundation	diesel engine located in shackat Belzec used to gas Jews
22. Durekgeschleusst	dragged through	sent through killing process in camp
23. Endlosung	the Final Solution	the decision to murder all Jews
24. Hiffsmittel	auxiliary equipment	Gas vans for murder

QUESTIONS:

1. Are you aware of any use of language as for example in advertising in American culture that also serves to hide real meaning?
2. Do advertisers often use words deceptively?
3. How do politicians sometimes use language to mask their real values? Give some examples from daily life. What do we mean when we refer to "legalese" or "medicalese?"
4. How did the perpetrators of the Holocaust use this to their advantage?



READING #5

In your March journals, you will try to articulate what you see, sense and feel. You might feel stuck in search of the "perfect word" as you try to express yourself. When you are stuck, imagine how the victims must have felt then!

We Have No Vocabulary of Annihilation – Versions of Survival: Holocaust & the Human Spirit – by Lawrence Langer

Do you know how one says "never" in camp slang? "Morgen fruh," tomorrow morning.....

Primo Levi

No one has yet invented a vocabulary of annihilation, though the Nazis created a long list of euphemisms to deflect the imagination from its concrete horrors. For this reason, we must bring to every "reading" of the Holocaust experience, an intense consciousness of the way in which "free words" and euphemisms can distort the facts and transform them into more manageable events. Our entry into the world of the Holocaust, our sense of its meaning, depends not only on who tells the tale, but on how he or she chooses to tell it. And how we choose to interpret what is told. Perhaps this is what Primo Levi, himself a survivor, was trying to say in *Survival in Auschwitz* when he wrote of the use of language in the death camps.

Just as our hunger is not that feeling of missing a meal, so our way of being cold has need of a new word. We say "hunger," we say "tiredness," "fear." "pain," we say "winter" and they are different things. They are free words, created and used by free men who lived in comfort without suffering in their homes. If the Lagers (camps) had lasted longer, a new harsh language would have been born; and only this language could express what it means to toil the whole day in the wind, with the

temperature below freezing, and wearing only a shirt, underpants, cloth jacket and trousers, and in one's body nothing but weakness, hunger and knowledge of the end drawing near.

We suffer from an absence of analogies, and fall back on familiar vocabulary in our efforts to describe this unprecedented event.

This creates a difficulty for those who would write honestly about the Holocaust. All survivor accounts and all narratives about survivors are limited by having to speak of a world where the values cherished by western civilization were extinct and to a world where those values presumably remain intact. This crucial observation leaves us with a profound dilemma, since the language of "free words" is the only one we possess.

1. The dilemma for the reader is how to "know the Holocaust" when we know our language can't tell us. We cope, instead of confronting the event, unless we make a leap in our imaginations to absorb the many dimensions of the experience.
2. The Laps have 29 words for snow. Jews have nearly as many to describe God. How do we use a non-existent vocabulary to describe circumstances which defy the imagination?



IV. ANTI-SEMITISM AND THE HOLOCAUST



THIS CHAPTER AND YOU...

At the Auschwitz-Birkenau and Majdanek death camps you will see gas chambers and ovens. You will walk along the same path as our mothers, fathers, sisters and brothers on their way to their annihilation. Ovens and pathways built primarily for the destruction of the Jewish people. Your "March" will be different. You will bear testimony with thousands of Jewish teens from every corner of the world, proclaiming: "Am Yisrael Chai - The people of Israel live!"

The word, "holocaust" (with a small "h") has been used to describe car crashes, burning buildings and fiery eruptions. The word "Holocaust" (with a capital "H") has been used to describe many other tragedies.

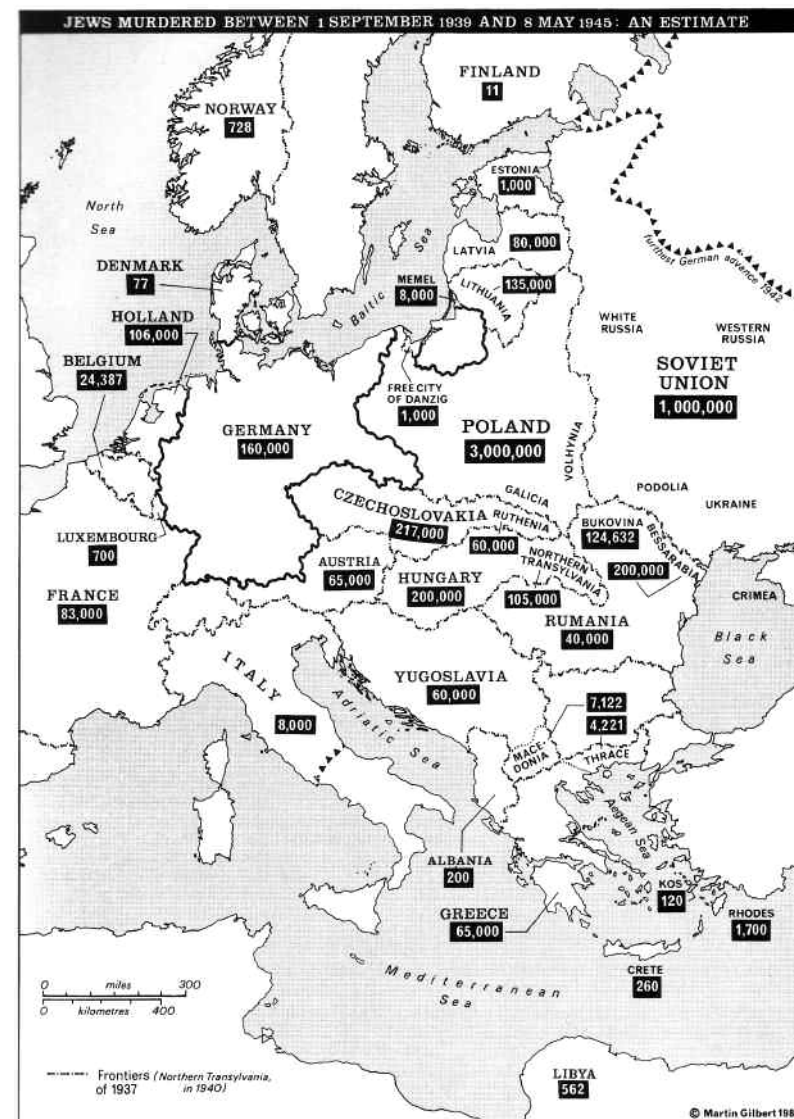
On the March you will ask yourself how could this have happened? You will think back to this chapter and wonder at how antisemitism led to the horror of the Holocaust.

☆ FROM THE JEWISH SOURCES

Haman said to King Ahasuerus, "There is a certain people, scattered and dispersed among the other peoples in all the provinces of your realm, whose laws are different from those of any other people and who do not obey the King's laws; and it is not in Your Majesty's interest to tolerate them. If it please Your Majesty, let an edict be drawn for their destruction, and I will pay ten thousand talents of silver to the stewards for deposit in the royal treasury..."

Accordingly, written instructions were dispatched by couriers to all the King's provinces to destroy, massacre, and exterminate all Jews, young and old, children and women, on a single day, on the thirteenth day of the twelfth month - that is, the month of Adar - and to plunder their possessions."

(Esther, 3)



OBJECTIVES:

1. You will begin to understand the nature and uniqueness of the Holocaust.
2. You should be able to begin to understand the enormity of the "war" against the Jews.
3. You should begin to understand that the Shoah was perpetrated by human beings - normal people who were fathers, mothers, architects, lawyers, engineers, doctors, church-goers, cultured people.

READING # 1

From prejudice to antisemitism is part of the gradual march from racial slurs to extermination. The next three readings deal with this inevitable gradual shift in intensity in hatred, and its ultimate results.

Nazism to 1939: Antisemitism becomes law of the land

1. Hitler's rise to power (1919-1933). Germany suffered defeat and humiliation in the First World War (1914-1918), and severe economic and political crisis in the years that followed. The traditional democratic political parties seemed unable to cope with the problems, and the new radical parties - the Communists on the left and the Nazis on the right won widespread popular support. The Nazi party presented German people with a vision and promise of a great German nation. Antisemitism was only one part of a wide-ranging platform with which the Nazis appealed to both the resentments and needs of many classes of German society. The Nazis encouraged the belief that Germany had lost WWI because it had been stabbed in the back by its own homefront, including its Jews. The Jews became a convenient scapegoat for a nation eager to place the blame for its humiliation on a group that many did not regard as an organic part of German society. The Nazis never won a majority of the popular vote, but they used a large plurality as well as coercion and terror to manipulate themselves to the pinnacle of power.

2. The emergence of Nazi racial policies (1933-1935). After Hitler became chancellor on January 30, 1933, the racial doctrines that had been put forth in Mein Kampf (My Struggle) which Hitler had written in prison (after arrest for an aborted revolt in 1923), in the Nazi press and at party meetings, became the official policy of the German government.
 - a. In the early days of the Nazi regime there were sporadic anti-Jewish riots in the streets, a virulent propaganda campaign and on April 1, 1933, a general economic boycott against the Jews of Germany. This boycott of Jewish businesses was conducted by newly-appointed propaganda chief, Joseph Goebbels and Julius Streicher, editor of the grossly antisemitic periodical Der Stürmer.
 - b. The government sought to exclude the Jews from the economic, political, and cultural life of Germany where they had hitherto played a prominent role. There were book burnings and Jews were turned out of the universities, the press and the theater.
 - c. Immediately after Hitler came to power, he enacted laws aimed at making Jews into second class citizens and separating them from the rest of the German population economically and socially. These legal measures were to prove an extremely important step leading to the eventual destruction of the Jews, for once a Jew was defined and isolated, it would be that much easier to deport and ultimately kill him.
 - 1) The expropriation of Jewish property was begun through a procedure called "voluntary Aryanization" by which Jews were pressured to sell their businesses to non-Jews, generally at disadvantageous terms. As measures against the Jews were stepped up, this process became less and less "voluntary."
 - 2) The step-by-step legal exclusion of Jews from German life culminated in the Nuremberg Laws enacted in 1935. They consisted of two basic laws which were followed up by other laws intended to implement them.
 - a) The "Reich Citizens Law" declared that only persons of "German blood" were Reich citizens, while those of "impure blood" were of inferior status.

- b) The "Law for the Protection of German Blood and Honor" forbade marriage and sexual intercourse between Jews and "bearers of German blood." It also forbade Jews to employ German servants and to fly the Reich flag.

QUESTION:

How did Germany become a criminal State?

READING #2

In this reading a noted historian gives insight into the components of hatred toward Jews.

The Jews In Hitler's Mental World by Lucy Dawidowicz (source: file copy)

The Jews inhabited Hitler's mind. He believed that they were the source of all evil, misfortune, and tragedy, the single factor that, like some inexorable law of nature, explained the workings of the universe. The irregularities of war and famine, financial distress and sudden death, defeat and sinfulness - all could be explained by the presence of that single factor in the universe, a miscreation that disturbed the world's steady ascent toward well-being, affluence, success, victory. A savior was needed to come forth and slay the loathsome monster. In Hitler's obsessed mind, as in the delusive imaginings of the medieval millenarian sectarians, the Jews were the demonic hosts whom he had been given a divine mission to destroy.

All his life Hitler was seized by this obsession with the Jews. Even after he had murdered the Jews, he had still not exorcized his Jewish demons. At 4:00 A.M. on April 29, 1945, the last day of his life in the Berlin bunker, he finished dictating his political testament. His last words to the German people were: "Above all I charge the leaders of the nation and those

under them to scrupulous observance of the laws of race and to merciless opposition to the universal poisoner of peoples, international Jewry."

As an example, here is what Hitler wrote:

READING #3

About the Jew by Adolf Hitler in The Holocaust Years: Society on Trial (not taken from Mein Kampf)

"The Jewish people, despite all apparent intellectual qualities, is without any true culture, and especially without any culture of its own. For what sham culture the Jew today possesses is the property of other peoples, and for the most part it is ruined in his hands.

Thus, the Jew lacks those qualities which distinguish the races that are creative and hence culturally blessed.

The Jew never possessed a state with definite territorial limits and therefore never called a culture his own...

He is, and remains, the typical parasite, a sponger who like a noxious bacillus keeps spreading as soon as a favorable medium invites him. And the effect of his existence is also like that of spongers: wherever he appears, the host people dies out after a shorter or longer period.

Thus, the Jew of all times has lived in the states of other peoples, and there formed in his own state, **which, to be sure, habitually sailed under the disguise of "religious community"** as long as outward circumstances made a complete revelation of his nature seem inadvisable. But as soon as he felt strong enough to do without the protective cloak, he always dropped the veil and suddenly became what so many of the others previously did not want to believe and see: the Jew."

QUESTION:

What was the role of Adolf Hitler in the development of Antisemitism?

READING #4

Reading #1 shows how laws in Germany changed the lives of German Jews in the early to mid-1930s. The Church in Germany did not take a stand against the legalized antisemitism there. When Germany invaded Poland in 1939, Polish Jewry was caught in the Nazi web. How did the Church in Poland respond?

Throughout our visit in Poland we will see Catholic churches everywhere. Even the smallest town has a huge church. You will wonder how the Church could stand by idly when people (Jews) were being discriminated against, and ultimately killed? These next two readings (which show parallels between anti-Jewish laws set forth by the Church from early Christian times and Nazi antisemitic measures in modern Germany) will help you understand.

Canonical And Nazi Anti-Jewish Measures - Raul Hilberg

Destruction of the European Jews

Canonical (Church) Law

Nazi Measure

Prohibition of intermarriage and of sexual intercourse between Christians and Jews, Synod of Elvira, 306

Law for the Protection of German Blood and Honor, September 15, 1935

Jews and Christians not permitted to eat together, Synod of Elvira, 306

Jews barred from dining cars (Transport Minister to Interior Minister, December 30, 1939)

Jews not allowed to hold public office, Synod of Clermont, 535

Law for the Re-establishment of the Professional Civil Service, April 7, 1933

Jews not allowed to employ Christian servants or possess Christian slaves,

3d Synod of Orleans, 538

Law for the Protection of German Blood and Honor, September 15, 1935

Jews not permitted to show themselves in the streets during Passion Week, 3d Synod of Orleans, 538

Decree authorizing local authorities to bar Jews from the streets on certain days (i.e. Nazi holidays), December 3, 1938

Burning of the Talmud and other books, 12th Synod of Toledo, 681

Book burnings in Nazi Germany

Christians not permitted to patronize Jewish doctors, Trulanic Synod, 692

Decree of July 25, 1938

Christians not permitted to live in Jewish homes, Synod of Narbonne, 1050

Directive by Goring providing for concentration of Jews in houses, Dec 28, 1938

Jews obliged to pay taxes for support of the Church to the same extent as Christians, Synod of Gerona, 1073

The "Sozialausgleichsabgabe" which provided that Jews pay a special income tax in lieu of donations for Party purposes imposed on Nazis, Dec. 24, 1940

Jews not permitted to be plaintiffs, or witnesses against Christians in the Courts, 3d Lateran Council, 1179

Proposal by the Party Chancellery that Jews not be permitted to institute civil suits, September 9, 1942

Jews not permitted to withhold inheritance from descendants who had accepted Christianity, 3d Lateran Council, 1179

Decree empowering the Justice Ministry to void wills offending the "sound judgment of the people," July 31, 1938

The marking of Jewish clothes with a badge, 4th Lateran Council,

1215, Canon 68 (Copied from the legislation by Caliph Omar II [634-44], who had decreed that Christians wear blue belts and Jews, yellow belts.)

Decree of September 1, 1941

Construction of new synagogues prohibited, Council of Oxford, 1722

Destruction of synagogues in entire Reich, November 10, 1938

Christians not permitted to attend Jewish ceremonies, Synod of Vienna, 1267

Friendly relations with Jews prohibited, October 24, 1941

Jews not permitted to dispute with simple Christian people about the tenets of the Catholic Religion, Synod of Vienna, 1267

Compulsory ghettos, Synod of Breslau, 1267

Order by Heyrich, September 21, 1939

Christians not permitted to sell or rent real estate to Jews, Synod of Ofen, 1279

Decree providing for compulsory sale of Jewish real estate, December 3, 1938

Adoption by a Christian of the Jewish religion or return by a baptized Jew to the Jewish religion defined as heresy, Synod of Mainz, 1310

Adoption by a Christian of the Jewish religion places him in jeopardy of being treated as a Jew, June 26, 1942

Sale or transfer of Church articles to Jews prohibited, Synod of Lavour, 1368

Jews not permitted to act as agents in the conclusion of contracts between Christians, specially marriage contracts, Council of Basel, 1434

Decree of July 6, 1938, providing for liquidation of Jewish real estate agencies, brokerage agencies, and marriage agencies to non-Jews.

Jews not permitted to obtain academic degrees, Council of Basel, 1434

Law against overcrowding of German schools and universities, April 25, 1933

QUESTIONS:

1. What does the comparison between "Church Law" and "Nazi Measures" help us understand?
2. Which laws do you think were the most damaging to the Jews? Why?
3. At what point would you have realized that the "Nazi Measures" were getting to a serious level? What would you have done? What would you do today?
4. Which items in our "Bill of Rights" or in our Constitution protect us from these Measures?

READING #5

Concerning the Jews and their Lies by Martin Luther, 1542 (Excerpts from)

"First, their synagogues or churches should be set on fire...

Second, their homes should likewise be broken down and destroyed. They ought to be put under one roof or in a stable, like Gypsies, in order that they may realize that they are not masters in our land, as they boast, but miserable captives...

Third, they should be deprived of their prayer books and Talmuds in which such idolatry, lies, cursing, and blasphemy are wrought.

Fourth, their rabbis must be forbidden under threat of death to teach any more...

Fifth, passport and traveling privileges should be absolutely forbidden the Jews.

Sixth, they ought to be stopped from usury. All their cash and valuables of silver and gold ought to be taken from them and put aside for safekeeping. For this reason, as said before, everything that they possess they stole and robbed from us through their usury, for they have no other means of support...

Seventh, let the young and strong Jews and Jewesses be given the flail, the ax, the hoe, the spade, the distaff, and spindle..."

QUESTIONS:

1. Which of the laws and practices followed by Nazi Germany can be traced to the above ideas of Martin Luther?
2. Which themes and beliefs of Adolf Hitler does Martin Luther, the founder of one of the mainstream Protestant churches, share in common?
3. The fact that Martin Luther was the founder of Protestantism sent a powerful message to Adolf Hitler. What was that message?



READING #6

"We had a beautiful apartment...but lived a short time there and had to move because there were occurrences of anti-Semitism. In other words, you, the tenants were mixed, Jews and non-Jews, and there were many incidents where stones were thrown at our windows and my father was very worried while working that something would happen to us. In 1939, when there was talk about...I was fourteen years old at the time, thirteen and a half, but very much aware of everything that went on around me. There was talk about Hitler, of occupying Sudetenland, which was right near us because we bordered with Czechoslovakia on the south and Germany on the west...and at last we went away for the summer to the country and the air was just filled with talk about war and very, very tight atmosphere...very, very. Everybody was very jittery, but I remember my father being terribly nervous about the oncoming war but never thinking about the war that would only be a war against Jews. He thought about the war in terms of any other war: bombs, lack of food for his children, and this is what concerned him, this was what worried him. But I never remember any mention of Hitler actually coming to annihilate the Jews.

(Rose Rechnic, a survivor, from *In Their Words*, pp.3-7)
A Teacher's Guide To Teaching the Holocaust.î

QUESTIONS:

1. What type of anti-Semitism did Rose Rechnic experience as a young teenager?
2. How is it that Rose Rechnic's father never assumed the war would be against Jews?

READING #7

Is the Holocaust unique? Surely you know of other atrocities? Other attempts at genocide? What makes the Shoah unique?

Content: Major Facts and Concepts – from Auschwitz, A Crime Against Mankind by Donna Lee Goldberg, UJA, NY

1. "Holocaust", defined in The New Columbia Encyclopedia (Columbia University Press, 1975), is the name given to the period of persecution and extermination of European Jews by Nazi Germany between 1933-1945. After the outbreak of World War II, Hitler began implementation of what he called "the final solution of the Jewish question", which meant the extermination of the Jewish people in all of the countries conquered by this armies. By the end of the war, six million Jews had been systematically murdered.
2. While it is essential that we recognize the distinctively Jewish nature of the Holocaust, we need to realize that there were other victims of the Nazi regime. We need to distinguish the differences behind the ideology involved in the Nazi policy toward the Jewish victims and victims belonging to these different groups.
3. The universality of the Holocaust lies in its uniqueness; the Event is essentially Jewish, yet its interpretation is universal. The Holocaust was similar to and very different from genocidal events elsewhere.
4. The Holocaust was a unique crime in the annals of human history, different not only in the quantity of acts of violence, but in its manner and in its purpose: a sophisticated killing enterprise organized by the state against defenseless civilian populations. The only victims who were specifically designated for total annihilation were Jews. They were considered irredeemably evil. As Elie Wiesel, the Nobel Laureate, said, "Not all the victims were Jewish, but all the Jews were victims."

5. The concept of annihilation of an entire people, as distinguished from their subjugation, was unprecedented in the history of mankind. Never before had mass murder been an all-pervasive policy of a government, a policy without a territorial or economic consideration, conducted in a total contempt of accepted moral and religious values. The belief that the architects and perpetrators of the mass murder system were either insane or brainwashed is untrue. The fact is that while these stereotypes are comforting, they are not valid. We must face the fact that the majority of the perpetrators were "normal", well-educated, human beings who fully believed that they were serving a new and higher, moral and scientific truth.
6. Jews were particular targets despite the fact that they were not an integral part of the military struggle. Many activities relating to their destruction, frequently conflicted with, and took priority over, the war effort. Trains that could have been used to carry munitions to the front or to retrieve injured soldiers were diverted to allow transporting of victims to the death camps. Even after the Nazi defeat on the Russian front, when it became evident that the Germans had lost the war, the killings were intensified in a last desperate attempt at complete annihilation. Mass murder was an end in itself, totally independent of the normal requisites of war.

Use Reading #7 to pinpoint important information in the text. After reviewing the reading you should be able to answer these questions:

QUESTIONS:

1. What is the meaning of the term "final solution"?
2. Were there victims of the Nazi regime who were not Jews?
3. If so who were they?
4. Was ideology different toward the non-Jew?
5. If so what were the differences?

READING #8**Teacher and Child: A Book for Parents and Teachers by Haim Ginott**

On the first day of the new school year, all the teachers in one private school received the following note from their principal.

Dear Teacher:

I am a survivor of a concentration camp. My eyes saw what no man should witness:

- Gas chambers built by learned engineers.
- Children poisoned by educated physicians.
- Infants killed by trained nurses.
- Women and babies shot and burned by high school and college graduates.

So, I am suspicious of education.

My request is: Help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.

Reading, writing, arithmetic are important only if they serve to make our children more humane.



V. "VUS IS GEVEN IS GEVEN (WHAT IS LOST IS LOST FOREVER)

An Old Yiddish Folksong: The World That Was



THIS CHAPTER AND YOU...

In just a few months you will descend from an airplane at the airport in Warsaw, Poland. You will look around and immediately be struck by the fact that you are in Poland. You will begin to search for signs and symbols of the Jewish community. What do you think you will find? Will you find any of the 400 synagogues and temples? Will you find any of the Yiddish newspapers? Will you find any of the schools and youth groups and cultural clubs? Will you find any Hebrew classes or Zionist organizations or Yiddish theater?

As you travel through the villages and towns and cities you will occasionally see the signs, the indentations on the door posts where the mezzuzot used to hang; the vandalized remains of the cemeteries; the Hebrew and Yiddish writing inscribed on the cement (in those places where it hasn't yet been sandblasted off). You will begin to wonder at the community which existed before the Holocaust.

When you walk the streets of Cracow, you may close your eyes and try to hear the sound of children playing, the singing from the wedding party, the chatter from the social clubs, the rustling of the Yiddish newspapers being read in the park, the arguments from the Zionist societies, the sing-song chant of studying in the religious schools, the reading of the Torah in the synagogues. These are all the parts of the enormous Jewish community of some 3.5 million which existed in Poland: over 3 million souls, more than 90% of its prewar population, exterminated.

The March of the Living is a march back in time and into the future. It challenges you to imagine life in Poland before the Shoah. The March asks you to walk carefully in Poland, to watch every step you are taking, and observe everything around you. From what you learn, and what you see, the March then asks you how the past and the present will affect your own future.

As you read this chapter you will be challenged to use your imagination. What was, is no more. You will not see almost any part of what was an incredibly beautiful, vibrant and vital Jewish community. The readings can only give you a taste for what used to take place on

the streets, in the houses and the synagogues and other Jewish institutions. If you are capable of recreating this wonderful panorama of Jewish life in your mind, then add to it the loss of not only the generation massacred in the Holocaust, but also the future generations which could have been born to the 3.5 million. What wonders would these young men and women have had in store for the world!

"Suddenly, all those places where Jews had lived for hundreds of years, for over a thousand years, had vanished. And I thought that in years to come, long after the slaughter, Jews might want to hear about the places which had disappeared, about the life that once was and no longer is."

Roman Vishniac, noted Jewish photographer

"When I first came to Israel after World War II, I would meet the country's young generation and listen to their songs and the way they spoke as progenitors, as human beings; Jews, deeply aware that they were writing a new genealogy that began with them. And as I remembered the heritage that had gone up in smoke in Europe, I was doubly sorrowful - also for this excellent generation of young Israelis who may just grow up and grow old, without ever really knowing what they should weep for."

**(From a speech by Abba Kovner,
November, 1983.)**

OBJECTIVES

1. You will begin to understand the diversity and depth of what was once one of the largest Jewish communities in the world.
2. You will begin to recognize some of the names of famous Jewish personalities who perished in the Shoah, and others who survived.
3. You will begin to understand the loss of potential great Jewish personalities who might have risen to the top.
4. You will be able to compare and contrast the Jewish experience in Poland before the Shoah with the community in which you live.
5. You will begin to understand the incredible loss of 6 million, not as a mere number, but as unique and individual souls, each one a person, each one who could have been you if you had lived in Poland before the War.

**ACTIVITY #A**

Write down all of the things that you do during a given calendar year which are in any way considered Jewish, e.g. food, holiday celebrations, jokes, life cycle and family observances.

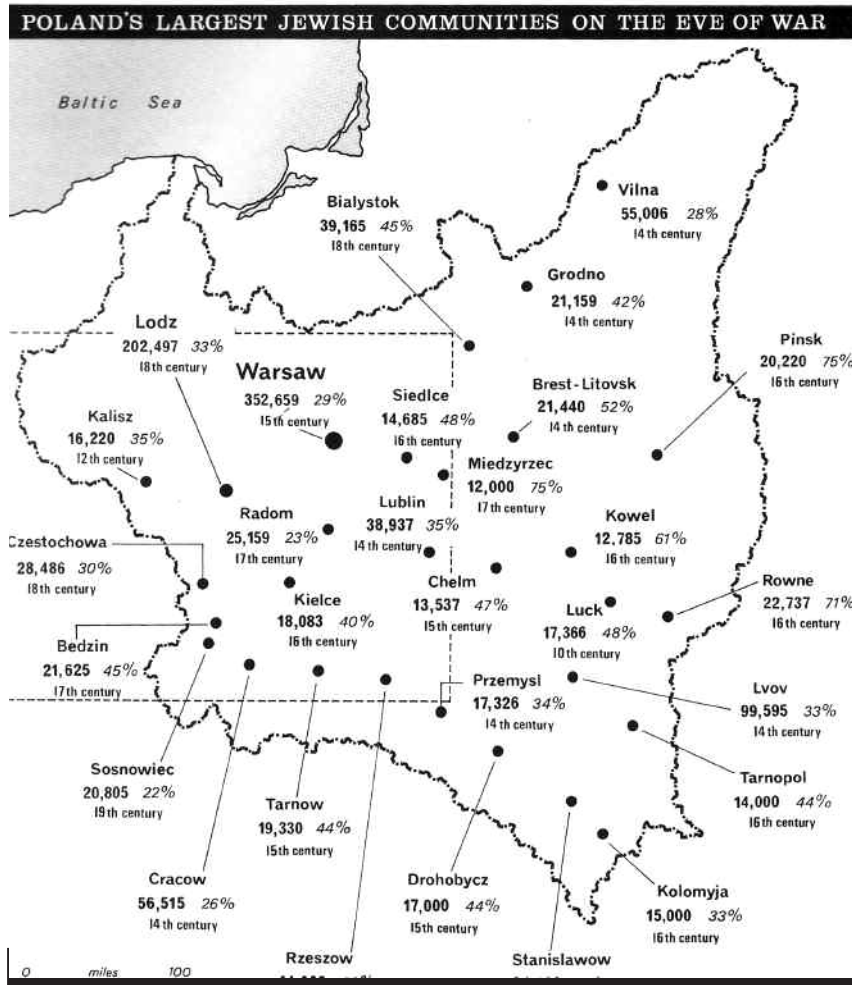
Now look at the list and try to understand that most of these things were part of the vibrant Jewish community of Poland. If you had lived in Poland in 1938 you would have written the same or similar list.

Now eliminate every third item. If you are forbidden to do those things, how would that affect your life? Now eliminate every other item. Again what effect would this have on your life? Now eliminate all of them.

QUESTIONS:

1. Do we appreciate things more when we are told we cannot do them? Why?
2. Group the items in your list according to the following categories: Religion, Culture, Race, Social Life.
3. How would your life be different if this happened? Why?
4. By your choice now, which items could you eliminate and not "miss"?

READING #1



READING #2



READING #3

You know the impact Jews have had in the U.S. What about in Poland? This article begins to share the depth and vitality of the immense Jewish community of Poland. It was a community like New York or Miami or Jerusalem.

The Jewish Catastrophe in Europe - Edited by Judah Pilch

After World War I, the newly established state of Poland had a Jewish community of 3,300,000, the largest and one of the oldest in Europe and the second largest in the world. It was organized as a Kehillah, with power of owning all communal property, such as synagogues, cemeteries, hospitals, and the like, and with authority to direct the communal educational, religious and social-cultural institutions. Each town, large and small, was represented on a Council which was elected by direct, secret ballot. The various organizations found their interests reflected in the bodies of the Kehillah through proportional representation.

The greatest achievement of Polish Jewry was its educational system maintained at its own cost. Here, too, the different Jewish ideological and religious groups maintained their respective types of schools, each with its own language of instruction in Hebrew, Yiddish, Polish, or bi-lingual. Of the total Jewish school population of 425,000 some 340,000 attended these schools. The Jewish community also maintained teacher training schools, rabbinical academies, trade schools and other cultural institutions, such as museums, libraries, and adult study courses.

In higher general education, Jewish students were greatly handicapped because of discrimination against them by the universities. As many as half of the Jewish trainees in various professions had to seek admission to foreign universities. When they returned home they had great difficulty in gaining permits to practice their professions.

Jewish cultural life of a religious and secular character flourished throughout Poland. There was a large output of books, magazines, dailies and other publications. In higher institutions of Jewish learning, such as

the famous Yeshivoth of Lublin and Mir, the Yiddish Scientific Institute (in Vilna), the Institute for science of Judaism (in Warsaw), scholars produced many volumes on Jewish subjects and trained students who later spread Jewish knowledge throughout the world. Among the outstanding writers, who later lost their lives under the Nazis, the educator Janusz Korczak, the Religious-Zionist leader Rabbi Isaac Nissenbaum, and the religious philosopher Hillel Zeitlin. In the Jewish museums of Warsaw, Vilna, and Cracow one could find treasures of the past as well as creations of such contemporary artists as Marc Chagall, Henryk Glickenstein, and Arthur Szyk. A vibrant religious life, centering around thousands of synagogues, courts of Hasidic rabbis, and individual homes, endowed the Jews with the strength and courage to live a traditional Jewish life in a non-Jewish world, frequently hostile. The Sabbaths and the holidays, all rites and customs were observed in an atmosphere that glowed with joy and piety.

Jewish communal life also abounded with a variety of political, social, philanthropic, and mutual aid organizations and institutions which helped the Jew to cope with the complexity of problems calling for action. There were organizations aiming to restore to the Jew individual human rights and freedom as well as collective autonomy, and to defend these rights along political lines. Numerous Zionist organizations helped in the rebuilding of Palestine. Agencies were established for health work, as well as a net of philanthropic institutions and youth organizations (upholding divergent religious, secular, Zionist, Yiddishist, and socialist ideologies), most of them aiming at a strong, living Jewish people.

Jews also contributed their full measure to the general culture of Poland in science, art, literature, and music. Among others, Julian Tuwim was considered the foremost contemporary poet of the Polish language, Bruno Winawer was prominent in literature. Bronislaw Huberman in music, and Szymon Ashkenazi in historiography.

The Jewish community of Poland functioned under tremendous hardships of financial limitations and governmental discrimination, which drove large Jewish masses into poverty and migration. The anti-Semitic attitudes of the government and the masses produced economic boycotts and

outbreaks of violence against Jews. Nevertheless, the Jews fought their battle for survival with all possible means through internal efforts and with the aid of American Jewry, and they maintained their communal life on a high level to the very end of the inter-war period, when the German army overran the country in September 1939.

READING #4

Names... The Nazis tried to even take away our names by tattooing numbers on the victim's arms. But the names are real. Some Jews departed Poland before the War and others escaped. Just a brief list tells you a lot about the power of the Polish Jewish community. What about all those Jews who died? We will never know the impact they would have had, or their children. This article talks to you about the names...

A World That Has Vanished - Gideon Hausner

(From the opening speech at the Eichmann Trial - excerpts)

Of the 257 Nobel Prize winners in the first fifty years of this century, 34 were Jews, 12 of whom were expelled by the Nazis. I shall not list here all the outstanding Jews stemming from those countries which suffered the hand of Hitler. It is sufficient to mention great geniuses like Albert Einstein and Sigmund Freud; Fritz Haber, the chemist; Henri Bergson, the philosopher; Paul Erlich and Ilya Mechnikov, the biologists; Niels Bohr, the physicist; Otto Warburg and Ernst Boris Chain, the physiologists; thinkers like Martin Buber; jurists like H. Lauterpacht, L. Brandeis, and H. Kelsen; writers like Emil Ludwig, Stefan Zweig, Franz Kafka, Franz Werfel, Jacob Wasserman, Max Brod and Lion Feuchtwanger; Sculptors and painters like M. Antokolsky, M. Chagall, A. Modigliani, and Max Liebermann; Max Reinhardt, the producer; musicians like B. Huberman and A. Rubinstein, to give some idea of the contribution of European Jewry to European culture in recent years.

In terms of the Jewish people, European Jewry on the eve of the Holocaust was the nation's heart, the source of its vitality. The great majority of its spiritual guides and leaders either dwelt there or were of

European origin. Here were to be found the principal religious scholars, the successors of the great Rabbi Elijah of Vilna, in the renowned Yeshiva of Volozhin. It was here, in a suburb of Kovno, that the Slobodka Yeshiva was situated, in which the Lithuanian tradition of study was maintained. It was from Europe that the former Chief Rabbi Kook and Rabbi Meir Kahane, known as the "Hafetz Hayim", came; that the visionaries of the State, the architects of Jewish nationalism, its leaders, thinkers and writers, emerged. This was the Jewry which in the last generation, gave to the nation Theodore Herzl and Max Nordau, Ahad Ha'am and Leo Pinsker, Chaim Nachman Bialik, Saul Tchernichovsky, Z. Schneour and Shalom Aleichem, Chaim Weizman, David Ben Gurion and V. Jabotinsky. It was from here that the daring pioneers - the chalutzim - set forth their quest for the Promised Land. The members of the first and second Aliyot - waves of immigration - who laid the foundations on which the State of Israel was constructed. From here came the dreamers and the fighters, the molders of the new Jew's way of life, thought and character, men like A.D. Gordon, Berl Katzenelson, Kurt Blumenfeld, Shmaryahu Levin and many others. I have mentioned but a few by name, and I know that I have passed in silence over many others who should have been mentioned; and for that I am sure I shall be forgiven.

Ancient communities were destroyed, of which I shall mention a few, by way of illustration only. There was the illustrious Jewry of Amsterdam, Whelter of the Spanish Marranos, where Menashe Ben Israel dwelt, where Baruch Spinoza lived and wrote. Gone is the Jewry of Prague, with its magnificent synagogues, which had been in existence since the 10th century, the city of Rabbi Liva Ban Basalel, known to this day affectionately as the "Maharal", and of Rabbi Yehezkiel Landau, author of "Noda Biyehuda". The Jewish community of Berlin - the home of Moses Mendelsohn and Israel Hildesheimer - was blotted out.

Catastrophe befell the Jewry of Vienna, with a history going back more than a thousand years, where Theodore Herzl wrote and worked. Gone forever are the glorious Jewish centers of Poland, headed by the illustrious Warsaw community, the heart of Polish Jewry, steeped in Jewish lore, the city of I.L. Peretz, David Frishman and Nahum Sokolov, Lvov Jewry has vanished, that great center of Jewish religious learning and

enlightenment, that focus of Jewish education, cradle of leaders and guides, the city of Rabbi Samuel Ben David Halevy, author of "Turei Hazahav", and of S.E. Rappoport. Even its ancient cemetery, itself a glorious record of Jewish history, was uprooted and is no more. The Jewry of Lodz, a city of industry and trade, of Jewish craftsmanship linked with a rich Hebrew culture, was obliterated. All past is Jewish Vilna, known traditionally as the Jerusalem of Lithuania, the home of the Vilna Gaon, replete with learning, wisdom and study, depicted by the poet W.L. Wolfson as "City of spirit and righteousness; steeped in Jewish thought, where all night through, quiet prayer and meditation blend". It was from here that the famous edition of the Talmud was printed and distributed to all Jewish communities throughout the world.

QUESTIONS:

1. Using the above article, make a chart of professions i.e. doctor, lawyer, politician, author, etc. and list all the famous Jews from Europe in their appropriate category. Think of what it means to eliminate that entire potential population from the future.
2. Now go back to the activity at the beginning of this chapter. List the items that you mentioned that would be no more, if these professions would be eliminated.

READING #5

Embarrassment - we cringe when we think of being embarrassed in public. How much worse when that embarrassment is prejudice, or racism, or anti-Semitism? Many of us have never experienced anything like this. But it happened. The survivor who will travel with you can tell you their own stories. Read the article, then remember to ask them.

The Last of the Just (excerpts from)

The school comprised perhaps fifteen "Jewish guests," as people affected to call them now, and about the same number of Pimpfe - pioneers in the Hitler Youth. But by an unexpected trick of the childish soul, when the latter launched their attack on the Jewish platoon in the corner of the playground near the chestnut tree, many "apolitical" students joined them for that small, so recreational war. When the Jewish lines broke, they dragged their prisoners to the middle of the playground where, under the prudently detached eyes of the teachers, they amused themselves with them.

The new teacher burst in without ceremony. At five minutes after eight the door blew open and a short, square man sprang in like a jack-in-the-box. Paying no attention to the students, he went to the desk immediately and sat down, keeping a stiff attitude in order to lose nothing of the little height he had. The abruptness of his entrance was almost funny, but Ernie restrained himself because everyone seemed extremely serious.

At the moment Herr Geek clacked his heels, and his arm rose obliquely into the air in a single sudden motion, with the rigidity of a beam. "Heil Hitler!" he cried furiously.

Herr Geek's gesture was so sudden that the students responded without exception. Ernie himself, somewhere in the obscurity of his being, found the inspiration and the technique for a perfect clicking of heels. At the same moment he realized that he was crying at the top of his voice "Heil Hitler! Heil Hitler!" His voice was lost in the roaring of the whole class. Dumfounded, he discovered his arm pointed at the ceiling. Slowly, he brought it down and let it lie discreetly at his side, like a branch alien to his body.

"And now," he cried in a raging tone, "die Hunde, die Neger und die Yuden, austreten! Dogs, Negroes and Jews, step forward!" For a moment Ernie Levy attributed those words to Herr Geek's incomprehensible sense of humor, but when the student's did not laugh as the teacher stared furiously at Ernie's dark curls, the boy understood that the phrase was

directed solely at the Jews. Immediately, he slipped to the side to take up his position as a Jew in the center of the aisle. Behind him, fat Simon Kotkowski was already sniffing.

"Jews!" Herr Geek cried. "When I give an order to the class in general, it means that I am addressing myself to the German students and not to their guests."

At a curt gesture, Moses Finkelstein rose with a fully submissive air. He stepped forward, repressing a bird-like hiccup. When he had arrived before the large lectern, a tear rolled from under his glasses, a tear of shame, of suppressed hilarity and of terror. No one really knew Moses Finkelstein - his father had abandoned his mother, who did housekeeping and breathed through the nostrils of her son, which is to say barely at all. Placing his hands flat against his chest in a vague gesture of defense, he broke into a singsong in a sighing, nasal voice, almost a murmur. He was then sent back to his knees, broken, fearful, licking at his tears, tasting the dregs of shame.

"I don't want to sing," Marcus Rosenberg then said.

"But, who is forcing you to sing, my friend?" Herr Geek repeated in a smooth, insinuating voice. "Where I come from people only sing for pleasure. Ask Moses Finkelstein..." Then, taking him from behind, Geek threw the Jewish child to his knees, twisting his wrist in a hammer lock.

"So it's that way? We have our pride?" Geek murmured affectionately, and he increased the pressure to force the child to groan. "But the pride of the Jew is made to be broken. And this is how," he added, and Marcus Rosenberg released a wail within himself without opening his tightened lips.

Geek's voice was syrupy sweet. "Come now, come now - 'wenn Judenblut', when Jewish blood...? When Jewish blood...? At the end of five minutes, Marcus's lips were opening imperceptibly. When his mouth was wide open, a sudden drowned scream of music escaped it. The proof of a Jewish ignominy was achieved. Her Geek breathed delightedly, and flinging the child to the floor, he said, "Filth!"

QUESTIONS:

1. Can you imagine such a scene in one of your classes? How would you react?
2. Should teachers be answerable to a "higher authority" in how they conduct a class and in what they teach?

READING #6

For years Jews throughout the world were prejudged as either a Litvak or a Galitzianer. What do these mean? Read and learn.

Litvak – Yiddish: Lithuanian

1. A Jew from Lithuania
2. An erudite, but dry, pedantic Jew (say the Polish Jews)
3. A clever, sharp, or shrewd Jew
4. A humorless Jew (say the Galitzianers)

Galitzianer (pronounced gal-it-ee-on-er) Yiddish: A Jew from Galicia

I have received a raft of inquiries about where Galicia (from which Galitzianer Jews came) actually is. It has nothing to do with the Galicia of Spain; it is in Central Europe, north of the Carpathians. It once was part of the Austro-Hungarian empire. Since 1919 Galicia has been annexed to Poland.

Jewish settlements in Galicia date back to the ninth century. Galicia was famed as a seat of Jewish learning. Its yeshivas produced great scholars and noted rabbis.

Rivalry between Galitzianer and Litvak (a Jew from Lithuania) was pronounced; Polish Jews were condescending to both; Russian Jews derided all three; and German Jews (Deutsche Yehudim) shuddered at all four.

In the United States, first-generation Jews envied second-generation Jews; and German Jewish families - Warburgs, Kahns, Schiffs, Lehmanns - formed an elite of noteworthy cohesiveness. The "pecking order" of this Establishment and its Pecksniffian patronage (of Russian and Polish Jews) is described by Stephen Birmingham in *Our Crowd: The Great Jewish Families of New York*. San Francisco's Jews were a distinguished group of descendants of settlers dating back to the Gold Rush.

QUESTIONS:

1. Ask your family if you are a Litvak or a Galitzianer.
2. Ask them what it means.

READING #7

Not all Jews were famous. Many were just Jews like you and me. They led normal lives like you and me. They marched through life just as we do. This article will show you normal Jews and how they lived in Poland.

Excerpts from various "Remembrance Books" - Writings from Polish towns before 1939

At the Market - A Jewish Town's Struggle for Bread

The fair at Kolbishov constituted a colorful, bustling spectacle, which took place both on Commerce Street (where the trading in cattle was held) and the market square, where a lively trade in all sorts of merchandise went on. The air was filled with a grating mixture of shouting voices. All the voices flowed together into a chorus expressing one word and one word only: Par-no-se (livelihood)!

The center of town was organized in precisely the same way as the tribes in the desert. Four lines of low houses surrounded the big square.

The Biale vegetable growers, who had arrived the previous night in order to secure their accustomed spots, creep out from underneath the wagons where they spent the night, and begin to sort out their produce. The "Bialer goyim" are well-acquainted with the things Jews need for their Sabbath table. Onions for fish, parsley for soup, little cucumbers with dill for pickling, and carrots for tzimmes.

After selling their produce, the peasant men and women wander around the Jewish shops and stalls to do their own shopping.

Right in the middle of the square are the woodworkers. Jews from nearby Sokolov are represented by the furniture they've manufactured. Among piles of wooden vessels, sieves, and strainers, strides the grizzled and venerable Reb Matisyohu, the patriarch of the industry.

Not far away are the textile dealers, Hasidic youths in velvet hats and long black overcoats, who sell striped and flowered percales and muslins for peasant dresses and kerchiefs, and speak to the women in Polish mixed with Hebrew: "Well, then, how much will you offer?"

There were Jewish tinsmiths, capmakers, coatmakers, shoemakers, Jewish porters, even Jewish peasants, but at the time when the Polish pogroms broke out, most of the Jews left the villages, where life was less safe than in town.

Jews bought factory goods in the big cities and sold them at the market. They were far from being parasites, as the anti-Semites depicted them, for they served the peasant, who received everything he needed for a minimum price.

Evening falls.

The pace of the fair grows slower and more relaxed. Jews hurry to the synagogue.

The Burial Society

One of the oldest, most influential and wealthiest societies in town was the burial society. It was a great honor to belong to the burial society, not to mention becoming one of its officers. Very few people achieved the distinction of being a gabay in the burial society, which was somewhat like being a president. Only outstanding individuals, the scholars of the town, such as Reb Yisroel Mazursky, Reb Hillel, and Reb Sholem Kastrinsky, merited the honor.

Whenever someone wanted to join the society, he had to pay an initiation fee of twenty-five rubles, and also make the annual feast on the night before the beginning of the month of Shevat.

The burial society had fairly high expenses: maintaining the cemetery, paying the grave digger, feasts that were considered very important because of the prominence of the society, and so forth. But where was the money to pay for all of this? the society attempted to cover its expenses by charging a fee for each burial, based on the financial situation of the family. A committee was appointed to determine how much to charge in each case. The committee saw to it that the society had all of the money it needed. In fact, it must be said that the committee's calculations were not very precise.

Girl's Cheyders

Girls were not taught to read the Bible in the original Hebrew in Horodets, but every Sabbath they used to read the Tzene-rene, the Yiddish adaptation of the Bible. If Grandmother didn't finish the weekly portion before the end of the Sabbath, she read it during the week.

The melamdeke or rebetsin, as she was called, was different from the male melamed. Most of the male teachers worked at this profession all of their lives, until their deaths. The women, however, held their positions only temporarily. Often they saw it as a means of earning extra income to help out their husbands.

Sports Clubs and Self-Defense

It was in 1925 that the idea of founding a sports club in town was born. Of course, this club was to be only one link in a chain of social organizations, such as morning schools, evening courses, and trade unions. The latter had begun in the lumber industry, and then spread to many other trades. There was also a movement to build up libraries. Virtually every party and organization took upon itself the initiative to start its own library.

The first article in the statutes of the three sports clubs that were founded then concerned the establishment of libraries.

The movement began with two clubs: Maccabi, consisting of the bourgeois element in town, with the active participation of Hechalutz (a Zionist organization whose members studied Hebrew and gained experience in manual labor in preparation for emigration to Palestine) and Hashomer Hatzair (a Zionist-socialist youth movement that prepared its members for settlement on kibbutzim); and the united workers' sports club, Skala - although the unity only lasted for a few weeks. The main cause of dispute was ideological. All of the members of the Left-labor Zionist group left Skala club, and immediately founded the third sports club, Gwiazda (Star). Then the spirit of competition took hold. Every club organized a soccer team, and the matches made the life of the town lively.

There were also moments when the Jewish clubs had tasks in common. It was the custom in Vishkov (it is difficult to say when the custom began) for nearly all of the Jewish youth of the town to come to the marketplace and stroll back and forth in couples and groups. We chatted, debate and gossiped about this or that. There was plenty of time. The stroll lasted from nine to eleven o'clock in the evening. The street used to be full of people. The sound of laughter and cheerful voices made the walking pleasant. Apparently, our Polish neighbors couldn't stand this; they hit some street boys, got them drunk, and sent them out to drive us away. When one of these gentiles showed up among the strollers and began shouting "Jews to Palestine!," chaos broke out in the street. People fell down and stepped on each other. In one part of town people ran, and in another part of town people shouted that Jews were being slaughtered.

After this sort of panic, the marketplace would remain empty. We became afraid to step out of our houses. This began to happen more and more often. The hired hooligans were reinforced by many volunteers. They enjoyed the game, and they grew bolder each time. One gentile made a thousand Jews run.

The leaders of the Jews sports clubs decided to get together and organize self-defense. Strong, healthy fellows were chosen to work in pairs. Their first task was to put an end to the panic, make people stop running away on account of one belligerent person, defend Jewish honor, and be on guard against possible serious attacks. And secondly, they were not to permit the delightful custom of Sabbath strolls to be repressed. It was no easy job convincing representatives of the Skala club that the first order of business was to get the hired goons off the street. Most of them were lumber workers who were members of the same union, and Skala had to explain to them not to give up their ideals for a bit of whiskey. We accomplished little along those lines, but the Jews who went out for a walk knew that there were strong hands among them, ready to ward off any attack.

Tall Libe

That's what everyone in Otvotsk called her, and she was known for the two ways she gained her livelihood: the first was delivering milk, and the second was making Jewish women kosher, as the attendant in the mikve in Otvotsk.

Libe had written down a list of dozens of poor, sick people, either widows or people who were simply needy, who couldn't afford a glass of milk for themselves or for their sick child. Quietly, in secret, she brought to each of those homes a bit of milk, which she had managed to save in the course of a day. In winter, she knew in which homes people were freezing, because they didn't have the few pennies it would cost to buy fuel. She herself would bring them a little coal, some money, warm, cooked food or a piece of bread to keep body and soul together.

Weddings and Sheva-Brokhes

In our town, Jewish weddings were celebrated with all of the traditional customs. Several months before the wedding, material for the bride's and groom's wedding clothes were bought. Rich parents had the tailors come to their homes. Ten days before the wedding the cooking, baking, and frying began in the parents' house. Rich parents made a meal for the poor several days before the wedding, after which a substantial amount of money was distributed.

The bride and groom fasted on the day of the ceremony. The bride, dressed in white, sat on a podium. All of the guests wished the bride and then the in-laws "Mazel tov!" as they came in. Waiters gave baked pastries to everyone. Jewish musicians played festive tunes, and the girls danced.

The groom sat in front, surrounded by young boys, relatives, and friends. The tables were covered with white cloths, and many candles were lit.

Late at night the ceremony of veiling the bride began. The in-laws took the groom by the hand and led him to the bride's house. At the entrance, musicians played, while the groom approached the bride and covered her head with a white silk shawl. Then the groom was led back to where he waited. During this ceremony, the wedding jester began to sing rhymed couplets in Yiddish, and sometimes in Hebrew as well, accompanied by the fiddlers. The songs were taken from old Jewish folklore, and were often quite sentimental, making tears flow from the women's eyes.

Exactly one hour before midnight, the parents walked the groom arm-in-arm to the canopy. The musicians went first, playing festive music, and guests carried burning, multicolored candles; the groom was led to the synagogue, where the canopy had already been set up. When he was in place under the canopy, the whole crowd, including the town rabbi, stood near him, awaiting the bride's arrival.

The bride was accompanied by both of the mothers-in-law, and musicians played before her. Guests carried candles, while women danced near the bride with special challahs in their hands. These wedding challahs were

braided and covered with many-colored poppy seeds. When the bride reached the canopy, the musicians ceased playing. The bride walked around the groom three times and stood at his left. The rabbi read the betrothal document and the wedding contract, both in Aramaic, blessed the wine, and gave it to the bride and groom to drink. Then the groom put the ring on the bride's finger and pronounced "Behold, I consecrate you to me." Then a glass was placed under the groom's foot, and he smashed it by stepping on it. The entire crowd shouted loudly, "Mazel tov! Mazel tov!" On the way back as well, the groom was led off first by himself, and the bride came after. Along the way the musicians played, as some relatives sang and others danced alongside with wedding challahs in their hands. Soon the bride and groom were conducted into a separate room for a few minutes of solitude. Then the groom was led to the men's table, and the bride went to the women's table. While everyone ate, the wedding jester sang to the bride and groom and the musicians played along.

After the meal, the wedding presents were announced; after a traditional wedding dance with the bride, everyone recited the grace after meals and the feast ended.

The First Day of Cheyder

When a boy began to attend cheyder, guests were invited to a feast, along with all the students in the cheyder. A feast was also given when the boy began studying the Five Books of Moses.

A special feast was given in the boy's honor when he reached age thirteen. His teacher taught him how to place phylacteries on his head and arm; on the day of his bar mitzvah, the child put on phylacteries and was counted as part of the minyan, the ritual quorum of ten men, for the first time. He was also called to bless a portion of the Torah reading. His father was called as well, and recited the verse, "Blessed be He who frees me of responsibility for his sins." At the feast at home afterward, the bar mitzvah boy presented a speech to the guests.

QUESTIONS:

1. With which of the scenes above can you relate to best? Why?
2. By the examples given above, can you discern the values which were important to the Jews? What are they?

READING #8

On the March we will be in Cracow for a few days. You may know of it because Oskar Schindler had his factory here, and the concentration camp in Schindler's List was Plaszow, located in Cracow. Now you will visit these places. You will walk the streets of Kazimierz, the Jewish quarter. This article briefly explains the background of Cracow.

Cracow – Source: Encyclopedia Judaica

City in southwest Poland along the Wisla River. At one time (1305-1609), it was the capital of Poland. There is historical record of a community in Cracow dating back to the 10th century. The Wawel Cathedral and Palace were built beginning in the 14th century. The University of Cracow, named for one of the royal dynasties, is the oldest in Eastern Europe.

In the third division of Poland, Cracow fell in the domain of the Austrian Czar. In the Vienna Congress of 1815, Cracow became a republic which included surrounding areas. It existed until 1846. With the rebirth of Poland in 1918 after World War I, Cracow return to Poland.

The city was captured by the Nazis on September 4, 1939 and became the headquarters/capital of the "Generalegouvernement" which encompassed most of Poland. It was liberated by the Soviets on January 9, 1945.

Jews Of Cracow

The Jewish community in Cracow was one of the oldest in Eastern Europe and it became a very important Jewish center. Already in 1304, there is record of a "Jewish street" in Cracow. The Jewish population grew as follows:

1857: 13,000; 1900: 26,000; 1911: 30,000; 1932: 47,000; 1939: 56,515

The Jewish community in Cracow was the first to receive "autonomy" in the 16th century. Cracow became a religious and cultural center. The first Jewish publishing house in Poland was in Cracow. In 1530, the Torah and Megillot were published. In Cracow we find a chain of Gedolai Torah (Torah Sages) from the 14th century to the 18th century.

Towards the end of the 19th century, Cracow also became a center for Zionism. The Hebrew newsletter "HaMagid" was published here. In local publishing houses they printed poems of Bialik and writings of Echad HaAm. A network of Zionist "Ivri" schools was set up. After World War I, there was a daily Zionist newspaper. Many of the international Zionist conferences took place in Cracow and all the Zionist youth movements were strong in Cracow and sent many olim to Israel.

With the entrance of the Nazis, the property of the Jews was officially "free" and within a short time the Jews were moved to a ghetto on the other side of the river. In Plashov a special work camp was set up. The majority of the Jews were sent to death camps including Auschwitz which is 45 kilometers from Cracow.

In Cracow there was organized resistance by youth. In the ghetto of Cracow the first organized Jewish fighting group was formed. Some members escaped to Warsaw where they became part of the famous uprising there.

With the liberation of the city, several thousand Jews returned to Cracow where they were not welcome. They left within a short time period and only a tiny, elderly population remains.

Kazmierz – The Jewish City (file copy)

In 1495, the Jews were expelled from Cracow. The entire Jewish community which had been built up over 200 years with great effort was completely eradicated. However, unlike many other Jews who were expelled from various cities and counties, the Jews did not have to travel far. They were permitted to settle in Kazmierz, a nearby city across the river.

With the settling in Kazmierz, a new era began for the Jews of Poland. This was the beginning of the united Jewish community which became a unique place filled with Torah and the basis for a new center of Judaism in Poland. This would be the leading center for 400 years.

It was very crowded in the "City of the Jews." Rows of stone and wood houses with no insulation were packed against each other. For lack of room in the houses, workmen worked in the narrow alleyways which resulted in a lot of contention among them.

The names of the streets and alleys as they were called by the Jews are a good indication of the social structure of the community. For example there is a "Dark Street," "Poor People's Street," "Narrow Street," "Rav Isaac's Street," "Talmud Torah Street," etc.

During the Crusades (end of the 11th century) and the accompanying decrees against the Jews, there was a massive immigration of Jews from Czechoslovakia to Poland which resulted in many family and economic ties between the Jews of Cracow and Czech Jewish communities.

The "Old Shul" - the central one (there were tens of them in Kazmierz) - was built with the help of the king (for whom the city was named). Its architecture is testimony to the "Czech influence" on Kazmierz. It is almost identical to a shul in Prague.

READING #9

Lublin - the Jerusalem of Poland, site of great Yeshivot and the infamous death camp, Majdanek. You will be there. This chapter briefly explains the importance of Lublin.

The Polish Jews: The Final Chapter - Earl Vinecour

Lublin

Prayer had not been the only pillar of Polish Jewry; study and scholarship were equally important. Even in the poorest homes could be found a well-used library, and into the late hours of the night bent many, laboring over the holy books after a hard day's work. To be poor was no blessing to Polish Jews, but to be an am-haaretz (ignoramus) was to be truly cursed. It was thus no accident that in Poland had been located many, if not most, of the greatest world centers of Talmudic study, the yeshivas; and nowhere else in the world had there been a yeshiva like that of Yeshivat Chachmei Lublin (Academy of the Sages of Lublin). For Lublin had been the very spiritual heart of Polish Jewry, renowned for its scholars and sages, one of them so great that he was referred to as the Seer of Lublin.

So important in the life of the entire Polish nation had been the influence of the great Yeshiva of Lublin, that for centuries its rector was appointed by none other than the King of Poland himself. In 1930, 50,000 people, including high-ranking government officials, attended the ceremonies dedicating a new headquarters for the Yeshiva. It was considered to be one of the most modern prewar buildings in all of Poland, six stories high, 120 rooms, a huge auditorium, and even a scale model of the Temple in Jerusalem. In 1939, 500 students studied there full time.

A horrifying account of the wanton vandalization of this center of learning by the Nazis is found in the *Deutsche Jugendzeitung* (February 1940). "It was a matter of special pride to us," proclaims the Nazi narrator: "to destroy this Talmudic Academy, known as the greatest in Poland. We threw out of the building the large Talmudic library and brought it to the market place. There, we kindled a fire under the books. The conflagration lasted twenty hours. The Jews of Lublin stood around weeping bitterly.

Their outcries rose above our own voices. We summoned a military band, and the triumphant cries of the soldiers drowned out the noise of the wailing Jews.

Today in Lublin, there are only thirty Jews out of the 46,000 who lived there before the war (forty percent of the city's population). Miraculously, the building which housed the famous Yeshiva has survived, and as a center of learning at that. It now houses the Lublin Medical College."

I asked a professor of the college why there was no memorial of any kind explaining the great historical significance of the building, especially for the future generations of Polish doctors who were unknowingly carrying on the building's reputation as a center for scholarship. Blushing with embarrassment, the good doctor responded, "Rabbi, your question in Poland today is sadly a political one, and I am only a doctor."

Notwithstanding the refusal of the Communist government to memorialize officially this renowned, historic center of scholarship and to include it within the intellectual heritage of the Polish nation, folk legends about the academy and its scholars persist among the people of Lublin. Many of these legends center around the lofty, densely wooded, Grodzisk Hill, near the Yeshiva, where a great stone wall shields a sixteenth-century Jewish burial ground. Here rest not only the academy's most illustrious teachers, but also two of Diaspora Judaism's greatest intellectual giants - Solomon Luria (1501-1573), known by the acronym of Maharshal and considered along with Remo of Cracow, one of two major architects of contemporary Orthodox Judaism, and Rabbi Meir Lublin (1558-1616), known as the Maharam.

A story has been passed down by Polish families who have lived at the foot of this hallowed site for generations, that the sages buried there were so sensitive that even in death their souls required undisturbed silence to continue their eternal studies. After a Catholic monastery was constructed next to the cemetery hill, the legend continues, the monks and rabbinical souls became scholarly neighbors who gloried in meditative silence. When the monastery was converted into a church,

however, the cloistered solemnity was shattered by the frequent ringing of a bell. So upset were the departed sages that they pronounced a malediction upon the bell. To this day, we were told, the bell hangs in silence, none daring to ring it for fear of the ancient rabbinical curse.

While the power of a rabbinical censure may have been effective enough to silence a bell, it had been helpless against a far more deadly sound. While climbing the steep path to the tombs of the Maharshal and Maharam, we were guided by a Polish teenager to a pit in the cemetery where, protruding through the eroding soil, could be seen the skulls and bones of Lublin Jews massacred there amidst the deafening sounds of Nazi machine-gun fire.

Lublin had been renowned not only as a center of scholarship, of Talmudic sages and academies, but also for a most unusual event which is said to have occurred there in the sixteenth century. At that time, a highly influential Jewish banker by the name of Saul Wahl, for whom a synagogue in the city was named, became, of all things, King of Poland. According to the legend, Saul's father had saved the life of a Polish nobleman, Prince Radziwill, who in gratitude became a patron of Saul. On the day when the election of the new king, Sigismund III, was due for final ratification by the Sejm (parliament), Prince Radziwill appointed Saul Wahl to assume the duties of the throne during the interregnum. His reign, however, lasted only one day, as the Sejm ratified Sigismund's election before the day's end. Legend or history, the story of Saul Wahl, as part of age-old folklore, testifies to the sense of deep rootedness the Jews felt in Poland.

The Saul Wahl synagogue, and that of the Maharshal, which, constructed in 1567, was so huge that it could accommodate 3,000 worshipers, were

located at the base of the king's castle. This site became the Jewish quarter referred to as Podzamcze, meaning "below the castle." The location in many ways symbolizes the symbiotic relationship that existed throughout Polish history between the throne and the Jewish community. Wherever in Poland there was a royal castle, one would be sure to find the Jewish quarter nearby.

Podzamcze was a maze of courts and twisting alleys, of houses of study and synagogues of every variety, including the Kotlerschul, belonging to the coppersmith guild; the Mschorsimschul, for business clerks; the Lauferschul, for porters; the Scneiderschul, for tailors. This historic section of Lublin was totally leveled by the Nazis. Today, only the former entrance gate, still referred to by the local populace as the Jews' Gate, remains, while Podzamcze ("below the castle") now refers to a vast, empty plaza.

Yeshivat Chachmei Lublin, the Maharshal, the Seer of Lublin, Rabbi Meir Lublin...were what to Polish Jews had given a city its name. And so it was with Kotsk, Bobov, Ger, Przemyśl, Rymanów...not seen merely as names of Polish hamlets, but as great Hasidic courts; not geographical locations, but mystical gateways to the divine.

In 1930, Rabbi Meir Shapiro began the practice of "Daf Yomi." Each day one would study a page from the Talmud. Within a seven year period one could study the entire Talmud. The practice continues to this day.

UNIT 2

The Persecution Years



CHAPTERS 6–13

March
OF THE LIVING

INTRODUCTION TO UNIT II

By now you have completed Unit I and have some background about prejudice and the "world that was" in Eastern Europe. It is time to confront the Holocaust.

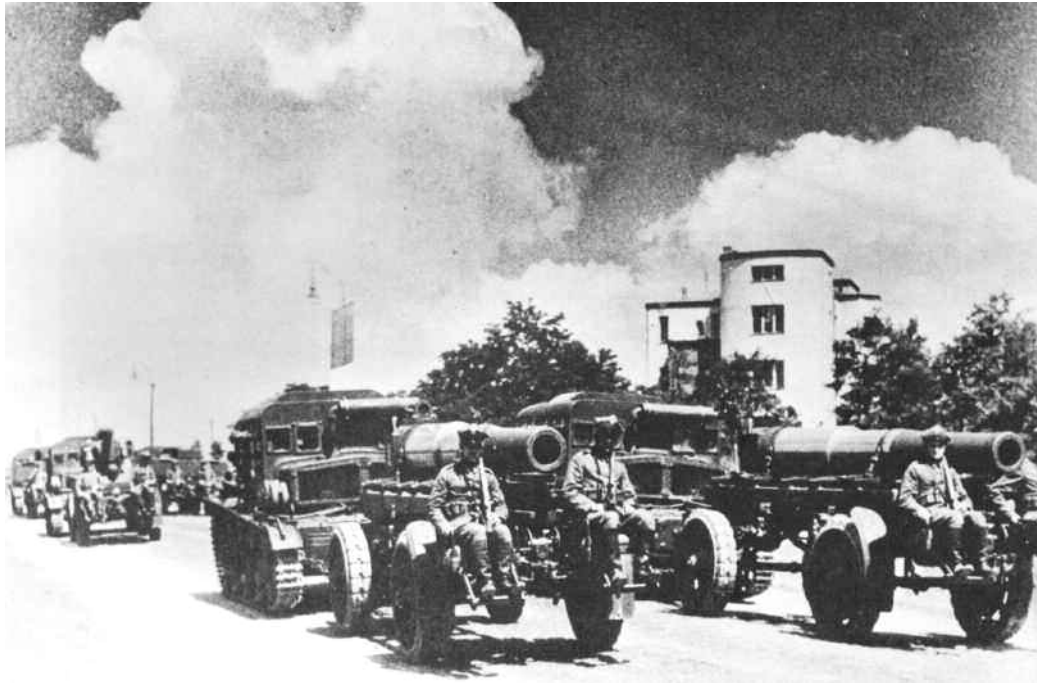
As we have said so often, this Study Guide cannot take the place of your normal learning about the Holocaust. Rather it is a guide to understanding the "March of the Living."

From the moment you step onto Polish soil you will be living in three worlds: the world that was (before 1933), the world that was destroyed in a fire storm of hate, and the world that is today.

In this unit, you will learn about the Warsaw Ghetto and the Krakow Ghetto, the death camps, and the people, places and things which impacted and were impacted upon by the events from 1933 to 1945.

In just a few months, you will be walking in the very places that you will read about now. Your eyes will see what some of the words describe. Your mind and soul will begin to understand what really happened and the tragic consequences of the events that took place there.

VI. A STATE OF TERROR: GERMANY 1933–1939



Text by Dr. William L. Shulman, Director
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THIS CHAPTER AND YOU...

From the very beginning of its rule of Germany in 1933, it was the intention of the Nazi government to identify, classify, discriminate against, and eventually persecute those considered "undesirable" or "racially" dangerous. The Nazis were not sure that the measures they were going to use would be supported by the masses of the German citizens. Thus, the Nazi government sought, using the legitimate institutions of the state, to explain, justify, and often camouflage its actions. The result of those measures was to denigrate, to isolate, and eventually to destroy large numbers of German citizens.

"In the thirties the Nazi regime used two different but complementary methods to achieve the complete exclusion of racially dangerous groups... segregation and expulsion on the one hand, sterilization on the other. The first method was used in its various aspects against the Jews, Gypsies, and homosexuals; the second method was applied to the carriers of hereditary diseases (physical or mental) and to persons showing dangerous characteristics deemed hereditary, as well as to 'racially contaminated individuals' who could not be expelled or put into camps."

**Saul Friedlander, Nazi Germany and the Jews,
Vol. I, p. 204**

Think about the "undesirables" in your community. Who are they? The homeless? The criminal element? The mentally ill? Certain "racially dangerous" people? The illegal immigrants? How does the government deal with these people?

Can you imagine the government considering the isolation of these people? For example, when the Olympics were in Atlanta, remember how the City government moved the homeless away from center city locations? For example, illegal immigrants in Miami are sent to the Krome Detention Center, far away from the city. For example, think about how neighborhoods don't want a home for mentally ill people anywhere near where they live.

Don't these actions cause us to stereotype people? Is stereotyping fair? What does stereotyping lead to? Remember we talked about this in the chapter on Prejudice?

QUOTE:

"Not all the victims were Jews, but all the Jews were victims."

Elie Wiesel

This reading clarifies the Nazi policy of racial discrimination and racial superiority.

READING # 1

Identification And Classification

The Nazis' first task was to identify those groups or individuals who fell into the various categories. Since the late 1800's, there had been an effort made by "scientists" in the Western world to classify individuals into "racial" categories. Genetics and this "racial science" had produced many studies purporting to identify such groups.

Based on the theory that "racially pure" Aryans were superior and desirable, an effort was made to identify those physical characteristics that determined who fit into this "superior" classification and who had "inferior" traits.

This system of racial identification was taught to children in their schools, and images of "racially perfect" children were displayed in the media.

As a result of this "educational" process, people who did not fit the stereotype of "racially pure Aryan" were seen as "racially inferior" by a generation of schoolchildren. Discrimination against - and eventually persecution of - these people became much easier to accept, since they

were already viewed as biologically different.

The next step in this process was to convince people of the impact of allowing these supposedly "inferior beings" to remain part of the general population.

QUESTIONS:

1. What are the ramifications of teaching the stereotype of "racially pure Aryans?" make a list of stereotypes you have about certain people.

This reading continues the discussion about German "purity."

READING # 2

The Process Of Exclusion

"The Nazis had pledged to preserve 'the purity of German blood,' that is, they were determined to cleanse the German gene pool. To accomplish that end, the Nazi regime introduced radical social engineering designed to create a society homogenous, physically hardy, and mentally healthy.

A policy of exclusion stood at the center of the Nazi Utopia.... Exclusion institutionalized human inequality. It was applied to entire groups of human beings who simply did not fit into this Utopian community, including all those designated as degenerate (entartet) by the teachings of race scientists. First exclusion was applied to the handicapped, that is, the physically deformed, mentally disturbed, and intellectually retarded."

**Henry Friedlander, The Origins of Nazi
Genocide:
From Euthanasia to the Final Solution, p. 17**

The plans to exclude the handicapped were supported by a public propaganda effort. This effort aimed at convincing the larger German population that they were suffering an economic burden by allowing these people to remain among them.

QUESTIONS:

1. Who were the first people to be "excluded" by the Nazis?
2. Why were they chosen?

Sterilization was part of the Nazi system as early as 1934.



READING # 3

Sterilization Of Undesirables

In order to prevent the "undesirable" segment of the population from increasing, the "Law for the Prevention of Progeny with Hereditary Diseases" was instituted in July 1933. This legislated sterilization for all persons who suffered from diseases such as mental illness, retardation, physical deformity, epilepsy, blindness, deafness, or severe alcoholism. It "explained" the "need" for such a law to keep certain people from having children:

"It is not only the decline in population which is a cause for serious concern but equally the increasingly evident genetic composition of our people.... Countless numbers of inferiors and those suffering from hereditary conditions are reproducing unrestrainedly while their sick and asocial offspring burden the community."

Legal Gazette, Berlin, 1933

The forced sterilizations began in January 1934. Eventually, an estimated 300,000 to 400,000 would be carried out. Most of the victims were patients in mental hospitals and other institutions.

QUESTIONS:

1. What was the rationale for forced sterilization?
2. How many of your friends or relatives would be sterilized today under the Nazi law of 1934?

This reading deals with the euthanasia which started as early as 1934. This was the beginning of the mass execution process. Why did nobody raise the "red flag?"

READING # 4

The Euthanasia Program

The Nazi government used the public-health service to carry out its program of "racial hygiene." People living in asylums and mental institutions were considered an economic burden who lived, and Nazis said, "lives not worth living." With the beginning of World War II, the Nazis began the systematic seizure and murder of the inmates of asylums, nursing homes, and mental institutions.

Many of these people were murdered as part of the Nazi euthanasia program known as T-4. This program was authorized in a letter signed by Adolf Hitler in October 1939.

Euthanasia facilities were set up in various places in Germany. Those considered by the Nazis to be "unfit for work" or "incurably diseased" were murdered in these places. The T-4 program continued throughout the war and did not stop until after the war was over. A propaganda effort was launched to convince the German people of the necessity of eliminating these "undesirables" from the general population.

Several hospitals were set up to carry out the euthanasia program.

Six specially established gas-chamber sites were the main killing centers.

Gas-Chamber Institutions	Victims
Grafeneck/Wurtemberg	9,839
Brandenbeurg upon Havel	9,772
Bernburg upon the Saale	8,601
Hadamar near Limburg	10,072
Hartheim near Linz	18,269
Sonnenstein near Pirna	13,270

False information and forged death certificates were sent to the families of the victims, stating that their loved ones had died of natural causes. On request, the families received the alleged ashes of their deceased next-of-kin. By the end of these gas killings in August 1941, more than 70,000 people had been murdered in the gas-chambers. In 1942, the gas-extermination institutions were converted to asylums or were used to kill inmates of concentration camps in Poland, where they were involved in the extermination of the European Jews.

In Germany, T-4 euthanasia murders expanded throughout the Reich. In many institutions, patients were killed with overdoses of medications administered by physicians and nurses; others starved to death. Not even ill or retarded children could escape the killing process. In special Kinderfachabteilungen (infant wards) between 1939 and 1945, some 5,000 babies and little children were poisoned.

The most infamous of these killing centers was Hadamar. Victims were transported here from all over western Germany. Of the 4,817 patients received from within the borders of the Reich prior to 1945, 4,422 "died of unnatural causes." During the day, the institute's physician selected the weak, ill, or rebellious patients to be put to death at night, nurses and guardians carried out the order. The bodies of the murdered were buried in mass graves.

Starting in 1943, half-Jewish asylum inmates, soldiers suffering from psychiatric problems, and tubercular laborers and their children were added to the Hadamar victims.

"The murder of the handicapped preceded the murder of Jews and Gypsies. It is therefore reasonable to conclude that T-4's killing operations served as a model for the final solution. The success of the euthanasia policy convinced the Nazi leadership that mass murder was technically feasible, that ordinary men and women were willing to kill large numbers of human beings, and that the bureaucracy would cooperate in such an unprecedented enterprise."

**Henry Fhedlander, The Origins of Nazi
Genocide:
From Euthanasia to the Final Solution, P.284**

QUESTIONS:

1. For which program did T-4 serve as a model?
2. How is euthanasia today different than that practiced by the Nazis?

Jews were not the only victims of Nazi persecution.

READING # 5

Other Victims Of Persecution

JEHOVAH'S WITNESSES

The Nazis also began to suppress several Christian minorities whom they felt were subversive to their goals. Even before the war, Jehovah's Witnesses had been considered heretics by other Christian denominations and individual German states sought to limit their activities. In the early 1930's, Nazi storm-troopers broke up their meetings and beat up individual Witnesses. After the Nazis came to power, the persecution of Jehovah's Witnesses intensified.

On July 27, 1933, the Gestapo - the Nazi secret police - closed the printing operation of the Watchtower Society, an organization of the Witnesses. The Gestapo ordered all state-police precincts to search regional Witness groups and organizations. The Witnesses, however, defied Nazi prohibitions by continuing to meet and distribute literature smuggled in from Switzerland.

For defying the ban on their activities, many Witnesses were arrested and sent to prisons and concentration camps. They lost their jobs in both private industry and public service and were denied their unemployment, social welfare, and pension benefits.

On April 1, 1935, Jehovah's Witnesses were banned by law. However, they refused to be drafted into the military services or perform war-related work and continued to meet. In 1935, some 400 Witnesses were imprisoned at Sachsenhausen concentration camp. By 1939, an estimated 6,000 Witnesses were detained in prisons and camps. Some were tortured by police to force them to renounce their faith. Few did so.

The children of Witnesses also suffered. They were ridiculed by their teachers because they refused to give the "Heil Hitler" salute or sing patriotic songs. They were beaten up by their classmates and expelled from schools. The authorities took children away from their parents and sent them to reform schools and orphanages, or to private homes to be brought up as Nazis.

In the concentration camps, Jehovah's Witnesses were required to wear a purple triangle to distinguish them from other inmates. Many of them died from disease, hunger, brutal treatment, and exposure to the cold. About 10,000 Witnesses were imprisoned in concentration camps during the Nazi period. An estimated 2,500 to 5,000 died.

Simone Liebster

From as far back as I can remember, art and music were a part of my life. Father was an artist and I loved going with him on walks through the woods as we enjoyed nature near our home in France.

In 1938 my mother became one of Jehovah's Witnesses. My father was baptized as a Witness soon after. In 1941 I also decided to become a Witness. Three weeks after my baptism, my father was arrested for being a Jehovah's Witness. I was at home waiting for my father to return from work. When the doorbell rang, I ran to the door and jumped into my father's arms. Then I heard someone behind him say, "Heil Hitler" and I realized I had hugged a Gestapo man. They had come to say Father had been arrested. For four hours they questioned and threatened my mother. They had taken Father's salary, closed our bank account, and refused to give Mother a working card. Father was sent to prison at Schirmeck, then to Dachau concentration camp, then to an extermination camp known as

Mauthausen-Gusen, then to Ebensee. I didn't see him again for four years.

During the next two years Mother and I lived as best we could. Friends helped by giving us food in exchange for little jobs. Mother taught me to knit, wash and cook, since we didn't know what would happen to either of us.

At school I was under more and more pressure to "Heil Hitler," but I refused. I could not honor a man as if he were a god who could save people. Several times the teachers stood me in front of the whole school and tried to force me to say "Heil Hitler." Once I was beaten unconscious because I wouldn't do work to support the war. Eventually, I was expelled from school.

One day I was put into a room with two psychiatrists who shone a bright light in my face and asked me question after question. They tried to get me to give the names of other Witnesses, but I refused because I didn't want them to be arrested like my father had been. The two 'doctors' turned out to be Gestapo agents. At the age of twelve I was arrested and sent to a penitentiary house where the Nazis intended to reeducate me. En route there, my mother told me, "Always be polite, kind and gentle, even when suffering injustice. Never be obstinate. Never talk back or answer insolently. Remember, being steadfast has nothing to do with being stubborn."

At the home we were not permitted to talk, had a bath twice a year and washed our hair once a year. For punishment we went without food or were beaten. We had to wash, cook, sew, garden and even cut down trees. I was assigned to clean the room of a teacher who demanded that I clean the springs under her bed every day. I had a small Bible that I had smuggled into the house, so I wedged it into the springs. Thereafter, I lay on my stomach under the bed and read parts of the Bible every day. When it came to cleaning, they thought I was the slowest child they ever had!

Several months after I entered the penitentiary school, my mother was arrested and sent first to Schirmeck, where my father had been, then to Gaggenau. While being moved to Ravensbrück, she developed a cough, became very weak and nearly died. It was then that the Germans fled and

the prisoners en route to Ravensbruck were suddenly set free.

When the war ended, my mother came for me. Her face was cut and bruised. They said she was my mother but I just didn't comprehend it. Mother was told she needed a paper from the judge to secure my release. She took me by the hand and off we went to the judge. He was not there and she went from office to office insisting on getting the document. When I saw her fighting for my freedom, I knew that this was indeed my mother and I clung to her and cried. All the feelings I had held in for two years poured out. A few days later France was liberated.

We returned home and there got the news that Daddy was listed as dead. But one day he came home. He was in terrible shape. He could hardly make it up the stairs to our apartment and he had lost his hearing. The first two years after we were reunited were very hard, but in time our physical and emotional conditions improved and we were a family once again.

QUESTIONS:

1. Why were Jehovah's Witnesses targeted by the Nazis?
2. Describe some of the ways in which Simone Liebster was treated compared to the treatment of Jews.

THE ROMANI (GYPSIES)

Romani (commonly but incorrectly called Gypsies) were considered by the Nazis to be social outcasts. Under the Weimar Republic - the German government from 1918 to 1933 - anti-Romani laws became widespread. These laws required them to register with officials, prohibited them from traveling freely, and sent them to forced labor camps. When the Nazis came to power, those laws remained in effect - and were expanded. Under the July 1933 sterilization law, many Romani were sterilized against their will.

In November 1933, the "Law Against Dangerous Habitual Criminals" was passed. Under this law, the police began arresting Romani along with

others labeled "asocial" - beggars, vagrants, homeless alcoholics - and sent them off to concentration camps.

The Nuremberg racial laws of September 15, 1935, did not specifically mention Romani, but they were included along with Jews and "Negroes" as "racially distinctive" minorities with "alien blood." As such, their marriage to "Aryans" was prohibited. They were also deprived of their civil rights.

By the summer of 1938, large numbers of German and Austrian Romani were rounded up and sent to concentration camps. There they wore black triangular patches (the symbol for "asocials") or green patches (the symbol for professional criminals) and sometimes the letter "Z."

As was the case for the Jews, the outbreak of war in September 1939 radicalized the Nazi regime's policies towards the Romani. Their "resettlement to the East" and their mass murder closely paralleled the systematic deportations and killings of the Jews. It is difficult to determine exactly how many Romani were murdered. The estimates run from 220,000 to 500,000.

QUESTIONS:

1. Who are the Romani?
2. How many were murdered by the Nazis?
3. What were some of the stereotypes used for the Romani?"

HOMOSEXUALS

Another attempt by the Nazis to purify German society was their condemnation of male homosexuals as "socially aberrant." Early in the Nazi regime, male homosexual organizations were banned. In 1934, a special Gestapo division was established to create lists ("pink lists") of homosexuals throughout Germany. In 1936, Heinrich Himmler created a "Reich Central Office for the Combating of Homosexuality and Abortion." The prosecution of homosexuals reached its peak in the years 1937 -1939.

The police conducted raids on meeting places, seized address books from arrested men to identify and locate other homosexuals, and set up networks of informers to compile names leading to more arrests.

Between 1933 and 1945, an estimated 100,000 men were arrested, and of these, some 50,000 officially-defined homosexuals were sentenced. Most of these men spent time in regular prisons, and an estimated 5,000 to 15,000 were sent to concentration camps. Those defined as homosexuals were designated by a pink triangle. We do not know how many of these men died in the camps. (Jews who were homosexuals were killed because they were Jews.)

Lesbians were not subjected to systematic persecution. Few women were believed to be arrested.

QUESTIONS:

1. Define "homosexual" according to the Nazis.
2. Why were homosexuals singled out by the Nazis?
3. Why do you think lesbians were not considered homosexuals?

READING # 6

The Persecution Of The Jews

The attack on the Jews began almost immediately once Hitler became the chancellor of Germany. A boycott of Jewish stores was implemented in April 1933.

Though the boycott lasted just one day, it was the beginning of a campaign of denigration that was to end in the virtual destruction of European Jewry.

It was through the Reichstag (the German Parliament) that a series of laws were passed stripping the Jews of their rights as citizens and preparing the way for their expulsion from German society.

By the late 1930s, Jews had been driven out of their businesses and professions. Jewish children could no longer attend school. Many German Jews began seeking refuge elsewhere in the world, only to be rejected. Meanwhile, the anti-Semitic campaign raged against them within Germany.

On November 9, 1938, the German government ordered the first major pogrom (organized mob violence) against the Jews to take place. During the night of November 9-10, violence exploded against Jews throughout "Greater Germany." Homes and businesses were broken into and looted. More than 1,000 synagogues were damaged or destroyed. Thousands of Jewish men were arrested and shipped to labor camps, and 236 were killed. This was a turning point - an indication of just how far the Nazis were willing to go to eliminate the Jews.

There was no escape for the identified, classified, isolated and persecuted Jews of Germany after 1939. They were destined to be murdered. Many who left were caught by the Germans and sent to their deaths. The overwhelming majority of those who remained were eventually sent to Eastern Europe to be killed. In 1933 there were 564,379 Jews in Germany. In 1939, after expulsion and immigration, there were 240,000.

QUESTIONS:

1. Describe the gradual steps in the persecution of Jews in Germany?
2. What was Krystallnacht?
3. How many Jews were expelled from Germany between 1933 and 1939?

SUGGESTED READING LIST

BOOKS

Michael Berenbaum, editor, *A Mosaic of Victims: Non-Jews Persecuted and Murdered by the Nazis* (New York University Press, 1990).

Henry Friedlander, *The Origins of Nazi Genocide: From Euthanasia to the Final Solution* (University of North Carolina Press, 1995).

Saul Friedlander, *Nazi Germany and the Jews: Vol. I. The Years of Persecution, 1933-1939* (HarperCollins, 1997).

Hugh Gregory Gallagher, *By Trust Betrayed: Patients, Physicians, and the License to Kill in the Third Reich* (Vandameer Press, 1995).

Ian Hancock, *The Pariah Syndrome: An Account of Gypsy Slavery and Persecution* (University of Michigan Press, 1988).

Richard Plant, *The Pink Triangle: The Nazi War Against Homosexuals* (Henry Holt, 1986).

SELECTED VIDEOS

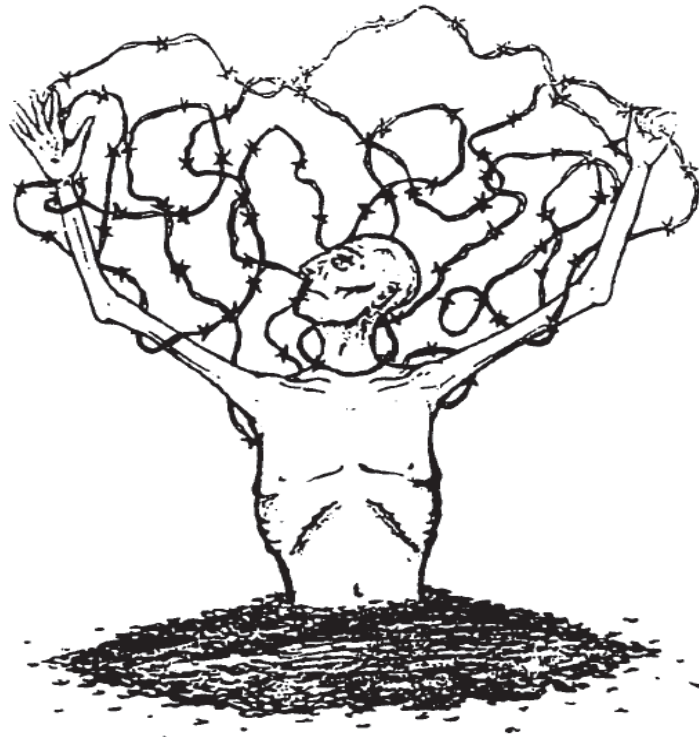
Persecuted and Forgotten: The Gypsies of Auschwitz. 54 minutes; recommended for ages 16 and up.

Purple Triangles: 25 minutes; documentary video detailing the persecution of Jehovah's Witnesses by the Nazi regime; recommended for JHS and up.

We Were Marked With A Big "A". 44 minutes; three gay survivors tell the story of their arrests and incarceration in concentration camps; recommended for high school and up.

VII. THE WAR AGAINST THE JEWS

A tree grows in Auschwitz



Drawing by Austin Basis Brooklyn, NY

THIS CHAPTER AND YOU...

This chapter is not an attempt to teach you all about the Holocaust. For that you need to take a special class or course, or read extensively.

If we were to chart the progression of events that took place before and during the Holocaust, it would look like this:



To the events listed above, the world of the Jew was constantly constricted. First, laws were enacted which limited the Jew's ability to be part of the society in which he lived. The Jew became isolated and a pariah. Second, the Jew's life was physically segregated and constricted, with the ghetto becoming his total world. Third, the narrowing of the life became almost total in the concentration camp.

And finally, not only did death take away that life, but then the bodies were burnt to ashes, the final constriction.

You will be participating in the March of the Living in just a few short months. You will be confronted with a brief, yet terrifying chapter in Jewish history. This chapter in the Study Guide can only give you a peek into the time period of the Shoah. You will need to do your own reading to try to understand more fully the events of "yesterday". A selected reading list is in the introduction to this Study Guide. Choose a book or two and read them NOW. This chapter cannot substitute for your own search for knowledge.

As you have already read in previous chapters, the "War against the Jews" had been in effect for hundreds of years before the Holocaust. The Shoah was when this war reached its height.

The "War" continues. In 1970 Arab terrorists hijacked three airplanes and

after landing in Egypt, conducted their own "selection process," separating the Jews from the other passengers. In 1976 the same selection took place during the hijacking of a plane to Uganda.

The war against the Jews continues to this day.

Your experience and understanding on the March will increase in direct proportion to the amount of your previous preparation.

OBJECTIVES:

1. The March of the Living is a march back into history. You will need to know the history of the Shoah to fully participate in the March.
2. At the conclusion of this lesson, you should have a better and clearer picture of the history of the Holocaust.
3. A knowledge of the Shoah will help you understand the sights you will see. Your visit to Poland will be like pieces in a large jigsaw puzzle. Studying about them beforehand will help you place those pieces of the puzzle in their proper place.
4. This familiarity should make the entire experience of visiting Poland more meaningful.

☆ FROM THE JEWISH SOURCES

Thou Shalt Not Murder

The Bible records the legend of Cain and Abel to show that murder is to be regarded as a terrible crime. Later, the prohibition is explained to Noah: "He that sheds the blood of a person, for that person his blood shall be shed; for in the image of God has God made man (Genesis 9-6)." This prohibition against murder is repeated in the Ten Commandments, where it is the first of the five commandments which apply to the ways in

which people must treat one another. Of course, the Bible distinguishes between accidental murder (manslaughter) and intentional murder (Numbers 35:16-24), but the Jewish tradition clearly abhors any taking of human life.

Even capital punishment, the taking of the murderer's life in exchange for the life he has taken, was to be avoided wherever possible.

***Hitler's War against the Jews,
Altshuler & Dawidowicz***

"Fitness"

While the ultimate goal of the Final Solution was the destruction of all Jews, Hitler consistently singled out certain kinds of individuals for early annihilation on the grounds that they were particularly "unfit." The very young and very old, as well as those suffering from mental or physical illnesses, were regarded by the Nazis as persons of "little value." Against this immoral stance, Jewish tradition affirms the worth of all human beings, since each is created in the image of God. From the first day of life a child is legal heir to his parents' estate in the eyes of Halachah (Niddah 5:3), and even a dying person's words have legal force in business or inheritance matters (Baba Batra 9:6-7, Ketubot 48a, 103a). The rabbis recognized that newborn infants die of natural causes more often than children who are older, but they rightly say that anyone who kills a child even one day old is to be regarded as a murderer (Niddah 5:3).

***Hitler's War Against the Jews,
Altshuler & Dawidowicz***

READING #1

100 Year Chronology of Jewish Life in Poland

1881	First pogrom in Warsaw, condemned by Church and intellectuals
1881-1924	Peak of Jewish emigration to the United States
1905	Jewish workers' mass participation in the revolutionary movement
1918	Poland regains independence; pogrom in Lvov takes place in the wake of Polish-Ukrainian struggle for the city
1919	Poland signs Versailles treaty of minority rights; Jews elected to Polish parliament
1921	Polish constitution grants equal rights to Jews
1919-1939	Jewish religious, cultural and political life flourishes in Poland; many Jews assimilate to Polish culture, but face hostility that makes their integration difficult
1935-1937	Pogroms testify to the rise of antisemitism
1936	Prime Minister supports economic boycott of Jews
1938	Polish Jews living in Germany brutally expelled
1939	Poland partitioned by Germany and Russia
1940	Jews in Warsaw confined to specially-created ghetto

1941	Massacre of Jews by Germany begins in eastern Poland
1942	German extermination camps become fully operational; destruction of Warsaw ghetto; Polish resistance movement gathers strength
1943	Warsaw Ghetto uprising
1945	More than 90% of Polish Jews perish; Poland liberated, Communist regime installed
1946	Kielce pogrom; mass emigration of Jews
1948	Poland becomes one of the first states to recognize Israel
1949	Zionist organizations dissolved
1957	Following liberalization, new mass emigration of Jews
1967	After Six-Days War, Poland breaks off diplomatic relations with Israel
1968	Government-sponsored campaign of antisemitism; final emigration of Jews
1981	Reappearance of antisemitism, condemned by Solidarity, Church, and intellectuals

Excerpts from Remnants, Last Jews of Poland

QUESTIONS

1. Circle those dates you consider to be important in the rise of antisemitism in Poland. Justify your answers. Why are they important?

2. Underline the dates which indicate a better atmosphere in which Jews in Poland could live. Why were those positive changes on those dates?

READING #2

You are the product of many factors. So too was the war against the Jews. Your March experience is not happening in a vacuum. Neither did the Holocaust. You are affected by the world around you. So was the Holocaust. Remember this as you review these charts.

Getting Israel Together, "Holocaust" – World Zionist Organization – Edited Version

On the charts which begin on the next page it is particularly important to notice the juxtaposition of what is happening during the Shoah in and outside of Europe.

QUESTIONS:

1. What was the relationship of what Hitler decided to do to the Jews, to the responses outside of Europe?
2. Was the Jewish response related to what was happening in Germany?
3. Trace the growth of antisemitism and how these events could have allowed the Shoah to take place. Specifically highlight the ways in which Jews were dehumanized.
4. Trace the following periods of the Shoah:
 - a. Legalization of antisemitism.
 - b. Deportation.
 - c. Concentration.
 - d. Extermination

EVENT CHARTS 1933-1945

	Events in the Third Reich and the World	The War against the Jews	Jewish Responses
1933	<p>30 Jan. - Adolf Hitler appointed Chancellor (Prime Minister of Germany)</p> <p>10 March - Establishment of the 1st Concentration Camp in Dachau</p> <p>10 May - Public book burning</p> <p>14 July - Nazi Party proclaimed as sole legal political party in Germany</p> <p>19 Oct - Withdrawal of Germany from League of Nations</p>	<p>9 March - Rioting against Jews by storm troopers and others</p> <p>1 April - One day boycott against Jewish shops and businesses</p> <p>7 April - Law prohibiting Jews from being employed in government offices</p> <p>21 April - Law prohibiting Jewish ritual slaughter</p>	<p>1 April - A German-Jewish newspaper publishes an article which responds to the boycott by arguing to "wear the yellow badge with pride" and "saying 'yes' to our Judaism"</p> <p>20 Aug. - Boycott of Nazi Germany declared by American Jewish Congress</p> <p>December - 37,000 German Jews emigrate from Germany</p>
1934-1935	<p>2 Aug. - Death of president Paul Von Hindenberg; Hitler assumes the duties of office</p>	<p>Dec. (1933-38) Figures from League of Nations High Commissioner for the Refugees lists 329,000 Jews emigrating from Germany and German-occupied territories</p>	<p>15 Sept. - Nuremberg Laws passed defining Jews racially</p> <p>May - Establishment of Jewish Cultural Assoc. By 1938 there are 76 branches in over 100 towns with a membership of 50,000 including 1,700 artists.</p>
1937		<p>26 Jan. - Law prohibiting German Jews from working in any office</p> <p>Oct. - Beginning of the "Aryanization" of Jewish property</p>	<p>September - Establishment of the Reich representative of Jews in Germany with Rabbi Leo Baeck at its head</p>

	Events in the Third Reich and the World	The War against the Jews	Jewish Responses
1938	<p>5-13 July - Evian Conference on German refugees</p> <p>29-30 Sept.- Munich Conference. West agrees to cede Sudetenland to Germany</p>	<p>21 Jan. - Anti-Jewish laws in Romania</p> <p>29 May - Anti-Jewish laws in Hungary</p> <p>17 Aug. - German Jews ordered to add "Israel" or "Sara" to their names</p> <p>8 Oct - Over 17,000 Jews of Polish nationality expelled from Germany to Zbaszyn on Polish border</p> <p>9-10 Nov. - Kristallnacht: some 30,000 Jews arrested; hundreds of synagogues burned; thousands of stores looted; 91 Jews killed.</p>	<p>5 March - Mass anti-Nazi rally in New York sponsored by the Joint Boycott Council</p> <p>December - Establishment of Aliyah Bet, illegal immigration of Jews to Palestine; brings 27,000 Jews by the end of 1940</p>
1939	<p>1 Sept. - Germany invades Poland. World War II begins</p> <p>17 Sept. - Russian Army invades Poland</p> <p>27 Sept. - Surrender of Warsaw</p>	<p>30 Jan. - Hitler threatens to destroy the Jews in a speech to the Reichstag</p> <p>9 Feb. - Anti-Jewish riots in Italy</p> <p>8 April - Anti-Jewish laws in Slovakia</p> <p>21 Sept. - Directive to establish ghettos in central Poland</p> <p>23 Nov - Distinctive identifying armbands made obligatory for Jews</p> <p>13 May - SS St Louis sails from Hamburg</p>	<p>Sept. - 100,000 Jews join Polish army; 20,000 killed in fighting</p> <p>October - Jews of Palestine demand participation in the war; 26,000 join British army</p> <p>Oct - Dec. Some 300,000 Jews flee Poland for Soviet Russia</p>
1940	<p>9 April - German Army occupies Denmark and Southern Norway</p> <p>10 May - Holland, Belgium and France are invaded</p> <p>Dec. - Emmanuel Ringelblum establishes clandestine archives 'Oneg Shabbat' in Warsaw</p>	<p>27 April - Concentration camp set up at Auschwitz</p> <p>30 April - Lodz ghetto sealed off</p> <p>3 Oct - Anti-Jewish laws in Vichy, France</p> <p>15 Nov. - Warsaw Ghetto closed</p>	<p>Jan - Feb - Early underground activities of Jewish youth movements in Poland</p> <p>May - First underground newspaper</p> <p>June - Joint (JDC) Campaign to rescue Jews through Portugal</p>

	Events in the Third Reich and the World	The War against the Jews	Jewish Responses
1941	<p>6 April - German army invades Greece & Yugoslavia</p> <p>22 June - Germany invades USSR</p> <p>12 Oct. - Nazis approach Moscow; partial evacuation of the city</p> <p>7 Dec. - Japan attacks Pearl Harbor</p> <p>11 Dec. - Germany & Italy declare war on the U.S.</p>	<p>March - Adolf Eichmann appointed lead of Jewish desk in Gestapo</p> <p>June - Anti-Jewish laws by Vichy in France and French North Africa</p> <p>June - Dec. First wave of Einsatzgruppen; 100,000 Jews killed</p> <p>Sept. - German Jews forced to wear yellow stars</p> <p>28 - 29 Sept - 34,000 Jews shot at Babi Yar near Kiev</p> <p>8 Dec. - First death camp established at Chelmno near Lodz; 360,000 Jews killed here by April 1943</p>	<p>June - 250,000 Jews join Red Army</p> <p>25 Oct. - Armed Jewish resistance in Smolensk region</p> <p>1 Dec. - Struma sails from Romania with 769 emigrants. Sinks on Feb. 24 leaving one survivor.</p> <p>Dec. - Armed underground established in Minsk Ghetto; first armed Jewish group leaves Ghetto to join partisans</p>
1942	<p>12 Aug - Churchill & Stalin consult in Moscow</p> <p>2 Nov - British victory at El Alamein</p> <p>6 Nov. - Kiev liberated by Red Army</p> <p>28 Nov. - Roosevelt, Churchill & Stalin meet at Tehran</p>	<p>20 Jan - The Wannsee Conference: plans presented to kill 11 million Jews</p> <p>1 March - Beginning of gassings at Sobibor; 250,000 Jews killed by Oct. 1943.</p> <p>23 Sept - Liquidation of Vilna Ghetto</p> <p>2 Oct. - Orders for deportation of Jews from Denmark frustrated by their transport to Sweden and rescue</p>	<p>1 Jan. - Call for revolt by the Jewish underground in Vilna</p> <p>21 Jan. - United Partisan Organization set up in Vilna Ghetto</p>

	Events in the Third Reich and the World	The War against the Jews	Jewish Responses
1943	<p>3 Sept. - Allied Invasion of Italy</p> <p>6 Nov. - Kiev liberated by Red Army</p> <p>28 Nov. - Roosevelt, Churchill and Stalin meet at the Tehran Conference</p>	<p>23 Sept. - Liquidation of Vilna, Minsk & Riga Ghetto</p>	<p>2 Aug. - Armed revol in Treblinka</p> <p>16 Aug. - Revolts in Bialystok Ghetto</p> <p>29 Sept. - Jewish prisoners of war revolt in Babi Yar camp</p> <p>1 Oct. - First parachutists from Palestine dropped in Romania</p> <p>14 Oct. - Revolt in Sobibor death camp</p>
1944	<p>6 June - D-Day, Allied invasion at Normandy</p> <p>13 July - Vilna liberated</p> <p>20 July - Abortive attempt on Hitler's life</p> <p>25 Aug. - Paris liberated</p>	<p>3 April - Hungarian Jews forced to wear distinguishing badges</p> <p>5 May - 27 June - 380,000 Hungarian Jews deported to Auschwitz</p> <p>1 Nov. - Beginning of the death marches of 20,000 Jews from Budapest to Austria</p> <p>June - Raoul Wallenberg arrives in Budapest</p>	<p>Jan. - Jewish underground in Hungary begins forging documents that supply 10,000 Jews by December</p> <p>9 June - Hannah Senesh arrested</p> <p>8-13 July - Jewish partisans participate in the battle for Vilna</p> <p>28 Sept. - Churchill announces establishment of Jewish Brigade</p> <p>7 Oct. - Revolt at Auschwitz</p>

Events in the Third Reich and the World

1945

17 Jan - Warsaw liberated

4-11 Feb. - Yalta Conference

11 Feb. - Red Army enters Budapest

30 April - Hitler commits suicide

2 May - Red Army enters Berlin

8 May - Germany surrenders

The War against the Jews

17 Jan. - Evacuation of Auschwitz; prisoners begin 'death march'

6-10 April - Death March of inmates of Buchenwald

11 April - Liberation of Bergen-Belsen

22 Nov. - Nuremberg War Crimes Tribunal commences. Trial ends Oct. I, 1946, Yom Kippur day, with sentencing of 12 to death, 3 to life imprisonment, 4 to various prison terms, & 3 acquittals

Jewish Responses

May - About 1/2 million Jewish servicemen in Allied forces in Europe

July - 94 delegates from 3 western zones of occupation meet in St. Ottilien Concentration Camp near Munich to demand the immediate establishment of a Jewish State and full national participation in the peace negotiations.

Sept. - Jewish DP's hold conference at Bergen Belsen

Oct. - Zionist organization established in meeting at Landsberg



READING #3

The March has established its rules. So did Germany. What is the difference? (We know, it sounds ludicrous to ask that question. But think about it.) Would lawyers and judges today work with the government to create such laws? Read the following laws and think about that.

The Nuremberg Laws (1st set of antisemitic laws promulgated in Germany - excerpts)

Nuremberg Laws on Reich Citizenship, September 15, 1935

33

Nuremberg Law for the Protection of German Blood and German Honor

SEPTEMBER 15, 1935

Moved by the understanding that purity of the German Blood is the essential condition for the continued existence of the German people, and inspired by the inflexible determination to ensure the existence of the German Nation for all time, the Reichstag has unanimously adopted the following Law, which is promulgated herewith:

Sec. 1

- 1) Marriages between Jews and subjects of the state of Germany or related blood are forbidden. Marriages nevertheless concluded are invalid, even if concluded abroad to circumvent this law.
- 2) Annulment proceedings can be initiated only by the State Prosecutor.

Sec. 2

Extramarital intercourse between Jews and subjects of the state of Germany or related blood is forbidden.

Sec. 3

Jews may not employ in their households female subjects of the state of Germany or related blood who are under 45 years old.

Sec. 4

- 1) Jews are forbidden to fly the Reich or National flag or to display the Reich colors.
- 2) They are, on the other hand, permitted to display the Jewish colors. The exercise of this right is protected by the State.

Sec. 5

- 1) Any person who violates the prohibition under Sec. 1 will be punished by a prison sentence with hard labor.
- 2) A male who violates the prohibition under Sec. 2 will be punished with a prison sentence with or without hard labor.
- 3) Any person violating the provisions under Secs. 3 or 4 will be punished with prison sentence of up to one year and a fine, or with one or the other of these penalties.

Sec. 6

The Reich Minister of the Interior, in coordination with the Deputy of the Fuhrer and the Reich Minister of Justice, will issue the Legal and Administrative regulations required to implement and complete this Law.

Sec. 7

The Law takes effect on the day following promulgations except for Sec. 3, which goes into force on January 1, 1936.

Nuremberg, September 15, 1935 at the Reich Party Congress of Freedom

The Fuhrer and Reich Chancellor Adolf Hitler

The Reich Minister of the Interior Frick

Reich Minister of Justice Dr. Gurtner

The Deputy of the Fuhrer R. Hess

Reichsgesetzblatt, I, 1935, pp. 1146-1147

First Regulation to the Reich Citizenship Law November 14, 1935

34**Sec. 4**

- 1) A Jew cannot be a Reich citizen. He has no voting rights in political matters; he cannot occupy a public office.
- 2) Jewish officials will retire as of December 31, 1935

Sec. 5

- 1) A Jew is a person descended from at least three grandparents who are full Jews by race.
- 2) A Mischling who is a subject of the state is also considered a Jew if he is descended from two full Jewish grandparents.
 - a) who was a member of the Jewish Religious Community at the time of the promulgation of this Law, or was admitted to it subsequently;
 - b) who was married to a Jew at the time of the promulgation of this law, or subsequently married to a Jew;
 - c) who was born from a marriage with a Jew in accordance with paragraph 1, contracted subsequently to the promulgation of the Law for the Protection of German Blood and German Honor of September 15, 1935 (Reichsgesetzblatt I, p. 1146);

- d) who was born as the result of extramarital intercourse with a Jew in accordance with Paragraph 1, and was born illegitimately after July 31, 1936.

Reichsgesetzblatt, I. 1935, p. 1333.

52

REGULATION FOR THE ELIMINATION OF THE JEWS FROM THE ECONOMIC LIFE OF GERMANY NOVEMBER 12, 1938

On the basis of the regulation for the implementation of the Four Year Plan of October 18, 1936 (Reichsgesetzblatt, I, p. 887), the following is decreed:

Sec. 1

- 1) From January 1, 1939, Jews (Sec. 5 of the First Regulation to the Reich Citizenship Law of November 14, 1935, Reichsgesetzblatt, I, p. 1333) are forbidden to operate retail stores, mail-order houses, or sales agencies, or to carry on a trade (craft) independently
- 2) They are further forbidden, from the same day on, to offer for sale goods or services, to advertise these, or to accept orders at markets of all sorts, fairs or exhibitions.
- 3) Jewish trade enterprises (Third Regulation to the Reich Citizenship Law of June 14, 1938 --Reichsgesetzblatt, I, p. 627) which violate this decree will be closed by police.

Sec. 2

- 1) From January 1, 1939, a Jew can no longer be the head of an enterprise within the meaning of the Law of January 20, 1934, for the Regulation of National Work (Reichsgesetzblatt, I, p. 45).
- 2) Where a Jew is employed in an executive position in a commercial enterprise he may be given notice to leave in six weeks. At the

expiration of the term of the notice all claims of the employee based on his contract, especially those concerning pension and compensation rights, become invalid.

Sec. 3

- 1) A Jew cannot be a member of a cooperative.
- 2) The membership of Jews in cooperatives expires on December 31, 1938. No special notice is required.

Sec. 4

The Reich Minister of Economy, in coordination with the Ministers concerned, is empowered to publish regulations for the implementation of this decree. He may permit exceptions under the Law if these are required as the result of the transfer of a Jewish enterprise to non-Jewish ownership, for the liquidation of a Jewish enterprise or, in special cases, to ensure essential supplies.

Berlin, November 12, 1938

Plenipotentiary for the Four Year Plan

Goring Field Marshal General

Reichsgesetzblatt, I, 1938, p. 1580

QUESTIONS:

1. What did the Nuremberg Laws do?
2. What would it feel like not being able to associate with your friends?

READING #4

As the opening of this chapter implies, what started as "Laws" ended with annihilation, what started as simple racist slurs ended with

extermination. The March can't teach you everything about the Holocaust, but this article does an amazing job in just three pages.

Holocaust History

After suffering military defeat in World War I, the German people lost their national pride. To restore Germany to greatness, Adolf Hitler developed the Nazi ideology proclaiming the superiority of the so-called "Aryan Race" over all others - in particular the Jews - and calling for Germany's total conquest of Europe and the world. In the late 1920's, Hitler established the National Socialist or "Nazi" Party in furtherance of his goals. On January 30, 1933, he was appointed Chancellor of a New Germany, the Third Reich, and his Nazi Party soon became the only legal political party in the land. All other political and ideological persuasions were outlawed.

To enforce their doctrine of superiority, the Nazis embarked on a deliberate program of antisemitic repression that would eventually lead to violence. The 1935 Nuremberg Laws were directed specifically against the German Jews, who until the 1930's lived life as secure and loyal German citizens. From 1933 on, social, political and economic rights of German Jews were restricted. By 1935, Jews were forbidden to enter into any relationships with the German population, and Germans were forbidden, under stiff penalty, to trade or socialize with Jews.

In July, 1937, the Buchenwald concentration camp was opened, where intellectual Jews and anti-Nazi dissidents were interned. This was the first in a web of such camps throughout Germany which would serve as detention points for "undesirable elements," including Jews, invalids, the mentally ill, homosexuals, foreigners, and enemies of Nazi ideology.

In March 1938, Hitler annexed Austria into the Third Reich, and in September 1938, England, France and Italy agreed to Germany's annexation of part of Czechoslovakia. Hitler was clearly on the move.

In his drive toward the "Aryanization" of Germany, Hitler ordered the confiscation of property owned by Jews, the removal of Jews from all public and professional positions, the closing of Jewish shops and other establishments, and the expulsion to Poland of 17,000 Jews holding

Polish citizenship in October 1938.

On November 9-10, 1938, anti-Jewish violence openly erupted, both in Germany and in Austria. During what is called "Kristallnacht," night of broken glass or November Pogrom, some 30,000 Jews were arrested without cause, 267 synagogues were destroyed, and over 7,500 shops and other businesses had their windows shattered and looted.

The year 1939 marked a period of barbarism unprecedented in all human history - the premeditated, systematic murder of millions of people, and more specifically, the planned total destruction of European Jewry by Nazi Germany. In March, Hitler occupied Czechoslovakia. In August, Nazi Germany signed a non-aggression pact with the Soviet Union, and on September 1, 1939, Germany invaded Poland and thus World War II began. Two days later, England and France declared war on Germany, and two weeks thereafter the Soviet Army invaded Poland.

By October, 1939, the German General Government for Central Poland was fully in place, with Hans Frank as its Governor General.

Poland had a population of over 3,000,000 Jews and had been home to their ancestors for many generations. Hundreds of thousands more Jews lived in Hungary, Czechoslovakia, Germany, Austria, Rumania, Lithuania, Latvia, Russia, France, Italy, Denmark, Holland, Greece, Belgium, Bulgaria, and Yugoslavia. They were all to become a priority, often placed ahead of German military action. The unique Jewish culture, tradition, centuries of learning, and contributions to society were to be abruptly erased. In the worst human catastrophe in modern history, an entire people and their age-long culture were destined to become extinct.

Proclamations were issued whereby Jews were forced to leave their homes and their belongings and move to restricted areas, so-called "ghettos." The larger ghettos became dangerously overcrowded. Deprived of food and basic sanitation, masses of people died of starvation and sickness. Most of the large ghettos were walled in to prevent any contact with the outside. To distinguish Jews from the rest of the population, even when imprisoned in ghettos, Jews were ordered to wear an arm band or badge bearing a Jewish star. Failure to comply was punishable by death. Nazi racist strategy against the Jews included forced

labor without pay, rationed food at a very minimum, torture, deportations, and wanton execution without cause or excuse. Jews from throughout Europe were transported to the large ghettos of Poland.

With the German invasion of the U.S.S.R. in the summer of 1941, the war against the Jews accelerated. Special organizational units called "Einsatzgruppen" (mobile killing squads) were formed as the Final Solution to the "Jewish question" was intensified. Its leadership was comprised of elite members of the Nazi Party's special police force or "SS." Members included the now infamous Himmler, Heidrich, and Eichmann.

In December 1941, mobile gas vans to murder Jews became operational in Chelmno. Soon after, orders came to build death camps equipped with gas chambers and special crematoria, where Jewish men, women, and children would be put to death and disposed of.

German scientists and engineers were entrusted with designing the crematory ovens and inventing the formula for the deadly gas. Zyklon B would be the gas: One gallon was capable of killing over 1,000 people in minutes. On arriving at the death camps, the men, women and children were told to undress and enter a chamber "showers." Once inside, the doors were closed behind them and not water, but deadly gas sprayed their bodies. Minutes later, the corpses were removed to the ovens for burning. As by-products of this death factory, human bones were crushed to produce fertilizer, hair was used to manufacture military blankets, and gold teeth were extracted from the victims and melted into bars to be sent to the Reich.

The most notorious death camps (all in Poland) were Auschwitz-Birkenau, Treblinka, Sobibor, Majdanek, Belzec and Chelmno. These are to be distinguished from the concentration camps found in Germany such as Dachau, Buchenwald, Mauthausen, Sachsenhausen, and Bergen-Belsen. Having concentrated all Jews in the Ghettos under strict armed control, the Nazis embarked on a program of so-called "actions," "selections," and deportations to the camps. Under the threat of death, the entire population of a Jewish ghetto was ordered to appear at a public square called the "Umschlagplatz," where those who would remain and those

who would depart on a transport were selected. The SS used trained police dogs to search out those who attempted to hide in houses, bunkers, and sewers. After each such "action," the selected Jews were locked into cattle cars - destination, "Resettlement," or "The East," Nazi euphemisms for the death camps.

As news of the Nazi atrocities filtered into the ghettos, the response was mixed. Some Jews dismissed the reports as unfounded rumors while some organized a network of underground resistance units. With a bare minimum of resources, they developed cells of resistance in the ghettos and camps, and as partisan groups in the forests. The largest and most effective effort at resistance began in the Warsaw Ghetto uprising, on April 19, 1943. Led by young, inexperienced men and women under the leadership of Mordechai Anielewicz, the Ghetto fighters fought the best equipped German SS forces with makeshift weapons and home-made bombs. Their determination and heroism kept the Germans at bay for twenty-seven days - an astounding defense, considering that all of France fell to the Germans in just fourteen days.

By September 1942, over 300,000 Jews had been sent from the Warsaw Ghetto to the Treblinka Death Camp. By the end of the Warsaw Ghetto uprising, on May 16, 1943, SS Brigadefuehrer Jurgen Stroop, in charge of liquidating the Warsaw Ghetto, reported to his fuhrer, Adolph Hitler, "Es Gibt Keinen Judischen Wohnbesirk in Warschau Mehr!" ("The Jewish District in Warsaw Exists No More!") All Jews had been eliminated, and the area was "Judenrein," clean of Jews.

The world at large was becoming aware of the German program to make Europe "Judenrein." In April 1943, the United States and England convened the Bermuda Conference to discuss the issue of the destruction of European Jewry and to address the problem of Jewish refugees. Unfortunately, no action was taken at the conference. It was fruitless and disappointing. In addition, many concerned individuals and organizations pleaded with the Allies to bomb the railroads leading to the death camps, but their cries went unheeded. Such action was considered inappropriate to the military engagements.

The Jewish underground fought valiantly in many areas. The revolt at Sobibor, for example, forced the closing of this camp. Yet the Nazis succeeded in killing over 6,000,000 Jews, including 1,500,000 Jewish children. Of the 6,000,000 dead, 1,000,000* Jewish men, women, and children perished in the Auschwitz death camp alone! As late as April 1944, when the world was fully aware of the Nazi atrocities, 380,000 Hungarian Jews and tens of thousands more Slovakian and Greek Jews were still brought to Auschwitz-Birkenau for annihilation.

At the end of 1944, the German Eastern front collapsed and the Germans retreated through Poland. The Soviet Red Army pressed the Germans westward, freeing Polish territories occupied by the Nazis. As part of their retreat, the Germans decided to evacuate Auschwitz, their largest death camp, forcing the prisoners to march on foot for many days and nights without food or sleep. Many froze to death and many more died along the way from total exhaustion. Survivors of this death march, who remembered it as a monstrously inhuman experience, were put in camps inside Germany, where many died of sickness and total debilitation. Those who lived long enough were at last liberated by the allied - American, British, and Russian soldiers, who upon entering the camps, faced a group of people many described as "living corpses."

Although the scourge of Nazism, Fascism and antisemitism swept many European countries, some decent human beings resisted the evil. Among civilians who had shown decency and humanity in this dehumanizing period were many "Righteous Gentiles" who endangered their own lives to save some of their Jewish friends from certain death. These men and women are honored by the Jewish people and the State of Israel with a special monument to their heroism: The Avenue of the Righteous at Yad Vashem in Jerusalem, Israel's Official National Memorial to the Jewish Victims of the Holocaust.

In their madness, the Nazis wantonly killed many civilians, destroying much of the Roma-Sinti population and other people of various nationalities. Yet it was the Jewish people whom the Nazis singled out for total destruction. Although not all victims of the Holocaust were Jews, all Jews were its victims.

Thus, the Nazis almost achieved their goal, having succeeded in annihilating two-thirds of European Jewry, leaving behind millions of corpses,

While the World Watched...

While the World Listened...

and Remained Silent...

Prepared by Dr. Helen N. Fagin
Holocaust Memorial Committee Miami Beach,
Florida
* revised in 1991



READING #5

Atlas of the Holocaust, Martin Gilbert

Look at the Jewish population of any five countries on the map and compare it to the Jewish population today. What can you learn from these numbers? Look at the Encyclopedia Judaica for answers.



ACTIVITY A

If you had been living in Europe during the early 1940's, and you had survived the Holocaust, chances are that over one-half of your family and friends would have died. Imagine what your life would be like today if all of a sudden your family tree was uprooted.

QUESTIONS:

1. What would your life be like today if all your family had perished?
2. Can you imagine going back to your home town in 1946 to find all the homes of your family and friends appropriated by your non-Jewish neighbors, and no place for you to live. What would you have done? Where would you have gone?
3. If you were the only person in your family to have survived, how would that change your life, your thinking, your plans, your ideals?
4. Imagine drawing a geneological chart with all the names below you dead, and you represent the new branch from which life goes on. What responsibilities might you feel?



EPILOGUE

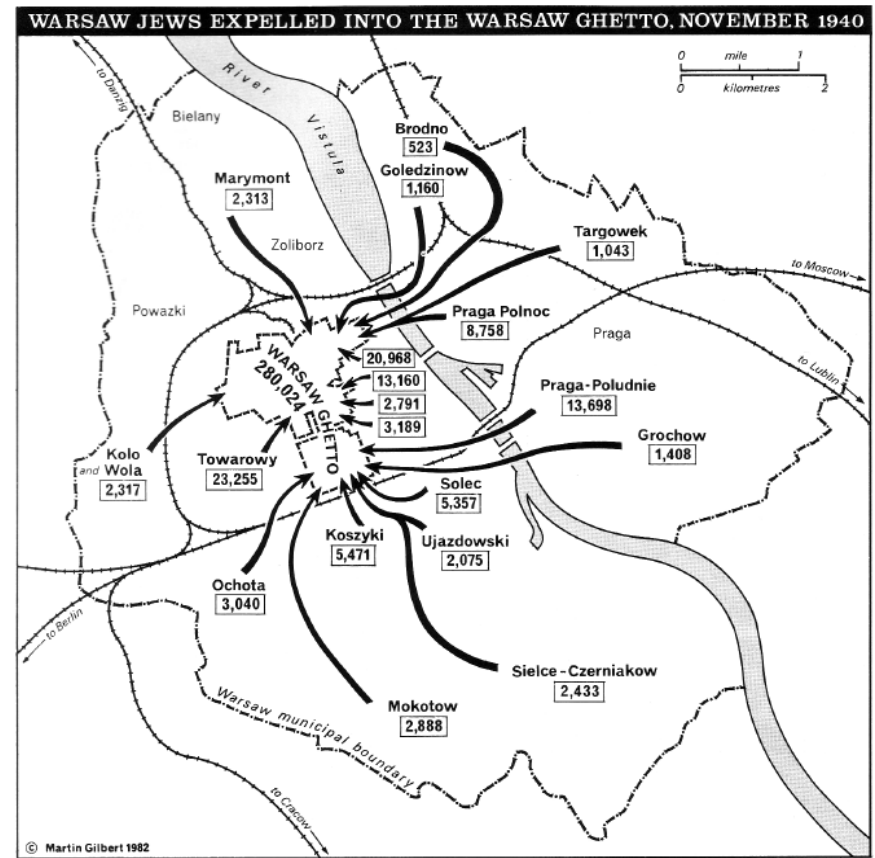
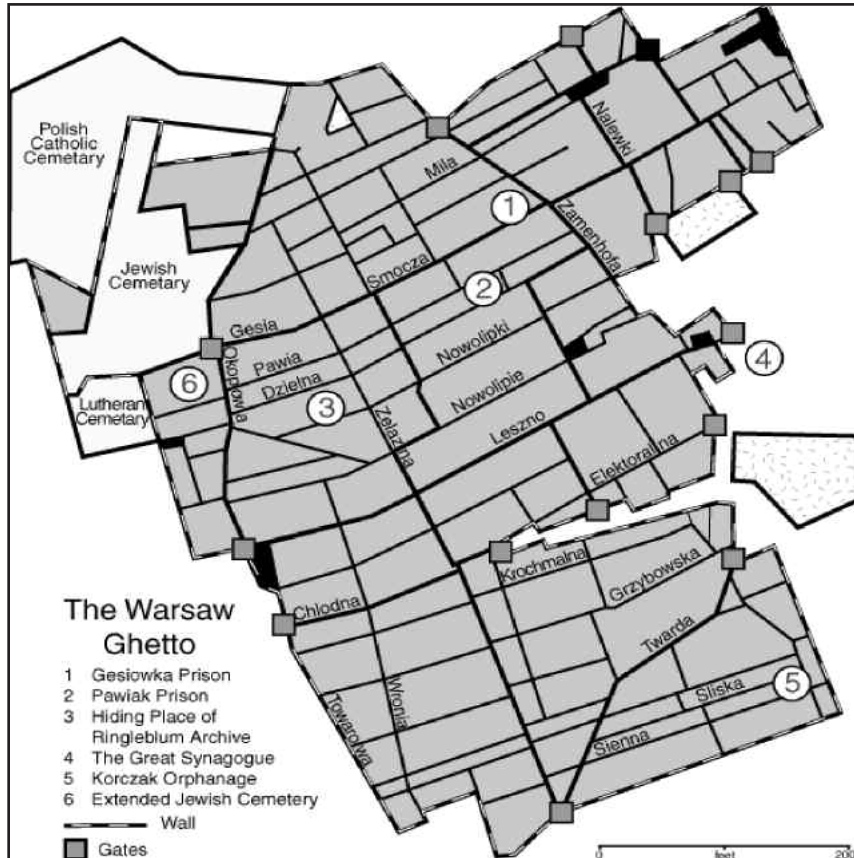
The war against the Jews has not ended. In 1970, three separate aircraft were hijacked and flown to a desert airstrip in Egypt. Upon landing, the Arab terrorists segregated the Jewish passengers from the non-Jewish passengers, incongruously similar to the "selection process" used at the concentration camps.

On July 4, 1976, Israeli commandos attacked the Entebbe airfield in Uganda, liberating almost 100 Jewish passengers from an Arab terrorist attack, again one in which the Jews had been separated from the non-Jews.

The war against the Jews continues.



VIII. THE GHETTO



THIS CHAPTER AND YOU...

The Warsaw Ghetto! Mila 18! Korczak! Anielewicz!

You have heard about these places and people. What do you really know about them? On the March of the Living you will walk through the streets of "New Warsaw." Under the ground on which you walk is the Warsaw Ghetto, razed to the ground by the Nazis. You will stand on top of the bunker from which the battle plans for the revolt were formulated. What was life like in that bunker during that incredible month?

You will walk through the old Cracow Ghetto. Here you will see six synagogues still standing. Here you will see an actual part of the ghetto wall. On many of the buildings you will see the place where mezzuzot once adorned the doorway. Here you will almost feel what life may have been like then.

The dehumanization process that took place in the ghettos is difficult for us to understand. It was all part of the Second War against the Jews - the psychological war.

When the Nazis entered a region the first goal was to "relocate" Jews from the countryside to the larger cities. The Jews were to be placed in large cities and settlements at points located along railroad lines, "so as to facilitate subsequent measures" (Heydrich).

While this "interim stage of the ghettoization" was instituted our people sought to form a Jewish life and viable community, and did not give in to the Nazi campaign of destruction despite severe living conditions in the ghetto.

In this chapter you will come face to face with life in the ghetto. Read with your mind open. Try to project yourself into the readings. When you walk the streets of Warsaw and Cracow, you will only hear the normal noise of a city. But fifty years ago the sounds and sites were radically different. Each building has a thousand stories. Each square shouts out in Yiddish about the life that was obliterated. Each street whispers to us of the hundreds of thousands of Jewish souls that walked there before you. Each step you take will lead you to a better understanding of life in the ghetto.

OBJECTIVES:

1. You will be able to explain the role played by the ghetto in the scheme of Hitler's Final Solution.
2. You will be able to describe life and death in the ghetto.
3. You will begin to understand the attempt at maintaining some semblance of Jewish community even under the hardest conditions.
4. You will become familiar with some of the key locations which we will visit during the March.

QUOTES

"We are returning to the Middle Ages."

**Emanuel Ringelbaum diary, November 8, 1940,
Warsaw, Poland**

"In contrast to the ghettos of the Middle Ages, the ghettos during the Nazi period were not intended as a permanent framework, but simply as a stage in preparation for a future general solution to the Jewish problem..lead to the breakdown of their physical, mental, and social structure, destroying the resistance.."

The Ghettos by Yisrail Gutman

★ FROM THE JEWISH SOURCES

If there is no bread, there is no Torah

Pirkei Avot

One of the earliest prayers still in use today is the Birkat Hamazon, the blessing said after eating. The Jews have long recognized that food is basic to life and even in times of plenty they have not taken sustenance for granted. The Bible commands that one bless God after partaking of

a meal, for it is through God's infinite goodness that creation sustains us (Deuteronomy 9:10). The ancient rabbis pointed out that where poverty and famine exist, there is no time for people to study - all their time is taken up in finding enough to eat. "If there is no flour, there is no Torah" (Avot 3:21) became a basic Jewish dictum. It was one of the great miracles of the Holocaust that Jews deprived of sustenance were able to find strength in one another.

READING # 1

The March can take you to Poland, to Warsaw and Cracow and Lublin. But it cannot take you into a ghetto. For that you must use your imagination again. Elie Wiesel helps you to understand with this insightful excerpt from his book.

Night (Excerpts from) - Elie Wiesel

Two ghettos were set up in Sighet. A large one, in the center of the town, occupied four streets, and another smaller one extended over several small side streets in the outlying district. The street where we lived, Serpent Street, was inside the first ghetto. We still lived, therefore, in our own house. But as it was at the corner, the windows facing the outside street had to be blocked up. We gave up some of our rooms to relatives who had been driven out of their flats.

Little by little life returned to normal. The barbed wire which fenced us in did not cause us any real fear. We even thought ourselves rather well off; we were entirely self-contained. A little Jewish republic... We appointed a Jewish Council, a Jewish police, an office for social assistance, a labor committee, a hygiene department-a whole government machinery.

Everyone marveled at it. We should no longer have before our eyes those hostile faces, those hate-laden stares. Our fear and anguish were at an end. We were living among Jews, among brothers...

Of course, there were still some unpleasant moments. Every day the

Germans came to fetch men to stoke coal on the military trains. There were not many volunteers for work of this kind. But apart from that the atmosphere was peaceful and reassuring.

The general opinion was that we were going to remain in the ghetto until the end of the war, until the arrival of the Red Army. Then everything would be as before. It was neither German nor Jew who ruled the ghetto - it was illusion.

On the Saturday before Pentecost (Shavuot), in the spring sunshine, people strolled, carefree and unheeding, through the swarming streets. They chatted happily. The children played games on the pavements. With some of my schoolmates, I sat in the Ezra Malik gardens, studying a treatise on the Talmud.

Night fell. There were twenty people gathered in our back yard. My father was telling them anecdotes and expounding his own views of the situation. He was a good story teller.

Suddenly, the gate opened and Stern - a former tradesman who had become a policeman--came in and took my father aside. Despite the gathering dusk, I saw my father turn pale.

"What's the matter?" we all asked him.

"I don't know. I've been summoned to an extraordinary meeting of the council. Something must have happened."

The good story he had been in the middle of telling us was to remain unfinished.

"I'm going there," he went on. "I shall be back as soon as I can. I'll tell you all about it. Wait for me.

We were prepared to wait for some hours. The back yard became like the hall outside an operating room. We were only waiting for the door to open - to see the opening of the firmament itself. Other neighbors, having heard rumors, had come to join us. People looked at their watches. The time passed very slowly. What could such a meeting mean?

"I've got a premonition of evil," said my mother. "This afternoon I noticed some new faces in the ghetto - two German officers, from the Gestapo,

I believe. Since we've been here, not a single officer has ever shown himself..."

It was nearly midnight. No one had wanted to go to bed. A few people had paid a flying visit to their homes to see that everything was all right. Others had returned home, but they left instructions that they were to be told as soon as my father came back.

At last the door opened and he appeared. He was pale. At once he was surrounded.

"What happened? Tell us what happened! Say something!"

How avid we were at that moment for one word of confidence, one sentence to say that there were no grounds for fear, that the meeting could not have been more commonplace, more routine, that it had only been a question of social welfare, of sanitary arrangements! But one glance at my father's haggard face was enough.

"I have terrible news," he said at last. "Deportation."

The ghetto was to be completely wiped out. We were to leave street by street, starting the following day.

We wanted to know everything, all the details. The news had stunned everyone, yet we wanted to drain the bitter draft to the dregs.

"Where are we being taken?"

This was a secret. A secret from all except one; the President of the Jewish Council. But he would not say; he could not say. The Gestapo had threatened to shoot him if he talked.

"There are rumors going around," said my father in a broken voice, "that we're going somewhere in Hungary, to work in the brick factories. Apparently, the reason is that the front is too close here..."

And, after a moment's silence, he added:

"Each person will be allowed to take only his own personal belongings. A bag on our backs, some food, a few clothes. Nothing else."

Again a heavy silence.

"Go and wake the neighbors up," said my father. "So that they can get ready."

The shadows beside me awoke as from a long sleep. They fled silently, in all directions.

ACTIVITY #1

1. If you had to move into the ghetto and could only bring what you could carry in your hands,

WHAT WOULD YOU BRING? Please list.

This question may be more personal if you lived in South Florida and had to evacuate your home because of a hurricane, or if you lived in the Midwest and had to rush out of your home because of a flood.

READING #2

You may have heard about the food on the March? No comment. In this article you will read about food in the Ghetto. Care for a comment then?

As the Nazis moved into each city - from : "The Holocaust, Can It Happen To Me?..."

Orders to move into the ghettos were given by large signs which were posted throughout the town and through loud speakers blaring announcements that the death penalty would be dealt to anyone who disobeyed. Movement into the ghettos was also facilitated by the victims' belief that this was the final measure of persecution against them and that the war would soon end. Unaware of the Nazis' plans to completely destroy them, they resigned themselves to the move. Furthermore, many of the Jews hoped that living together in mutual cooperation and self-rule would make it a little easier to withstand the Nazi brutality they had so often been exposed to as individuals. The assumption was (and the Nazis encouraged this belief) that if they carried out the Nazis' orders and were beneficial to the Nazis by being productive, they would be left alone. However, it was not long before it was discovered that these were false hopes.

Ghetto Features and Conditions

In most cases, ghettos were established in the poorest sections of the cities in Poland. Before the war, these areas had frequently been crowded Jewish neighborhoods. When the ghetto was established, the non-Jews had to leave (although many went to better apartments vacated by Jews who had been forced to abandon them) and Jews from other neighborhoods were ordered to move there. In order to concentrate Jews scattered throughout the countryside, those who lived in the rural areas were brought to the cities and also moved into the ghettos.

Conditions in almost all of the ghettos in Poland were inhuman. There was rationing of food to starvation levels. For example, in Warsaw, the largest of the ghettos in Poland, food allocation amounted to 183 calories

per day; the Poles received 934, foreigners 1,790 and the Germans 2,310. The average ration per person each month was four pounds of bread. The bread dough was mixed with sand, sawdust and chestnuts. Periodically jam, made from beets and saccharine, was distributed. The Germans also were quite willing to bring in potatoes and "brukiew" (a large squash) -- provided it had frozen and turned rotten. Hunger was never ending. One survivor who was 13 years old when she was in the Warsaw Ghetto, related her memory of the evening her mother put before her a sort of brown meat which looked like liver. Half-starved she could not believe her good fortune. The liver was exceptional, without any veins or coarseness. The young girl asked, "How were you so lucky to get the meat?" Her mother confessed that the "liver" was actually blood that had been taken from a dead horse and boiled until it had jelled. The young girl was nauseous but held herself back from vomiting.

QUESTION:

Would you have eaten the "liver"?

ACTIVITY #2

In November 1941, the monthly ration consisted of: 2 1/2 oz. fat; 3.3 lbs. of bread; 4.4 lbs. of potatoes. People grew onions in the cracks between cobblestones. Turnips became a luxury item.

Go to your kitchen, measure 50 grams of bread; this is your food for the day.

READING #3

The survivors we bring with us on the March of the Living give us real eyewitness accounts. How much more so when the survivor is a non-Jew? Jan Karski, who died last year, gives us a chilling insight into the Ghetto in Warsaw.

Testimony of Jan Karski, University Professor, U.S.A., former courier of the Polish government, in exile. From: Shoah – An Oral History of the Holocaust by Claude Lanzmann

In the middle of 1942, I was thinking to take up again my position as a courier between the Polish (National) underground and the Polish government in exile in London. The Jewish leaders in Warsaw learned about it. A meeting was arranged... A few days later we established contact. By that time the Jewish ghetto did not exist anymore. Out of 400,000 Jews some 300,000 were already deported from the ghetto... So now comes the description of it, yes? Well... naked bodies on the street. I ask him: Why are they here?"

The corpses you mean?"

Corpses," he says, "Well they have a problem. If a Jew dies and the family wants a burial, they have to pay tax on it. So they just throw them in the street. They cannot afford it..."

Did it look like a completely strange world?"

It was not a world. There was no humanity. Streets full, full. Apparently all of them lived in the street, exchanging what was most important, everybody offering something to sell - three onions, two onions, some cookies. Selling. Begging each other. Crying and hungry... It wasn't humanity. It was some... some hell!"

In a corner, some children were playing something with some rags - throwing the rags to one another. He says, "they are playing, you see. Life goes on. Life goes on." So then I said: "they are simulating playing. They don't play."

QUESTION:

Is there one word you can find to describe life in the ghetto?

READING #4

What a job it is to "run" the March of the Living. Can you imagine being asked to "run" the Jewish community in a ghetto? Under those conditions, what could you or anyone do? This article gives you some idea about the difficulties they faced.

The Jewish Council Judenrat – The Holocaust: Can It Happen To Me?
Florida International University

The Jewish community was, of course, the extended Jewish family. In the ghettos most Jews felt a strong sense of Jewish identity, of belonging, of sharing the Jewish fate. The proverb "What will befall one Jew, will befall all Jews," assumed new relevance.

Administration of the Ghetto

In the ghettos in Poland, the German authorities appointed a council of Jewish leaders to carry out their orders. These councils were called the "Judenrat." Although their powers were extremely limited, these councils, under strict German supervision, were faced with the impossible task of trying to organize ghetto life under ceaseless pressure and threats. Certain Jewish activities, such as religious services, were either closely monitored or forbidden outright. All political activity was prohibited, the main task of the Judenrat was to carry out the orders of their German overseers. In addition, they had to develop and provide health and

welfare services and a police system. In the chaotic mass of frightened impoverished, starving residents, the task of meeting basic human needs was impossible and developing a police system from within their own ranks - something completely foreign to the Jewish community - was filled with problems and corruption. From the Nazi point of view, these councils served the darker purpose of having to collect and provide ransom money on demand, goods and services, and most important of all, people for deportations. The Nazis savagely exerted their power over the Judenrat and Jewish police. For example, in the Warsaw Ghetto when deportations were stepped up towards the end of the ghetto's existence, Jewish police were ordered to deliver seven people per day. If they didn't, their own families were taken.

The Nazis shrewdly recognized the potential of using Jewish leaders to coerce the population into their scheme of "resettlement." Initially, this deception was encouraged by the inducement of food which brought out many of the ghetto residents. However, if the Jewish leaders could convince their people that they were going to better living conditions, the task of evacuating the ghetto residents to the concentration camps would be substantially easier. Until the councils recognized the true fate of the deportations, some of them complied with the Nazi orders.

Members of the Judenrat were not accorded equal status and usually one person carried the weight of responsibility for the Judenrat's decisions. This individual was charged with the moral dilemma of giving into the Nazi demands now (with the hope or expectation of saving the rest) or resisting these demands completely (with the expectation of severe reprisals). Particularly noteworthy was the reaction of the head of the Warsaw ghetto Judenrat, Adam Czerniakow. He interceded with the German authorities in every way possible to alleviate the suffering of the people in the ghetto. Three days later, following the Nazis demand that Czerniakow cooperate with them in rounding up Jews destined for the deportations, he committed suicide. His diary, most of which was recovered, tells of the anguish and the hopelessness of his situation as increasingly stringent orders were issued and he was forced to stand by

and see his people die. Although exempted from the deportations (at least until the ghetto was liquidated - a fact unknown to the council members) he chose death rather than to turn against his people.

The story of the Jewish councils has generated considerable controversy. Many of them have been condemned for willingly complying with Nazi demands. Yet there were extreme differences among the councils. Some appear to have been corrupted by their status, using their position to escape their own impending death or to reap benefits not accorded to those in their care; others acted in ways that can only be called heroic.

QUESTIONS:

1. What types of bureaucratic decisions had to be made in order for the Holocaust to take place, to orchestrate the opening and eventual liquidation of the ghettos?
2. How did the ghettos unleash the psychological war against the Jews?
3. List the important facts leading up to the deportations.

Include:

- a. the physical description
 - b. the self government (Judenrat)
 - c. the feelings of hope and despair
4. What does it mean to have to move through the streets with all that you care about in your hands?
 5. The Warsaw Ghetto had over 1,000 self help committees including a committee for each building in the ghetto. Is that a reflection of Jewish life and community? In what way?
 6. How did the Judenrat soften the blows of the Nazi's for the Jewish community. Did it help or hurt those in the Ghetto?

READING #5

Remember we talked about names and tattooed arms? So many of the 6 million Jews died without leaving their names. They died as numbers. We don't know enough about the Jews who died. Here is someone with a name, and a famous one at that. You will hear his name a lot. Read this so you will know why.

Janusz Korczak: Champion of the Children by Bruno Bettelheim, Reform Judaism, Spring 1986.

An ancient Jewish myth tells that there must live on earth at any one time at least thirty - or according to another version, thirty-six - righteous people. Only the existence of these righteous ones justifies our continued survival in the eyes of the Lord: otherwise, God would turn his face from the earth and we all would perish.

One of these righteous men, Dr. Janusz Korczak, steadfastly rejected numerous offers to be saved from extermination in the Nazi death camps. He refused to desert the children to whose well-being he had devoted his life, so that even as they approached death they would be able to maintain their faith in human goodness. Korczak could easily have saved himself. He was repeatedly urged to do so by his many Polish admirers and friends, for he was a prominent figure in Polish cultural life by the time he died. Well-wishers offered to provide him with false identity papers; they arranged for his escape from the Warsaw Ghetto. Even the children whom he had rescued from neglect in the past implored him to save himself. But as the head and leading light for thirty years of the Jewish orphanage in Warsaw, Korczak was determined not to abandon the children who had put their trust in him. As he said to those who beseeched him to save himself: "One does not leave a sick child in the night."

On August 6, 1942, the Nazis ordered the 200 children who remained in the Jewish orphanage of the Warsaw Ghetto to a train station, there to be packed into railroad carriages. Korczak, like most other adults in the

Ghetto, knew by then that the carriages were to take the children to their death in the gas chambers of Treblinka.

In a successful effort at assuaging the children's anxiety, Korczak told them that they were all going on an outing to the country. On the appointed day he had the oldest child lead them, carrying high the flag of hope, a gold four-leaf clover on a field of green - the emblem of the orphanage. As always, even in this terrible situation, Korczak had arranged things so that a child rather than an adult would be the leader of other children. He walked immediately behind this leader, holding the hands of the two smallest children. Behind them marched all the other children, four-by-four, in excellent order

For many years preceding this, Dr. Janusz Korczak had been known all over Poland as "The Old Doctor," the name he used when delivering his state radio talks on children and their education. Through these he became a familiar name even to those who had not read his many novels - for one of which he had received Poland's highest literary prize - nor seen his plays, nor read any of his numerous articles on children, nor learned about his work for orphans. Korczak not only fully understood the child's view, but deeply respected and appreciated it. What Korczak taught best was to quote the title of one of his most significant books, "How One Ought to Love a Child."

Janusz Korczak was born Henryk Goldszmit, the scion of two generations of educated Jews who had broken away from the Jewish tradition to assimilate into the Polish culture. Korczak's grandfather was a successful physician, his father was an equally successful lawyer. In all external respects, little Henryk's early life was spent in very comfortable circumstances, in the well-to-do upper middle class home of his parents. Yet he was familiar with emotional difficulties from an early age - his father held often grandiose and unrealistic notions of the world, and had a poorly developed ability to relate to reality.

Even when Henryk was an infant, his family lived in an atmosphere of psychological, cultural and social alienation which must have contributed

to the father's basic mental instability. Nearly all Polish Jews of this period spoke and read Yiddish, their lives dominated by Jewish religious traditions and observances. By contrast, Henryk's parents were non-practicing Jews who spoke only Polish. So although he was well cared for as a child, Henryk knew practically from birth what it meant to be an outsider. He remained an outsider all his life.

When Henryk was eleven his father began to suffer from serious mental disturbances and eventually required hospitalization in a mental institution. He died there when Henryk was eighteen years old. With the decline of Henryk's father, the family encountered economic hardships. As a university student, Henryk began to support himself, his mother and his sister by writing. It was at this time he adopted the pseudonym Janusz Korczak. Fearing that his Jewish name would disqualify him from entry into a literary competition, he submitted his contribution under the Polish-sounding pseudonym taken from a Polish novel. Although he did not win the competition, he was henceforth known by his pen-name.

Although choosing to be a medical student, Korczak was by that time set to devote his life to the betterment of the lot of children. Typically, he once introduced himself to a fellow university student by saying that he was "the son of a madman and determined to become the Karl Marx of children." As Marx's life had been devoted to the revolution which would liberate the proletariat, so Korczak's would be consecrated to the liberation of children. When asked what such a liberation of children would imply, he answered that one of its most important features would be their right to govern themselves. Even at this early period he was convinced that children are able to do at least as well as their elders, if not better, in governing themselves.

Already as a university student, Korczak knew he would not marry; he did not wish to have children. When the student to whom he had revealed his life plans asked him why, if he was determined to devote his life to children, did he not want to have any of his own, Korczak answered that he would have not just a few, but hundreds of children for whom he would care. It seems probable that he was afraid he might have inherited his father's tendency to insanity and feared passing it on.

As a medical student specializing in pediatrics, Korczak worked in the slums of Warsaw, hoping that by combining medical treatment for children's physical ills with spiritual assistance, he would be able to effect fundamental changes in their living conditions. His first novel, "Children of the Street", 1901, was written in anger at the degradation in which such children were forced to spend their lives. After receiving his medical degree in 1904, he began working and living in a children's hospital, while continuing to write on various subjects, some of them literary, others educational, medical, and socio-political.

In 1912 he decided to give up the practice of medicine and devote his life entirely to helping suffering children. He once explained the shift in his life's work thus; "A spoon of castor oil is no cure for poverty and parentlessness". He meant by this that not even the best medical treatment can undo the damage which utter deprivation causes in children. So in his early thirties, Korczak became director of the Jewish orphanage in Warsaw. From then until his death, he lived and worked at the orphanage, the only interruption being his service as a physician in the Russian army during World War I. But even while serving in the battle zone, Korczak's main concern was with the children. Instead of resting from his arduous labors as a front-line physician when he had a chance, he wrote what became probably his most important and influential book, "How One Ought to Love a Child". After the end of World War I he became a co-director of a Catholic orphan's home, which he named "Our Home," thus serving simultaneously Jewish and Catholic children.

Many of Dr. Korczak's ideas are now commonplace, but they were radically new at the beginning of this century. Repeatedly, he stressed the importance of respecting children and their ideas, even when we cannot agree with them. He insisted that it is wrong to base educational measures on our notions about what the child will need to know in the future, because real education ought to be concerned with what the child is now - not what we wish him to be in the future.

What we do not realize today is the degree to which we owe many of our "modern" ideas about children to Dr. Korczak. Some of these ideas

where shared by other contemporary educators including the American philosopher and educator John Dewey. But while educators like Dewey only conceptualized, Korczak set his ideas into daily practice, living with the children on their terms. Others like A.S. Neill of Summerhill fame, set into practice more than a decade later what Dr. Korczak pioneered. But even Neill who was probably the most radical reformer of children's lives after Korczak did not go as far as Korczak in insisting that children govern themselves. Korczak not only helped his children create a children's court, he submitted himself to its judgments.

Since Korczak truly knew children, he did not idealize them. As there are good and bad adults, so too Korczak knew there are all kinds of children. Working for them and living with them, he saw them for what they were, at all times deeply convinced of what they could become, given half a chance. His deepest belief was that the child, out of a natural tendency to establish an inner balance, tends toward self improvement when given the chance, freedom, and opportunity to do so. To give these chances to children was the center of all his efforts.

Maybe his philosophy is best expressed in the words with which he said goodbye to a group of orphans as they prepared to leave the orphanage and begin life as young adults:

"We say goodbye to you and wish you well on your long travel into a far-away country. Thus your trip has but one name and one destination: your life. We have thought long and hard how we should say goodbye to you, what advice to give you on your way. Unfortunately words are poor and weak vehicles to express ourselves. So we can give you nothing on your way. "We give you no God, because Him you have to seek in your soul, in a solitary struggle. We give you no fatherland because that you have to find through the efforts of your own heart, through your own thoughts. We don't give you love for your fellow men, because there is no love without forgiveness, and to forgive is a laborious task, a hardship which only the person himself can decide to take upon himself.

"We give you only one thing; the desire for a better life which does not yet exist, but which will someday come into being - a life of truth and justice. Maybe the desire for it will guide you to God, to a real fatherland

and to love. Farewell, don't forget it."

Korczak's most widely read book, "King Matt the First", 1928, is the story of a boy who on the death of his father becomes king and immediately sets out to reform his kingdom for the benefit of children and adults alike. King Matt is none other than Korczak himself, recreated as a child, courageously doing battle against all the injustices of the world, most of all against those inflicted on children. Korczak appears in this story also in his adult form, as the old doctor who foresees the troubles into which King Matt will run. Most of all, this story renders a true picture of how, in the child, deep seriousness and native wisdom are at all times inextricably interwoven with the need for childish play, for deep friendship with adults and peers, for a life of the imagination, and for a life of freedom, dignity and responsibility.

His fervor for the freedom of children alienated Korczak from the Polish right, which viewed him as a radical reformer, and from the Polish left, which believed that freedom for children would come automatically as part of a socialist revolution. Educators feared and rejected him because he severely criticized their methods. Alienated from all these adult circles, he drew closer to the world of children who, like him, were alienated from the world of adults. Yet to undo that alienation was the goal for which he lived and worked.

From the time of the German invasion of Poland in 1939, Korczak knew the end was coming. His growing sense of desolation made him anxious to leave a final testament. The diary he wrote during the last months of his life in the ghetto, mainly during the months of May and August, 1942 represents, to quote his words, "not so much an attempt at a synthesis as a grave of attempts, experiments, errors. Perhaps it may prove of use to somebody, someone, in fifty years." These were truly prophetic words for soon it will be fifty years since The Old Doc wrote this, and now his works and deeds are becoming more widely known, understood and appreciated.

In July, 1942, less than a month before Korczak's end, his devoted followers and friends made another attempt to save him. His Aryan collaborator and friend, Igor Newerly, brought him false papers which

would have permitted Korczak to leave the ghetto. While all Newerly's entreaties failed to shake Korczak's determination to remain with his children, to show his appreciation for Newerly's efforts, Korczak promised that he would send him the ghetto diary. As always, Korczak kept his word, and a few days after he and the children were taken to Treblinka, Newerly received the diary. He bricked it up in a safe house until after the war. Published as the "Ghetto Diary," it was the only one of Korczak's many books available in English.

On the last pages of his diary, Korczak wrote: "I am angry with nobody, I don't wish anyone evil." Up to the last, he lived according to what the rabbinical fathers once wrote. When asked, "When everyone acts inhuman, what should a man do?" their answer was "He should act more human." This is what Korczak did to the very end.

The memorial at Treblinka to the 840,000 Jews who were murdered there consists of large rocks, marking the area in which they died. The rocks bear no inscriptions other than the name of the city or the country from which the victims came. One rock alone is inscribed with a man's name; it reads; "Janusz Korczak (Henry Goldszmit) and the Children." This, I feel is the way he would have wished to be remembered - as the most devoted friend of children.

QUESTIONS:

1. Was Janusz Korczak a "famous" man, or was he famous only because we don't know many other Holocaust victims by name? Explain.
2. What innovations did Korczak bring to the field of education?
3. Read Korczak's remarks to departing young adult orphans carefully. Had he survived the Holocaust, how might he have talked to his children?
4. Why do you think Korczak decided to go with his children to their ultimate death?

READING #6

Mila 18 - the book. Yad Mordecai - the kibbutz. Warsaw Ghetto Uprising. On the March you will confront his name often. In this article you will read about the background of this heroic figure.

Mordecai Anielewicz (1919 or 1920-1943), Encyclopedia Judaica

Mordecai Anielewicz, commander of the Warsaw Ghetto Uprising, was born into a poor family living in a Warsaw slum quarter; he graduated from the Laor Jewish secondary school and joined the Zionist Ha-Shomer ha-Tsa'ir movement, where he distinguished himself as an organizer and a youth leader

On September 7, 1939, a week after the outbreak of the war, Anielewicz fled from Warsaw and, together with the senior members of his movement, made his way to eastern Poland, assuming that the Polish forces would establish their defense line there. On September 17, however, Eastern Poland was occupied by the Soviet army. Anielewicz reached the southern part of the Soviet-occupied area and tried to cross into Romania and establish a route for Jewish youth trying to get to Palestine. He was caught by the Soviets and put in jail; when he was released, he decided to return to Warsaw - by then under German occupation - and on the way he stopped at many towns and cities, visiting the Jewish communities. He stayed in Warsaw for a short while only and left for Vilna, which by then had been incorporated into Lithuania. It contained a large concentration of refugees from Warsaw, among them members of the youth movements and political parties. Anielewicz called on his fellow Ha-Shomer ha-Tsa'ir members to send a team of instructors back to German-occupied Poland, where they would resume the movement's educational and political activities in the underground. He and his friend, Mira Fuchrer, set an example by being the first to volunteer for this assignment.

By January 1940, Anielewicz had become a full-time underground activist.

As the leader of the Ha-Shomer ha-Tsa'ir underground movement, he set up cells and youth groups, organized their activities, helped publish an underground newspaper, arranged meetings and seminars, and made frequent illegal trips outside Warsaw, visiting communities and his movement's chapters in the provincial ghettos. He also found time to study for himself, especially in Hebrew, and read much history, sociology, and economics. It was in this period that, in his attempts to comprehend the situation, he crystallized his views, giving them expression in lectures and in articles that he published in the underground press.

Under the impact of the first reports of the mass murder of Jews in the east, following the German invasion of the Soviet Union in June 1941, Anielewicz revised his policy and concentrated on the creation of a self-defense organization in the ghetto. His first efforts to establish contacts with the Polish underground forces who were loyal to the Polish Government-in-Exile in London were unsuccessful. In March and April 1942 he joined others in the formation of the Antifascist-Bloc; the bloc, however, did not fulfill the expectations of its Zionist components, and after a wave of arrests in the bloc, it ceased to exist.

At the time of the mass deportation from Warsaw in the summer of 1942, Anielewicz was staying in Zagłębie (the southwestern part of Poland, which had been incorporated into Germany). There he worked at transforming the underground youth movements into an armed resistance movement. On his return to Warsaw after the mass deportation, he found that only 60,000 of Warsaw's 350,000 Jews were left in the ghetto, and that the small Żydowska Organizacja Bojowa (Jewish Fighting Organization; ZOB) in the ghetto lacked arms and was in a dire situation, having suffered failures and lost members. Anielewicz embarked upon a determined drive to reorganize and reinvigorate the ZOB and achieved rapid results; following the mass deportation, there was far more support in the ghetto than previously for the idea of armed resistance and its practical organization. Most of the existing Jewish underground groups now joined the ZOB, and a public council, consisting of authorized representatives, was established in support of the ZOB (the Żydowski Komitet Narodowy, or Jewish National Committee, and the Coordinating Committee, the latter also including the Bund). In November 1942

Anielewicz was appointed commander of the ZOB. By January 1943 several groups of fighters, consisting of members of the pioneering Zionist youth movements, had been consolidated, contact had been established with the Armia Krajowa (Home Army) command, and a small quantity of arms had been obtained from the Polish side of the city.

On January 18, 1943, the Germans launched the second mass deportation from the Warsaw ghetto. Caught unaware, the ZOB staff was unable to meet in order to decide on what action to take in response, but in one part of the ghetto the armed groups of ZOB fighters decided to act on their own. There were two foci of ZOB resistance, with Anielewicz commanding the major street battle. The fighters deliberately joined the columns of deportees and, at an agreed signal, attacked the German escorts at the corner of Żamenhofa and Niska streets, while the rest of the Jews fled from the scene. Most of the fighters belonging to the Ha-Shomer Ha-Tsa'ir group fell in that battle. Anielewicz was saved by his men, who came to his aid in the close-quarters fighting. The resistance action taken on January 18 was of great importance, because four days later the Germans halted the deportation, a step that the ghetto population interpreted as meaning that the Germans were drawing back in the face of armed resistance by the Jews. The following three months, from January to April 1943, were used by the ZOB for intensive preparations for the decisive test ahead, under the supervision of the organization's headquarters, led by Anielewicz.

On April 19, the eve of Passover, the final deportation of Warsaw Jews was launched, an event that served as the signal for the Warsaw ghetto uprising. In the first few clashes, the Jewish resistance fighters held the upper hand and the Germans suffered losses. The clashes and street fighting in the ghetto lasted for three days. The Germans introduced a large military force, against which the few hundred Jewish fighters, armed only with pistols, had no chance whatsoever; but the fighters did not surrender. Neither, for the most part, did the Jews who were in the bunkers; the appeals and promises they heard from the Germans did not lure them out of their hiding places, and the Germans had to burn down

the ghetto, house by house, in order to destroy the bunkers. The fighting in the ghetto went on for four weeks, in the course of which the Germans and their helpers suffered constant losses. It was on May 16 that SS Brigadesführer Jürgen Stroop, the commander of the German force, was able to report that the Grossaktion ("major operation") had been concluded and the ghetto conquered.

In the first days of the fighting, Anielewicz was in command, in the midst of the main fighting forces of the ghetto. When the street fighting was over, Anielewicz, together with his staff and a large force of fighters, retreated into the bunker at 18 Mila Street. This bunker fell on May 8, and the main body of the ZOB, including Anielewicz, was killed. In his last letter of April 23, 1943, to Yitzhak Zuckerman (a member of the ZOB staff who was then on assignment on the Polish side), Anielewicz wrote:

"What happened is beyond our wildest dreams. Twice the Germans fled from the ghetto. One of our companies held out for forty minutes and the other, for over six hours... I have no words to describe to you the conditions in which the Jews are living. Only a few chosen ones will hold out; all the rest will perish sooner or later. The die is cast. In the bunkers in which our comrades are hiding, no candle can be lit, for lack of air... The main thing is: My life's dream has come true; I have lived to see Jewish resistance in the ghetto in all its greatness and glory."

Kibbutz Yad Mordecai in Israel has been named after Mordecai Anielewicz, and is the site of a memorial in his honor. (See IX-8 and IX-17)

QUESTIONS:

1. What is Ha-Shomer Ha-Tza'ir?
2. How did Ha-Shomer Ha-Tza'ir influence Anielewicz to become an activist?
3. What day did the Germans choose for their final attack on the ghetto (in April 1943)? Why?
4. Define: a. Mila 18; b. ZOB; c. Kibbutz Yad Mordecai

READING #7

Have you started writing in your diary or daily journal? Why do we emphasize the importance of writing? In this article we learn about an extraordinary diary written during the time of the Warsaw Ghetto?

Emanuel Ringelblum (1900-1944), Encyclopedia Judaica

Historian and Jewish public figure; founder and director of the clandestine archive Oneg Shabbat. Ringelblum was born in Buczac, Eastern Galicia, into a middle-class merchant family. In World War I the family suffered economic setbacks and moved to Nowy Sącz. In 1927 Ringelblum was awarded a doctorate by the University of Warsaw for his thesis on the history of the Jews of Warsaw in the Middle Ages. From an early age, Ringelblum was a member of Po'alei Zion Left and was active in public affairs. For several years he taught history in Jewish high schools. In 1930 he took on part-time employment with the Joint Distribution Committee and established close working relations and personal ties with Yitzhak Gitterman, one of its leaders in Poland, which he maintained in the war years as well. In November 1938 the Joint sent Ringelblum to the Zbaszyn camp, where six thousand Jews were gathered - Polish citizens who had been expelled from Germany at the end of October. The five weeks that Ringelblum spent there, as the person responsible for the fortunes of the refugees, left an indelible impression on him.

In his professional capacity Ringelblum belonged to the third generation of historians of the Jews of Poland, a generation educated and trained in independent Poland. In 1923 a number of these historians formed a group, with Ringelblum as one of its outstanding scholars and organizers, that eventually was associated with YIVO (Yiddisher Visenshaftlikher Institute; Institute for Jewish Research). Ringelblum was one of the editors of the publications issued by the group - *Yunger Historiker* (the Young Historian) (1926-1929) and *Bleter far Geschichte* (1934, 1938). In his research work Ringelblum concentrated on the history of the Jews of Warsaw, which he planned to bring up-to-date. Most of his writings are based on original archival material and cover a wide range of subjects; by

1939 he had published 126 scholarly articles.

During the war, Ringelblum was engaged in four spheres of activity in the Warsaw ghetto:

- 1) working in an institute for social self-aid among Warsaw Jews;
- 2) working in the political underground, with emphasis on its cultural affairs sector;
- 3) establishing and administering the clandestine Oneg Shabbat Archive; and
- 4) keeping an up-to-date chronicle of events, including articles on specific subjects, concerning the life of the Jews during the German occupation of Poland, especially Warsaw, covering the period from the beginning of the war to his own arrest on March 7, 1944.

Ringelblum was in charge of the "public sector" in the self-aid organization. He ran a network of soup kitchens for the desperately impoverished Jewish population and organized and promoted the growth of "House Committees" made up of volunteers with no previous experience of public activity. These committees eventually became a dynamic instrument for dealing with the growing distress.

Ringelblum and his associates made the soup kitchens - in which tens of thousands of soup portions were dispensed every day - into clubs, under the auspices of the political underground. Together with his friend Menahem Linder, Ringelblum founded in the Warsaw ghetto a society for the promotion of Yiddish culture which arranged lectures, observances of anniversaries of Jewish writers, and meetings with writers and scholars in the ghetto.

Ringelblum's outstanding achievement was the secret Oneg Shabbat Archive, which he launched in the first few months of the war. In the initial stage, Ringelblum and a small group of friends concentrated on collecting testimonies and reports on events by Jews who came to Warsaw from the provinces in order to solicit aid from the self-aid organization. Ringelblum was aware that there was no precedent for what was happening to the Jews under the occupation, and believed that "it was important that future historians have available to them accurate records

of the events that were taking place." He attracted a large circle of friends and activists to the archive, and succeeded in gaining the support of writers and underground activists representing the various political shadings. As reported by Hirsch Wasser, the secretary of the underground archive (and the only surviving member of the team): "Every item, every article, be it long or short, had to pass through Dr. Ringelblum's hands... For weeks and months he spent the nights pouring over the manuscripts, adding his comments and instructions."

During the last stages of the ghetto's existence, Ringelblum and his associates collected every document and piece of evidence relating to the deportations and the murders and passed them on to the Polish underground, which in turn transmitted the information to London. This was how the Polish underground and London learned for the first time about the Chelmno Extermination camp and came in possession of a detailed report on the deportation of 300,000 Jews from Warsaw. The archive also put out in the ghetto a bulletin, Yediot (News), which enabled the underground to keep abreast of events. The ghetto archive - also known as the Ringelblum Archive is the most extensive documentary source that we have about Jews under the Nazi regime.

Ringelblum himself kept a running record of events and important items of information, at first on a daily basis (until July 1942) and then on a weekly and monthly basis. It was not a diary but rather a chronicle of events, augmented by the author's own appraisals and the historical associations that the events brought to his mind. Ringelblum's notes abound in abbreviations and allusions; he obviously regarded them as the raw material for a comprehensive work that he would write after the war. After the mass deportation, Ringelblum's method of writing underwent a change. He no longer put down information in the form of a digest, but instead dealt with the broad and pressing issues of the time, in an attempt to evaluate the events he was witnessing and fathom their meaning, and his writings convey his bitter resentment and fear. He also composed biographical notes on many of the outstanding Jewish personalities who had gone to their death in the deportations and the struggle, with details of their accomplishments and of their fate under the occupation and in the ghetto. He dealt extensively with the lives of Yitzhak Gitterman,

Mordecai Anielewicz, Ignacy (Yitzhak) Schiper, Meir Balaban, and Janusz Korczak. Ringelblum continued writing up to the last months of his life, which he spent in hiding with Poles. It was in that period that he wrote his work on Jewish-Polish relations, an attempt to encompass a multifaceted subject without the help of written sources or reference materials.

The sum total of Ringelblum's writings represents the most extensive effort made by any person to transmit information on the events that were taking place and to cope with their significance. Ringelblum's works have been translated and published, in full or in part, in Yiddish, Polish, English, Italian, French, German, and Japanese. He was the model for the hero of John Hersey's *The Wall*.

After the great deportation, Ringelblum became an advocate of armed resistance, and the archive was put under the aegis of the civilian arm of the Jewish Fighting Organization (ZOB). In March 1943 Ringelblum accepted the invitation that he had repeatedly received from the Polish side, and with his wife and thirteen-year-old son left the ghetto and went into hiding among the Poles. On the eve of Passover 1943 he entered the ghetto on his own and walked straight into the uprising. What happened to him during the deportation and the fighting is not known, but in July 1943 he was found in the Trawniki labor camp. Two members of the Warsaw underground - a Polish man and a Jewish woman - got him out of Trawniki and took him to Warsaw, in the guise of a railway worker. Together with his family and another thirty Jews, he hid in an underground refuge - and continued writing. A Jewish team that had set itself the task of rescuing Jews who were hiding among the Poles sought to enlist Ringelblum for their operation and to utilize his non-Jewish appearance. On March 7, 1944, however, before Ringelblum had decided whether to leave the hideaway, the place was discovered and all the Jews and Polish-protected persons who had taken refuge there were taken to Warsaw's Pawiak Prison. According to one report, Jewish prisoners who were working in the prison as skilled craftsmen proposed that Ringelblum join their group, but when he came to the conclusion that there was no chance for his family to be saved, he rejected the offer. A few days later, Ringelblum, his family, and the other Jews who had been with him in the hideout were shot to death among the ruins of the ghetto.

QUESTIONS:

1. Name some of the diaries and journals discovered in the Warsaw ghetto.
2. What is the importance of reading such a diary?
3. Have you ever written in a diary? How does it feel now to go back and read from it?
4. What was "Oneg Shabbat?"

READING #8

Glimpses of Ghetto Life, (excerpted from ADL Video)

People started to talk about the ghetto. I had no idea what it meant. I have never even heard the word."...

Liliana, Age 13

I've learned to appreciate ordinary things, things that, if we had them when we were still free, we didn't notice at all. Like riding a bus or train or walking freely along the road to the water, say, or go buy ice cream, such an ordinary thing and it's out of our reach.".....

Charlotte, Age 14

Up to breathing, everything was forbidden. Everything was illegal."...

Ben Mead

Children of the ghetto - A cursed generation that played with corpses and death, that knew no laughter and no joy - children who were born into darkness and terror and fright; children who saw no sun."....

David Wdowinsky

IX. THE CAMPS



THIS CHAPTER AND YOU...

The March of the Living is a two-mile solemn walk from Auschwitz to Birkenau. You will march past the brick barracks which housed the laborers to the temporary wooden "blocks" built for those doomed to death.

You will also visit the death camps of Treblinka and Majdanek, two camps as different today as day and night. You will thus see three of the original six death camps, all of which were erected in Poland. (The others were Chelmno, Belzec and Sobibor.) There was killing done in many of the over 4,000 camps spread throughout Europe. All six of the death camps built by the Nazis were established in Poland. Factories of death. An entire industry established for the sole purpose of killing Jews, with the ultimate product - ashes.

How can we prepare you for the first time you see Auschwitz?

How can we adjust your eyes to imagine the hell which took place at Treblinka?

How can we protect your mind and soul from the sight of a crematorium and ashes of Majdanek?

You are the one who can prepare; you are the one who can help adjust; you are the one who can try to protect, by reading this chapter carefully.

Read the articles. Study the descriptions of the camps. Use your imagination, close your eyes once in a while and propel yourself into the reading. In a few months when you get off the bus and walk into the camps you will find your mind wandering back to the readings. You will understand why we have stressed the importance of study.

OBJECTIVES

1. You will begin to understand how the concentration and death camps were established and how they worked.
2. You will begin to get a feel for the "lifestyle" of those who lived beyond the first day as well as those who didn't.
3. You will begin to understand the terror created at the camps, and how it affected the inmates.

4. You will read eyewitness accounts describing attempts at survival and realize why these reports are so important.
5. You will begin to learn about the three camps we will visit in Poland.
6. You will learn about the camps as they were in full operation, so that you will be able to compare them to the way they look today.
7. You will begin to understand the progression from cities, to ghettos, to camps, to death camps to ashes - each circle diminishing the Jew's existence - until it simply vanished.

READING #1

The March takes you to Poland, only one of the countries involved in the Nazi Holocaust against the Jews. We just don't have time to encounter all the countries, and all the camps. In this article and Reading #2, we give you a brief look at the wide scope of camps in other parts of Europe.

Concentration & Death Camps – The Nazi Concentration Camps – Yad Vashem, Jerusalem

In an effort to deal with groups of people whom the Nazis considered to be "subhuman," a variety of concentration camps were established throughout Europe from 1933 until the end of World War II. The early camps began as detention centers in the mid-1930's for Communists, homosexuals, and political dissidents. With the onset of the war in 1939, the need for laborers resulted in the creation of forced labor camps in which prisoners became virtual slaves. Here, Jews and others were subjected to the most inhuman treatment, often resulting in death through illness, starvation, beatings, or execution.

In 1942, with the adoption of the "Final Solution," the Nazi plan to murder all European Jews, the emphasis shifted from concentration camps to death camps. The sole purpose of those camps was to murder millions of Jews by gassing them and burning their remains.

In December 1941, Chelmno, the first death camp, was established. The camp consisted of little more than a garage and several trucks in which carbon monoxide was the killing tool for about one thousand Jews a day. By July 1942, the camps at Belzec, Sobibor, and Treblinka were created. By the fall of 1943, these camps in northern Poland had already accomplished their tasks and ceased to function.

The location of the hundreds of concentration camps and death camps reveal much about the Nazi mentality and raise some significant questions for discussion. It is now estimated that there were over 4,000 camps in Europe.

Locations of camps:

Austria, Belgium, Bulgaria, Czechoslovakia, Estonia, France, Galicia, Germany, Greece, Hungary, Italy, Latvia, Libya, Lichtenberg, Lithuania, Netherlands, Poland, Rumania, Russia, Yugoslavia



QUESTIONS:

1. Where were most of the concentration camps located? How can their location be explained? (Refer to map on next page)
2. What were the advantages or disadvantages of the placement of the camps? Why were they placed where they were?
3. Do you believe it was possible for millions of people to have been tortured and murdered in the death camps without the local population being aware of what was happening? Explain.



READING #2

Map of the large Death Camps



READING #3

The March has tried to teach you about "words." But how can we teach you about places like Auschwitz when the words don't exist in the English language, or any other language? This article will give you a preview on what we mean.

The Kingdom of Auschwitz (Excerpted from *Atlantic Monthly*) – Otto Friedrich

The first Transport Juden, consisting of 999 Jewish women from Slovakia, arrived on March 26, 1942, at the Auschwitz railroad station. "A cheerful little station," as a prisoner named Tadeusz Borowski later wrote, "very much like any other provincial railway stop: a small square framed by tall chestnuts and paved with yellow gravel." Since the Birkenau gas chambers had not yet been built, the women were stripped, their heads were shaved, and they were confined in Blocks 1 to 10 of the main camp, separated by a high fence from the men's barracks. They were made to stand for hours at roll call, and beaten, and then sent out in work gangs, and beaten again.

The SS men routed the starving and terrified prisoners out of the freight cars, ordered them to abandon all their possessions, and then whipped them into line to prepare for the process known as "selection." The two SS doctors had been assigned by rotation to choose a few of the hardest prisoners to be preserved for the Auschwitz labor commands. These doctors (the most notable was Josef Mengele who liked to wear white gloves and to whistle themes from Wagner's operas as he worked) surveyed each newcomer for a few seconds and then waved him on in one direction or another. A wave to the left - though most of his newcomers did not realize it - meant survival, an assignment to hard labor in the construction gangs. A wave to the right meant the gas chamber. Anyone more than about forty years of age was waved to the right. Most women went to the right. Almost all children under fifteen went to the right. Families that asked to stay together were reunited and sent to the right. Only about 10 percent of each transport, on the average, went to

the left - sometimes more, sometimes less, according to the whim of the SS doctors.

The May 12 transport that brought 1,500 Jews from Sosnowiec marked a turning point in the short history of Auschwitz, for this was the first trainload of Jews who were not imprisoned, not shorn, not sent out in work gangs, not beaten or shot. This time, there was no selection on the ramp at the railroad station, no division of families, no separation of those who were fit to work from the old and sick and the children. These 1,500 Jews from Sosnowiec were the first to be sent directly to the gas chambers - all of them. And with that, Auschwitz finally became what it had always been destined to become: not just a prisoner-of-war camp, not just a slave-labor camp, but a Vernichtungslager, an "extermination camp." Vernichtung means more than that. It means to make something into nothing. Annihilation.

Auschwitz was a society of extraordinary complexity. It had its own soccer stadium, its own library, its own photographic lab, and its own symphony orchestra. It had its own Polish nationalist underground and its own Polish Communist underground - not to mention separate Russian, Slovakian, French, and Austrian resistance groups - whose members fought and sometimes killed each other. It also had its underground religious services, Catholic, Protestant, and Jewish. There was no reason that a death camp should have a hospital at all, and yet the one at Auschwitz grew to considerable size, with about sixty doctors and more than 300 nurses. It had a surgical department and an operating theater, and special sections for infectious diseases, internal injuries, and dentistry. Auschwitz even had its own brothel, known as "the puff," which favored prisoners could enter by earning chits for good behavior. Crafty veterans of the camp would gather at the office where the chits were handed out, and if any model prisoner failed to claim his due, one of the old-timers would quickly step forward to claim it for him.

Here, and later in the four new crematoria at Birkenau, the Final Solution took place. What happened can best be described in the detached words of Rudolf Hoess who was in command of all this: "The door would now be quickly screwed up and the gas discharged by the waiting disinfectors

through vents in the ceilings of the gas chambers, down a shaft that led to the floor. This insured the rapid distribution of the gas. It could be observed through the peephole in the door that those who were standing nearest to the induction vents were killed at once. It can be said that about one-third died straight away. The remainder staggered about and began to scream and struggle for air. The screaming, however, soon changed to the death rattle and in a few minutes all lay still... The door was opened half an hour after the induction of the gas, and the ventilation switched on... The special detachment now set about removing the gold teeth and cutting the hair from the women. After this, the bodies were taken up by elevator and laid in front of the ovens, which had meanwhile been stoked up. Depending on the size of the bodies, up to three corpses could be put into one oven at the same time. The time required for cremation... took twenty minutes. As previously stated, ovens I and II could cremate about 2,000 bodies in 24 hours, but a higher number was not possible without causing damage to the installations."

Just as the arrival in Auschwitz seemed a relief after days in the crowded freight cars, the arrival in the quarantine barracks seemed a relief after the process of selection and registration. It was, however, a new kind of ordeal, designed to test whether the SS doctors on the ramp had been correct in their choice of survivors. Roll call was 4:30 A.M., and sometimes the prisoners had to stand in formation all day long. They were drilled in camp routine, trained to form ranks of five, to take off their caps on command, to perform such drudgery as digging ditches and moving rocks, and to take part in "physical training." This physical training, also known as "sport," consisted of running in position until a kapo ordered the prisoners to drop to the ground and start hopping like frogs; then a kapo ordered the prisoners to get up and start running again. "Sport" is a fairly common form of gymnastic drill, but the Auschwitz version lasted for hours, and anyone who faltered was kicked and beaten. After a fifteen-minute break for lunch, the SS training continued with, for example, singing classes. Jews were taught to sing an anti-Semitic song; prisoners of all kinds were taught a song in praise of their own imprisonment. At 3 P.M. the "sport" resumed, and continued until 6:30. Then came another roll call, sometimes lasting two hours. Those who failed to satisfy their

guards had to stand at attention all night long. Lagerfuhrer Fritzsche, the man who had first tried out Zyklon B on the Russian prisoners, liked to tell the newcomers: "You have come to a concentration camp, not to a sanatorium, and there is only way out - through the chimney. Anyone who does not like it can try hanging himself on the wires (an Auschwitz slang phrase that described the most easily available form of suicide: the electrified wire that surrounded the camp carried a current of 6,000 volts). If there are Jews in this shipment, they have no right to live longer than a fortnight; if there are priests, their period is one month - the first, three months."

After four to eight weeks in quarantine, the prisoners came to believe that life might be better if they could only reach the main camp. Once again they were deluded. Auschwitz was designed, just as Fritzsche warned, to work its victims to death. More than 1,000 prisoners were herded into brick barracks built for 400, according to a plan designed by one of the prisoners in the Auschwitz building office. They slept in three-tiered wooden bunks, half-a-dozen prisoners to a bunk, often with no mattresses or blankets. There was little air and less ventilation. The place stank. The prisoners' only consolation was that Birkenau was even worse.

Instead of overcrowded brick barracks, there were overcrowded wooden huts, with leaking roofs and dirt floors that turned to muck. Auschwitz proper had yellowish running water and a primitive sewage system. Birkenau had only a few privies; at night, the only facilities were some overflowing buckets. At least half of the prisoners - and often two-thirds or more - suffered the miseries and humiliation of chronic diarrhea. Many succumbed to typhus. And the rats were everywhere. When someone died during the night, according to a prisoner named Judith Sternberg Newman, the rats "would get at the body before it was cold, and eat the flesh in such a way that it was unrecognizable before morning."

Out of this struggle for survival, therefore, a prison hierarchy emerged, a hierarchy in which men and women who lived on the brink of death managed to postpone their fate by edging past other prisoners. The hierarchy expressed itself in symbols, all designed to contradict the symbolism of the SS. Just as the SS degraded the prisoners by ordering

them to wear shapeless rags, the most resilient and imaginative prisoners fought back by commissioning captive tailors to dress them in the most beautifully fitted prison costumes. Among the women, similarly, prestige attended anyone whose shaven skull began to grow hair again, or who appeared at work in a handsome skirt. All these self-assertions were forbidden, of course, and therefore anyone who appeared in full-grown hair or attractive clothing was assumed to be under someone's protection, a member of the hierarchy.

The kapos were never safe, however, from the ferocity of the SS. If one of them faltered, he could be instantly reduced to the rank of common prisoner, and he knew very well what revenge awaited him in the barracks at night. ("We...dragged him onto the cement floor under the stove." Borowski wrote of one such retribution, "where the entire block, grunting and growling, trampled him to death.") In the eyes of the Nazis, the kapos, who strutted about with their clubs, remained no more than criminals, useful in performing disciplinary chores in whatever way best suited the camp's reigning aristocracy: the SS.

The worst crime that a prisoner could commit at Auschwitz, and therefore the crime most sternly punished, was to attempt an escape. There were more than 600 cases. Once the roll call disclosed that someone was missing, the sirens began wailing and everything stopped. The prisoners had to stand at attention for hours while detachments of SS men set forth with their dogs to hunt for the fugitive. For as long as three days, the hunt would continue through all the fields and marshes that surrounded Auschwitz. About two-thirds of the time, the pursuers soon found their prey. After torturing him to make him confess who had helped him escape, the SS made him parade around the camp with a sign that said, "Hurrah! I'm back!" Then they gathered all the other prisoners to watch his punishment, and they hanged him.

At 3 P.M. on January 27, 1945, more than a week after the SS evacuation, some white-caped reconnaissance scouts for the First Ukrainian Front emerged from the woods and saw the rows of barracks, the miles of barbed wire, the empty guard posts. Inside the camp, they found some 7,650 of those half-dead prisoners whom the SS had judged too feeble

to be worth evacuating. (This number, like so many Auschwitz statistics, is hardly more than an official approximation. Indeed, the total number of Auschwitz survivors is almost as cloudy as the number of dead. The estimates generally run around 30,000, which means that of all the prisoners shipped to Auschwitz, fewer than one percent lived.) "There was a mad rush to shake them by the hand and shout out our gratitude," said one of the survivors, Karel Ornstein. "Several prisoners waved red scarves. The shouts of joy (could) have gone on forever."

Elie Wiesel, who managed to survive being sent to Auschwitz as a boy, remembered the place as hellish, but when he returned in 1979, he was overwhelmed by its beauty. "The low clouds, the dense forest, the calm solemnity of the scenery," he wrote. "The silence is peaceful, soothing." When Wiesel tried to decipher the meaning of that serene graveyard, he was helpless. "How was it possible?" he wrote. "We shall never understand. Even if we manage somehow to learn every aspect of that insane project, we will never understand it... I think I must have read all the books - memoirs, documents, scholarly essays and testimonies written on the subject. I understand it less and less."

QUESTIONS:

1. Why did Wiesel call it "Planet Auschwitz"?
2. Why is "Annihilation Camp" a better name than even "Death Camp"?
3. Give examples of the humiliation, demoralization and degradation heaped upon the Jewish inmates.
4. Define the following terms:
 1. Kapo
 2. Zyklon-B
 3. Appel : "roll call"
 4. Labor Camp
 5. "Sport"
 6. SS

READING #4**"All roads lead to Auschwitz" (file copy)****READING #5**

Before Reading #5, think about how you would react to the various situations explained below. Try to imagine yourself "living" through these experiences.

The Survivor - by Terrence Despres (excerpts)**I. Excremental Assault**

It began in the trains, in the locked boxcars -- eighty to a hundred people per car -- crossing Europe to the camps in Poland:

The temperature started to rise, as the freight car was enclosed and body heat had no outlet...The only place to urinate was through a slot in the skylight, though whoever tried, usually missed, spilling urine on the floor...When dawn finally rose...we were all quite ill and shattered, crushed not only by the weight of fatigue but by the stifling, moist atmosphere and the foul odor of excrement....There was no latrine, no provision....On top of everything else, a lot of people had vomited on the floor. We were to live for days on end breathing those foul smells, and soon we lived in the foulness itself (Kessel, 50-51).

Everybody in the block had typhus...it came to Belsen Bergen in its most violent, most painful, deadliest form. The diarrhea caused by it became uncontrollable. It flooded the bottom of the cages, dripping through the cracks into the faces of the women lying in the cages below, and mixed with blood, pus and urine, formed a slimy, fetid mud on the floor of the barracks (Perl, 171).

The latrines were a spectacle unto themselves:

There was one latrine for thirty to thirty two thousand women and we were permitted to use it only at certain hours of the day. We stood in line to get into this tiny building knee-deep in human excrement. As we all suffered from dysentery, we could rarely wait until our turn came, and soiled our ragged clothes, which never came off our bodies, thus adding to the horror of our existence by the terrible smell which surrounded us like a cloud. The latrine consisted of a deep ditch with planks thrown across it at certain intervals. We squatted on these planks like birds perched on a telegraph wire, so close together that we could not help soiling one another (Perl, 33).

Prisoners lucky enough to work in one of the camp hospitals, therefore able to enjoy some measure of privacy, were not thereby exempt from the latrine's special horror:

"I had to step into human excreta, into urine soaked with blood, into stools of patients suffering from highly contagious diseases. Only then could one reach the hole, surrounded by the most inexpressible dirt" (Weiss, 69). The new prisoner's initiation into camp life was complete when he "realized that there was no toilet paper"---

The fact is that prisoners were systematically subjected to filth. They were the deliberate target of excremental assault. Defilement was a constant threat, a condition of life from day to day, and at any moment it was liable to take abruptly vicious and sometimes fatal forms. The favorite pastime of one Kapo was to stop prisoners just before they reached the latrine. He would force an inmate to stand at attention for questioning; then make him "squat in deep knee-bends until the poor man could no longer control his sphincter and "exploded", then beat him; and only then, "covered with his own excrement, the victim would be allowed to drag himself to the latrine" (Donat, 178). In another instance, prisoners were forced to lie in rows on the ground, and each man, when he was finally allowed to get up, "had to urinate across the heads of the others"; and there was "one night when they refined their treatment by making each man urinate into another's mouth" (Wells, 91).

In Birkenau, soup bowls were periodically taken from the prisoners and thrown into the latrine, from which they had to be retrieved: "When you put it to your lips for the first time, you smell nothing suspicious. Other pairs of hands trembling with impatience wait for it, they seize it the moment you have finished drinking: Only later, much later, does a repelling odor hit your nostrils." (Szmaglewska 154)

Again, conditions like these were not accidental; they were determined by a deliberate policy which aimed at complete humiliation and debasement of prisoners. Why this was necessary is not at first apparent, since none of the goals of the camp system--to spread terror, to provide slaves, to exterminate populations--required the kind of thoroughness with which conditions of defilement were enforced. But here too, for all is madness, there was method and reason. This special kind of evil is a natural outcome of power when it becomes absolute, and in the totalitarian world of the campsite very nearly was.

Defilement had its lesser logic as well. "In Buchenwald", says one survivor, "it was a principle to depress the morale of prisoners to the lowest possible level, thereby preventing the development of fellow-feeling or co-operation among the victims" (Weinstock,92). How much self-esteem can one maintain, how readily can one respond with respect to the needs of another, if both stink, if both are caked with mud and feces? We tend to forget how camp prisoners looked and smelled, especially those who had given up the will to live, and in consequence the enormous revulsion and disgust which naturally arose among prisoners.

And here is a final vastly significant reason why in the camps the prisoners were so degraded. This made it easier for the SS to do their job. It made mass murder less than human. They looked inferior. In Gitta Sereny's series of interviews with Franz Stangl, commandant of Treblinka, there are moments of fearful insight. Here is one of the most telling:

"Why," I asked Stangl, "if they were going to kill them anyway, what was the point of all the humiliation, why the cruelty?" "To condition those who actually had to carry out the policies," he said. "To make it possible for them to do what they did" (101).

II. Nightmare and Waking

One Survivor remarks that in camp he did not wake fellow prisoners when one of them was having a nightmare; he knew that no matter how bad the dream might be, reality was worse. And what, really, could be worse than to wake up in a concentration camp? The most ghastly moment of the twenty-four hours of camp life," says a survivor of Auschwitz, "was the awakening, when, at a still nocturnal hour, the three shrill blows of a whistle tore us pitilessly from our exhausted sleep and from the longings of our dreams" (Frankl, 31). "The moment of awakening," says another, "was the most horrible" (Zywulska, 33). Or finally:

Awakening is the hardest moment -- no matter whether these are your first days in the camp, days full of despair, where every morning you relive the painful shock, or whether you have been here long, very long, where each morning reminds you that you lack strength to begin a new day, a day identical with all previous days (Szmaglewska,4).

The wonder is they got up at all. Camp prisoners were permanently exhausted, they were often sick, and a night's sleep was four or five hours at most. Under such stress we might expect a retreat into unconsciousness, into coma, as when a person faints from shock or excess of pain. Where did the strength to get up come from? And why return to a reality so terrible? Prisoners were driven awake by fear, by anxiety and often by the blows of a whip or club. But mainly they got up for the same reason any of us do; essential activities have to be performed; organisms must interact with and find protection from, their environment. Prisoners either got up or died; they either faced an unbearable world knowing they would have to bear it, or gave up.

In "The Informed Heart" Bruno Bettelheim observes that the "vast majority of the thousands of prisoners who died at Buchenwald each year died soon" (146). That was true everywhere in the world of the camps: newcomers had the highest death rate. We might therefore ask, as Bettelheim does, "why, in the concentration camp, although some prisoners survived and others got killed, such a sizable number simply dies" (145). His answer is that they "died of exhaustion, both physical and psychological, due to a loss of desire to live"(146) Loss of desire to

live is one of the primary symptoms of the period of initial collapse, and large numbers of men and women died because during this crucial stage of imprisonment they failed to strive for life with every fiber of their being. But still, loss of the will to live is a symptom, not a cause. The fact is that prisoners "died soon" from a complex of conditions and forces which nothing in the whole of their lives had prepared them to face or even imagine: from prolonged terror and shock; from radical loss both of identity and of faith in the capacity of goodness to prevail against the evil surrounding them. They died simply for lack of information, because they did not know what to do or how to act. Very often, too, they died of mourning, of grief for the deaths of their family and friends.

III. Life in Death

In "Night," Elie Wiesel records two moments of advice, two prescriptions for survival in the concentration camp. The first came from an "old" prisoner speaking to the new arrivals:

1. "We are all brothers, and we are all suffering the same fate. The same smoke floats over all our heads. Help one another. It is the only way to survive" (52).

The second was an anonymous inmate's comment:

Listen to me, boy. Don't forget that you're in a concentration camp. Here, every man has to fight for himself and not think of anyone else. Even of his father. Here there are no fathers, no brothers, no friends. Everyone lives and dies for himself alone (122).

Help one another. Every man for himself. The conflict is classic, and nowhere more starkly stressed than in the concentration camp ordeal. For as soon as survivors wake to the reality of their predicament they must choose. They must decide which view will govern their behavior and their perception of camp life as a whole. In extremity the claims of self-interest seem sounder, more logical; and the second prescription --help only thyself--dominates the description of events in Wiesel's books: men fight among themselves, fathers contend with sons to the death. The rule of war was total, or so he implies. Yet Wiesel did not abandon his father, and

the prisoner who gave kind advice was, after all, a man living in Auschwitz. Survivors often remark that if a prisoner were to obey all camp rules he or she would be dead in a month. As a woman who survived Auschwitz says, "According to even the Camp Commandant...the obedient Haftlinge could only survive for three months at the very most. Those who lived longer did so only by cheating the authorities" (Hart, 66). Or as a survivor of Buchenwald says, they "gradually realized that obedience meant death. The only hope of survival lay in resistance" (Weinstock, 34)

The concentration camps were in this world and yet not in this world, places where behavior was grossly exaggerated, without apparent logic, yet fiercely hostile and encompassing. These are the components of nightmare, and if they join with the prisoner's psychic state--the confusion and stunned emotion, the dread and impotence, the split between a self that is victim and a self which, as through the wrong end of a telescope, merely watches--then the sense of nightmare is bound to prevail. During this time the prisoner suffers a terrible sleep, as when the young Wiesel saw what in shape and feeling could only be a nightmare:

Not far from us, flames were leaping up from a ditch, gigantic flames. They were burning something. A lorry drew up at the pit and delivered its load---little children. Babies! Yes, I saw it--saw it with my own eyes....Was I awake? I could not believe it...No, none of this could be true. It was a nightmare (Night, 42)

Smuggling is only one example of "organizing." Prisoners working in factories performed daily acts of sabotage and theft. Those who worked in the notorious medical blocks stole medicines, jockeyed names, lied about symptoms, and in Buchenwald they used the typhus wards, which the SS would not go near, to hide men whose names had come up on the death lists. Others kept up contact with partisan groups and helped arrange escapes. Still others circulated news of the progress of the war -- news on which camp morale depended. In Soviet camps there was mass theft of camp supplies, especially coal and construction materials, both essential to survival in an arctic climate. Camp facilities were used for "illegal" activities: "Buildings designed for the manufacture of heavy

equipment also housed independent workshops for producing goods out of pilfered materials, waste, and remnants." (Gilboa)

On the surface, cooperation with camp administration appeared total. But underneath, moral sanity reasserted itself, response to necessity was characterized by resistance, and the worst effects of extremity were thereby transcended. In a literal sense, these countless, concrete acts of subterfuge constituted the "underlife" of the death camps. By doing what had to be done (disobey) in the only way it could be done (collectively) survivors kept their social being, and therefore their essential humanity, intact.

Prisoners survived through concrete acts of mutual aid, and over time these many small deeds, like fibers in the shuttle of a clumsy loom, grew into a general fabric of debt and care. At roll-call, for instance, or Appel, as it was called in the Nazi camps, prisoners had to form up hours before dawn and stand at attention in thin rags through rain and snow. This occurred again in the evening, and took at least two hours, sometimes three and four, and every survivor remembers roll-calls which lasted all night. Prisoners had to stand there the whole time, caps off, caps on, as SS officers strolled past the ranks. Any irregularity was punished savagely, and irregularities were numerous. Prisoners fainted, collapsed from exhaustion and sickness, simply fell dead on the spot. "Those winter Appels," says a survivor of Buchenwald, "were actually a form of extermination."

Help was forbidden, of course, but there was some safety in numbers, for among so many thousands of prisoners packed together, the SS could view any particular rank only briefly. But despite danger, the need to help persisted, often in elaborate ways. It regularly happened that sick prisoners were carried to roll-call by comrades, who then took turns supporting them. Sometimes this went on for days, and care for the sick did not end with roll-call. Many men and women were nursed back to health by friends who "organized" extra food, who shuffled the sick man back and forth from barracks to barracks, who propped him up at roll-call, and kept him out of sight during "selections" and while he was delirious. In one case a prisoner with typhus was snuggled every day into

the "Canada" work detail and hidden in the great piles of clothing where he could rest. This particular rescue involved getting the sick man through a gate guarded by a Kapo whose job was to spot sick and feeble prisoners and club them to death. Each day, therefore, two prisoners supported the sick man almost to the gate, and then left him to march through on his own. Once past the guard they propped him up again.

The survivor's experience is evidence that the need to help is as basic as the need for help, a fact which points to the radically social nature of life in extremity and explains an unexpected but very widespread activity among survivors. In the concentration camps a major form of behavior was gift-giving. Inmates were continually giving and sharing little items with each other, and small acts like these were continuously valuable both as morale boosters and often as real aids in the struggle for life. Sometimes the gift was given outright, with no apparent relation between donor and receiver.

Order emerges, people turn to one another in "neighborly help." This pattern was everywhere apparent in the world of the camps. Giving and receiving were perpetual, and we can only imagine the intensity of such transactions. When men and women know that they are dying, smallest favors can shake the frail world of their being with seismic force. The power of such moments is enormous and the bonds thus created go far deeper than guilt or pride or ordinary obligation. And perhaps the most striking thing about this kind of giving, apart from the extreme gratitude it could generate, is the fact that pity played no part:

"Yet, how little sometimes suffices to save a perishing man, a glance, a word, a gesture. Once I gave a fellow prisoner a boiled potato and he never stopped thanking me for having saved his life. Another time I helped someone to regain his feet after he had fallen during a march. He not only reached our destination alive, but survived the war; and he maintains that without my help that one time he would never have gotten up, he would have been killed where he lay. In the camp it was easier to get a piece of bread than a kind word. Prisoners helped one another as best they could, but they shied away from sentiments. Help, yes, compassion no" (Donat, 237)

QUESTIONS:

1. Would you have "cheated, stolen and smuggled" to stay alive? Explain your answer.
2. "Prisoners survived through concrete acts of mutual aid." Define and explain.

READING #6

If Readings #3 and #5 were difficult, then #6 continues to be necessary reading. The March cannot answer all the "big" questions, but can help answer some of the little ones, such as, "How did it work?" This article may help you to understand.

"The Death House," Inside the Third Reich - William Shirer

"We had two SS doctors on duty at Auschwitz to examine the incoming transports of prisoners. These would be marched by one of the doctors, who would make spot decisions as they walked by. Those who were fit to work were sent into the camp. Others were sent immediately to the extermination plants. Children of tender years were invariably exterminated since by reason of their youth they were unable to work." Always Herr Hoess kept making improvements in the art of mass killing.

"Still another improvement we made over Treblinka was that at Treblinka the victims almost always knew that they were to be exterminated, while at Auschwitz we endeavored to fool the victims into thinking that they were to go through a delousing process. Of course, frequently they realized our true intentions and we sometimes had riots and difficulties. Very frequently women would hide their children under the clothes but of course when we found them we would send the children in to be exterminated.

We were required to carry out these exterminations in secrecy, but of course the foul and nauseating stench from the continuous burning of bodies permeated the entire area and all of the people living in the surrounding communities knew that exterminations were going on at Auschwitz."

The gas chambers themselves and the adjoining crematoria, viewed from a short distance, were not sinister-looking places at all; it was impossible to make them out for what they were. Over them were well-kept lawns with flower borders; the signs at the entrances merely said BATHS. The unsuspecting Jews thought they were simply being taken to the baths for the delousing which was customary at all camps. And taken to the accompaniment of sweet music!

For there was light music. An orchestra of "young and pretty girls all dressed in white blouses and navy-blue skirts" as one survivor remembered, had been formed from among the inmates. While the selection was being made for the gas chambers this unique musical ensemble played gay tunes from The Merry Widow and Tales of Hoffmann. Nothing solemn and somber from Beethoven. The death marches at Auschwitz were sprightly and merry tunes, straight out of Viennese and Parisian operettas.

To such music, recalling as it did happier and more frivolous times, the men, women and children were led into the "bath houses" where they were told to undress preparatory to taking a "shower." Sometimes they were even given towels. Once they were inside the "shower-room" --and perhaps this was the first moment that they may have suspected something was amiss, for as many as two thousand of them were packed into the chamber like sardines, making it difficult to take a bath --the massive door was slid shut, locked and hermetically sealed.

Through heavy-glass portholes the executioners could watch what happened. The naked prisoners below would be looking up at the showers from which no water spouted or perhaps at the floor wondering why there were no drains. It took some moments for the gas to have much effect. But soon the inmates became aware that it was issuing from

the perforations in the vents. It was then that they usually panicked, crowding away from the pipes and finally stampeding toward the huge metal door where as Reitlinger puts it, "they piled up in one blue clammy blood-spattered pyramid, clawing and mauling each other even in death."

Twenty or thirty minutes later when the huge mass of naked flesh had ceased to writhe, pumps drew out the poisonous air, the large door was opened and the men of the Sonderkommando took over. These were Jewish male inmates who were promised their lives and adequate food in return for performing the most ghastly job of all. Protected with gas masks and rubber boots and wielding hoses they went to work. Reitlinger has described it.

"Their first task was to remove the blood and defecations before dragging the clawing dead apart with hoses and hooks, the prelude to the ghastly search for gold and the removal of teeth and hair which were regarded by the Germans as strategic materials. Then the journey by lift or rail-wagon to the furnaces, the mill that ground the clinker to fine ash, and the truck that scattered the ashes in the stream of the Sola."

QUESTIONS:

1. Why was it important to keep the Jews "unsuspecting" of what lay ahead until the very last possible moment?
2. Why were Jews "fooled" by the music and the "bath-houses"?

READING #7

Much has been written about Treblinka. In a few months you will walk into this death camp. We cannot fully prepare you for this experience. This article will help.

Treblinka - G. Reitlinger, Final Solution (1968)

Treblinka, one of the main Nazi extermination centers during World War

II. Known until then as a small railroad station between Siedice and Malkinia, located approximately 62 miles (100 km) northeast of Warsaw, Treblinka became the final destination for transports that brought Jews from the ghettos of the General Government and about ten European countries to their death. The Jews were brought to Treblinka under the pretext of alleged resettlement in former Soviet territories that had been occupied. The actual site of mass slaughter was located approximately 2.5 miles (4 km) from the station, camouflaged inside a pine forest. On the border of this area was a platform for the train that carried the Jews from the station in consignments of 15-20 cars, which reached the camp on a side track especially built for this purpose.

Treblinka II: The Culmination of "Efficiency" in the Extermination of Jews (July 23, 1942-Oct. 14, 1943). After the beginning of mass slaughter in the Belzec and Sobibor camps in March and May 1942, Treblinka II became the third and, in terms of capacity, the largest camp for the extermination of Jews in the General Government. The stationary gas chambers installed in the above-mentioned camps used a uniform organizational and technical system based on a common operational center located in Lublin. The creator and head of this center, the S.S. and Polizeifuehrer of the district, Odilo Globocnik was appointed by Himmler as a high official in charge of the "Final Solution" of the Jewish question on a European scale. He acted in close collaboration with Reichsamtseleiter Victor Brack, the former chief of the euthanasia program in Germany.

Mobile gas chambers constructed on the model of the lethal sanitary vans tested in Germany were put into operation in the parts of Poland annexed by the Reich (Wartheland) and in some former Soviet territories. The main obstacle to the mass application of these vans was their limited capacity. Mass shooting of the Jewish inhabitants in the U.S.S.R. by the Einsatzgruppen was no less problematic from the Nazi point of view. These massacres caused misgivings in commanding military circles; they caused too much noise and were carried out in broad daylight, and also left too many wounded or unhurt witnesses who could flee the graves. To employ this method on territories near European centers and even in Germany itself was out of the question.

A solution was achieved by the division of labor and the coordination of individual sections. The functions of rounding up the victims at their places of residence and their extermination at the place of execution were separated. One of the Einsatzgruppen (the notorious Einsatz Reinhardt) was to continue to act but in the framework of Globocnik's camps its activities were connected mainly with deportation. As a result, the transports directed to the camps had fixed quotas. After a fixed number of "heads" and transports had been dispatched from a given place, the Einsatz team was free to perform its Aktion in another place. This ensured the death factories a regular and plentiful supply of human material.

The services of the railway network of the Reich and the occupied countries comprised a link in this chain. Transport was a difficult matter at a time when all the railways were swamped with military personnel and supplies. In addition, the trains for transporting Jews from Western and Central Europe had to be ordinary long-distance passenger trains in order to prevent the suspicions of the victims and soothe the conscience of some satellite circles. Jews from the Polish ghettos were being "resettled" without such ceremonies. Freight trains and cattle cars escorted by murderers were filled beyond capacity with people designated for extermination. For hours, and sometimes days these trains would stand on the side tracks allowing other transports to pass, and thus a large proportion of the deportees (mainly babies, the aged and the sick) lacking water, air and sanitary arrangement, frequently died before reaching their destination.

Those who arrived alive were awaited by the third link in the chain -- a team of executioners. It was their duty to get the largest possible number of victims through the respective stages of the procedure at lightning speed, to strip them of the last remnants of their possessions including their hair, gold teeth and dentures; to supervise the removal of the corpses; and to sort out the remaining belongings for shipment to Germany.

The large area of Treblinka (32 acres; 13 hectares) was divided into two sectors. In the first, the larger one, the victims were received and

classified and their remaining possessions were sorted out and dispatched. In the second were two buildings containing gas chambers and a field of mass graves dug up by mechanical excavators. Three gas chambers (measuring 25 square meters each) were located in the building erected earlier, and ten more chambers, twice as large, were in the building erected at a later date. The staff of both sectors consisted of about 30 S.S. men. 200-300 so-called Ukrainians (that is, members of the auxiliary services), and about 1,000-1,500 Jewish prisoners who were recruited for the work from among the younger men and after having been brought to a state of emaciation were often replaced by men from new transports.

In Treblinka there were also camouflage buildings such as "Lazarette" and "train change stations" intended to prevent any self-defending reaction from the victims. The entire procedure was set in motion the moment the vans arrived at the loading platform. After the doors of the vans were pulled aside, a horde of Germans and Ukrainians rushed at the victims, shouting, and beating them. They would throw the victims out of the vans, wounding and injuring them straightaway and causing the miserable people unbelievable shock. Shortly thereafter the Hoellenspektakel ("inferno show") would begin. Men and women were separated and families were broken up without being allowed the opportunity for farewells. Men were ordered to undress at the square. While their heads and faces were being whipped, they had to snatch armfuls of clothing and bring them to a large pile to be sorted. A prisoner from the Jewish staff dealt bits of string to men to tie their shoes into pairs. In a nearby barrack another Jewish prisoner would distribute bits of string to women for the same purpose. From the "changing room," women would go over to the "hairdressers," where their hair would be cut off. It would then be used in some industries of the Third Reich.

No pain and no humiliation were spared to those sentenced to death.

The victims would be stood in a row -- ready for the "chase" - naked and barefoot, even in the worst winter days. Before them stretched a 150-yard path connecting both sectors of the camp called by the Germans Schlauch or, more "wittily" Himmel-strasse ("Way to Heaven"). The

condemned ran between the rows of torturers, who shouted, battered them with their whips, pricked them with bayonets. Among the shouts, the barking of an enormous hound (the famed dog Bari who belonged to the principal sadist of the camp, nicknamed "Doll") would be heard. Excited by the cries, the hound would tear chunks of flesh from the victims' bodies. The victims screamed as well and cursed, some of them calling Shema Yisrael or "down with Hitler." All inhibitions abandoned, even the men howled with pain; children cried, women were frantic with fear. This route to the gas chambers also had its name Himmelfahrt ("Ascension") in the camp slang.

Perhaps Brack's experts instructed the executioners that if victims arrived at the chambers out of breath, the effect of the gas would be hastened and the time of agony shortened. The condemned were probably oblivious of this aspect, but they would already be hurriedly running and pushing in order to get to their only refuge left in the world after what had happened to them.

After it was ascertained by looking through the peepholes, that all movement had ceased, the trap door was lifted from the outside and a sight unparalleled in its ghastly nightmarishness would be revealed. The corpses "stood" pressed one against the other ("like basalt pillars") and appeared to be staring with the horror of suffocation. The first corpses had to be pulled out with hoops, and after that they fell out in heaps on the concrete platforms. They were pale and damp and bathed in perspiration and the secretions of the last defecation, the buttocks and faces were blue, mouths open, teeth bared, and bloody effusions oozed out from the mouths and noses.

In the corridors the staff began cleaning and washing the chambers for the next shift, sprinkling the Himmelstrasse with fresh sand, while on the side of the graves, men began the run with the corpses, under a storm of blows and threat of pistols, toward the enormous graves. The grave diggers placed corpses in the gigantic cavities head to feet, and feet to head, in order to put in the maximum number. On the way to the graves stood a squad of "dentists" whose duty it was to pull out gold teeth and dentures from the mouths of the corpses. Another group of specialists

was to check quickly whether there were any diamonds hidden in the corpse's rectums or in the women's vaginas. From time to time single shots were fired by the guards to increase the zeal of the grave diggers standing in the grave full of blood, pus, and dreadful stench. Whoever was beaten up, had a trace of blood, or a bruise left on his face, was finished off with a bullet after the roll call. And there was also musical accompaniment to the shows of Treblinka: at first klezmerim from the surrounding villages and later an excellent chamber orchestra played under the direction of Arthur Gold known for his jazz ensemble from Warsaw. In addition there was a choir which every evening sang the idyllic song "Gute Nacht, Gute Nacht, schlaft gut bis der Morgen erwacht" and a marching song composed by one of the prisoners. None of those musicians survived Treblinka.

Acts of Resistance. The greatest number of transports occurred in the late summer and autumn of 1942. During the winter the frequency and number of transports abated. After the German defeat at Stalingrad and foreseeing the need to retreat from the Eastern front, the Nazi authorities decided to cremate the corpses in order to eliminate the traces of their crimes.

A special corps of Jewish prisoners, coded by the number 1005, was set upon the grounds where the mass graves were placed. After Himmler's visit to Treblinka in February, 1943, the monstrous action of pulling the corpses out of the mass graves and burning them on iron grates began. In most of the 1005 squads, the commandants of this difficult task were forced to stop killing the already trained prisoners and their replacement by new ones. This however, did not lessen the prisoners' belief that they would also be shot and burned the moment their task was finished. That is when plans for rebellion and escape were born and ripened in almost all such groups in the second half of 1943 and in the first half of 1944. Sometimes these plans even partially succeeded despite losses. The same happened in Treblinka. (See other articles for details)

The Aftermath. As a result of interviews and investigations conducted after the liberation it appeared that although the wooden barracks were burned down, August 2, 1943 was not the last day of activities in Treblinka

II. Most of the German and Ukrainian staff remained alive. They completed the burning of the corpses and dealt with some transports in the main from the General Government, up to September. In October 1943 all buildings were blown up and the entire area was plowed and sown with fodder, in order to obliterate all traces of the crime. According to the data collected by the Polish authorities, apart from Jews from the General Government and Reichskommissariat Ost (Bialystok and Grodno). Jews from several Central and West European countries (Germany, Austria, Bohemia-Moravia, Slovakia, Holland, Belgium, Luxembourg) and from Balkan countries (Greece, Yugoslavia and Bulgaria) were murdered there. Coins and identity cards of the citizens of more than 30 countries were found among other exhibits unearthed in the campgrounds. In addition to Jews, a certain number of Poles and gypsies were also murdered there. According to the calculations of Judge Z. Lukaskiewicz, the number of victims murdered in Treblinka amounted to at least 731,600. The basis of this calculation was the railway documentation and an estimation of the average number of vans and people. This number which was published in 1946, must be enlarged and rounded out to about 750,000 on the basis of German documents discovered later on by Jewish researchers.

READING #8

Bomba, a survivor, is now a barber, the same job he performed for the Nazis at Treblinka. Touch your hair -- go ahead. Imagine you are Bomba cutting hair in Treblinka, when the turn came for someone he knew to have his hair cut. What would you tell them?

Abraham Bomba, the Barber in Treblinka - Shoah, (filmed by Claude Lanzmann)

How did it look, the gas chamber?

It was not a big room, around twelve feet by twelve feet. But in that room they pushed in a lot of women, almost one on top of another. But like I mentioned before, when we came in, we didn't know what we were going to do. And then one of the kapos came in and said: "Barbers, you have to do a job to make all those women coming in believe that they are just taking a haircut and going in to take a shower, and from there they go out from this place." We know already that there is no way of going out from this room, because this room was the last place they went in alive, and they will never go out alive again.

Can you describe precisely?

Describe precisely...We were waiting there until the transport came in. Women with children pushed in to that place. We the barbers started to cut their hair, and some of them - I would say all of them - some of them knew already what was going to happen to them. We tried to do the best we could - to be the most human we could.

Excuse me. How did it happen when the women came into the gas chamber? Were you yourself already in the gas chamber?

I said we were already in the gas chamber, waiting over there for the transport to come in. Inside the gas chamber - we were already in.

And suddenly you saw the women coming?

Yes, they came in.

How were they?

They were undressed, naked, without clothes, without anything else - completely naked. All the women and all the children, because they came from the undressing barrack - the barrack before going into the gas chamber - where they had undressed themselves.

What did you feel the first time you saw all these naked women?

I felt accordingly I got to do what they told me, to cut their hair in a way that it looked like the barber was doing his job for a woman, and I set out to give them both, to take off as much hair as I could, because they needed women's hair to be transported to Germany.

Did you shave them?

No, we didn't. We just cut their hair and made them believe they were getting a nice haircut.

You cut with what - with scissors?

Yes, with scissors and comb, without any clippers. Just like a man's haircut, I would say. Not a boy, to take off all their hair, but just to have the imagination that they're getting a nice haircut.

There were no mirrors?

No, there were no mirrors. There were just benches - not chairs, just benches - where we worked, about sixteen or seventeen barbers, and we had a lot of women in. Every haircut took about two minutes, no more than that because there were a lot of women to come in and get rid of their hair.

Can you imitate how you did it?

How we did it - cut as fast as we could. We were quite a number of us professional barbers, and the way we did it, we just did this and this and we cut this like this here and this side and this side and the hair was all finished. With big movements, naturally, because we did not waste any time. The other party was waiting already outside to do the same thing, the same job.

You said there were about sixteen barbers? You cut the hair of how many women in one batch?

In one day there was about, I would say, going into that place between sixty and seventy women in the same room at one time. After we were finished with this party, another party came in, and there were about 140, 150 women. They were all already taken care of, and they told us to leave the gas chamber for a few minutes, about five minutes, when they put in the gas and choked them to death.

Where did you wait?

We waited outside the gas chamber and on the other side. On this side the women went in and on the other side was a group of working people who took out the dead bodies - some of them were not exactly dead. They took them out, and in two minutes - in one minute - everything was clear. It was clean to take in the other party of women and do the same thing they did to the first one. Most of them had long hair - some had short hair. What we had to do was chop off the hair; like I mentioned, the Germans needed the hair for their purposes.

But I asked you and you didn't answer: What was your impression the first time you saw these naked women arriving with children? What did you feel?

I tell you something. To have a feeling about that...it was very hard to feel anything, because working there day and night between dead people, between bodies, your feeling disappeared, you were dead. You had no feeling at all. As a matter of fact, I want to tell you something that happened. At the gas chamber, when I was chosen to work there as a barber, some of the women that came in on a transport from my town of Czeszowa, I knew a lot of them. I knew them; I lived with them in my town. I lived with them in my street, and some of them were my close friends. And when they saw me, they started asking me, Abe this and Abe that - "What's going to happen to us?" What could you tell them?

What could you tell?

A friend of mine worked as a barber - he was a good barber in my hometown - when his wife and his sister came into the gas chamber...I can't. It's too horrible. Please.

We have to do it. You know it.

I won't be able to do it.



You have to do it. I know it's very hard. I know and I apologize.

Don't make me go on please.

Please. We must go on.

I told you today it's going to be very hard. They were taking that in bags and transporting it to Germany.

Okay, go ahead. What was his answer when his wife and sister came?

They tried to talk to him and the husband of his sister. They could not tell them this was the last time they stay alive, because behind them was the German Nazis, SS men, and they knew that if they said a word, not only the wife and the woman, who were dead already, but also they would share the same thing with them. In a way, they tried to do the best for them, with a second longer, a minute longer, just to hug them and kiss them, because they knew they would never see them again.

READING #9**Majdanek - Encyclopedia Judaica****Majdanek - Concentration and Extermination Camp on the Southern Outskirts of Lublin, Poland**

Originally set up on July 21, 1941 for prisoners of war, it was soon turned into a camp for Jews with a maximum capacity for 35,000 inmates. The Germans planned further expansion. The camp commandants were SS Officers Theodore Otto Koch, Max Kogel, Hermann Florstedt, Martin Weiss and Arthur Liebenschel, but in fact final authority rested with Anton Thumann. All transports consisted mainly of Jews, and to a lesser extent, Poles. The first groups of Jews arrived from Slovakia and the protectorate of Bohemia and Moravia (15,000) and then Poland (36,500). Early in 1943 Dutch and Greek Jews also arrived. Polish Jews mostly came from

Warsaw and Bialystok and Lublin. Altogether, about 800,000 were sent to Majdanek in 1942-43, of whom about 60% (women and children, the sick and the elderly) were either shot or gassed upon arrival. By November 1943, an additional 37,000 victims had either succumbed to the unbearable living conditions or to sadistic treatment by camp guards. Until the spring of 1942 prisoners were usually shot in a nearby forest, but afterwards two of the camps four Zyklon B gas chambers were used and the bodies were then cremated.

Toward the end of 1943 a strong partisan movement developed in the Lublin district. At the same time, the Jewish prisoners at the death camp of Sobibor revolted. In retaliation, the Germans carried out a massacre (euphemistically named the "Harvest Festival") of 42,000 Jews, some of whom had been brought from the nearby work camps. This "action" included the machine gunning of 18,000 Jews in a single day (November 3, 1943) in front of the ditches that the victims were made to dig to serve as their own graves. When the camp was liberated by the advancing Soviet armies (July 24, 1944) only a few hundred prisoners were still alive. In 1947 the Polish authorities established a museum and research institute at Majdanek. With the exception of barracks, groups 1, 2 and 3, which were dismantled at the approach of the Soviet army, the rest of the camp remains today much as it was on its last day of operation.

ACTIVITY A-1

Life Unworthy of Life, - Sidney Bolkosky, Betty Rothberg Ellias, and Dr. David Harris

Directions:

On the Daily Log of Activities, list every activity of one day, such as walking, washing, going to the bathroom, eating, working, studying, watching television, etc.

DAILY LOG OF ACTIVITIES

Name: _____

Date: _____

Activity _____

7:00 _____

8:00 _____

9:00 _____

10:00 _____

11:00 _____

12:00 _____

1:00 _____

2:00 _____

3:00 _____

4:00 _____

5:00 _____

6:00 _____

7:00 _____

8:00 _____

9:00 _____

10:00 _____

11:00 _____

12:00 _____

ACTIVITY A-2

A Normal Day In Auschwitz

After filling the Daily Log of Activities on the previous page, read the "Normal" Day below and answer the questions at the end of the reading. As a 15-year-old girl, you have survived the selection platform. You are alone - packed into a barracks with hundreds of others but with no one from your family. You share your "bunk" with three bunkmates. The word "bunkmates" is not exactly correct - there are three other frightened, emaciated victims who share the wooden board on which you sleep.

4 a.m.: Appel or roll call. Fall out, with only a prisoner's striped uniform and a pair of wooden shoes, into the biting zero-degree cold. Stand. One hour passes and a Kapo, a prisoner who is in charge of the barracks, calls numbers. Your number is called. All must wait because one person is not present. Fifteen minutes later, the body is dragged to its place. Even the dead must report. The Kapo yells his count to the SS guard: "All present or accounted for! One hundred ninety-four are standing, five are in the sick barrack, one is dead."

"Coffee" - dark water - and a slice of coarse bread are given to you as you stand in line. No one has been allowed to use the latrines. Three hours have passed, some people have urinated on themselves; finally, you are allowed to line up for the latrines. You are given three minutes in the large room with a mud floor and a series of cement slabs with holes in them. A prisoner is given a whip with which she beats women who take too long. An older woman confides to you that prisoners are found dead here each morning - suicides or drowned in excrement by someone else. The smell is overpowering, and you feel the urge to vomit. Yet, such smells are no longer new to you: the stench in the cattle car, the sickening odor of the smoke from the chimneys, the body smells of the prisoners crammed into the barracks and now this latrine smell. The older woman tells you that almost all the women have ceased menstruating - either from fear, malnutrition or disease.

Again the Appelplatz (roll call place), where you see women beaten for

"slacking." You are chosen for a work detail at the Brezhinka, the mountain of clothing collected from victims, most of whom were gassed upon their arrival. Your job is to sort clothing. You are lucky - one can "organize," that is, steal extra clothes from here. Should you be caught, you will probably be beaten, or worse. As you work, you watch trains arrive, the chimneys of the crematoria belching flames, the lines of people at the gas chamber, the dogs barking, women crying, children screaming and SS men shouting commands.

At noon, you are given "coffee" and another slice of bread with margarine. Ten minutes to eat. Back to work. In the distance, you see men carrying cement blocks from one place to another. Later, they are made to carry them back. Every so often you hear gunshots. Everyone around you has the stench of death, disease and excrement. All are crawling with lice. The sky is gray, trees glisten with snow, icicles form on the barracks and on the barbed wire fences.

While you work at the Brezhinka, you suddenly find a familiar sweater, your mother's, and a pair of shoes - your sister's. They are dead, you know that now. You cannot stop to mourn or think of them. Guards are watching. You tear the sweater to pieces. It is a small act of defiance, of sabotage.

All prisoners move as if in a fog. Some are beaten, some are hung, shot or tortured - they seem to show no emotion because of their starved, semi-hypnotized condition. By 6 p.m., your head swims - malnutrition, grief, fear, pain, thirst - all take their toll.

Another Appel. Nineteen people have died from your group - a small number for this day - in the bitter cold.

After the final 'meal,' which consists of one slice of bread and a small piece of hard salami, you return to the barracks. People stare blankly. The Kapo grabs a young girl and beats her until blood pours from her head - the girl has not performed some simple task to the Kapo's satisfaction. She moans on the wooden floor. No one moves. The

Kapo swears at the prisoners and storms into her room at the end of the barracks. You lay on your board with two other girls (the third has not returned) thinking of your mother and sister in your kitchen at home, and fall asleep.

QUESTIONS:

1. Compare your "Daily Log" with a "Normal" Day. List the items from your "Daily Log" that you would truly miss. List the items you "could not live without."
2. Try standing absolutely still. See how long before you really feel uncomfortable. Remember, one movement of a hand or your head, and you could be beaten. How long did you last?
3. Boil a cup of water and put in 1/8 teaspoon of coffee. Now taste it.
4. Imagine yourself as the 15-year old girl. What would you have done if you had found a parent's sweater (as in the sixth paragraph)?
5. What would you say to the girl before she went to sleep?

ACTIVITY B-1 - CALORIE TALLY

Life Unworthy of Life, - Bolkosky, Ellias, Harris

On the Calorie Tally, list each food item you eat during one day and add up the total number of calories using Activity B-2 as a guide.

Meal	Food	Calories
Breakfast:		
Lunch:		
Dinner:		
Snacks:		

Total Calories for the Day: _____

ACTIVITY B-2 – FOOD CALORIES

Apple	70	Cabbage (1 C)	15	Hot dog	150	Popcorn (1 C)	55
Apple juice	125	Cake	200	Ice cream	150	Potato chips (10)	115
Apple pie	373	Candy	125	Jam (1 T)	55	Potatoes (avg.)	100
Apple sauce (sweetened)	100	Cantaloupe	55	Knockwurst (6 oz)	500	Raisins (1/4 C)	115
Apple sauce (unsweetened)	50\	Carrots (1 raw)	20	Lamb (6 oz.)	600	Rice (1 C)	185
Asparagus	20	Cereal (1 C)	100	Lemonade	100	Rolls	160
Bagel	125	Cheese (1 oz.)	100	Liver (6 oz.)	400	Salad	50
Banana	64	Cottage cheese (1 C)	240	Macaroni (1/2 C, boiled)	95	Salad dressing (1 T)	105
Banana cream pie	300	Cherries (1 C)	80	Margarine (1 T)	75	Salami (4 oz.)	350
Beans (baked)	160	Chicken (broiled, 6 oz.)	230	Mayonnaise (1 T)	110	Soup (avg.)	130
Beans (green)	14	Chicken (fried)	300	Meat loaf (2 slices)	500	Spaghetti (1 C)	195
Beans (lima)	100	Coffee	2	Milk (8 oz.)	160	Spinach (1 C)	40
Beef (4 oz.)	450	Cookies (1, avg. assortment)	70	Nuts (1/4 C)	650	Strawberries (1 C)	100
Beef (ground, hamburger)	550	Corn	70	Onion rings	145	Sugar (1 tsp)	30
Beef (sirloin)	400	Crackers (1, avg. assortment)	15	Orange	65	Syrups (avg.)	50
Beef (ribs)	600	Doughnuts (1, avg. assortment)	165	Orange juice	115	Tea	1
Beef (steak)	400	Duck (6 oz.)	500	Pancakes (1)	55	Tomato	35
Beef (corned)	300	Egg (1 fried or scrambled)	110	Pastry (avg.)	250	Tuna fish (4 oz)	225
Beets	45	Fish cakes (2)	300	Peaches	35	Turkey (6 oz.)	300
Blintzes (2)	300	Fish sticks (6)	250	Peanut butter (1 T)	95	Veal (6 oz.)	450
Blueberries (1/2 C)	90	Fruit salad	200	Pears	100	Waffle (1)	215
Bologna (4 oz.)	300	Gelatin	260	Peas (1/2 C)	70	Watermelon	25
Bread (1 slice)	60	Grapefruit	60	Pickle	15	Yogurt (1 C)	120
Bread (with margarine)	100	Grapes (1 C)	95	Pie (avg.)	325		
Butter (1 T)	100	Honey (1 T)	65	Pizza (1 slice)	250		

ACTIVITY B-3 – CALORIE COMPARISON

It is estimated that a full-grown adult who lies in bed all day needs an intake of 1,748 calories just to survive. A laborer requires 4,238 calories per day.

In Auschwitz a laborer was allotted 1,700 calories per day. Towards the end of the war that amount dropped to 450 calories per day.

Using the chart below and the chart you filled out in Reading #2, now limit your calories to 1,700 and 450:

	<u>Yours</u>	<u>1,700</u>	<u>450</u>
Breakfast:			
Lunch:			
Dinner:			
Snacks:			
Total	Yours	1,700	450

QUESTIONS:

- How long would you have survived at 1,700 per day? At 450 per day? Have you ever fasted?
- Can you imagine that feeling lasting for days, or weeks, or more?
- What would you do to get something to eat? Would there be any limitation on what you would do to get food?
- If you were able to get an extra piece of bread, would you:
 - give it to your parents?
 - share it with a sister or brother?
 - share it with a friend?
 - eat it yourself?
 - hide it and eat it when nobody saw you?
 - give it to someone who was sicker than you? Select only one answer above.
Why did you select that one?

X. LIVING WITH DIGNITY IN A WORLD GONE INSANE



THIS CHAPTER AND YOU...

What's the first word or thought that comes to mind when you hear the word "Resistance?" Perhaps the word was friction as in the study of science, magnetism or electricity. Perhaps the words "fight back" as one might do when facing a bully. When we answer questions we most often look for "a right answer" or a single "best choice." Maybe the word "refusal" occurred to you or perhaps "confrontation," "rebellion," or even "revolution?" All of these relate to resistance in different contexts and in different ways.

In the Holocaust too, RESISTANCE had many meanings. If you want to understand what caused people to make these impossible choices you might read #1, for it was the motivation which forced people to make their choice. There was ACTIVE RESISTANCE; fighting back - in the ghettos, camps in the forests, guerrilla warfare - usually resulting in many casualties and few survivors. (Read about examples of these in Readings #2, 3, 4 and 5). There was PASSIVE RESISTANCE - almost everywhere - through which people maintained their dignity and chose for themselves rather than the enemy, their time and often the means of death. For these, survival was in itself a form of resistance. It said to the enemy, "Your might may overwhelm and kill me but if I die it will be on my terms." (Readings 6 and 7 clarify this area)

Other forms included DECEPTION AS RESISTANCE. This included sabotage (you can read about that in Readings 8 and 9). Then there were also those special cases which are impossible to define or categorize. Such a sample can be found in Reading # 10. The key factor is that resistance did happen. Only the methods varied.

If you now go to the two activities, A and B, you will get a sense of making choiceless choices - those decisions where you decide what you might do - but the outcomes are predetermined. You will get your chance to evaluate your own "resistance" choices and those choices others were forced to make.

On the "March of the Living" you will stand where they stood at Mila 18, Umschlagplatz, the Warsaw Ghetto and more, see some of the things

they saw at Auschwitz, Birkenau and Majdanek, and sense some of the feelings that they must have felt. You will have a chance to feel what the likelihood/futility of the success of any resistance might have been. And then realize that resistance happened any way.

Perhaps the most significant lesson you will learn in this chapter is that at a time of such hopelessness, when it would have been easy to write off God completely and just give up hope and faith, that most Jews clung to life and retained their religiosity despite all that was happening.

Finally, you will leave this chapter with a new and different understanding of what RESISTANCE in its many forms means and what it means to DIE AND STILL RETAIN ONE'S DIGNITY.

OBJECTIVES:

1. You will learn that resistance during the Holocaust took many forms.
2. You will develop an awareness of conditions under which resistance is feasible.
3. You will study what types of resistance took place and where.
4. You will learn of the conditions under which survivors lived, and how incredible any resistance at all might have been.
5. You will understand the obstacles to Jewish resistance during the Holocaust.
6. You will be able to use your March experience, to cite specific instances of heroic resistance by Jews during the Holocaust despite incredible odds.
7. You will be able to respond appropriately to the accusation that Jews went to their death like "sheep to the slaughter."
8. You will understand and be able to support the position of "Survival as Resistance."
9. You may redefine what the word "resistance" means to you now.

The Myth Of Cowardice

"Our martyrs do not owe anybody an answer as to why and how they died, nor does their agony require any defense. Their death in itself is the most grievous accusation against the entire civilized world. The defamation of the memory of six million martyrs whose voices have been silenced forever is the gravest moral wrong and an unparalleled falsification of history.

...first in a series of documents we intend to publish to discredit the myth of Jewish cowardice and make known the truth: that many, if not most, of those six million went to their death, not like sheep to the slaughter, but with a genuine heroism, a determined awareness of their fate, and a loyalty to one another which make them the unsung heroes of the greatest atrocity that man has committed against man."

World Federation of the Bergen-Belsen Survivors Association

As Sheep to the Slaughter by K. Shabbetai

FROM THE JEWISH SOURCES

Kiddush Ha Shem (Sanctification of God's Name)

"Do Not Kneel"

As soon as the Germans reached Kubilnik (Friday, June 27, 1941) there appeared some hoodlums who began anti-Jewish agitation. That very day they burst into the synagogue and beat the worshipers. They opened the Holy Ark, and commanded the old men who had not managed to escape to take the Torah scrolls outside. The hoodlums tore the Torahs yelling, "Look how strong the parchment is - just like the Jews."

The next day they called the rabbi of the town, Hirsch Makowsky, and ordered him to burn the Torah scrolls. He responded "You can burn me, but this I will not do!"

On Sukkot, 1942 twelve of us were taken about a mile out of town and ordered to dig two ditches. The troop of gestapo stood over us and pushed us on in our work. After we had finished digging we were ordered to stand aside. Suddenly we saw our whole community being driven toward the ditches. The men were told to undress and kneel at the ditches. The rabbi instructed them not to kneel, but to bend over on the tips of their toes and fingers. In the few minutes allowed to them before they were shot, the rabbi spoke again, "All will be well brothers. Recite the Sh'ma Yisroel." Not one of them wept.

"Honor Your Father"

After the last deportation on August 2, 1943, there remained in Buchnia legally only about 300 Jews as a cleanup detail. Among them was the Jewish baker, Herschel Zimet and his son, who used to bake bread for the Jews of the ghetto when it was still in existence. There were also about a hundred Jews hidden in the bunkers. In the dead of night Herschel and his son used to sneak bread and water into the bunkers, and thus kept alive a few dozen men.

One night the gestapo men discovered the baker and his son carrying empty baskets and pitchers on the way back from the bunkers. The murderers led them to the yard of City Hall to be shot. In an attempt to discover the secret hiding place, they separated the boy from his father and promised to spare his life if he would disclose the secret. The father who was afraid that the boy would not be able to resist the pressure shouted, "I command you in the name of the Lord God of Israel and in the name of the commandment, 'Thou shalt honor your father and your mother' - not to tell anything to these murderers! In either case, all Jews will be slaughtered!"

The boy approached his father and as the Nazis aimed their guns, he shouted "Murderers shoot for I will tell you nothing." Both of them were shot as they stood in the last embrace sanctifying God's name.

From The Book of the Ghetto Battles, edited by Yitzhak Zuckerman and Moshe Basuck, The Kibbutz Meuchad, Ein Harod.

"Not By Arms"

The absence of armed revolt during the early war years does not mean that the Jews everywhere unquestioningly accepted the fate decreed for them by the Nazis. It means that until the truth about the death camps leaked out in 1942, resistance was non-violent, designed to conserve lives and make them as meaningful as possible.

"This is a time for kiddush ha-hayyim, the sanctification of life, and not kiddush ha-shem, the holiness of martyrdom," wrote Warsaw Rabbi, Isaac Nissenbaum. "Previously, the Jew's enemy sought his soul and the Jew sacrificed his body in martyrdom: now the oppressor demands the Jew's body and the Jew is obliged therefore to defend it to preserve his life.

Thus when rabbis and other leaders in those days counseled against taking up arms, they did not advocate giving in to the forces of evil, they meant that the struggle should be carried on as long as possible by other life-affirming means. It was a strategy that seemed well-suited to the circumstances in 1940-41, when no one could yet know how totally different Nazi persecution could be from any sufferings experienced before.

Hitler's War Against the Jews by Altshuller & Dawidowicz

READING # 1

This reading tries to explain the title of this chapter. You will learn a lot about dignity on the March.

Never To Forget: The Jews of the Holocaust - Milton Meltzer

To Die with Dignity

One of the most dangerous myths to emerge from the Holocaust was the view that Jews were killed without resisting the Nazis. Such a charge implies that Jews were cowards who went "like sheep to the slaughter." In the minds of some people Jews were partly responsible for their own deaths; for, according to the myth, had they resisted violently, more Jews would have been saved.

First, let us look at other examples of oppression. Is a woman who has been raped a coward if she submitted to an attacker who held a knife at her throat? How do we react to the Christian martyrs who, without resistance, were slaughtered in the gladiator ring? Even if no victim of the Nazis had resisted, would we charge them with responsibility for their own murder? The issue of resistance by the oppressed is tinged with political overtones.

In this selection, originally from *Never to Forget*, Milton Meltzer discusses the general issue of resistance, and compares Jewish and non-Jewish resistance. The author tries to explain that resistance was not easy for Jews or for citizens in the occupied countries. Are we to condemn the French for not rising to overthrow their oppressors? As Elie Wiesel has stated, "The question to be asked should not be why there was so little resistance, but how there was so much"?

Meltzer also indicates that open, armed conflict was not the only form of resistance. Young people today often think of resistance as the violent battle between two well-armed opponents. In reality, there are a variety of types of resistance, and open conflict is not always the wisest alternative.

What was the degree of resistance among non-Jews? Hitler's armies swept over most of Europe with incredible speed. Everyone attributed it to the superior power of the German military forces. The vanquished nations, all of them, had trained and equipped armies. The Jews had nothing. The Nazis killed myriads of people in the parts of Russia they occupied, a territory whose population greatly outnumbered the German troops. How much resistance did Hitler encounter there?

Millions of Russian captives were transported to German prisons and labor camps and treated so brutally that 5 million of them died. How many riots or acts of resistance took place among them? Yet no one accuses them of going "like sheep to slaughter." No, the vast majority in the prisoner-of-war camps behaved much as did the civilians in the occupied countries.

The purpose here is not to criticize or demean others, only to indicate how hard it is for anyone to resist a ruthless totalitarian power which commands modern weapons and employs elaborate means to crush opposition.

The essential fact is that one can resist in a great many ways, by acting and yes, sometimes, by refusing to act.

QUESTIONS:

1. What point does the author make about resistance in the occupied countries?
2. Can you think of an example in your own life when you performed an act of resistance? What kind of resistance was it?

READING #2

The next four readings deal with different types of resistance. In Reading #5, we read, "Jewish self-defense has become a fact."

Life Unworthy of Life - Albert Post (A Curriculum)

SAMPLING OF REVOLTS

G H E T T O S

Tuchin (too-chin) Ghetto:

On September 3, 1942, the Jewish community burned its homes and fled to the woods. The local Ukrainian populations hunted down all but 15 survivors of the 700 Jewish families and delivered them to the Germans.

Warsaw Ghetto:

On April 19, 1943, German troops surrounded the ghetto in order to begin the final deportations. Over 310,000 Jews had already been deported since June 1942. Almost all had been sent directly to the gas chambers at Treblinka. The Jewish Fighting Organization (ZOB), led by 23-year old Mordechai Anielewicz (ann-nee-lev-itch), consisted of about 1,500 young men and women. These young resistance fighters had lived in the ghetto for over two years and were nearly starved, suffering from disease and the sadness of having lost families and friends. In addition to these terrible conditions, they had managed to get only three light machine guns, about 100 rifles, a few dozen pistols, some hand grenades and explosives. When the resistors opened fire, the surprised German troops fled from the ghetto. The Warsaw Ghetto Rebellion had begun. It would last about one month.

The ZOB faced 3,000 German troops who were equipped with armored

trucks, artillery, flame throwers, heavy machine guns and heavy explosives. The ZOB resisted until May 16, when the Great Synagogue was blown up and the ghetto, already in flames, was burned to the ground. Along with a few Polish non-Jews who had helped in the battle, 56,065 Jews surrendered. The prisoners were either shot, sent to Treblinka or Majdanek death camps or to labor camps where almost all died. Sixteen Germans had been killed. The Warsaw Ghetto Rebellion against the Germans was an utter failure from a military point of view. But word of it spread across Europe as a symbolic sign of hope for all those resisting the Nazis.

Bialystok (bee-al-eh-shtok) Ghetto:

On August 16, 1943, realizing the Nazis were going to destroy Bialystok, the ZOB attacked the Nazi forces. The battle lasted one day on the outskirts of the city. The resistors ran out of ammunition and were captured or killed. One group of young women carried on the struggle from within the ghetto and were eventually killed. Several other people escaped and joined partisans in the nearby forests.

Vilna Ghetto:

On September 1, 1943, largely because of increasing activity around the city, the Nazis moved to liquidate, that is, destroy, the ghetto. The United Partisan Organization (FPO), active for months, attempted an uprising within the ghetto. Poorly armed, they were hunted down and killed. Some escaped to the forests where they joined partisans until the liberation of Lithuania in July 1944.

D E A T H C A M P S

Treblinka:

On August 2, 1943, after the camp had existed for one year, the 600 remaining Jews (800,000 had died there) blew it up and escaped to the nearby woods. Forty survived.

Sobibor:

On October 14, 1943, armed with hatchets, Jewish prisoners and some Russian prisoners of war killed about a dozen Nazi officers. Four hundred prisoners, almost all who remained in the camp, rushed to the woods. Half died in a mine field surrounding the camp, and more were killed by Nazi and Polish Nazi groups. About sixty survived and joined Soviet partisans. Two days later, Himmler ordered Sobibor dismantled. The camp had been the site of the murder of over 250,000 Jews.

Auschwitz:

On October 7, 1944, one of the Sonderkommando units, the special groups of prisoners used to clear gas chambers of bodies, blew up one of the crematoria and attempted an armed escape. The members of this Sonderkommando were all killed.

QUESTIONS:

1. Why do you think so few examples of revolts are recorded in texts?
2. Why do you suppose the "military success" (number of people killed or wounded) was so limited?
3. Do you feel "military success" is the only gauge of success? What are some of the other criteria by which we might gauge the success of military struggle beside the casualties inflicted on the enemy?

READING #2A**Atlas of the Holocaust - Martin Gilbert****THE CONCENTRATION CAMPS****READING #2B****Atlas of the Holocaust - Martin Gilbert****JEWISH REVOLTS 1942-1945****READING #3****Lest We Forget - Leivy Smolar**

The myth of Jewish non-resistance is exploded.

The Holocaust must be viewed as an unparalleled catastrophe in human history. Since then, the world has witnessed other acts of mass destruction, even at close hand over television. Yet, the willful planned murder of eleven million members of a single, civilian people is a unique event in human history.

The Holocaust is unique also because it describes an act of unparalleled human dignity - the heroic resistance of the Jewish people. Never had a Jewish community confronted an enemy so relentless and determined. Rather than fall into despair in the years before World War II, German Jews turned this period into a time of cultural revival.

THE WAR FOR HUMAN DIGNITY

Also unique was the daily war in the ghetto to retain human dignity. The Jews resisted every attempt to turn them into automatons. They celebrated their festivals of national liberation, Pesach and Hanukkah. They sang the songs of their people. They educated their children. They fed the hungry, clothed the poor, and helped widows and orphans sustain themselves.

ESCAPE, FIGHTING, ORGANIZING

Jews fled from the ghettos and had to be hunted down. They fought. They escaped to the forests. They organized without arms or food or proper clothing for whatever resistance they could offer. Above all, Jews in the ghettos organized for resistance.

Often, when the time came and Jews were rounded up for transport, they would refuse to leave their families, even if it meant a chance to save themselves.

And many endured the worst days and nights of destruction. They held on to every spark of hope. They attempted every means of escape.

And many surrendered their lives willingly to save others. These were acts of Kiddush Hashem (sanctification of G-d's name). The underground newspaper of the Dror (Freedom) Movement in the Warsaw Ghetto reported the story of the Rabbi of Radzyn.

There is a report about an act of Kiddush Hashem. A young Jew was interrogated by the murderers as to the Rabbi's whereabouts. He pointed to himself in order to save the Rabbi. He was shot on the spot.

Jews secretly managed to bake matzot in the death camps. One survivor described Pesach:

"Actually we were more hungry than usual these eight days, but how wonderful a feeling it was to eat matzo in a German concentration camp. We had a feeling of being part of something and as one of us put it: 'Matzohs are now being eaten by millions of Jews in New York, Tel Aviv and Jerusalem. Hitler did not conquer the world - and he will not - and one day we will also be free.'"

There were acts of individual heroism, choices that were made to enhance the dignity of life. The case of Wanda, her underground name. She was 24. She had long braids, wore a flowered kerchief. She was slight, looked 16 years old, and there was a price on her head of 150,000 zlotys. She would dazzle German officers with her gentle loveliness and when they lowered their guard, she would shoot them. Wanda is known to have said, "I am a Jew...My place is among the most active fighters against fascism in the struggle for the honor of my people for an independent Poland, for the freedom of humanity."

In time, Wanda was found, tortured and executed.

At least 34 rebellions flared up in Poland. Lithuania and the western regions of the Soviet Union. Jews played a dominant role in some of the national resistance units such as the famous French Maquis. In southern France, the L'Armie Juive, consisting of two large units, fought in the hills and later joined the Allies. In Holland, Belgium, Italy, Yugoslavia, Hungary, Czechoslovakia, Poland and Russia, there were Jewish resistance units. An estimated 10,000 Jews fought in the Soviet Resistance. Two Jewish resistance units operated in Germany until the Gestapo caught them.

In the following ghettos, uprising against the Germans took place:

Niewicz	Bialystok	Kobryn	Tarnow
Lachwa	Minsk	Warsaw	Bedzin
Tuchin	Lvov	Krynki	Czestochowa
Lida	Cracow	Bandzin	Slonim
Braslaw	Sosnowiec	Vilna	Adamov
Kopyl			

and there were others...

QUESTIONS:

1. What are some of the different types of resistance listed in this article?
2. Given this information, how do you think the myth of Jewish non-resistance got started?
3. Compose the response you would give if faced with the allegations in this Reading.
4. Why do you think passive resistance is suspect in the eyes of some people?
5. Do you agree/disagree? Why?

READING #4**HIDDEN CHILDREN by Margo Averbook**

During the war children were hidden in two different ways. Some were in hiding and hidden, meaning that they could not be visible, and others were hiding and visible. Both steps were physically and psychologically difficult for the children.

To go into hiding meant to sever all ties from society. The children were cut off from the community, their friends, and had no access to goods or services. Each child's experience was unique, but there were some aspects of being hidden that they all shared. For younger children, the main question was why? Why did they have to leave their families, friends and homes behind? Judith Ehrmann-Denes was three years old when she, her 18-month old brother and her mother went into hiding in Budapest. "We lived with my father's gentile friend... I remember being there and not understanding. I remember anxiety all the time, and I thought life was like that. What does a three year old know? This is the way life is. You just have anxiety all the time, and fear."

When children were hidden and could not be seen, several problems occurred. They could leave no evidence or sign of one's presence, they had to live without trace of their existence. This was accomplished through concealment and dissimulation. Herta and Paul Amirson was 15 when she went into hiding with her family. "Nobody was supposed to know that we were there; we couldn't hang two shirts out when there was only one man living there." Children like Herta were not supposed to exist and, therefore, could not be seen, go near windows and when visitors came they were restricted to a confined space and had to maintain complete silence. As children could not be seen, they could not be heard either. Nothing could be done to reveal their presence. Activities had to be done that could be attributed to those who were known to be present in the house.

The children passed their time in several ways. Philip Maas and his parents were hidden by a working class family, and their activity was "to think about food. From the moment we got to that hiding place food was a big problem and we talked about it all the time." Other children, who were old enough, took up hobbies. Anne Frank wrote short stories, as well as her diary. Freida Menco-Brommet crocheted. "I made curtains, and I made tablecloths too." Most children were expected to continue with their schoolwork, therefore reading and studying were common activities.

The most important factor in determining what a child did was the culture of the host with whom she hid. Sara Spier was hidden by farm laborers, who did not believe in reading. "I felt the difference very forcefully but of course I didn't say anything. They accepted that I had my schoolbooks, but when I would ask for some book to read, they said you can do something more useful."

Children, like Sara Spier, were forced to adapt to the customs and manners of the family that hid them. Realizing that their hosts risked a great deal on their behalf, many did all they could to please them. These differences between the host and the children proved to be emotionally oppressive for the children. Many of the difficulties arose from the host family's lack of affection. Max Gosschalk, who had been hidden from his youth felt estranged from his foster parents. "They were hiding not a Jew, but a human being, a child at that time, and that they did not recognize. You were never welcomed; you were tolerated."

To be hiding and hidden was a difficult step for a child. They were stripped of a normal childhood, robbed of education, development of abilities and a normal socialization process. Many suffered from depression and deprivation.

Children who were hiding and visible, experienced similar problems to children who were hiding and hidden. Children "hid" their lives as a Jew, and were fortunate to live life as a normal child, but many suffered from anxiety that they would be revealed and deported. Eugenie Lee-Poretzky

was sent to a convent when she was nine years old. "The convent episode was the worst for me. I had to participate in all the goings-on, I had to go and take confession. I didn't know all these rites, and I thought I would be found out any minute." Children like Eugenie always had anxiety in their lives.

To live as a gentile among gentiles and to give up their past proved to be problems for children. Many children had false names and histories, and one slip of the tongue could betray the child. With time, many questions arose about the value of their Jewish identity. Children felt shame about being a Jew, either from hearing an anti-Semitic remark, or shame at lying. Isabelle Silberg Riff experienced this shame.

"I was walking with this strange woman. She was protecting me... She said, 'You mustn't say that you are Jewish. You don't look Jewish so don't say that you are Jewish. You can say even that you are Protestant or Catholic, anything but that you are Jewish' and that feeling, that because you are Jewish you should feel guilty about it. This is a terrible feeling to be aware that what you are is a reason that you have to hide it. This is to feel ashamed for what you are."

These feelings intensified in the case of children who had to lie within their foster homes, to keep their Jewish identity to themselves. It was easier to forget the past and remember their new histories. To hide their Jewish identity not only from the Germans, the host families, the outside world but from themselves was a way to ease their fears and tensions. Jana Levi hid as a child and had to remember only her new gentile name. "I didn't remember anymore what my real name was. I knew that I had a different name, but it was so important to me to forget it that I actually did completely forget it... I had completely become someone else and the real person, no one would know who it was. I mean, nobody knew."

Some children even adopted the Christian faith. This depended on the child's age and religious factor before hiding and the environment where the child was hiding. Children who hid alone were more inclined to adapt to the foster family's religion. The most common instance is when a young child who lived in a religious home or pious institution, adopted the Christian faith. The foster parents did not need to tell the child that he

was Jewish, it would only make the risk greater that the child would betray himself.

Although the hidden children were not deported and did not live in concentration camps, their lives were just as frightening and hard. Many children were belittled to the point where they had to vanish and disappear. Their old lives ceased to exist. They were lonely and withdrawn. These experiences left permanent scars on the lives of the hidden children.

READING #5

The Holocaust and Genocide: A Search for Conscience – Harry Furman (A Curriculum)

SONG OF THE PARTISANS, Hirsch Glick

Hirsch Glick, a Polish Jew in the Vilna Ghetto, wrote the "Song of the Partisans" in Yiddish in 1943 after the Warsaw Ghetto uprising. It spread to all concentration camps. By the war's end, it was sung by Jews the world over.

Never say that you have come to your journey's end. When days turn black, and clouds upon our world descend. Believe the dark will lift, and freedom yet appear. Our marching feet will tell the world that we are here.

The dawn will break, our world will yet emerge in light. Our agony will pass and vanish as the night. But if our hoped for rescue should arrive too late. These lines will tell the world the drama that was played.

No poet's playful muse has turned my pen to write. I wrote this song amidst the anguish of our plight. We sang it as we watched the flames destroy our world. Our song is a banner of defiance we unfurled.

O never say that you have come to your journey's end. When days turn black, and clouds upon our world descend. Believe the dark will lift, and freedom yet appear. Our marching feet will tell the world that we are here.

(Translated by Ben Zion Bokser)

QUESTIONS:

1. How do you respond to revenge as a motive for survival?
2. Inspirational songs written by oppressed people have been common in history. What does this tell us about the will of the oppressed? Can you think of other songs that have encouraged the oppressed to overcome their plight?
3. What do you think motivated Glick to write this song?
4. Can you think of any contemporary songs with messages which might have been motivated by similar thoughts? If so, bring one to class (or share with a friend) and explain to a listener how you think they are similar? (If the song is one of resistance, what is it resisting?)



READING #6

Mordecai Anielewicz's Last Letter

The Last Wish of My Life Has Been Fulfilled

It is now clear to me that what took place exceeded all expectations. In our opposition to the Germans we did more than our strength allowed - but now our forces are waning. We are on the brink of extinction. We forced the Germans to retreat twice - but they returned stronger than before.

One of our groups held out for forty minutes; and another fought for about six hours. The mine which was laid in the area of the brush factory exploded as planned. Then we attacked the Germans and they suffered heavy casualties. Our losses were generally low. That is an accomplishment too. Z. fell, next to his machine gun.

I feel that great things are happening and that his action which we have dared to take is of enormous value.

We have no choice but to go over to partisan methods of fighting as of today. Tonight, six fighting-groups are going out. They have two tasks - to reconnoiter the area and to capture weapons. Remember, "short-range weapons" are of no use to us. We employ them very rarely. We need many rifles, hand-grenades, machine-guns and explosives.

I cannot describe the conditions in which the Jews of the ghetto are now "living." Only a few exceptional individuals will be able to survive such suffering. The others will sooner or later die. Their fate is certain, even though thousands are trying to hide in cracks and rat holes. It is impossible to light a candle, for lack of air. Greetings to you who are outside. Perhaps a miracle will occur and we shall see each other again one of these days. It is extremely doubtful.

The last wish of my life has been fulfilled. Jewish self-defense has become a fact. Jewish resistance and revenge have become actualities. I am happy to have been one of the first Jewish fighters in the ghetto.

Where will rescue come from?

**Mordecai Anielewicz, During the Revolt, 1943,
Warsaw**

QUESTIONS:

1. Who was Mordecai Anielewicz? Why is a letter from him so important?
2. In the letter he mentions "revenge." Are there times when revenge is a worthwhile and proper response or motivation?
3. You will visit Mila 18. Remember the contents of the letter and see how you feel when standing on the ground and experiencing the surroundings of the headquarters of the Warsaw Ghetto.



READING #7

Resistance implies fighting back. The March will teach you that there are many ways to show your feelings. Sometimes, the "action" is very subtle.

Life Unworthy of Life – Albert Post (A Curriculum)

SURVIVAL AS RESISTANCE

Under unique circumstances like those of the Holocaust, "resistance" has to be redefined. Armed resistance was almost impossible - yet, it did occur. But another type of resistance became a way of life for Jews: to defeat death, from moment to moment and hour to hour. Even if survival was a result of what some survivors say was "pure luck," it represented resistance. Each day of survival meant successfully resisting the Nazi plan of genocide. To survive, to live, meant resistance.

It was apparent from "A Normal Day in Auschwitz," that prisoners lost the freedom to make choices. To make choices was to act like a human being. One scholar has noted that committing suicide was one of the first signs of resistance by prisoners. They chose to die when they could make no choices about anything else. Some chose to attempt escape, although few succeeded. Survivors described small acts of "sabotage." Some at Auschwitz tore clothing apart as they sorted clothes in the Brezhinka (where personal belongings were taken). Others reported pouring sand into machinery they were forced to build in slave labor camps. People learned how to use bribery, smuggling, forgery, theft, spying, violence. They saw these as weapons of defense against a power committed to their destruction. They bribed the enemy; they smuggled food and people; they stole bread and guns; they forged papers - birth and baptismal certificates, residence cards, ration cards, work cards, registration forms, passports. They planted spies in the enemy's ranks.

One prisoner of Auschwitz washed his hands in extremely filthy water each day. When another prisoner asked him why he bothered to "wash" in such water, he replied: "To prove to myself that I still a human being." As he stood on the Appelplatz on his first full day in Auschwitz, a fourteen-

year-old boy, alone after being separated from his family the day before, met an old man standing next to him. "What portion of the Bible were you studying at home?" the old man asked him. The boy told him. "We will begin reciting at that place today and go further each day," the old man whispered. "Why?" asked the boy. "To continue." Simple, routine or ritual acts become choices that allowed people to maintain links with their former lives.

Praying, one of the most serious "crimes" in any of the concentration, labor or death camps, was an act of resistance. Several survivors recall conducting secret religious services in the barracks. They risked their lives with this action but maintained their identity as Jews. This, to them, was resistance. One survivor of a labor camp recalled that on the Jewish Day of Atonement, Yom Kippur, she and many other prisoners chose to observe the religious tradition of fasting. When the SS guards discovered that these Jews were not eating, they forced them to do hours of punishing exercise. Then, those prisoners were not given rations for two days.

Many expressed that resistance by carrying on their traditional life - praying, singing, studying the Talmud, observing the Holy Days - and their cultural activities in the ghettos. Others hid from the enemy as long as they could. Some bore children as if to say, No matter what you do, the generations will go on.

Those who survived have spoken of these acts as resistance - defeating the Nazi insistence that they become less than human.

The Nazis forced their victims to give up part of what it meant to be human: the freedom of choice. They tried to rob Jews of their human status.

SUGGESTIONS FOR DISCUSSION: THE DIFFERENCES ARE IMPORTANT:

1. Survival as resistance affirms the self even while submitting to force.
2. Only each prisoner knew he or she was resisting because a more public display would have meant death.
3. Antagonism to authority automatically rejects all authority.

QUESTION:

How is "survival as resistance" different from automatic antagonism toward authority?

READING #8

Pathways Through the Holocaust – Clara Isaacman

VOICES FROM TRADITION

The historian Josephus tells us that Eliezer ben Yair led the Jews on Masada, at the end of the great Jewish rebellion of the first century of the common era, to take their own lives rather than be captured and made slaves by the Romans.

Modern rabbinic authorities differ on whether a person must sacrifice himself. Rabbi A.I. Kook said, yes, martyrdom is obligatory if it saves the community. Other rabbis have taught that although martyrdom is laudatory and meritorious, it is not mandatory.

When Akiba was being tortured, the hour for saying the Shema arrived. He said it and smiled. The Roman officer called out, "Old man, you are a sorcerer, or do you mock your sufferings, that you smile in the midst of your pain?" "Neither," replied Akiba, "but all my life,

when I said the words, 'Thou shalt love the Lord thy God with all thy heart and soul and might,' I was saddened, for I thought, when shall I be able to fulfill the command? I have loved God with all my heart and with all my possessions (might), but how to love God with all my soul (i.e. my life) was not assured to me. Now that I am giving my life, and that the hour for saying the Shema has come, and my resolution remains firm, should I not laugh?" And as he spoke, his soul departed.

Jerusalem Talmud (Berachot 9:7)

QUESTIONS:

The two situations described above both involve martyrdom. Tradition understands both, but would seem to approve only of the latter as a role model for Jews.

1. Why do you think this is so? (consider the aftermath)
2. What is the major difference between the two?
3. Do you agree with the traditional position?
4. What does each story tell us of the nature of tradition?

READING #9

Holocaust Kingdom – Alexander Donat (a survivor of the Warsaw Ghetto)

"Never was so unique...a smuggling system put into operation as that devised by the Ghetto Jews in their struggle to survive. The official food ration barely sustained life for two or three days a month, and smugglers...became the Ghetto's most important citizens, its heroes...Hearses served to transport foodstuffs. Garbage collectors and Poles were employed..."

Perhaps the most dramatic part in keeping the Ghetto supplied...was played by hundreds of poor children between the ages of four and fourteen, who clustered at the gates looking for a chance to slip out...On their small legs, and with their bulging middles, they looked like sparrows. Occasionally a guard would look the other way...Often, however, they opened fire on them; children, too, were enemies of the Third Reich."

Classroom Strategies for Teaching About the Holocaust by Ira Zornberg

People often ask, "Why did the Jews go like sheep to the slaughter?" Sheep to the slaughter? How can they know what it was like, crowded together in a way that even animals are not treated -weakened by months of hardship and hunger, locked up in sealed wagons, without food, weapons, without friends - knowing that even if one escaped the Nazis, who was there that would welcome them, who cared! Who would lift a finger?...Sheep to the slaughter? What do those who use the phrase know about honor, about the thousands of parents who would not desert their little ones, who stayed behind to embrace them, cuddle them, to exchange glances with them just one more time? What do they know about reverence, about those who gave up their daily ration of food so that a father, a grandmother, a rabbi might live another day? What do they know of a people who refused to believe in the death of mankind,

who in forsaken places called hell organized schools, prayed and studied Talmud, wrote poems, composed lyrics, sang songs of today, of eternity, of tomorrow, even when there was to be no tomorrow?..."

QUESTIONS:

1. Read the quotations on this page. Both refer to issues of survival. In what way do they also address the issue of resistance?
2. In what ways might you use these quotations to refute the claim that Jews went to their deaths "like sheep to the slaughter?"
3. Do you feel that these quotes are representative or isolated cases of what happened? Explain!

READING #10

There are four quotes in this reading. All are different and very provocative.

QUOTATIONS IN RETROSPECT

"Hazak V'Amatz" - "Be Strong and Brave," Genocide - Grobman & Landes

Some mistakenly think only of men when talking of heroism. Read Rosa's story and note that like Rosa, heroism was not the distinction of any one group. Women, children were all equally valiant in resistance.

Rosa Robota from Ciechanow was twenty-one as she watched her family taken to the gas chambers in a selection at Birkenau in November, 1942. Her opportunity to avenge came two years later. Able to make contact with some of the slave laborers, she and a group of girls working with her at the Krupp munitions plant at Auschwitz arranged to smuggle out dynamite to the resistance organization in the camp. Hiding the little wheels of explosives in their bosoms or in special packets they had sewn into the hems of their dresses, the

material was passed to a Russian prisoner of war, Borodin, who converted them into bombs. Some of the girls were caught and hanged. But the smuggling went on. Then, on October 7, 1944, everyone at Auschwitz heard and saw something unbelievable - one of the crematoria, in which the bodies of so many mothers, fathers, and young had been burned, was blown to pieces. Five SS men were killed. As the flames burst forth, more than 600 people escaped - most were hunted down and shot in a few days. In an investigation that led to the arrest of Rosa, the SS used all their sadistic methods of torture on her. She betrayed no one. Her last words scribbled on a piece of paper just before she was hanged in front of the assembled inmates at Auschwitz were "Hazak V'Amatz" - "Be Strong and Brave."

QUESTION:

Can you think of other unlikely heroes from your Holocaust studies?

Inscription on the walls of a cellar in Cologne, Germany, where Jews hid from Nazis

QUOTE:

I believe in the sun even when it is not shining. I believe in love even when feeling it not. I believe in God even when He is silent."

Found written on a cellar wall in Cologne, Germany after WWII

QUESTIONS:

1. Try to understand and explain the part that faith played in resistance. How does this oft used quote support/deny your feelings and your experience?
2. Write a description of the person who might have written these words. Explain why you described him/her as such.

When There is Nothing Left to Lose

In 1961, the Israeli daily newspaper, Davar, published some comments relevant to this subject by a very talented writer, Louis M. Shifler, a gentile who was himself an inmate of a concentration camp. His opinion was that one can write about war, even if one has not participated in it, but that it is impossible to write about concentration camps unless one has lived in one. One of the most devastating things about such camps is the special kind of terror they create, and this is an emotion which cannot be imagined by anyone who has not felt it personally."

About the Holocaust – Dorothy Rabinowitz

QUESTIONS:

1. Do you agree with the author about his contention that, unless one was there one cannot write about the camps?
2. Why do you think he feels this way? Does this help explain why our camp information has been so limited (most died, few wanted to reexperience the pain by telling of it) until now?

QUOTE:

"The Warsaw Ghetto Uprising will always serve as an inspiration to the free world."

John F. Kennedy

QUESTION:

President Kennedy called the Warsaw Ghetto an inspiration. Do you agree? In what way was it an "inspiration?" An "inspiration" to whom?

READING # 1 1

The Little Boy - turn the page first. Most of you have seen the picture. Imagine yourself in that picture. Imagine taking that photograph.

When God and Man Failed - Harry James Cargas, Ed.

Pulled from the bunkers by force

THE LITTLE BOY IN THE PHOTOGRAPH

How old is the little boy in the photograph? Perhaps seven. But his eyes contain centuries. What a pitiful incongruity. Innocence, by its very nature, does not encompass experience. But then this photograph is of a situation that is not consistent with nature. The Holocaust was, by every civilized measure, anti-natural. The boy intuitively feels this. Something is horribly topsy-turvy, terribly frightening. A man is holding a weapon on him, during the roundup of the Jews in Warsaw. For what reason? No reason could ever be invented to justify what is happening in this scene, and the real cause is ludicrous in the root sense of the word. This boy is being taken to his death because he has been judged a danger to European equilibrium. He is a Jew. That is crime enough in some people's minds.

And while we could focus our attention exclusively on him in this picture, there are others who need to be considered. For instance, the child with his hands raised isn't even the youngest in the group. Just above his right shoulder we see another who is about four or five years old.

A second boy to the left of center, looking off to his right, also exhibits in his eyes a terror no child should know. Eyes, in fact, can be considered a theme, if we dare to be academic about this setting. The camera's eye must be considered. It must be. Who has dared to take this photograph? For what purpose? Why memorialize this sin? What is the intended audience? Who will enjoy viewing this? Clearly this picture could not have been made without official permission. The victims were not

snapping shutters. No the persecutors were. Note that no eyes of prisoners are looking at the camera. Those eyes are concentrated on something other than publicity. There is one, however, who is looking directly into the lens: the guard who has his gun directed at the little boy up front. We may take it that he is posing for this photographer. Why? Is he proud of what he is doing? Is he pleased to be carrying out his government's policy concerning Jews? Did he request a copy of the photo to show his friends and family? I have heard that after this photograph became famous, this guard was found as a civilian. I do not know the accuracy of this, but if true, he really has seen himself in this situation. How does he feel about it? Does he ever wonder if G-d's eye has recorded the same event? Does he have some thoughts about Judgment Day? What else did he do in the war that is memorable?

QUESTIONS:

1. The comments on the previous page were composed by a non-Jew. Imagine yourself interviewing both the officer and the photographer. How might each respond to the questions in bold print?
2. Do you agree with the assessment of the person asking these questions?
3. The Germans used the title "Bandits" to describe women and children who were rounded up and considered threats to Germany. How do you feel about that label?
4. Have you any other questions for the officers?

READING # 12

There are real people, facing real-life decisions. Many times we think that Jews had no choices during the Shoah. They had choices, but most of them were "life and death" decisions.

Single Acts Of Resistance

In the book *Atlas of the Holocaust* by Martin Gilbert, there are depicted 100's of acts of resistance. These are not the famous ones, such as the Warsaw Ghetto Uprising, or the Lodz Ghetto Revolt or even the break-out at Sobibor. These are everyday acts of courage and martyrdom which combine to tell a more accurate story of the daily lives of the Jews on their inexorable journey towards the Nazi death machine. Allow us to share just a few with you.

At Treblinka on August 26th, 1942, a young deportee from the town of Kielce (name unknown), having been forbidden by one of the Ukrainian guards to say farewell to his mother, attacked the guard with a knife. The guard survived, but the entire trainload of Jewish deportees was machine-gunned to death.

In August, 1942, 87,000 Jews from Volhynia were killed by the Einsatzgruppe D. As the Germans approached, 15,000 others escaped, but were tracked down. About 1,000 survived.

At Treblinka on September 11, 1942, a young Jew from Argentina, Meir Berliner, who had been trapped in Warsaw at the outbreak of the War, stabbed an SS man to death with a penknife. There were no repercussions.

In January, 1943, a group of Jewish partisans killed 25 German soldiers. As a reprisal, the SS shot 250 old people and children.

At Treblinka on September 2nd, 1943, an 18-year-old Polish Jew, Seweryn Klajman, attacked a Ukrainian guard with a crowbar, put on the dead guard's uniform and marched out of the camp with 12 fellow inmates, yelling at and hitting his 'prisoners'. They all escaped unharmed and survived.

QUESTIONS:

1. In the first example above, if you knew the reprisals which would come, would you still have killed the guard? Explain.
2. Is there anything or any principle which you would die for? Explain.

ACTIVITY A**The Holocaust and Genocide: A Search for Conscience , Harry Furman (A Curriculum)****LIFE IN EXTREMES: MORAL ACTION AND THE CAMPS**

You may feel uncomfortable responding to each of these situations; they all actually happened.

In each of the following situations, indicate with either a Yes or No how you would answer the question.

Yes No

- | | | |
|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | 1. A chance for escape from Auschwitz appears for one inmate, but he must accept leaving his younger son who is simply too weak to travel. The father and son have shielded each other during their camp experience. Knowing this, should the father attempt the escape? |
| <input type="checkbox"/> | <input type="checkbox"/> | 2. A young man breaks down when told of the death of his family. He decides that in the morning he will commit suicide by attacking an SS officer. Because of the Nazi practice of mass reprisal, his act will cost the lives of all 400 men in the barracks. If the young man cannot be convinced to change his mind, should he be killed by the underground to protect the interest of the larger group? |
| <input type="checkbox"/> | <input type="checkbox"/> | 3. An inmate desperately needs certain medicines to survive. Medicines can be obtained by giving in to the sexual desires of a particular SS officer who has access to medicines. Should a friend of the man try to obtain the medicines if this is the only way he can get them? |

- | | | |
|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | 4. An inmate in the barracks has been found to be an informer for the SS. He acts the role of a cooperative katzetnik, but several inmates know he is a spy for the Germans. Should the informer be killed? |
| <input type="checkbox"/> | <input type="checkbox"/> | 5. A number of inmates have been placed on the death list for the coming week. These individuals are essential to maintaining the underground. Several katzetniks have the power to replace their numbers on the death list with others who are already very sick. Should this switch be made? |
| <input type="checkbox"/> | <input type="checkbox"/> | 6. In many camps, women who gave birth were automatically sent with their newborn children to the ovens. A decision can be made to save the mothers by making the newborn infants "stillborn." Should the decision to kill the children to save the mother be made? |

ACTIVITY B**The Holocaust and Genocide: A Search for Conscience - Harry Furman (A Curriculum)****WHAT IS THE BEST FORM OF RESISTANCE?**

- 1 Fill in the chart below.
- 2 Get a partner who has done the same. In the order of (+ - 0 - *) see how your evaluations compare.
- 3 Debate your choices on those where you disagree. See if you can come to a consensus after presenting both arguments.
- 4 Where no agreement can be reached, consider asking a teacher or better yet a survivor to serve as the final arbitrator.

Given your own judgment about what is success or failure and your goals of resistance, which of the following are the best forms of resistance for the katzetniks, the camp inmates?

Indicate your viewpoint with the following symbols:

- +** **Best form of resistance**
- 0** **Minimal resistance or little effect**
- *** **Very unwise resistance**

- ___1. Refuse to leave the trains upon arrival at the camp.
- ___2. Attempt individual escape from the camp ground.
- ___3. Organize an armed revolt against the SS.
- ___4. Observe religious rituals.
- ___5. Kill vicious kapos under cover of night and throw them in the latrines.

- ___6. Take the pistol of an SS officer while in the courtyard for roll call and shoot as many as possible.
- ___7. Organize foodstuffs, clothing, and drugs for collective use in the barracks.
- ___8. Survive as best as possible until rescue by the Allied soldiers and partisans.
- ___9. Sabotage Nazi efforts by performing shoddy work.
- ___10. Become a kapo to shield katzetniks from harsher kapos and other SS.
- ___11. Smuggle sick inmates into Canada for period of recuperation.
- ___12. Organize political network to secretly coordinate katzetnik activities in the camp.

- ___13. Convince SS by bribery, if necessary, that incoming groups of children should be allowed to live because they would make excellent workers.
- ___14. Organize a study group.
- ___15. Refuse to participate in revolting acts demanded by SS even if suicide is required.
- ___16. Imitate identification with SS, attempt to find a place with the SS and even do favors for them in an attempt to obtain secret information that could warn katzetniks of impending Nazi action.
- ___17. Go to one's death in the gas chambers while praising the name of God.

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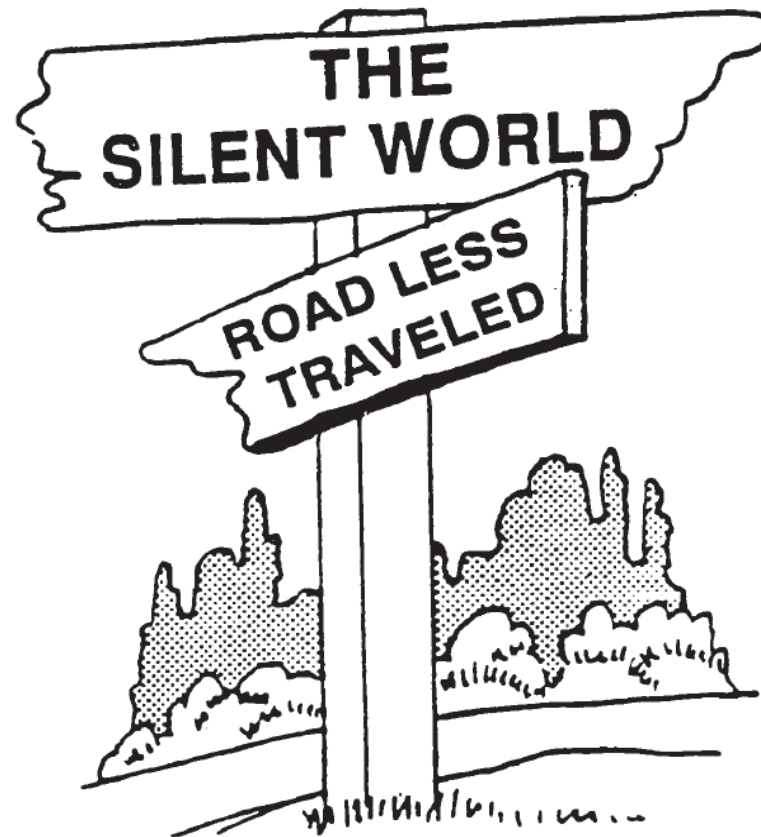
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XI. THE SILENT WORLD AND THE RIGHTEOUS FEW



THIS CHAPTER AND YOU...

The actual March of the Living is a walk of several kilometers done by all participants, and it is done in silence. When we stand in the synagogue to recite the Sh'moneh Esrey, we do that in silence, for that prayer is often referred to as the silent devotional. There are times when silence is what is called for and is appropriate. There are other times when silence is not called for and can be devastating. The Holocaust was just such a time.

Yom Kippur, perhaps because it has an all day service, lends itself to story telling or Midrash by the rabbi. I remember the first time I heard a story, no, a prayer, which really made me think. It said something like, "Praise Me," says God, "and I will know that you love Me." "Curse Me," says God "and even then I will know that you love Me But if you sit entrenched in 'I don't give a damn'; if you look at the stars and yawn; if you see suffering and don't cry out, then I created you in vain," says God.

Can you visualize God on the heavenly throne agonizing over His prize creation, mankind, despondent over man's inhumanity, dehumanization and destruction of his fellow man, and mourning over the creation who had the chance to do something, yet did nothing? Let's remember as we read this chapter that SILENCE and INACTION are screaming statements shouting commitments to DO NOTHING. In the story above, God admonishes us against each, yet during the Holocaust, the world as a whole did both.

Do you remember the old limerick that we used to sing when we were kids?

Sticks and stones may break my bones, but words will never hurt me.

Sticks and stones are hard on bones, If aimed with angry art,

And words can sting like anything. But silence breaks the heart.

Silence breaks the heart. Silence hurts a thousand times more than sticks or stones or even angry words.

In the "Ethics of the Fathers" (I: 17), we are told that "it is not knowledge but practice which is of decisive importance." This is not to minimize

knowledge, only to remind us that knowledge which doesn't lead to action is wasted. You must stand up! You must speak out! The March is all about standing up and speaking out. You must fight wrong and evil! You, who have been witness to the consequences of silence, have no choice!

As you read on, note BOTH what happened as a whole (in Readings 1-8) and the notable exceptions (in Readings 9-12) and then challenge yourself with the readings 13 and 14.

OBJECTIVES

1. You will learn for yourself the rationale/excuses given by the governments of a silent world for inaction at the time of the Holocaust.
2. You will reflect upon the silence of the leadership of the world clergy.
3. You will know who, how and why certain people and governments did react.
4. You will recognize and understand how apathy and indifference on any issue at any time opens the possibilities to other future tragedies.
5. You will learn the importance of speaking out in a time of crisis.
6. You should understand the three things for which a Jew is supposed to die for rather than commit: a) adultery, b) idolatry, c) murder
7. You will face simulated dilemmas and determine how you would respond to crisis decision making.
8. On the March you will meet some of the Righteous Gentiles. You will learn from your interaction with them that they didn't consider themselves heroes: simply people doing what they knew was right.
9. You will learn that one person can make a difference. You are one.

"Do not fear your enemies. The worst they can do is kill you. Do not fear friends. At worst, they may betray you. Fear those who do not care; they neither kill nor betray, but betrayal and murder exist because of their silent consent."

Bruno Jawienski (Yasensky)

☆ FROM THE JEWISH SOURCES

"There is a time to keep silent and a time to speak out."

Ecclesiastes

"Silence implies consent."

Talmud Yevamot

"I am better able to retract what I did not say than what I said."

Ibn Gabirol

"In a place where there are no leaders strive to be that (missing) leader."

Pirke Avot 2, 6

READING # 1

Silence - in which events below was silence allowed? In which events was silence not tolerated? We will talk about silence a lot on the March.

Vocabulary

Evian Conference - Conference on refugee problems held at Evian-les-Bains in France in July, 1938, by representatives of 31 countries. Only agreement reached was that existing immigration quota systems in effect in the various countries would be upheld.

Kristallnacht - "Night of Broken Glass." Organized destruction of synagogues, Jewish houses, and shops accompanied by arrests of individual Jews, which took place in Germany and Austria under the Nazis, November 9-10, 1938.

The St. Louis Incident - Ship (St. Louis) left Germany in May, 1939, with 937 Jewish refugees seeking asylum in the Americas. Most denied asylum. 907 returned to Europe, many to die at the hands of the Nazis.

The British White Paper (1939) - Document which restricted only Jewish immigration to Palestine to 75,000 over the next 5 years, and prohibited purchase of land by Jews there.

King Christian X of Denmark (1940) - King during Hitler's reign of terror. The King's policy was to save and protect all citizens of Denmark, including Jews.

Belgium - Italy (1941) - The Belgian police were largely uncooperative, losing and misplacing files on Jews, an effort that would be refined to new heights of noble inaction by the Italians. The Ministry of Justice gave substantial sums of money to the Jewish Defense Committee enabling thousands to buy false documents or survive in hiding. And in no other country did the clergy take such an active stance in leading their congregants to pursue resistance to the Nazis and the saving of the Jews.

Norway (1941) - Another mode of resistance developed in Norway when, in a move to promote anti-Semitism, the public school curriculum in history was changed to reflect the Nazi antisemitic view. All the history teachers in Norway refused to accept this change and, as a result, 1300 teachers were arrested.

Bermuda Conference on Refugees - Anglo-American Conference on refugees held in Bermuda, April 19-30th, 1943. Failed in that it did not address itself to the particular Jewish refugee problem, but rather

addressed itself to all World War II refugees.

Partisan - The partisans were composed of various sized fighting units which operated throughout Europe using guerrilla tactics. Their purpose was to agitate and disrupt enemy lines through assault and sabotage. Jews participated in partisan movements throughout all of occupied Europe, from Russia in the East, to France in the West, Greece in the South and Norway in the North.

Bombing of Railway Lines and Crematoria by Allies - Designed to crimp, slow down or prevent the mass murder of European Jewry. IT DID NOT HAPPEN!

READING #2

Man and His Place in Society

Each person withdraws into himself, behaves as though he is a stranger in the destiny of all others. His children and his good friends constitute for him the whole of the human species. As for his transactions with his fellow citizens he may mix among them, but he sees them not, only touches them, but does not feel them, he exists only in himself and for himself alone. And if on these terms there remains in his mind a sense of family, there no longer remains a sense of society."

Alexis de Torqueville

QUESTIONS:

1. This was written over 150 years ago by a French visitor to America. Is this still true of people today in the 21st century? Why or why not?
2. What does the author mean when he says "he may mix among them, but he sees them not, he only touches them, but does not feel them?"
3. Are people today as caring for each other as you would like them to be? Explain.

The world is too dangerous to live in - not because of the people who do evil, but because of the people who sit and let it happen."

Albert Einstein

In extremist situations when human lives and dignity are at stake, neutrality is a sin. It helps the killers, not the victims."

Elie Wiesel

QUESTIONS:

1. Read the two quotations above. Are they saying the same thing?
2. What does each have to tell us about silence and the Holocaust?
3. What does each have to tell us about silence and the world today?

READING #3

WHO KNEW WHAT, WHEN?

While Six Million Died by Arthur D. Morse

To answer the questions following this reading two types of information must be examined - materials published openly from 1933 to 1945 and government documents which originally were denied to the public.

DOCUMENT #1

Telegram to the United States from Swedish Representative to the United States, August, 1942*:

Received alarming report that in Fuhrer's (Hitler's) headquarters, plan discussed and under consideration according to which all Jews in countries occupied or controlled by Germany should, after deportation and concentration in East, be exterminated at one blow to resolve once and for all the Jewish question in Europe. Action reported planned for

autumn. Methods under discussion including Prussic Acid. Informant stated to have close connections with highest German authorities and his reports generally speaking are reliable.

DOCUMENT #2

Report sent to United States by Ernest Frischer, Czechoslovakian Government Official, August 1942*:

Weekly Consumption in Ounces:

	Bread	Meat	Sugar	Fats
German	80	17-1/2	8	9-1/2
Pole	62	9	5-1/2	2-1/4
Jew	14	4-1/2	1-3/4	9/10

DOCUMENT #3

Report from United States Ambassador to Switzerland, Leland Harrison to the United States, September, 1942*:

Harrison cabled the United States that a Polish colleague had informed him that Jews in Warsaw (Poland) were being collected in lots of 5,000-10,000 and shipped east, "their whereabouts and fate unknown." On October 6, another message read: "Numerous reports which I have received from both Jewish and non-Jewish sources...indicate beyond doubt that Jews are being systematically evacuated from western European countries...ghettos of larger cities such as Warsaw are being cleared and that Jews evacuated from there have been sent eastward to an unknown fate."

*revised 1991

DOCUMENT #4

Report from the International Red Cross to the United States, October 29, 1942:

1. There exists an order of Hitler demanding the extermination of all Jews in Germany and in the occupied countries up to Dec. 31, 1942
2. The order is in the course of being executed (carried out)
3. Information on the order has come from two sources:
 - a) Official of the German Ministry of Foreign Affairs
 - b) Official of the German Ministry of War

DOCUMENT #5

Secretary of State, Cordell Hull, May 7, 1943:

The U.S. never changed its quotas and was unwilling even to allow other unfilled quotas to apply to Jews seeking refuge. Hull argued against bringing any refugees to the United States in excess (more than) of the immigration quota, since this "would be likely to result in throwing the whole refugee question into Congress, where there is a prevailing sentiment for even more curtailment (stopping) of immigration into this country... I cannot recommend that we open the question of relaxing our immigration laws... considering the generous quantity of refugees we have already received."

DOCUMENT #6

Swedish Proposal to the United States, May, 1943:

Sweden was prepared to request that Germany release 20,000 Jewish children, who would be cared for in Sweden until the end of the war. The Swedish government inquired if the United States and England would share the cost of food and medicine for the children.

In October, the United States government responded in the negative, saying that "limiting the rescue program to Jewish children might antagonize the Germans."

DOCUMENT #7

Texas House of Representatives:

"We must ignore the tears of sobbing sentimentalists and internationalists, and we must permanently close, lock and bar the gates of our country to immigration waves and then throw the key away."

DOCUMENT #8

Catholic & Protestant Clergy Petition to President Roosevelt, January 9, 1939:

The petition called upon the United States to open its doors to German-Jewish children. Mrs. Roosevelt later explained her husband's position as he was trying to get half a billion dollars to expand the Air Corps and to construct naval bases and did not want to antagonize the Congress. "Franklin refrained from supporting causes in which he believed because of political realities."

DOCUMENT #9

House and Senate Committee Meetings on Immigration April, 1939:

Witness, Mrs. Agnes Waters, from the Widows of World War I veterans: "This nation will be helpless to guarantee to our children their rights of life, liberty and the pursuit of happiness if this country is to become the dumping ground for the persecuted minorities of Europe."

DOCUMENT #10

Presidents's Statement on Nazi Criminality, March 24, 1944:

"In one of the blackest crimes of all history, the wholesale systematic murder of the Jews of Europe goes on unabated (unstopped) every hour. We should again proclaim our determination that none who participate in these acts of savagery shall go unpunished. All who share the guilt shall share the punishment."

Hitler is committing these crimes against humanity in the name of the German people. I ask every German and every man everywhere under Nazi domination (control) to show the world by his action that in his heart he does not share these insane criminal desires. Let him hide these pursued victims, help them to get over their borders, and do what he can to save them from the Nazi hangman."

QUESTIONS:

1. What did the United States know about Nazi plans for the annihilation of the Jews?
2. What were the various reactions in the United States to this knowledge. Could we have done anything to prevent the murder of 6,000,000 men, women and children?
3. Which of the documents above do you consider the most serious indictment of the Silent World?

READING #4

Railroad tracks enabled the Jews to be transported in huge numbers. Why weren't they bombed? When you cross the next set of tracks in your hometown, think how easy it would have been?

The Bombing Of Auschwitz (edited) - The Abandonment of the Jews by David S. Wyman

A recurring question since World War II has been why the United States rejected requests to bomb the gas chambers and crematoria at Auschwitz and the railroads leading to Auschwitz.

Such requests began to be numerous in spring 1944. At that time, three circumstances combined to make bombing the Auschwitz death machinery and the railways leading to it from Hungary critically important and militarily possible. In mid April, the Nazis started concentrating the Jews of Hungary for deportation to Auschwitz. Late in April, two

escapees from Auschwitz revealed full details of the mass murder taking place there, thus laying bare the fate awaiting the Hungarian Jews. And by May the American Fifteenth Air Force, which had been operating from southern Italy since December 1943, reached full strength and started pounding Axis industrial complexes in Central and East Central Europe. For the first time, Allied bombers could strike Auschwitz, located in the southwestern corner of Poland. The rail lines to Auschwitz from Hungary were also within range.

The two escapees were young Slovak Jews, Rudolf Vrba and Alfred Wetzler, who fled on April 10, 1944. Toward the end of April, they reached the Jewish underground in Slovakia and sounded the alarm that preparations were under way at Auschwitz for exterminating the Hungarian Jews. They dictated a thirty-page report on what they had learned about the killing center during their two years there. It detailed the camp's geographical layout, internal conditions, and gassing and cremation techniques, and offered a statistical record of the months of systematic slaughter. The thoroughness that characterized the report is seen in this passage describing the operation of one of the four large gas chambers:

"It holds 2,000 people...When everybody is inside, the heavy doors are closed. Then there is a short pause, presumably to allow the room temperature to rise to a certain level, after which SS men with gas masks climb on the roof, open the traps and shake down a preparation in powder form out of tin cans...a "cyanide" mixture of some sort which turns into gas at a certain temperature. After three minutes everyone in the chamber is dead...The chamber is then opened, aired, and the "special squad" (of slave laborers) carts the bodies on flat trucks to the furnace rooms where the burning takes place."

A copy of the Vrba-Wetzler statement, dispatched to the Hungarian Jewish leadership, was in Budapest by early May. By mid-June, the report had reached Switzerland, where it was passed to Roswell McClelland of the War Refugee Board. He found it consistent with earlier information that had filtered out concerning Auschwitz.

Some days earlier, about June 13, other copies of the escapees' reports had come via the Slovak underground to Jaromir Kopecky, a Czechoslovak diplomat in Geneva. He immediately showed them to Gerhardt Riegner of the World Jewish Congress. Riegner summarized them for delivery to the American and British Governments and the Czech exile government in London. To the summaries, Kopecky and Riegner added appeals for bombing the gas chambers and the rail lines from Hungary to Auschwitz.

Shortly afterward, one of the Sternbuch's pleas for railway bombing transmitted illegally through Polish diplomatic channels, circumvented American censorship and broke through the American Jewish circles. On June 18, Jacob Rosenheim of the New York office of Agudath Israel World Organization addressed letters to high American government officials, informing them of the ongoing deportations. He submitted that paralysis of the rail traffic from Hungary to Poland could at least slow the annihilation process, and implored them to take the immediate action to bomb the rail junctions of Kosice and Presov.

Rosenheim's appeals were relayed to the WRB. On June 21, Pehle transmitted the request to the War Department. Three days later, he discussed it with McCloy. Peale himself expressed doubts about the proposal but asked that the War Department explore the idea. McCloy agreed to look into it.

In fact, the War Department had started to process the matter the day before, and on Saturday afternoon, June 24, it arrived at the Operations Division (OPI), the arm of the War Department charged with strategic planning and direction of operations. On Monday, OPD ruled against the proposed bombing, stating that the suggestion was "impracticable" because "it could be executed only by diversion of considerable air support essential to the success of our forces now engaged in decisive operations." Actually, the decision was not based on any analysis of current Air Force operations. The War Department did not consult Air Force commanders in Europe. Rather, the rejection was based on a confidential War Department policy determined in Washington nearly five months before.

In late January 1944, in one of its first steps, the WRB had requested British help in carrying out its program of rescue. The British government was reluctant to cooperate, partly because the presence of the secretary of war on the board implied that the armed forces would be used in rescuing refugees. The War Department moving to reassure the British on this count, set down the following policy:

"It is not contemplated that units of the armed forces will be employed for the purpose of rescuing victims of enemy oppression unless such rescues are the direct result of military operations conducted with the objective of defeating the armed forces of the enemy."

This policy effectively removed the War Department from participation in rescue efforts, except as they might arise incidental to regularly planned military operations.

Another of the WRB's earliest moves was to try to arrange for a degree of cooperation from U.S. military commanders in the war theaters. In late January 1944, the board proposed through McCoy that the War Department send a message to war theater commanders instructing them to do what was possible, consistent with the successful prosecution of the war, to assist the government's policy of rescue.

Although such cooperation was specifically mandated, the War Department's decision crystallized in February in an internal memorandum that maintained:

"We must constantly bear in mind, however, that the most effective relief which can be given victims of enemy persecution is to insure the speedy defeat of the Axis."

In concrete terms, this meant that the military had decided to avoid rescue or relief activities. The War Department simply claimed it had already considered such operations and decided they were unfeasible.

Calls for bombing the deportation rail lines continued to come to Washington. But starting early in July, appeals for Air Force action to impede the mass murders increasingly centered on destruction of the Auschwitz gas chambers. Even before the first of the proposals reached

Washington, Benjamin Akzin of the WRB staff was arguing for strikes on Auschwitz. He held that destruction of the killing installations would, at least for a time, appreciably slow the slaughter. He also pointed out that Auschwitz could be bombed in conjunction with an attack on Katowice, an important industrial center only seventeen miles from the death camp.

The last attempt to persuade the War Department to bomb Auschwitz came in November. The full text of the Auschwitz escapees' reports finally reached Washington on November 1. The detailed chronicle of horror jolted the Board. Shocked, Pehle wrote a strong letter to McCloy urging destructions of the killing installations. He also pointed out the military advantages in simultaneously bombing industrial sites at Auschwitz.

Pehle's appeal went from McCloy's office to the Operations Division. It rejected the proposal on the grounds that air power should not be diverted from vital 'industrial target systems' and Auschwitz was 'not part of these target systems'. In reality, Auschwitz was definitely a part of those target systems. OPD was either uninformed or untruthful.

No further requests were made for bombing Auschwitz or the rail lines to it. Unknown to the outside world, Himmler in late November ordered the killing machinery destroyed. On January 27, 1945, the Russian army captured the camp.

From March, 1944 on, the Allies controlled the skies of Europe. Official U.S. Air Force historians have stated that "by 1, April 1944 the GAF (German air force) was a defeated force." Allied air power had "wrecked Hitler fighter (plane) force by the spring of 1944. After this...U.S. bombers were never deterred from bombing a target because of probable losses."

On September 13, 1944, a force of heavy bombers rained destruction on the factory areas of Auschwitz. The 96 Liberators encountered no German aircraft, but ground fire was heavy and brought three of them down. As before, no attempt was made to strike the killing installations, though two stray bombs hit nearby. One of them damaged the rail spur leading to the gas chambers.

It would be no exaggeration, therefore, to characterize the area around

Auschwitz, including Auschwitz itself, as a hotbed of American bombing activity from August 7 to August 29. Yet, on August 14, the War Department could write that bombing Auschwitz would be possible only by diversion of air power from "decisive operations elsewhere".

But a further question remains: Would the proposed bombing raids have been, as the War Department maintained, of "doubtful efficacy"?

As it happened, on ten different days from July through October, a total of 2,700 bombers traveled along or within easy reach of both rail lines on the way to targets in the Blechhammer-Auschwitz region.

Could aerial bombing have been precise enough to knock out the mass-murder buildings? Definitely yes. The main obstacles to accurate bombing were clouds, smoke, extreme altitudes, enemy fighter opposition, and flak.

Weather conditions in the Auschwitz region were excellent for air operations throughout August and most of September; October was a time of poor weather. The August attack on Auschwitz ran into no smoke screening. Enemy fighter opposition was negligible. Flak resistance at Auschwitz was moderate and ineffective on August 20, but intense and accurate on September 13.

In sum, the only real obstacle to precision bombing of the death machinery would have been flak. Auschwitz had little flak defense until after the August raid. Only then were heavy guns added. In any case, the most likely operation would have combined a strike on the gas chambers with a regular attack on the industries. In that situation, the German guns would have concentrated on the aircraft over the factory area, five miles away from the planes assigned to the death installations.

One procedure would have been to arrange for some of the heavy bombers on one of the large Auschwitz strikes to swing over to the Birkenau side and blast the killing facilities. Heavy bombers flying at their normal altitude of 20,000 to 26,000 could have destroyed the buildings. But complete accuracy was rarely possible from such heights. Some of the bombs probably would have struck nearby Birkenau, itself a heavily populated concentration camp.

Jewish leaders in Europe and the United States, assuming the use of heavy bombers and the consequent death of some inmates wrestled with the moral problem involved. Most concluded that loss of life under the circumstances was justifiable. They were aware that about 90% of the Jews were gassed on arrival at Auschwitz. They also realized that most who were spared for the work camps struggled daily through a hellish, famished existence as slave laborers and were worn out in a matter of weeks. Once unfit for hard labor, they were dispatched to the gas chambers. The bombing might kill some of them, but it could halt or slow the mass production of murder.

An even more precise alternative would have been dive-bombing. A few Lightning (P-38) dive-bombers could have knocked out the murder buildings without danger to the inmates at Birkenau. P-38's proved they were capable of such a distant assignment.

The most effective means of all for destroying the killing installations would have been to dispatch about twenty British Mosquitos to Auschwitz, a project that should have been possible to arrange with the RAF. This fast fighter-bomber had ample range for the mission, and its technique of bombing at very low altitudes had proved extremely precise.

Without gas chambers and crematoria, the Nazis would have been forced to reassess the extermination program in light of the need to commit new and virtually nonexistent manpower resources to mass killing. Gas was a far more efficient means of mass murder than shooting, and it caused much less of a psychological problem to the killers. Operation of the gas chambers, which killed 2,000 people in less than half an hour, required only a limited number of SS men. Killing tens of thousands by gunfire would have tied down a military force. The Nazis would also have again faced the body disposal problem, an obstacle that had caused serious difficulty until the huge crematoria were built.

Incidentally, if the gas chambers had been destroyed on August 20 or earlier, Anne Frank might possibly have survived. Arrested on August 4, she and her family were deported to Auschwitz from a camp in Holland on September 2. They went on the last deportation train from Holland. Later, Anne and her sister were transferred to Bergen Belsen, where both

died of typhus, Anne in March 1945. If the Auschwitz mass killing machinery had been destroyed by August 20, the train very likely would not have left Holland, because most of its passengers were bound for the Auschwitz gas chambers.

In the fall of 1944, Jewish women who worked at a munitions factory inside Auschwitz managed to smuggle a small amount of explosives to members of the camp underground. The material was relayed to male prisoners who worked in the gassing-crematoria area. Those few wretched Jews then attempted what the Allied powers, with their vast might, would not. On October 7, in a suicidal uprising, they blew up one of the crematorium buildings. (See chapter #IX "Living With Dignity in a World Gone Insane.")

Why?

READING #5

"The Response of the Vatican" - Facing History & Ourselves - Strom & Parsons

The role of Pope Pius XII and the Vatican response to the events of this history are the subject of serious analysis and interpretation. When accounts of the "final solution" were reported to the Pope Pius, no strong statements were made, nor was Hitler excommunicated from the church. According to Abram Sachar:

"The consistent rationale offered for the silence was that it was necessary first to corroborate the reports. Under pressure, there was an annoyed response that "in order to avoid slightest appearance of partiality, His Holiness had imposed upon himself, in word and deed, the most delicate reserve." The "delicate reserve" was maintained even as Jews were being rounded up in Rome itself. Later, much later, a Papal spokesman indicated that "the Pontiff had decided, after many tears and many prayers, that a denunciation of the Nazis from the Vatican might further

rouse the ferocity of the Nazis and result in more, rather than fewer, deaths." There were, of course, not too many left to worry about after six million had been murdered. Monsignor Montini, later to become Pope Paul VI, added: "The time may come when, in spite of such a grievous prospect the Holy Father will feel himself obliged to speak out." But that time never came. The duty to speak out was always counter balanced by the fear of weakening Germany and opening the way to the triumph of atheist communism."

USING READING

When students ask about those institutions that had the power to make a difference, it's important to consider the responses of the Vatican and its leadership before and during the deportation of Jews from Rome.

No protest was heard from Pius XII when, in 1935, Germany promulgated its own infamous statutes of racial purity in the Nuremberg Laws...The roundup of Jews by the Nazis began in Rome in the fall of 1943.

On October 18, over 1,000 Roman Jews, more than two-thirds of them women and children, were deported from the Eternal City to Auschwitz. On October 28, the German ambassador, Ernst Heinrich von Weizsacker, reported to Berlin: "Although under pressure from all sides the Pope (Pius XII) has not let himself be drawn into any demonstrative censure of the deportation of Jews from Rome."

QUESTIONS:

1. Elie Wiesel has stated: "The sincere Christian knows that what died in Auschwitz was not the Jewish people, but Christianity." What does this remark by Wiesel mean?
2. Respond to this statement: "If Jesus had been alive in Europe in the 1940s, he would have died in a gas chamber."

READING #6

We remember movies like "The Net" and TV shows like "Nowhere Man," where individual identities are wiped out. Can you imagine this happening to an entire people?

The Holocaust: Life Unworthy of Life - Albert Post - How do people excuse inaction when action is called for?

SOME REASONS GIVEN FOR THE ALLIED RESPONSES:

1. War Propaganda: Newspapers like the Daily Telegraph had reported stories of German atrocities in World War I. These had been proven false. Reports of mass killings in World War II were considered a return of war atrocity propaganda.
2. Disbelief: Reports of mass killings, extermination camps, gas chambers, mass graves and crematoria were simply unbelievable. People found it impossible to accept that such inhuman behavior could occur on such a grand scale.
3. German Denials: The Germans denied the reports, and the Allies chose to believe the official denials.
4. Anti-semitism: In 1944, Adolf Eichmann, in charge of Jewish deportations, contacted the British and offered to exchange one million Jews for 10,000 Allied trucks. The Allies refused. When he was asked why he had refused to negotiate with Eichmann, Lord Moyne, British Deputy Minister of State, later responded: "What would I do with one million Jews? Where would I put them?" Statements like that of Lord Moyne indicate that there was anti-Semitism among the Allied leaders.
5. "Useless People": Some of the Allied officials seemed to have expressed the belief that the Jews were a "useless" people - they had no state, no political power and no military power.

The last reason is perhaps the most disturbing because it suggests that the morality of some Allied bureaucrats was not unlike the morality of German Bureaucrats

SOME REASONS GIVEN FOR THE VATICAN RESPONSES:

1. Fear of Reprisals: The Vatican feared Nazi reprisals against German Catholics and for that reason tried to preserve good diplomatic relations with Germany.
2. Fear for the Jews: Some scholars argue that Pope Pius XII believed that a formal protest from him would have caused more harm to the Jews and endangered Catholics as well. Vatican sources say he knew that Hitler would not have changed his anti-Jewish policies.
3. Catholic Lands: There was concern in the Vatican that the Nazi government would seize Catholic lands - including Vatican City - when the Germans occupied Italy in 1943
4. Anti-communism: The Catholic Church was strongly anti-Communist and anti-Socialist. The Vatican saw Hitler as a safeguard against Communism.

SOME REASONS WE GIVE TODAY: (FOR INACTION:)

1. It's not my responsibility
2. I have so much to do
3. I am doing all I can
4. What can one person do, anyway?
5. No one else is, why me?
6. The situation is probably exaggerated
7. I could get hurt personally
8. S/he's an outsider in this community
9. "My country, right or wrong"
10. Nobody asked me
11. I am just following orders.

QUESTIONS:

1. Are any of these rationalizations ever justified?
2. Are that any exceptions? Explain
3. Allied response #5 referred to Jews as a "useless people" and then defined the term. How would you respond to this declaration?
4. As you continue in this chapter you will read of some who didn't make excuses. Most responded with shock when they were labeled heroes - Most responded to the question "why?" by saying, "We just did it because it had to be done." Were they just modest? Were they heroes? Were they right?
5. How do we deal with the contrast between the negligent majority and the responsible few?

READING #7**The Sounds of Silence – a song by Paul Simon**

One ever-present theme of our study is the effect of silence. Children grow up knowing that "silence is golden" and they learn to "see no evil, speak no evil, hear no evil." Tragically, many respond to the events of suffering in just this manner. We should ask why we so often choose the role of spectator. Paul Simon's classic, "The Sounds of Silence," comments on this indifference of people to what is happening all around them.

Hello, darkness, my old friend
I've come to talk with you again
Because a vision softly creeping
left its seeds while I was sleeping
And the vision that was planted in my brain
Still remains
Within the sounds of silence

In restless dreams I walked alone
Narrow streets of cobblestone
'Neath a halo of a street lamp
I turned my collar to the cold and damp
When my eyes were stabbed by the flash of a neon light
It split the night

And touched the sound of silence
And in the naked light I saw
Ten thousand people, maybe more
*People talking without speaking
People hearing without listening
People writing songs that voices never shared
No one dared
Disturb the sound of silence

Fools, said I, you do not know
*Silence like a cancer grows
Hear my words that I might teach you
Take my arms that I might reach you
But my words like silent raindrops fell
And echoed the will of silence

And the people bowed and prayed
To the neon god they made
And the sign flashed out its warning
In the words that it was forming
And the sign said:
The words of the prophets are
Written on the subway walls
And tenements halls
And whispered in the sound of silence
* emphasis relates to questions

QUESTIONS:

1. What is your reaction to the lines: "People talking without speaking, People hearing without listening?"
2. What is the "neon god" to which people pray?
3. Simon reminds us that "Silence like a cancer grows". Explain.
4. Imagine a conversation with Paul Simon in which you begin by saying, "You know I read the words to your song "Sounds of Silence" and it made me think of the Holocaust. It.....(Finish the thought)

READING #8

Is life a spectator sport? The March says no. What do you say? Could this incident happen today?

The Dying Girl that No One Helped – Loudon Wainwright from Holocaust & Genocide by Harry Furman

In the 1960s, folk singer, Phil Ochs wrote a song called "Outside of a Small Circle of Friends" with these lyrics:

"O look outside the window
There's a woman being grabbed
They've dragged her to the bushes
And now she's being stabbed
Maybe we should call the cops and try to stop the pain
But Monopoly is so much fun
I'd hate to blow the game
And I'm sure it wouldn't interest anybody
Outside of a small circle of friends"

The lyrics were a reminder of the murder of Kitty Genovese in 1964, an incident that began a national debate about the responsibility of the average citizen to come to the aid of people in danger. A young woman was brutally murdered in a New York residential area while at least 38 people watched. Ever since, professional students of human behavior and amateurs alike have attempted to explain why no one was willing to become involved. In this selection, Loudon Wainwright briefly records the feelings of some of those who saw Kitty Genovese killed.

To judge from the bitter example given us by the good folks of a respectable New York residential area, Samaritans are very scarce these days.

...if the reactions of the 38 witnesses to the murder of Catherine Genovese provide any true reflection of a national attitude toward our neighbors, we are becoming a callous, chicken-hearted and immoral people..An examination of the pitiful facts of Miss Genovese's terminal experience makes very necessary the ugly personal questions each of us must ask: "What would I have done?"

The story is simple and brutal. As she arrived home in the early morning darkness, Kitty Genovese, a decent, pretty young woman of 28, was stalked through the streets close to her Kew Gardens apartment and stabbed again and again by a man who had followed her home and then took almost a half hour to kill her. During that bloody little eternity...Kitty screamed and cried repeatedly for help..."Oh, my God!" she cried out at one point..."he stabbed me! Please help me! Someone help me!" Minutes later, before the murderer came back and attacked her for the final time, she screamed, "I'm dying! I'm dying!"

The reason the murderer's actions and his victim's calls are so well documented is that police were able to find 38 neighbors who admitted witnessing the awful event. They heard the screams and most understood her cry for help. Peeking out their windows, many saw enough of the killer to provide a good description of his appearance and clothing. A few saw him strike Kitty, and others saw her staggering down the sidewalk after she had been stabbed twice and was looking for a place to hide. One especially sharp-eyed person was able to report that the murderer was sucking his finger as he left the scene; he had cut himself during the attack. Another witness has the awful distinction of being the only person Kitty Genovese recognized in the audience, talking in her final moments. She looked at him and called to him by name. He did not reply.

No one really helped Kitty at all. Only one person shouted at the killer ("Let that girl alone!"), and the one phone call that was finally made to the police was placed after the murderer had got in his car and had driven off. For the most part the witnesses, crouching in darkened windows like watchers of a late show, looked on until the play had passed beyond their view. Then they went back to bed...

On the scene a few days after the killer had been caught and had

confessed, Police Lieutenant Bernard Jacobs discussed the investigation. "The word we kept hearing from the witnesses later was 'involved,'" Jacobs said..."People told us they just didn't want to get involved," Jacobs said to me. "They didn't want to be questioned or have to go to court." He pointed to an apartment house directly across the quiet street, "They looked down at this thing", he went on, "from four different floors of that building."..."It's a nice neighborhood, isn't it?" he went on. "Doesn't look like a jungle. Good, solid people. We don't expect anybody to come out into the street and fight this kind of bum. All we want is a phone call. We don't even need to know who's making it.

"You know what this man told us after we caught him?" Jacobs asked, "He said he figured nobody would do anything to help. He heard the windows go up and saw the lights go on. He just retreated for a while and when things quieted down, he came back to finish the job."

Later, in one of the apartment houses, a witness to part of Kitty Genovese's murder talked. His comments...indicate the price in bad conscience he and his neighbors are now paying. "I feel terrible about it," he said. "The thing keeps coming back in my mind. You just don't want to get involved. They might have picked me up as a suspect if I'd bounced right out there. I was getting ready, but my wife stopped me. She didn't want to be a hero's widow. I woke up about the third scream. I pulled the blind so hard it came off the window. The girl was on her knees struggling to get up. I didn't know if she was drunk or what. I never saw the man. She staggered a little when she walked, like she had a few drinks in her. I forgot the screen was there and I almost put my head through it trying to get a better look. I could see people with their heads out and heard windows going up and down all along the street."

...."Every time I look out here now," he said, "it's like looking out at a nightmare. How could so many of us have had the same idea that we didn't need to do anything? But that's not all that's wrong." Now he sounded betrayed and he told what was really eating him. Those 38 witnesses had, at least, talked to the police after the murder. The man pointed to a nearby building. "There are people over there who saw

everything," he said. "And there hasn't been a peep out of them yet. Not one peep."

QUESTIONS:

1. What were some of the reasons given by the spectators for not becoming involved? Do you blame the spectators for what they did not do?
2. Does this incident tell us anything about human nature?
3. Do you feel that there should be laws requiring citizens to come to another person's aid?
4. Does thinking that everybody would act as these 38 people did make it easier for the rest of us to be indifferent to the pain and danger experienced by others? Why?
5. How does this incident represent on a micro level, the macro issues raised by the Holocaust and the silent world?

READING #9

Yes, some people helped. But so few... This circumstance makes those who did all the more meaningful. Readings #9 and #10 are some examples.

The Righteous Few

Although Europe's Jews faced the Holocaust largely without outside support which might have averted their destruction, there were nations and Christians of courage and principle who did whatever they could to shield Jews from Nazi savagery. Their deeds became known after W.W. II:

"These heroes (and heroines) were found in every country and came from every area of life; there were teachers, doctors, lawyers, clerics, laborers,

housewives, politicians, even soldiers who hid, fed, smuggled Jews, or merely manifested their sympathy by small kindnesses. Many organized underground systems, even factories, to provide counterfeit visas, identity card, and ration books. This heartening story is a study in human ingenuity; indeed, no ruse was left untried to outwit the wily Nazi hunters." (Edward H. Flannery, *THE ANGUISH OF THE JEWS*. New York: Quest Books, The Macmillan Company, 1965, page 224)

1. The Garden of Righteous Gentiles:

The deeds of many compassionate Christians who helped the Jews during World War II are commemorated in The Garden of Righteous Gentiles, which is part of Yad Vashem, Israel's memorial to the 6,000,000 Jewish victims of the Holocaust.

2. Courageous Clergy:

A number of priests, ministers, and nuns did everything in their power to stem the tide of Nazi slaughter. They were active in Germany, France, Hungary, Bulgaria, Holland and Greece.

A pastoral letter by Cardinal Saliege of France, written during the Nazi occupation, stated:

"There is a Christian morality...that confers rights and imposes duties..Alas, it has been destined for us to witness the dreadful spectacle of children, women, and old men being treated like wild beasts; of families being torn apart and deported to unknown destinations..The Jews are our brethren. They belong to mankind. No Christian dare forget that!...France is not responsible for these horrors."

Many nuns risked their lives in daring operations to help Jews. Example: The Sisters of the Benedictine Convent of St. Catherine in Vilna, Poland, hid many Jews and supplied arms to the resistance fighters in the ghetto. The nuns were caught by the Nazis and shot.

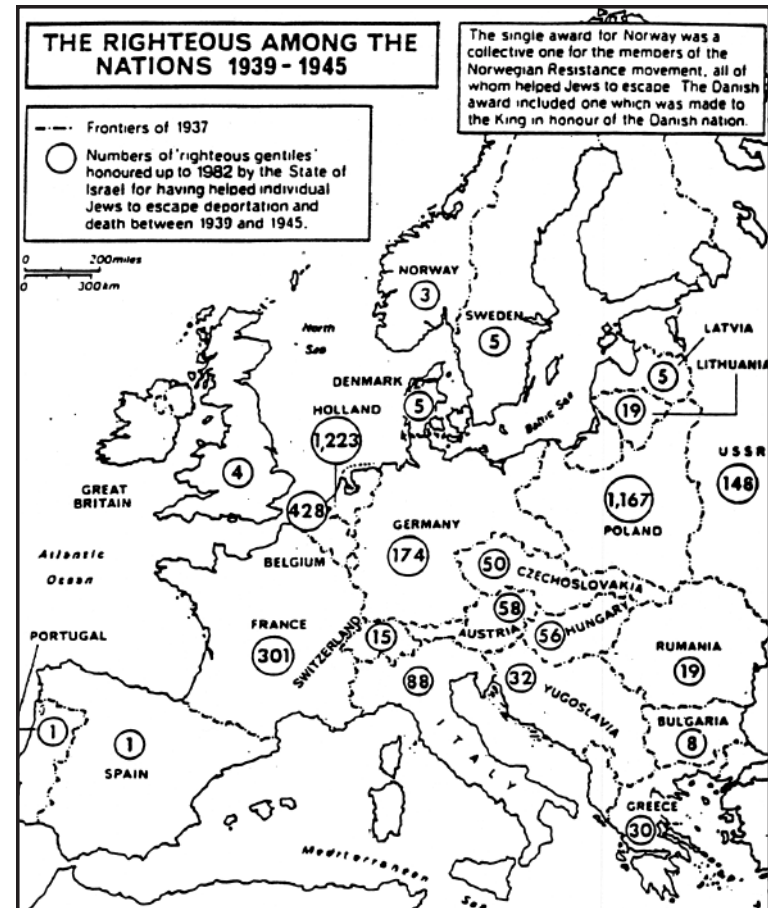
3. Courageous Nations:

- Bulgaria - Prevented its 50,000 Jews from being deported to Nazi death camps. Holland held protest strikes
- Finland - Flatly rejected a request made by Heinrich Himmler, head of the Gestapo, to surrender its Jewish population.
- Denmark - The German army invaded Denmark in 1940. For two years the Germans did not take stringent actions against the Jews because of the Danes' persistent resistance against Nazi anti-Jewish measures. It is reported that King Christian X, in a conversation with a German official who used the phrase "Jewish problem" replied, "There is no Jewish problem in this country. There is only my people." When in August 1943 a Nazi order was issued to deport all Jews, the Danish population mobilized all its resources to rescue the Jews. They succeeded in "smuggling" some 7,000 Jews to neutral, unoccupied Sweden. No other occupied country has achieved the distinction of rescuing the major part of its population.

READING #9A

Teaching About the Holocaust and Genocide - New York Department of Education

Map source: Maps from the Holocaust, by Martin Gilbert.



READING # 10

Some Persons Who Did Make A Difference - The Righteous Gentiles

There are hundreds of dramatic stories of individual rescuers and their heroic acts to save Jews during the Holocaust. Many of them have been acknowledged. The whereabouts of others are still being sought, but there are some who will never be known. Some Jews who were initially aided nevertheless died during the war and no one remains to give testimony. Some rescuers lost their lives along with the Jews they hid and others wish to remain anonymous. Fortunately, because of their individual efforts, many survived who would otherwise have been killed in the Nazi machinery of death. Almost all of those who survived through rescue have tried to locate the person or persons who helped them, to give thanks, offer support and to bring their name to light as an example to the rest of the world. The following are the stories of but a few of these courageous individuals.

**Facing History & Ourselves - Strom & Parsons
& Teaching
About the Holocaust & Genocide - NY Dept. of
Education**

AMONG THE RIGHTEOUS**Eberhard Helmrich, Germany****THE OFFICIAL**

Eberhard Helmrich, a ranking official of the Economic Department of the German Occupying Forces in East Galicia during 1941-44 used all his authority to save Jewish lives. The Jews of the Drohobycz ghetto were given aid as were the inmates from the labor camp of Hyrawka. Helmrich supplied food for the Jewish hospital at a time when most of the hospital patients died of malnutrition. Defying Nazi laws, Eberhard Helmrich aided in the escape of numerous Jewish women. There was Irene Miszel, daughter of a doctor at the hospital. Helmrich had her driven to a nearby town in his official car, knowing full well that she intended to hide out using forged Aryan papers. When Irene was discovered, again Eberhard came to her aid, driving her back to hide her for two weeks in his own office until he could arrange suitable papers which would not arouse Gestapo suspicion. His masterpiece, however, was to send household help from Drohobycz and Lvov to German families in Germany. Understandably, he chose fair haired and light-eyed Jewish girls for his purpose, furnishing them with Aryan Polish or Ukrainian papers, and paying their fares. All these girls survived the war. One girl, Hansi Warner, worked as a maid in Berlin for Helmrich's wife. Mrs. Helmrich was aware that Hansi was Jewish, and she protected her throughout that period. Hansi described Helmrich as "an extraordinary person who helped hundreds of people solely for humanitarian reasons."

Dr. Anni Binder, Czechoslovakia**THE SECRETARY**

In 1936, Anni Binder was 24-years old, working for the Czech Foreign Office in Prague. Following the German conquest, she was dismissed from her job and her outlook on the world was transformed. She aided Jews by offering them the use of her diplomatic passport. In 1938 she

was arrested by the Economic Police. Once released, she renewed her efforts and in 1941 was arrested again, by the Gestapo. First sent to the Ravensbrueck camp for women as a political prisoner, by March 1941, Anni was in Auschwitz. Anni's experience in the Foreign Office was the key to her selection to the concentration camp office staff. She became secretary at an experimental farming station outside the camp where she was ordered to find "suitable German-speaking prisoners" for the station. Her life-saving rescue mission began. Seven Jewish prisoners owe their lives to Anni. She gave moral comfort and intellectual support to countless others. One day, the SS conducted a search and discovered Anni's list of collaborators. Realizing that they were all in grave danger, Anni went to the commander and asked that he keep the matter quiet on the condition that she would go to Birkenau. The deal was made and Anni left the comparative comfort of the farming station for a labor camp. In 1944, paving roads in the ice and snow, she fell ill and was taken to the hospital. In August 1944, she was transferred back to Ravensbrueck, then to Graslitz -- from where she escaped. Today, this remarkable woman lives in Prague with her husband and three children.

Fiodor Kalenczuk, USSR: Ukraine

THE FARMER

On a tree in Jerusalem is the name Fiodor Michailovitch Kalenczuk. Four Jews from the Ukraine survived the war because Kalenczuk, at peril to himself and his family, hid them on his farm for seventeen long months. The Jewish survivors were Pessah Kranzberg, a grain merchant from the town of Hoszcza, his wife, his 10 year-old daughter Rassia and Rassia's little friend Miriam. In 1942 the Nazi invaders marched across Poland and Russia. Kranzberg and the others managed to escape from the burning ghetto in Hoszcza and fled to Kalenczuk's farm. The two men had known, respected and liked each other for five years, never imagining what dark days would come. When the world around the Kranzbergs collapsed, Kalenczuk came forth with support. First he sheltered the fugitives in his own home. Then he fashioned a secure hiding place for them in his stable, bringing them meals three times a day, taking care to provide only

kosher food. Kalenczuk himself had to struggle to support his wife and eight children. In 1943 he had to surrender part of his harvest to the Germans, yet he continued to feed the four who were hiding in his stable. His wife feared that the Jews were endangering a Christian household. But he refused to deny them refuge. At last, in January 1944 the Red Army advance made it safe for the Kranzbergs and little Miriam to leave their hiding place. Eventually they reached Israel. And one day in 1967 Fiodor Michailovitch Kalenczuk stood with them in Jerusalem at the ceremony enshrining his name in the Garden of the Righteous.

Raoul Wallenberg

THE DIPLOMAT

Raoul Wallenberg was sent to Budapest, Hungary, on July 9, 1944, by the government of Sweden with the purpose of saving Jewish lives during the closing stages of the war. In the midst of the Nazi effort to eliminate Hungarian Jews, Wallenberg distributed over 20,000 Swedish passports to Budapest Jews and arranged shelter for 13,000 Jews in safe homes, rented by Wallenberg and designated by a Swedish flag.

At one point, Wallenberg stood on top of a deportation train and handed Swedish passports to all who could reach them. Through his insistence, the people holding Swedish papers were released.

On January 17, 1945 (three and a half weeks after the Russians entered Budapest), Wallenberg traveled 120 miles to the east to meet with Russian officers and arrange for Russian help in protecting citizens from local violent gangs. He never returned.

The Soviet Union claims that a prisoner named Wallenberg died in his cell on July 17, 1947, from a heart attack, but there have been many accounts since that time which indicate that Wallenberg may still be alive. Recently Raoul was made an official United States citizen.

Dr. Gertrude Luckner**THE SOCIAL WORKER**

Dr. Gertrude Luckner, a German Roman Catholic social worker, editor, and writer, helped save hundreds of German Jews from the Nazis and, as a result, was tortured and imprisoned for two years in a concentration camp.

During World War II, Dr. Luckner worked with such German Jewish leaders as Rabbi Leo Baeck to establish contacts throughout Germany to help Jews escape the Nazis. "I was a kind of courier," Dr. Luckner said. "I went from one Jewish family to another, from city to city. But there was little I could do. Help is always slower than the need is."

She was arrested by the Gestapo in 1943, and imprisoned in the Ravensbruck concentration camp for women, a camp that specialized in gynecological experimentation and torture.

The Gestapo interrogated her for nine weeks, to find out who her contacts were in the German Caritas Association (the Catholic welfare organization under whose auspices she worked). "But I didn't give them what they wanted," she said. When the Gestapo asked who her bosses were, she replied: "My Christian conscience."

Le Chambon**THE TOWN**

The town of Le Chambon in southern France led by its Protestant minister, Andre Trocme, saved about 2,000 Jewish people during the Nazi occupation of France. The effort to save lives in Le Chambon was done in secrecy in people's homes. "Decisions that were turning points in the struggle took place in kitchens and not with male leaders as the only decision makers, but often with women centrally involved." The story of this town was written by Philip Hallie in *Lest Innocent Blood Be Shed*, (Harper and Row, 1979).

Many teachers would prefer to end the curriculum with stories of rescue. The reality is that such acts of courage, as comforting as they are, were rare. Had there been more such acts, this Study Guide would be about saving lives, not taking lives.

READING # 1 1**ONE VOTE: One Person Can Make A Difference**

Is one vote important? Can one voice make a difference? After reading this article, answer the above question again.

Elections are losing popularity, though they have become more important than ever. One reason people often give for not voting is that they believe one vote won't make a difference. THEY ARE WRONG. In England, King Charles I- was beheaded in 1610 and King George I - was placed on the throne in 1714, BOTH BY ONE VOTE Six American presidents were placed in office by ONE ELECTORAL VOTE or by ONE VOTE cast in a handful of election precincts; Thomas Jefferson, John Quincy Adams, Rutherford Hayes, Woodrow Wilson, Harry Truman and John F. Kennedy. ONE VOTE saved President Andrew Jackson from impeachment. The U.S. Senate approved a Declaration of War BY ONE VOTE sending America to war against Mexico back in 1846. The military draft was approved by Congress in 1941 BY ONE VOTE. In one year, 1962, Maine, Rhode Island and North Dakota all elected governors by a margin of, you guessed, ONE VOTE per precinct.

Adolph Hitler, a man whose evil destiny set the world on fire, was elected head of Germany's fledgling Nazi party BY ONE SINGLE VOTE

It has been said that people should "act as if the whole election depended on your single vote"History shows that occasionally it does.

Abraham Lincoln, in his Gettysburg Address, said that we have a "government of the people, by the people for the people." But if government is truly to belong to the people--rather than the reverse -- the people must take an active and educated role in shaping their government.

ACTIVITY #A

Anna's Dilemma, The Holocaust & Genocide - Harry Furman

What Would You Do?

Not all Germans supported the Nazi program. Some actively opposed it. Others were silent in their opposition. Some were put to the test.

Anna is a German citizen who lives with her husband, Wilhelm, and their three small children in a comfortable home in Munich, Germany. Munich in 1938 is a center of Nazi activity in Germany. Anna's husband is a high-ranking civil service employee and a member of the Nazi party. Wilhelm's high-paying job was a reward for his loyalty to the party. Although Anna leads a comfortable life and is happily married, she disagrees with the Nazi philosophy and her husband's party activities. She especially deplores the anti-Jewish laws and decrees that Hitler's government has imposed.

During her childhood, Anna's family developed deep friendships with a number of Jewish families in their town, and Anna learned to respect their cultural and religious differences. By 1938, the Nuremberg Laws are in effect and Kristallnacht ("Night of Broken Glass") has recently occurred. Jews in Germany have systematically been stripped of their political, economic, and social rights. Some Jews are attempting to leave the country to avoid what they consider to be eventual catastrophe.

One night, a friend of Anna's approaches her and explains that he is secretly hiding Jews in Munich until he can find transportation for them to leave Germany. This is risky business because it is considered a racial crime against the Volk, German people. Anna's friend asks her to help him by hiding two members of a Jewish family who are wanted by the Nazis. He explains that because of Wilhelm's position, nobody would suspect Anna. Also, Anna's property includes a rarely used guest house located in a wooded corner. Anna is offered about 500 dollars for her cooperation.

Anna is aware that, if caught, she and her family could face serious

consequences. Also, she could jeopardize her husband's good job and her family's security. On the other hand, she realizes that what the Nazis are doing to the Jews, with widespread public support, is morally wrong. She has long believed that those who remain silent when human rights are being violated are also guilty. Anna's friend tells her that he will come back the next morning for her decision.

QUESTIONS:

1. What values come into conflict in this story?
2. What is Anna's responsibility to her husband? Children? The Jews? The government? The law? Which is greatest? Explain.
3. Should Anna agree to hide Jews?
4. How frequently do you think this kind of situation occurred? Why?
5. Who should be held more responsible, a person with high ideals who, on practical grounds, accepts the Nazi policies toward the Jews; or the person with no ideals who believes in being practical all the time and accepts Nazi policies toward the Jews? Explain.

ACTIVITY #B

The Chemist's Decision, The Holocaust & Genocide – Harry Furman

What Would You Do?

Every decision has consequences. Some consequences are inevitable. Often we must choose between two less than desirable options.

Ludwig Steiner is a chemist for a company that manufactures various chemical compounds for domestic and industrial use in Germany during

World War II. Word has leaked out in the plant that one of the company's

products, Zyklon B, an insecticide, is being shipped to the "death camps" to kill people. Steiner is 50 years old, married and the father of three children, all of whom are under 20 years old. He is his family's sole source of support. Steiner has been an employee of this company for twenty years, is a respected chemist, and is well liked by his fellow employees.

Steiner is opposed to the use of Zyklon B to kill people. Yet he realizes the consequences to himself and his family if he protests or refuses to work on this chemical.

QUESTIONS:

1. What should Steiner do? Are there options other than refusing or protesting?
2. What is the extent of Steiner's responsibility for what was happening in the "death camps"? What was the responsibility of others who worked in German factories that manufactured materials used in the "death camps"?
3. Would it make a difference if he was the only one in the factory who refused to work on the chemical?

READING # 1 2

IN SUMMARY - The Poetry of Robert Frost - ed. Edward C. Lathem

Read the poem below. There were those who, as depicted by Robert Frost, took the road "less traveled by," and for them it "made all the difference."

THE ROAD NOT TAKEN

by Robert Frost

Two roads diverged in a yellow wood,
and Sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could

To where it bent in the under growth;
Then took the other, as just as fair
And having perhaps the better claim
Because it was grassy and wanted wear;
though as for that passing there
Had worn them really about the same.

And both that morning equally lay
In leaves no step had trodden black
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back
I shall be telling this with a sigh
Somewhere ages and ages hence:

Two roads diverged in a wood and I
I took the one less traveled by,
And that has made all the difference.

For some, "the road less traveled" means standing alone, often against the tide. It means personal risk, resistance to trend. At times it means saying "NO" when everyone else seems to be saying "YES."

Yet, there were in the Holocaust a courageous few who took that other path. They were the minority. The lives saved were all important, but they were far too few and far too late.

QUESTIONS:

1. How do you resolve the dilemma of "The Silent World?"
2. How would the world react if this were to happen again today?
3. How would you react if you saw this happening today, in the '90's?
4. Would you take the road "less traveled by"? Would you be able to sleep at night if you didn't?

REFLECTIONS

We have spoken of a silent world; of opportunities lost and missed by well-meaning people who chose not to act. We have also noted that there were some, few, who showed leadership.

On issues of moral question would you have the courage to stand up against the tide? May none of us ever have our courage so tested or challenged. But, were it to happen, would you speak out? Would you actively serve in resistance? What would you do?

READING# 13

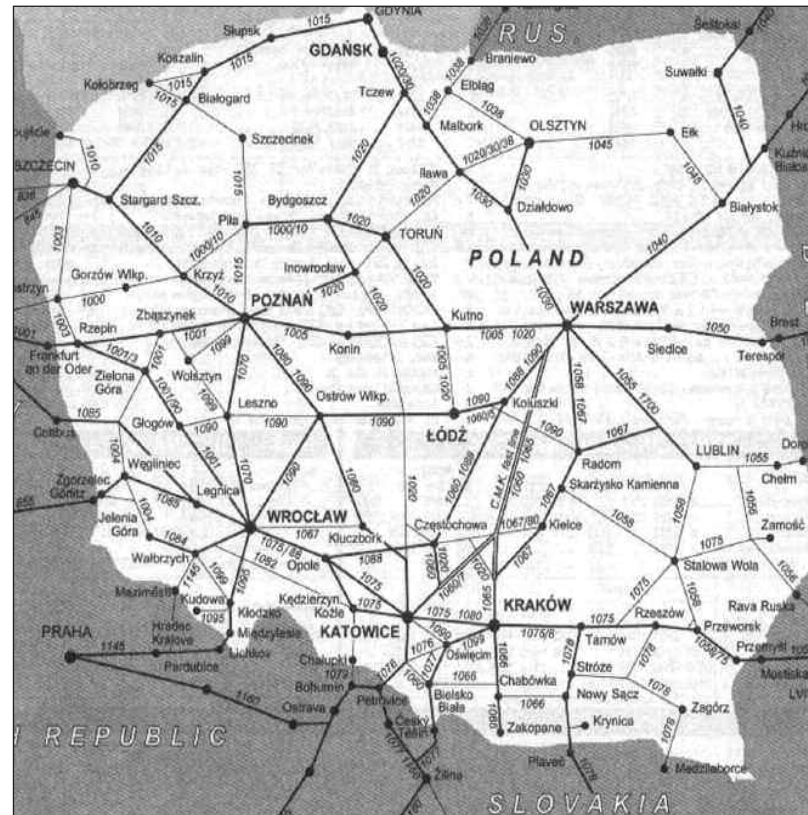
"...But during the war all the Jews who were trapped inside had no idea that the outside world was aware of what was happening. I listened today to Dick Rubenstein. Of course I share his anger and his despair. Indeed you must know it was fortunate that Jews in the camps didn't realize what was happening in the world. Had the Jews in the camps known that Roosevelt and Churchill and DeGaulle and the Pope and everybody knew, and no one cared, I think they would have committed suicide. I think they would have chosen not to survive."

Elie Wiesel

QUESTIONS:

1. Imagine yourself as a concentration camp inmate. How would you feel if you found out that the world knew what was happening, and chose to do nothing?
2. What could have been an alternative to suicide?

XII - POLAND TODAY



Adina Goldman

Miami, Florida

...I thought of the six million Jews that perished in the Holocaust. Each one of their lives was special. I wonder what the world would have been like if their lives had not been taken. Six million people who could have found cures for diseases, cared for the elderly, taught children Torah, baked challah for Shabbat.

It is painful to think that with all the death I saw, I didn't feel the sorrow, felt hope. In Poland we met thirty Jewish kindergarten children. I felt joy to think of thirty miracles in Poland - thirty children who will care for the elderly, teach Torah, bake challah....

Rena Bunder

Miami, Florida

[As part of a March of the Living project, 28 American Jewish high school students became pen-pals to 28 Polish Catholic teens.]

When we went to meet our pen-pals at their school in Poland, we were welcomed in Hebrew! They spoke about their responsibility to remember, their grief for what occurred, and their guilt. They presented us with gifts and one girl sang "Yerushalayim Shel Zahav" and "Hallelujah" in Hebrew. Their choir sang a medley from Fiddler on the Roof and "America" from West Side Story. I don't mean to dwell on the bad - There is so much good being done - but I wonder if they know that they sing of the tradition their parents and grandparents destroyed? I wonder if there were once Jewish students in this school building? Were they treated as nicely as they are treating us today, or did they turn against them?

THIS CHAPTER AND YOU

We hope you have read everything to this point. We have spent two Units on Germany, Jewish life in Poland, the Holocaust and its aftermath. But

what was happening to Polish civilians? What about the "stories" we hear about the Polish people? Are these "stories" any different from the "stories" which anti-Semites spread about the Jews?

This chapter will attempt to demystify the myths about Poland and its people.

Some Survivors may not like to read this chapter. Many Survivors had difficult experiences with Polish people. Many Survivors remember their Polish neighbors "turning them in" to the Nazi authorities. There are many stories about Jews returning to Poland and finding a very unfriendly environment. Why?

But you have also read about Polish people who helped Jews, at great risk to their lives and the lives of their families. Communist control of Poland prevented other non-Jews from telling their stories. The enormous number of Jews in Poland before the Shoah and over 3,000,000 Jews who died there, tends to color of view of life in Poland. And the resurgence of Jewish life in Poland is a shock to our system, but it is happening.

And, since 1999, the government of Poland mandates the teaching of the Holocaust in all of its schools.

This chapter is fact.

Read it and learn about how the Polish people lived during the Shoah.

Read it and learn about the terrible fate facing millions of Polish non-Jews.

Read it and learn about the Jews living in Poland today, some of whom you will meet on our trip there in a few months.

Then prepare for our visit to learn for yourself.

This reading tells the real story of Polish suffering during the War. We need to know the full story of how Polish people were treated, not just the horrible fate of Polish Jews.

POLES: VICTIMS OF THE NAZI ERA

During World War II Poland suffered greatly under five years of German occupation. Nazi ideology viewed "Poles" - the predominantly Roman Catholic ethnic majority - as "subhuman" occupying lands vital to Germany. As part of the policy to destroy the Polish resistance, the Germans killed many of the nation's political, religious, and intellectual leaders. They also kidnaped children judged racially suitable for adoption by Germans and confined Poles in dozens of prisons and concentration and forced labor camps, where many perished.

THE INVASION AND OCCUPATION OF POLAND

German forces invaded Poland on September 1, 1939. Polish troops fought valiantly in the face of vastly better equipped forces, with fierce engagements around Warsaw. Exhausted of food and water, the besieged capital surrendered on September 27, and fighting by regular Polish army units ended in early October.

Hitler's pretext for military expansion eastward was the "need" for more Lebensraum, "living space," for the German nation. On the eve of the invasion he reportedly stated in a meeting of high officials:

"I have issued the command - and I'll have anybody who utters but one word of criticism executed by firing squad - that our war aim does not consist in reaching certain lines, but in the physical destruction of the enemy. Accordingly, I have placed my death-head formations in readiness - for the present only in the East - with orders to send to death mercilessly and without compassion, men, women, and children of Polish derivation and language. Only thus shall we gain the living space that we need."

One aspect of German policy in conquered Poland aimed to prevent its ethnically diverse population from uniting against Germany. "We need to divide [Poland's many different ethnic groups] up into as many parts and splinter groups as possible," wrote Heinrich Himmler, head of the SS, in

a top-secret memorandum, "The Treatment of Racial Aliens in the East" dated May 25, 1940. According to the 1931 census by language, 69% of the population totaling 35 million inhabitants spoke Polish as their mother tongue. (Most of them were Roman Catholics.) Fifteen percent were Ukrainians, 8.5% Jews, 4.7% Belorussians, and 2.2% Germans. Nearly three fourths of the population were peasants or agricultural laborers, and another fifth, industrial workers. Poland had a small middle and upper class of well-educated professionals, entrepreneurs, and landowners.

In contrast to Nazi genocidal policy that targeted all of Poland's 3.3 million Jewish men, women, and children for destruction, Nazi plans for the Polish Catholic majority focused on the murder or suppression of political, religious, and intellectual leaders. This policy had two aims: first, to prevent Polish elites from organizing resistance or from ever regrouping into a governing class; second, to exploit Poland's leaderless, less educated majority of peasants and workers as unskilled laborers in agriculture and industry.

TERROR AGAINST THE INTELLIGENTSIA AND CLERGY

During the 1939 German invasion of Poland, special action squads of SS and police (the Einsatzgruppen) were deployed in the rear; arresting or killing those civilians caught resisting the Germans or considered capable of doing so as determined by their position and social status. Tens of thousands of wealthy landowners, clergymen, and members of the intelligentsia - government officials, teachers, doctors, dentists, officers, journalists, and others (both Poles and Jews) - were either murdered in mass executions or sent to prisons and concentration camps. German army units and "self-defense" forces composed of Volksdeutsche also participated in executions of civilians. In this so-called A-B Aktion (Extraordinary Pacification Operation), several thousand university professors, teachers, priests, and others were shot.

As part of wider efforts to destroy Polish culture, the Germans closed or destroyed universities, schools, museums, libraries, and scientific laboratories. They demolished hundreds of monuments to national heroes. To prevent the birth of a new generation of educated Poles,

German officials decreed that Polish children's schooling end after a few years of elementary education. "The sole goal of this schooling is to teach them simple arithmetic, nothing above the number 500; writing one's name; and the doctrine that it is divine law to obey the Germans.... I do not think that reading is desirable," Himmler wrote in his May 1940 memorandum.

In the annexed lands, the Nazis' goal was complete "Germanization" to assimilate the territories politically, culturally, socially; and economically into the German Reich. Signs posted in many public places warned:

"Entrance is forbidden to Poles, Jews, and dogs."

The Roman Catholic Church was suppressed throughout Poland because historically it had led Polish nationalist forces fighting for Poland's independence from outside domination. The Germans treated the Church most harshly in the annexed regions, as they systematically closed churches there; most priests were either killed, imprisoned, or deported to the General Government. The Germans also closed seminaries and convents, persecuting monks and nuns. Between 1939 and 1945 an estimated 3,000 members of the Polish clergy were killed; of these, 1,992 died in concentration camps, 787 of them at Dachau.

EXPULSIONS AND THE KIDNAPPING OF CHILDREN

The Germanization of the annexed lands also included an ambitious program to resettle Germans from the Baltic and other regions on farms and other homes formerly occupied by Poles and Jews. Beginning in October 1939, the SS began to expel Poles and Jews from the Wartheland and the Danzig corridor and transport them to the General Government. By the end of 1940, the SS had expelled 325,000 people without warning and plundered their property and belongings. Many elderly people and children died en route or in makeshift transit camps such as those in the towns of Potulice, Smukal, and Torun.

In late 1942 and in 1943, the SS also carried out massive expulsions in the General Government, uprooting 110,000 Poles from 300 villages in the Zamosc Lublin region. Tens of thousands were also imprisoned in

Auschwitz or Majdanek concentration camps.

During the Zamosc expulsions the Germans seized many children from their parents to be racially screened for possible adoption by German parents in the SS Lebensborn ("Fount of Life") program. As many as 4,454 children chosen for Germanization were given German names, forbidden to speak Polish, and re-educated in SS or other Nazi institutions, where many died of hunger or disease. Many more children were rejected as unsuitable for Germanization after failing to measure up to racial scientists' criteria for establishing "Aryan" ancestry; they were sent to children's homes or killed, some of them at Auschwitz of phenol injections. An estimated total of 50,000 children were kidnapped in Poland, the majority taken from orphanages and foster homes in the annexed lands.

Throughout the occupation, the Germans applied a ruthless retaliation policy in an attempt to destroy resistance. As the Polish resistance grew bolder in 1943 after the German defeat at Stalingrad, German reprisal efforts escalated. The Germans destroyed dozens of villages, killing men, women, and children. Public executions by hanging or shooting in Warsaw and other cities occurred daily; during the war the Germans destroyed at least 300 villages in Poland.

FORCED LABOR AND TERROR OF THE CAMPS

Between 1939 and 1945 at least 1.5 million Polish citizens were transported to the Reich for labor; most of them against their will. Many were teenaged boys and girls. Although Germany also used forced laborers from western Europe, Poles, along with other eastern Europeans viewed as inferior, were subject to especially harsh discriminatory measures. They were forced to wear identifying purple P's sewn to their clothing, subjected to a curfew, and banned from public transportation. During the war hundreds of Polish men were executed for their relations with German women.

Poles were prisoners in nearly every camp in the extensive camp system in German-occupied Poland and the Reich. A major camp complex at

Stutthof, east of Danzig, existed from September 2, 1939, to war's end, and an estimated 20,000 Poles died there as a result of executions, hard labor, and harsh conditions. Auschwitz (Oswiecim) became the main concentration camp for Poles after the arrival there on June 14, 1940, of 728 men transported from an overcrowded prison at Tarnow. By March 1941, 10,900 prisoners were registered at the camp, most of them Poles. In September 1941, 200 ill prisoners, most of them Poles, along with 650 Soviet prisoners of war, were killed in the first gassing experiments at Auschwitz. Beginning in 1942, Auschwitz's prisoner population became much more diverse, as Jews and other "enemies of the state" from all over German-occupied Europe were deported to the camp.

The Polish scholar Franciszek Piper, the chief historian of Auschwitz, estimates that 140,000 to 150,000 Poles were brought to that camp between 1940 and 1945, and that 70,000 to 75,000 died there as victims of executions, of cruel medical experiments, and of starvation and disease. Some 100,000 Poles were deported to Majdanek, and tens of thousands of them died there. An estimated 20,000 Poles died at Sachsenhausen, 20,000 at Gross-Rosen, 30,000 at Mauthausen, 17,000 at Neuengamme, 10,000 at Dachau, and 17,000 at Ravensbrück. In addition, victims in the tens of thousands were executed or died in the thousands of other camps - including special children's camps such as Łódź and its sub camp, Dzierżazn - and in prisons and other places of detention within and outside Poland.

POLISH RESISTANCE

In response to the German occupation, Poles organized one of the largest underground movements in Europe with more than 300 widely supported political and military groups and subgroups. Despite military defeat, the Polish government itself never surrendered. In 1940 a Polish government-in-exile became based in London. Resistance groups inside Poland set up underground courts for trying collaborators and others and clandestine schools in response to the Germans' closing of many educational institutions. The universities of Warsaw, Cracow, and Lvov all operated clandestinely.

With the approach of the Soviet army imminent, the AK launched an uprising in Warsaw against the German army on August 1, 1944. After 63 days of bitter fighting, nearly 250,000 Poles, most of them civilians, lost their lives. The Germans deported hundreds of thousands of men, women, and children to concentration camps. Many others were transported to the Reich for forced labor. Acting on Hitler's orders, German forces reduced the city of Warsaw to rubble, greatly extending the destruction begun during their suppression of the earlier armed uprising by Jewish fighters resisting deportation from the Warsaw ghetto in April 1943.

CONCLUSION

The Nazi terror was, in scholar Norman Davies's words, "much fiercer and more protracted in Poland than anywhere in Europe." Reliable statistics for the total number of Poles who died as a result of Nazi German policies do not exist.

In the past many estimates of losses were based on a Polish report of 1947 requesting reparations from the Germans; this often cited document tallied population losses of 6 million for all Polish "nationals" (Poles, Jews, and other minorities). Subtracting 3 million Polish Jewish victims, the report claimed 3 million non-Jewish victims of the Nazi terror, including civilian and military casualties of war.

Documentation remains fragmentary, but today scholars of independent Poland believe that 1.8 to 1.9 million Polish civilians (non-Jews) were victims of German occupation policies and the war. This approximate total includes Poles killed in executions or who died in prisons, forced labor, and concentration camps. It also includes all estimated 225,000 civilian victims of the 1944 Warsaw uprising, more than 50,000 civilians who died during the 1939 invasion and siege of Warsaw, and a relatively small but unknown number of civilians killed during the Allies' military campaign of 1944-45 to liberate Poland.

QUESTIONS:

1. How did Germans view the Polish people?
2. Who were the first Polish non-Jews who suffered at the hands of the Nazis and why?
3. After reading this article, what are your feelings about the Polish non-Jewish people?

This reading is a first hand report of a non-Jewish deportation. It sounds so familiar?

POLES - VICTIMS OF THE NAZI ERA - 1933-1945**A POLISH DEPORTEE RECALLS HER ORDEAL**

Account by a Mrs. J.K. of her expulsion to the General Government from the port city of Gdynia, part of the Polish lands annexed directly to Germany in 1939. This deportation appeared in the Black Book of Poland, a publication that chronicled Polish suffering under German occupation.

On 17 October, 1939, at 8 A.M. I heard someone knocking at the door of my flat. As my maid was afraid to open it, I went to the door myself. I found there two German gendarmes, who roughly told me that in a few hours I had to be ready to travel with my children and everybody in the house. When I said that I had small children, that my husband was a prisoner of war, and that I could not get ready to travel in so short a time, the gendarmes answered that not only must I be ready, but that the flat must be swept, the plates and dishes washed and the keys left in the cupboards, so that the Germans who were to live in my house should have no trouble. In so many words, they further declared that I was entitled to take with me only one suitcase of not more than fifty kilograms in weight and a small handbag with food for a few days.

At 12 noon they came again and ordered us to go out in front of the house. Similar groups of people were standing in front of all the houses.

After some hours' waiting, military lorries drove up and they packed us in one after the other, shouting at us rudely and also striking us. Then they took us to the railway station, but only in the evening did they pack into filthy goods trucks, the doors of which were then bolted and sealed. In these trucks, most of which were packed with forty people, we spent three days, without any possibility of getting out. I hereby affirm that in my truck there were six children of under ten years of age and two old men, and that we were not given any straw, or any drinking utensils, that we had to satisfy our natural needs in the tightly packed truck, and that if there were no deaths in our transport it was only because it was still comparatively warm and we spent only three days on the journey. We were unloaded, half dead at Czestochowa, where the local population gave us immediate help, but the German soldiers who opened the truck exclaimed "What! Are these Polish swine still alive?"

From Polish Ministry of Information The Black Book of Poland (New York, 1942), p. 184.

This reading is a song suggesting the feelings of Polish non-Jewish prisoners in labor camps.

PIESN OBOZOWA (CAMP SONG)

Lyricist: Zbigniew Koczanowicz Composer: Ludwik Zuk-Skarszewski
Translated from the Polish

The music and the text were written in April 1945 at Falkensee, a sub camp of Sachsenhausen. The piece was associated with a clandestine "camp patrol" that prisoners, including Koczanowicz and Zuk-Skarszewski, formed in 1945. As their liberation neared, the patrol stole arms from a camp arsenal to defend themselves against camp guards.

Separated from the world by barbed wire, We're rounded up from everywhere, The longing woven into our hearts, Throbs like a ringing bell.

You with the striped rag on your back, Could you forget who you are
- and where? They stitched a number to your breast, A red triangle
and the letter "P".

And your shaved head reminds you, Of your burden of sins unknown,
And you yearn for the day When your will and your purpose return.

Neither stars nor sun bring you happiness,

Neither day nor night yields joy.

You stand and wait, dressed in stripes and shaved bare,

With thousands of others like you.

The words of this song are stained with our blood, Within them are
sorrow and grief, Yet your camp song will carry beyond these barbed
wires To a distant place unknown to you.

Yet your camp song will carry beyond these barbed wires To a distant
place unknown to you

QUESTIONS:

1. Having read the chapter on "Ghettos," how did you feel when you read this reading?
2. Did Polish non-Jews have the same fears as Polish Jews? Why?

The Lauder Foundation invests a lot of money, time and personnel in helping to rebuild the Jewish communities in Central and Eastern Europe. Here are some of their success stories.

Poland

(By the Lauder Foundation)

The woman was a survivor of ghettos, concentration camps, and death

marches, but at the end of the war, she remained in Poland. Despite the hardships of Communism and despite the periodic anti-Semitic slurs, she was one of several thousand who stayed on. She never thought her sons would have a Jewish life, and, indeed, few options were open to them as they grew up, married and had children of their own. But on a September morning in 1994, this elderly Holocaust survivor collected her grandchildren and took them across Warsaw to a modern building in the suburbs. Stepping inside, she placed them before the administrator and smiled. "I can hardly believe I'm here," she said. "A Jewish school in Poland! So I want to enroll these two - I want them to have the chance I couldn't give my sons."

The establishment of The Lauder Morasha School in Warsaw, the first Jewish school in Poland in more than a quarter of a century, marked a watershed in an extraordinary reawakening of Jewish life on Polish soil. Just a decade ago, a viable Jewish future seemed impossible to contemplate. With the loss of over three million Polish Jews who were killed in the Holocaust, many observers believed that Poland's thousand year Jewish history had come to an end. Any Jews left were simply remnants.

Thousands of young - and not so young - Poles are reclaiming their Jewish identity through a myriad of programs, which the foundation now sponsors.

THE LAUDER JEWISH COMMUNITY YOUTH CENTER OF WARSAW

The epicenter of Poland's Jewish revival is just next to the Nozyk Synagogue, at Six Twarda Street, the main address of The Ronald S. Lauder Foundation in Poland. Here, in an energized atmosphere, young Jews meet to learn fundamental aspects of their religion through classes in Torah, Talmud, Jewish music and prayer. One can also find the office of Jidele, a monthly Jewish student magazine, a Judaica library, the office of the Polish Union of Jewish Students, and a center for elderly Holocaust survivors. In addition, one can find the offices of a glossy new Jewish magazine, Midrasz, which we proudly sponsor in conjunction with USAID.

Edited by one of Poland's best-known journalists, *Midrash* a forum for Polish Jewry: a polished, professional monthly that aims to be among the best periodicals anywhere.

THE LAUDER KINDERGARTEN, WARSAW

Number Six, Twarda Street is also home to The Lauder Kindergarten, which opened in a small apartment in 1989 with six children. Today in cozy surroundings, 32 children now take their first steps toward exploring Judaism. Here the youngsters sing Jewish songs, learn Hebrew words, and celebrate Jewish holidays. The South Florida Marchers have already built a playground and dedicated a resource room for these young Jewish children.

THE LAUDER MORASHA SCHOOL, WARSAW

Not far away is The Lauder Morasha School, where today over 140 elementary school children study with a teaching staff dedicated to building on a legacy of Jewish education, tradition and culture. Indeed, the school embodies the meaning of its name *Morasha* - the Hebrew word for heritage. Our school provides a full academic program complemented by an array of extra-curricular activities including Jewish theater and folk dance. Plans are underway for a new building, which, when completed, will also house our kindergarten.

The Lauder Morasha School has become pivotal in rebuilding Jewish communal life in Poland, and its impact is felt well beyond the school gates. Through family programs centering on the celebration of Jewish holidays, the school succeeds in involving and engaging the parents as well as the children.

THE LAUDER JEWISH COMMUNITY YOUTH CENTERS OF POLAND: GDANSK, KRAKOW, LODZ, WARSAW, AND WROCLAW

In our goal to reach out yet further to Jewish youth all over Poland, we established Lauder Jewish Community Youth Centers in five cities. These

are not just places to meet friends and play table tennis; rather they are vibrant venues of Jewish tradition that offer Jewish and religious study programs, host open-invitation Shabbat dinners and arrange guest lectures and other events. Proof of the Centers' success is reiterated every Passover when hundreds of guests attend the Seders they sponsor around the country.

THE LAUDER EDUCATIONAL RETREAT AND SUMMER CAMP, RYCHWALD

When summer comes to Central Europe, Jewish renewal continues at the Lauder campsite near the village of Rychwald in the beautiful rolling hills of southern Poland. Each year, more than 500 children, teenagers, adults, as well as entire families spend several weeks immersed in a rich Jewish experience. Guided by rabbis, counselors and friends, participants explore Judaism in a relaxed and natural environment while also enjoying recreational camp activities. With its heated facilities, Rychwald reopens during winter school holidays. The last summer session at Rychwald is traditionally devoted to those adults in particular need of attention: adults who only recently discovered they are Jewish. Many were Hidden

Children adopted by non-Jewish neighbors at the onset of the Holocaust. Upon learning that their parents are really not their parents, they must confront painful memories and difficult problems of identity. These Jews cling tenuously to a new sense of belonging that must be sensitively and respectfully nurtured.

HONORING POLAND'S JEWISH PAST: THE RONALD S. LAUDER FOUNDATION GENEALOGY PROJECT, WARSAW

The Ronald S. Lauder Foundation also sponsors several projects outside the sphere of Jewish education and community development, which further honor and commemorate Poland's illustrious Jewish history. These programs draw on the greatness of the past to help our youth create a Jewish future within the context of contemporary Poland.

Chief among these is The Ronald S. Lauder Foundation Genealogy Project

at the Jewish Historical Institute in Warsaw. A Lauder Foundation archivist spends his days here sifting through a treasure trove of hundreds of thousands of fragile documents; dog-eared birth certificates, torn sepia photographs, yellowed death records, carbon copies of deportation schedules, photostats of housing records, and more.

By piecing together this remarkable record of Polish Jewry, family connections are re-established, genealogical histories unearthed, lost relatives found and identities traced or recovered. Requests pour in by post, fax and e-mail from around the world, and individuals from around the globe often come in person to the Institute. Some are seeking family documents. Others simply want to find the date of death of a loved one murdered in the Holocaust in order to observe a proper Yahrzeit commemoration.

Still others visit and make shocking discoveries about who they really are; teenage boys in ponytails and blue jeans with vague suspicions that they have not heard the complete truth about the realities of their origins; middle-aged men and women, their eyes streaked with tears after hearing the death-bed confessions of parents who did not want to take a fifty-year secret - their child's Jewish identity - to the grave with them; and elderly Jews on crutches hoping to find the child given away over the walls of the Warsaw ghetto.

A not atypical story unfolded recently:

A well-dressed woman in her forties entered the office one morning. "My grandmother just passed away," she began quietly, "and while I was cleaning out her desk, I found some papers I would like to ask you about" Our archivist looked at the documents and came back with an answer. "Your grandmother" he told the woman, "was born Esther Heisel. She was Jewish and converted just after the war."

The woman sat quietly for a moment, considering. "If I understood you correctly," she said, "that means my mother was a Jew and so am I." The archivist nodded. "But I don't know if that's good news or bad news for you," he said.

She thought for a moment and smiled. "Sir, I wouldn't have come if I

didn't think it would be good news. Please, what is the address of The Lauder Community Center - I want to become a member."

THE INTERNATIONAL AUSCHWITZ-BIRKENAU PRESERVATION PROJECT, POLAND

The Nazi death camp of Auschwitz-Birkenau is the universal symbol of the destruction of European Jewry. The physical remains of this site of unspeakable horror stand as a visual reminder of the atrocities of the Holocaust. Yet many of the buildings are crumbling in disrepair. Dynamited and burned by departing Germans in 1945, they have also fallen victim to time and weather. Without intervention, this authentic reminder of Nazi brutality is in danger of disappearing.

To address this critical issue, we at The Ronald S. Lauder Foundation formed, in 1990, The International Auschwitz-Birkenau Preservation Project under the aegis of two prominent survivors. We invited a team of conservation experts to work with us to recommend appropriate preservation measures. We then proposed that this project become an international undertaking with the costs to be borne by the various European nations from where Jews had been deported.

Our project was undertaken with the full support of the Polish government and the International Council of the Auschwitz Museum. We are proud to report that, to date, over 25 million dollars has been raised from the governments of 11 countries. Israel has also committed funds. Efforts to obtain additional necessary financing from other governments are continuing. It is our hope that this endeavor will ensure that Auschwitz-Birkenau remains a place of memory and learning for generations to come.

THE MUSEUM OF THE HISTORY OF POLISH JEWS, WARSAW

The Jewish Historical Institute and Association is the most important repository in Poland of Jewish scholarly materials, books, artifacts and archival material - including the famous Ringelblum Archives. The Association is eager to build a new Museum of the History of Polish Jews

that will keep this heritage alive. The proposed museum will stand adjacent to one of the great memorials to Polish Jewry, the Warsaw Ghetto Fighters' Monument, on land donated by the Municipality of Warsaw.

Seed money for this project is being provided by The Ronald S. Lauder Foundation. When complete, the museum will reflect and preserve the richness of a millennium of Jewish culture in Poland. The Museum of the History of Polish Jews promises to be a landmark institute that will help both Poles and Jews understand the past and pave the way to a better future.

MONUMENTS FUND; THE RESTORATION OF TEMPEL SYNAGOGUE, KRAKOW

Through its support of The Jewish Heritage Program of the World Monuments Fund, The Ronald S. Lauder Foundation is the key sponsor of an effort to preserve historic Jewish sites worldwide.

A major project now underway is the restoration of the magnificent Tempel Synagogue in Krakow. Tempel was built in the 1860's at the edge of Kazimierz, Krakow's legendary and colorful Jewish quarter. An impressively ornate building, it is virtually the only 19th century synagogue in Poland to survive the Holocaust intact.

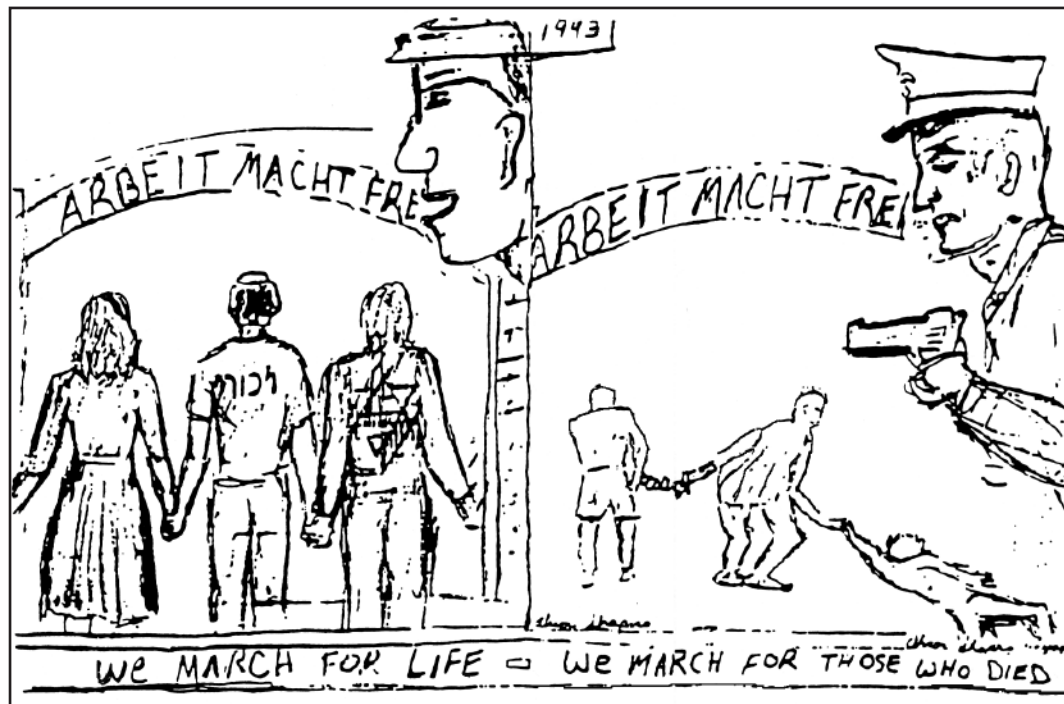
At the invitation of the Krakow Jewish community, The Jewish Heritage Program team is working closely with skilled local artisans and conservators from the World Monuments Fund to effect a complete transformation of the building. When fully restored, Tempel Synagogue will open its doors as a functioning house of worship and host cultural events for people of Krakow and visitors from around the world.

The Tempel is but one often endangered Historic Jewish Sites throughout Europe identified by The Jewish Heritage Program after lengthy and exhaustive research. In urgent need of repair, these significant structures will completely disappear from the Jewish landscape without immediate intervention and financial aid. It is our fervent hope that we can help them to remain as proud survivors of a Jewish past.

QUESTIONS:

1. What were your feelings about the resurgence of Jewish life in Poland before you read this article? Should Jews live in Poland, where 3 million of our people were murdered?
2. Should Jews support this program? Why?

XIII. POSTSCRIPT



Ahron Shapiro, Artist

THIS CHAPTER AND YOU...

The "March of the Living" was a name carefully chosen. As you think about it, you will be reminded of the infamous "March of Death" which led some 60,000 starving and emaciated prisoners out of Auschwitz/Birkenau, away from the advancing Russian troops. There were numerous other "Marches," and you will read a little about them now.

The significance of the March of the Living will become even more vivid as we "march" off the airplane in Ben Gurion Airport.

DEATH MARCHES

The Death Marches were of many different varieties. Initially they occurred when large numbers of Jews were marched to the ghettos. They were then marched to the "Umschlagplatz" (gathering point), from which they were boarded on transports to take them to the concentration camps. The Death March continued when the Jews were emptied out of the trucks and railway cars, and marched to their death. During the war, there were many Death Marches conducted when, periodically, prisoners were moved on foot, hundreds of miles, from one camp to another.

The final marches began in the summer of 1944 and their pace escalated as more camps were closed in the face of advancing allied armies. These evacuations and Death Marches were kept up until the very end of the war. Approximately a quarter of a million prisoners, who had somehow managed to survive the daily misery and brutality of the concentration camps, nevertheless died on these marches.

THE MARCH OF THE LIVING

The March of the Living will take you from the Auschwitz Concentration Camp to the Birkenau Death Camp. You will walk beneath the sign that says, "Arbeit Macht Frei" and then walk through the gate that took millions of Jews to their death inside the Birkenau Death Camp. At this point you will be marching on the same path that millions of Jews marched before you, on the way to their death. However, you will

immediately recognize the difference - you are alive! Indeed, the March of the Living is your testimony to the survival of the Jewish people.

SURVIVAL AGAINST ALL ODDS

"However remarkable the circumstances under which some survived the concentration camps, it was not as one might initially assume, because certain individuals were younger, older, skillful, clever, more or less intelligent. In a situation where only one out of 600 survived, to link survival to some special characteristics would be unreasonable. The one overriding element that determined survival was luck. In addition to luck, extraordinary individual conditions had to prevail. Hence, it took rather extraordinary persons to survive such generally lethal experiences as typhoid epidemics, beatings, starvation, back-breaking work, witnessing the deaths of loved ones and other torments." (The Holocaust - Can it happen to me? Florida International University, Publ.)

From Ghetto, to Camp - to Death - to Survival - to Displaced Persons Camp - to Israel

THE MARCH OF THE LIVING AND ISRAEL

1945 - What happened to survivors? After the war, many Jews traveled back to their home towns only to find that they had been either destroyed or appropriated. They were not welcome; in fact many were beat and killed by Poles who had moved into their homes and did not want them back in town. Most stayed in Displaced Persons (DP) Camps until they regained their health, were reunited with surviving families, or received immigration visas and transportation to America.

Many of the Jews, when possible, fled to Israel. Some were able to enter the country illegally. Others waited until the establishment of the State of Israel and then fled to their new homeland. These same Jews, who survived the tyranny of Nazi oppression and slaughter, stepped off the boats and were given guns to defend the newly established State of

Israel. From Latrun to Lochamei HaGhettaot (kibbutz founded by surviving members of the ghetto resistance movements), from Beersheva to Metulla, survivors and refugees fought side by side with sabras and other newly arrived immigrants.

You will read their story next, in the unit on Israel. You will read about survival. You will read about courage. You will read about resistance. You will read about the joy and excitement of the survivors on taking part in building the State of Israel and being free to defend their new home.

The March of the Living will thus take you from the destruction of eastern European Jewry to the rebuilding of the State of Israel; from the murder of six million Jews to the ingathering of exiles, refugees and survivors from all over the world; from Jews who died as victims to those who died as free people in their own land.

Holocaust and Israel: two opposite words. The first which cannot be explained in even a thousand words. The second which can be explained in only one - "home!"

READING # 1

Jews in Poland today? After the war, they were not welcome. Are they now? You must read this reading, then decide for yourself.

The Post - War Period (excerpted from *A Chosen Few*, by Mark Kurlansky)

At the end of the War, 3.1 million Polish Jews had been murdered. About 40,000 had survived the camps, and another 55,000 turned up from hiding in Poland or other countries. And then another 180,000 came back from the Soviet Union. By June 1945, there were already more than 10,000 Jews in Cracow, almost 8,000 in Wroclaw, 135,000 in Warsaw, and 41,000 in the Lodz area.

The Central Committee of Polish Jews established an office in Lublin to disseminate information about who was living and who was dead. The Committee started to establish orphanages, and by the end of 1945, they already housed 700 orphans. By the middle of 1946, they had established 44 secondary schools for 3,400 children and 36 primary schools for another 3,300 children. Miraculously, Polish Jewry was back.

But it was not welcomed. In Cracow on May 3, 1945, a youthful mob smashed windows in Jewish homes and shouted anti-Semitic slogans. In August "blood libel" re-emerged in Cracow. Between February and September 1945, 400 Jews had been murdered. In 1946, it got worse. Jewish leaders were turned down in their attempts to meet with Catholic cardinals. On July 4, 1946, the Kielce massacre took place in which 42 Jews were murdered. A similar pogrom was averted in Czestochowa because the local bishop, Teodor Kubin, denounced the accusations of blood libel.

By 1947, 1,500 Jews were murdered, and there were only 90,000 Jews remaining in Poland. Many of the Jews who stayed had become Communists, because the Red Army had served as their "protectors." Many Poles hated the Communists as much as the fascists.

After the political upheaval of 1956, another 45,000 Jews departed Poland, so that by 1967 there were maybe 25,000 to 30,000 Jews. With the startling Israeli victory in the Six-Day War, and even with an increased appreciation of the Israeli as a fighter, the Polish government fermented increased anti-Semitic feelings among the population. The government gave the remaining Jews the option of leaving Poland and emigrating to Israel. Large numbers took this option.

How many Jews remain today in Poland remains unknown. Some estimate between 5,000 and 7,000. There is one operating synagogue in Warsaw, a small Jewish community in Wroclaw, another in Lodz, two synagogues in Cracow (only one "works" at a time), a "Hidden Children" society with 500 members, a Jewish Day School in Warsaw with 18 students in first grade, 30 Bris's in Warsaw in 1994, and Jewish youth clubs in Warsaw and Cracow.

QUESTIONS:

1. On a chart, place the number of Jews in Poland in the years mentioned above. Why was 1967 a critical year?
2. Why do you think many Polish people did not welcome back the Jewish refugees in 1945-1946?
3. Should Jews in Poland move to Israel, or do they have a right to stay in Poland?

READING # 2

What about the "liberators"? The U.S. Army liberated many camps. What was their reaction? How could they live with the horrors they witnessed? We will be witnesses too, but not to the horrors, just to what is left.

Liberating The Camps (excerpts from "1995: Fifty Years After Liberation" – The Holocaust Remembrance Project)

During the final months of World War II, as American and British troops and their Soviet allies converged on Germany and Poland from opposite directions, they liberated hundreds of concentration camps and tens of thousands of prisoners. In some cases the camps had been evacuated. In other cases, however, the liberating armies walked into camps that seemed to be abandoned in the midst of "business as usual."

For many of the survivors - the starved, the sick and the emotionally shattered - their long-awaited day of freedom arrived too late. At Bergen-Belsen, for example, the words of historian Martin Gilbert:

"...the 'cruel reality' came swiftly, as those first British tanks moved on, in pursuit of the German forces. For the next forty-eight hours the camps remained only nominally under British control, with the Hungarian SS guards in partial command. During that brief interval, seventy-two Jews and eleven non-Jews were shot by the Hungarians for such offenses as taking potato peels from the kitchen.

When, finally, British troops did enter Belsen in force, the evidence of mass murder on a vast scale became immediately apparent to them. Of ten thousand unburied bodies, most were victims of starvation. Even after liberation three hundred inmates died each day during the ensuing week from typhus and starvation. Even after the arrival of massive British medical aid, personnel and food, the death rate was still sixty a day after two weeks and more." (And that was just at Bergen-Belsen!)

ONE DOCTOR'S REPORT

"At first I couldn't believe what I saw. We were sort of horrified...The enormity of the fact that millions of Jews had been exterminated could not really sink in their thinking."

Dr. Philip Lief, Captain, US First Army

FROM A WAR CORRESPONDENT

"I shall try to tell the story calmly, but it isn't easy. What I saw was the reality of the hideous stories of Nazi torture. The horror films from the Polish Death Camps - which despite evidence are rejected by the human mind because they're beyond imagination - they were terrible. This was not beyond imagination. This was happening here.

A Polish boy, twenty-two, leaned against the post and cried like a child, "They're all burned, all burned to death by the Germans. I have no home to return to. Why did you leave us to rot in these concentration camps all these years? Why didn't you British and Americans help us sooner? I am a man with nothing to lose; all I have left is my hate..."

Evelyn Irons, War Correspondent, First French Army, 2nd Armored Division

FROM AN AFRICAN-AMERICAN SOLDIER

"We saw the whole works. The crematorium...Why did nobody scream and yell stop? We saw the dead bodies, stacked up like cord wood, and inside the ovens were the rib cages and the skulls. And it was so hard to believe."

**Leon Bass (African American), Sergeant, 183rd
Combat Engineer Battalion**

FROM A SURVIVOR

"I have never since heard sounds like those we uttered, sounds released from the very depths of our being. The sheer force of it must have scattered the ashes of Auschwitz to every corner of the universe, for our cries of joy suddenly turned into a bitter wail: "We are liberated! We are liberated! But where are they? They are all dead!""

**From Isabella: From Auschwitz to Freedom by
Isabella Leitner**

**LIBERATORS AND SURVIVORS - THEIR PAIN, THEIR MEMORIES,
THEIR SCARS -**

CAN WE EVER UNDERSTAND THEM? NO...

READING #3

Can you imagine writing to your parents or friends from a ghetto or camp? When you write in your journal, think about what you would say.

**"Final Letters" (excerpts from the book Final Letters From
Victims of the Holocaust, Yad VaShem)**

On the way to their deaths, Jews - the inmates of camps, ghettos and prisons - tried to transmit some information about their fate to their relatives and friends. They wrote on whatever scraps of paper they could find and left their messages in hiding places or dropped them from

deportation trains. Decades passed before many of these letters reached their destinations.

Below is one example: Sara and Yehiel Gerlitz of Bedzin, Poland, entrusted their only daughter, aged six, to a Polish friend by the name of Florczak. With the presentiment that they would never see their child again, they left her a letter which she was to open when she came of age.

"My dear, beloved, little child, 7 July, 1944

On giving birth to you, my darling, I did not imagine that six and a half years later I would be writing you such a letter. When I last saw you, on your sixth birthday, on 13 December 1943, I had the illusion that I would still be able to see you before my departure, but now I know that this cannot be. I do not want to endanger you. We are leaving on Monday, now it is Friday evening. We are going — Daddy, Pola, and I — with 51 other fellow nationals to an unknown destination. I do not know, my dear child, if I will ever see you again. I take with me from home your picture, which I love so much, I am taking along your lovely chatter, the smell of your innocent, little body, the rhythm of your innocent breathing, your smile, and your tears which my heart, the heart of a mother, could not allay. I take along your last image, as I saw you on 13 December 1943, your prematurely adult look, the sweet taste of your childish kisses, and the hug of your tiny arms. That is what will accompany me on my way. Could it be that Providence will allow me to survive this nightmare and to regain you, my treasure? Should this happen, I will explain to you many things you have not understood so far and which you will probably never be able to understand, since you will be in other surroundings, and brought up in an atmosphere of freedom. My sweetheart! I want you to read this, when, by G-d's will, you are grown up and mature and able to criticize our behavior toward you. I desire, my dear and beloved child, that you should not condemn us, that you should love our memory and our entire loathed people from which you originate. It is my desire that you should neither be ashamed of your provenance nor deny it. I want you to know that your father was a person of rare qualities — there are

not many like him in the world — and that you can be proud of him. He dedicated his whole life to doing good to other people; may G-d bless every step of his, protect him, and allow him to regain you! My beloved treasure, you are your father's whole world, his only ambition, his only satisfaction for all his sufferings and pain. Therefore I wish you to keep a good memory of him, if fate should prove unfavorable to us I want you to remember your grandfathers and grandmothers, your aunts and uncles — people of great value — and the whole family. Remember us and do not blame us! As for me, your mother — forgive me I wanted to bear you for our and your pride and joy, and it is not our fault that things took a different course. Thus, I implore you, my one and only darling, don't blame us. Try to be as good as your father and your ancestors. Love your foster parents and their family, who surely will tell you about us. I ask you to appreciate the self-sacrifice of your foster parents and to be their pride, so that they should never have any reason to regret the commitment which they have taken on voluntarily. There is one thing more I want you to know: that your mother was a proud person, despite our enemies' scorn and mistreatment, and, when she was going to die, she did so without moaning and crying, but with a smile of contempt for the enemy on her lips!

I hug and kiss you affectionately; receive all the blessings of my heart.

Your loving Mother

What can I say to my only child, truly the person dearest to me in the world? One should open one's heart and reveal its inside — no pen is able to describe what goes on in there just now. But I believe firmly that we will all survive and offer our hearts to one another.

Your Father

Fortunately, the parents survived; they were reunited with their daughter and together emigrated to Israel, where they now live.

QUESTIONS:

1. What does the mother mean when she says, "...that you should not condemn us, that you should love our memory and our entire loathed people from which you originate?"
2. Who was more courageous: the "foster" parents who agreed to care for the child, or the birth parents who gave up their child? Explain.

READING #4

Children were hidden with non-Jews. Some were reunited after the war. Many never again saw their parents, and didn't even know they were Jewish. Some who recently discovered their "secret" Jewish identity believe that the Holocaust lasted another 50 years for them. How many of us "hide" our Jewish identity?

UNIT III

ISRAEL



CHAPTERS 14–21

March
OF THE LIVING

INTRODUCTION TO UNIT III

In the last unit you confronted "the War against the Jews". The war did not end in 1945. The British Blockade continued until independence was declared by the new State of Israel in 1948. During those three years, Jews who had somehow managed to survive Hitler's death camps, had to endure the hardships of displaced persons' camps, homeless wandering, and for most, the long "illegal" trek to the promised land.

This unit will enable you to better understand the bridge between Poland and Israel. First, let us tell you what this unit is not. It is not an introduction to Israel. It is not a tour guide to the week that we will there.

This unit is a bridge to understanding the reasons for the establishment of the State of Israel and the importance of its survival.

The following dates should help in your understanding of this Unit:

- 1947 United Nations vote for Partition, dividing Palestine into a separate Arab and Jewish State, with Jerusalem as an international city.
- 1948 Establishment of the State of Israel; Israel attacked by combined armies of Egypt, Syria, Jordan Iraq and Lebanon.
- 1955 Sinai campaign to open the Suez Canal.
- 1967 Six Day War: Israel gains control over Judea, Samaria and Jerusalem (the "territories").
- 1973 Yom Kippur War: Israel extends its sovereignty over the Golan Heights.
- 1979 Israel signs Peace Treaty with Egypt.
- 1982 Shalom HaGalil: Israel attacks the PLO in southern Lebanon.
- 1993 Israel conducts peace talks directly with the PLO.
- 1994 Gaza and Jericho Peace Accord signed with PLO.
- 1994 Peace Treaty signed with Jordan.

Although you will not have the opportunity to travel to the four corners of the State of Israel, you will have the opportunity to see Israel in an entirely new and different light. Whether this is your first trip to Israel, or whether you have been there often, you will see Israel through different eyes. It is the purpose of this unit to direct you to the issues and challenges which faced Israel after the Holocaust, and which it continues to face today.

PROLOGUE TO UNIT III

On May 8, 1945, World War II in Europe ended. Over 35 million people died in one of the bloodiest wars in human history. The European Continent was totally devastated - economically, socially, politically and physically. It would take many years for its restoration.

For our people, the end of the war brought home the full realization of the terrible destruction and horrible annihilation of European Jewry. Although some knowledge of what was happening in Hitler's Europe was known during the war, very few Jews fully understood the extent, the nature, and the totality of that destruction.

Genocide

A new word was added to the world's vocabulary - Genocide - the systematic destruction of a people or nation. In a period of less than six years, over one-third of the world's Jewish population was slaughtered in the most horrible way - destroyed for no other reason than having Jewish blood. Eastern Europe, especially Poland, which was once the cultural, religious and social center of world Jewish Life, was gone forever.

Although other terrible tragedies had befallen the Jewish People before - the destruction of the Second Temple and exile from Judea, the Crusades, the expulsion from Spain and from nearly every country of Europe, the Inquisition, slaughters and pogroms - none seemed on the same level as the Holocaust.

Refugees

1945 was the lowest point in modern Jewish history. We were faced with the urgent task of rescuing those who had survived and helping them to rebuild their lives in a world which was not ready to accept them. Palestine was still closed to these survivors by the British. The countries from which they originally came were not ready to accept them back (in fact, some Jews, when they did return, faced new pogroms) and most of the countries of the world continued to keep their doors closed to these refugees.

And yet nearly three years to the day of the end of World War II in Europe, the dream and hope of two thousand years was fulfilled with the establishment of the State of Israel. How could this happen? It was beyond rational belief. How did this happen? It was a living miracle in the lifetime of your grandparents.

Israel: Sacrifice, Courage, Heroism

The story of this struggle to create the state and to save the survivors is a story of sacrifice, courage and heroism. It is a story of survivors with a strong will to live and to recreate their lives. It is the story that will unfold to you in the Israel Section of this Study Guide and during your stay in Israel.

CHAPTERS

XIV Shivat Tzion – The Return To Zion

XV The Yishuv – During The Shoah

XVI B'riha – The Illegal Immigration

XVII The Struggle For Independence and The Birth of The State of Israel (1945-1948)

XVIII The War of Independence (1947-1949)

XIX Yom Hazikaron and Yom Ha'atzmaut

XX Jerusalem

XXI The Legacy: The War of Independence and The Current Peace Process

XIV. SHIVAT TZION – THE RETURN TO ZION



THIS CHAPTER AND YOU...

Introduction to Unit on Israel

On May 14, 1948, with the establishment of the State of Israel, the long exile of nearly 2,000 years came to an end. Although the Romans and those who followed them tried to eradicate every Jewish connection to Israel, the dream and the prayer for the return to Zion persisted. The prayer "L'shanah Haba'ah B'yerushalayim", "Next Year in Jerusalem", was the centerpiece of every Passover Seder. It was the concluding prayer on the holiest day of the Jewish calendar, the fast day of Yom Kippur. Wherever Jews lived, no matter how terrible the circumstances, even during the tragic days of the Shoah, the dream of returning to Israel and Jerusalem remained their eternal, sustaining hope.

This yearning would never have been fulfilled if certain events were not set in motion over 50 years before the birth of the state. In 1897, in Basel, Switzerland, Theodor Herzl convened the first World Zionist Congress. At that time he wrote in his diary: "In Basel I founded the Jewish State...Maybe in five years. Certainly in fifty, everybody will recognize it."

Herzl was wrong. It took 51 years!

Political Zionism was born, stimulating wave after wave of Jewish immigration to Palestine, laying the foundation of the Jewish State.

This chapter will help you understand the enormous contributions and sacrifices of those pioneering Jews who helped settle Palestine from the late nineteenth century to the middle of the twentieth century.

"Im Tirzu ainy zu agadah" "If you will it, it is no dream"

Theodor Herzl

OBJECTIVES:

1. You will gain some understanding of the history of modern political Zionism
2. You will begin to realize the hardships and challenges which faced the pioneers in Palestine from the turn of century to the mid 1900's and their dedication to overcome these obstacles.
3. You will begin to understand that Israel was not created in a day by the UN, but was really established through the sacrifices of those who came in response to the Zionist dream.

Prologue to Chapter 14

In the last few years we have witnessed "Kibbutz Galuyot" - the in gathering of our people from all four corners of the earth to Israel. One thing we will learn from the "March" - this was not always the case. We have been the "wandering Jews" -searching in each country for a way to exist, always at the discretion of the current dictator or ruler or king.

It started when we, as a people, left Egypt during the time of Moses. In the Passover Hagadah we are especially reminded of the slavery of the Jewish people in Egypt and their redemption in Israel. We also learn in the Hagadah that each person must assume that she/he was delivered from slavery to freedom. On the March of the Living we will be retracing the steps of our people. In Poland we will witness the ultimate slavery and destruction of our people, and in Israel, their freedom and redemption.

The in gathering in Israel has been a bumpy road. It is filled with both tastes of freedom and dispersion. The first time the Jews were expelled was 587 B.C.E. Jerusalem, captured and destroyed, ended the independent life of the Hebrew nation with the temple in ruins. Our people, sent into exile (Hebrew: Galut) in Babylonia, tired and homeless, trudged eastward, reversing the trip that our forefather Abraham made

The second time, in the year 70 C.E., our second temple in Jerusalem was destroyed after being rebuilt by returning exiles. The last pocket of Jewish resistance was destroyed at Masada in 73 C.E.

In time, with Jerusalem in ruins, Jews reached nearly every country in the world. Intolerance toward Jews in Europe culminated with our expulsion from many of the lands, England in 1290, France in 1394, Spain in 1492, and Portugal in 1496. Again we wandered throughout the Diaspora in search of a home.

Poland welcomed the wandering Jews with enthusiasm. It became known as "Little Israel," as close as possible in the Galut to a haven and a home for the Jews. It also eventually became our graveyard.

The Holocaust years witnessed the "in gathering of the exiles" by the Nazis. This isolation of our people culminated with an ultimate in gathering - ghettos, concentration and death camps. After the war ended again we could not gather in our homeland, but rather we were concentrated in the displaced person camps of Europe, waiting, wondering.

The Zionist dream of the normalization of the Jewish people, as well as the in gathering of the Jewish people, became a reality with the creation of the Jewish State - Israel.

The gathering of our people in Israel is again occurring. As in the time of Joshua, Israel is again the home and haven for Jews around the world. Whatever hardship Israel must endure by absorbing immigrants from many countries - the former Soviet Union, Argentina, South Africa, Ethiopia, Arab lands, whatever the strain on her resources, Israel is always home for us.

חזק חזק ונתחזק

Chazak Chazak Vnithazek

May you grow from strength to strength

Dear March of the Living Participant:

When you think of Israel, what are the words that come to mind to describe its importance to the Jewish people, and especially those refugees who came from Poland after 1945?

[illegible]

READING # 1

What is Zionism?

Zionism is the modern expression of the ancient Jewish heritage.

Zionism is the national liberation movement of a people exiled from its historic homeland and dispersed among the nations of the world.

Zionism is the revival of an ancient language and culture, in which the vision of universal peace has been a central theme.

Zionism is the embodiment of unique pioneering spirit, of the dignity of labor and of enduring human values.

Zionism is creating a society, however imperfect it may still be, which tries to implement the highest ideals of democracy - political, social and cultural, for all the inhabitants of Israel, irrespective of religious belief, race or sex.

Zionism is, in sum, the constant and unrelenting effort to realize the national and universal vision of the prophets of Israel.

Yigal Allon address the United Nations General Assembly in September 1975:

‘Buber has written, “Israel is not a nation like other nations, no matter how much its representatives have wished it during certain eras. Israel is a people like no other, for it is the only people in the world which, from its earliest beginnings, has been both a national and religious community.”’

QUESTIONS:

1. Do you consider yourself a Zionist? Explain.
2. What is your own definition of Zionism?

READING # 2

Theodor Herzl, the founder of Modern Political Zionism, was born in 1860 in Budapest, Hungary. Although not a fully assimilated Jew, he was raised in a liberal Jewish home, with very little concern about the Jewish People. The turning point in his life came when he was assigned to cover the Dreyfus Trial as a journalist.

Theodor Herzl – A Modern Moses

Excerpts from *The Resurrection of Israel*, by Anny Latour

Paris, December 19, 1894. In the audience chamber of the Military Tribunal, the public waited tensely for the entrance of Captain Alfred Dreyfus, accused of high treason...

He was a Jew and therefore guilty....

In the press box, the Paris correspondent of the *Neue Freie Presse*, the largest newspaper in Vienna, was writing his report:

A few moments slip by. There is a deathly silence in the chamber. All eyes are fixed on the little door. Suddenly the accused appears. The stares focused on him are charged with extraordinary tension. Trim silhouette, erect, somewhat taller than average, tightly clinched into the elegant dark uniform of an artillery officer, with the three gold stripes of his rank on his sleeve, head bent, Dreyfus passes through the crowd of spectators, ascends the three steps to the defendant's seat, pauses in front of the Court, bows stiffly and briefly. When he takes his seat, I can clearly see his face. He looks ten years older than his actual age. They say this change took place during his imprisonment. His close-cropped hair is grizzled and beginning to retreat in premature baldness. His nose is definitely aquiline, ears prominent, face and chin well-shaved, the thick mustache is trimmed short, the mouth reveals his suffering. He wears pince-nez glasses. The demeanor of Dreyfus is calm and firm.

The name of the journalist who wrote this account was Theodor Herzl. He was born in Budapest in 1860 and spent his youth in Vienna, where he

made a name for himself as the author of more than ten comedies which appeared in Viennese theaters. During his three years in Paris, he could be found attending the sessions of the Chamber of Deputies, at trials in the Court of Assizes, and at political meetings. His black beard, his large, deep-set eyes, the nobility of his features, and the radiance of his personality attracted people's attention. Already troubled about the Jewish question after reading certain anti-Semitic writings, it needed only the shock of the Dreyfus trial definitely to awaken in him his Jewish consciousness:

All the unleashed fury had been directed at Dreyfus. Had it been possible, the general public would have tarred him, quartered him, and subjected him to I know not what tortures. Why? These were no longer cries of revenge against a military betrayal, which, as a rule, hardly excites people in peace time. This angry outburst was of an entirely different nature, like the excesses of a mob or of a people in revolt. They did not disguise their accusations. They did not yell, "Down with Dreyfus!" but, "Down with the Jews!"

From the conservative right to the extreme left, one hears only a single cry: "Out with the Jews!" There is an atmosphere of unrest, and those who are primarily involved in this matter are blind and deaf. They keep saying it will blow over. To be sure, all this will blow over, but how?

It was then that Herzl, (the visionary prophet, conceived the idea that salvation could only come from Zion:

The Dreyfus trial represents more than just a miscarriage of justice. It expresses the wish of a great majority of the people of France, condemn one Jew, and through him, all Jews. Ever since then, "Down with the Jews" has become a battle cry. And where? Why, in France. In republican France, modern, civilized, a hundred years after the Declaration of the Rights of Man. The Dreyfus trial can only be compared, in history, to the Revocation of the Edict of Nantes. It has rendered void the conception born in the Great Revolution. And if a progressive and highly civilized nation can behave in such a manner, what can one expect from other nations?...

...In Paris, in the spring of 1895, Herzl wrote in his diary:

I have been working for some time at a labor of incalculable size. I do not know yet whether I shall bring it to a successful conclusion. It looms like a gigantic dream. And yet for days and even weeks, it possesses me to the point of making me lose my mind. It is always with me, it hovers over banal conversations, it looks over my shoulder at this funny sort of journalistic work, it upsets me, it goes to my head....

This book was to become a fact. It was not a novel, but a vision, realistic and prophetic at the same time, of a Jewish state yet to be, conceived in all the details of its organization. It was not to be called The Promised Land, but The Jewish State.



QUESTIONS:

1. Assume you were assigned today to cover a trial similar to the Dreyfus Trial. How would you react?
2. What would you do about these feelings?
3. How did Herzl react? Can you understand why?
4. Herzl went on to establish the modern Zionist Movement which culminated in the birth of the State of Israel. Is this an answer to the question: Can one man change the course of history? How could that apply to you?

READING #3

This is a brief history of the Jewish resettlement of Palestine, beginning in the mid-19th Century through 1930. It will set for you the most recent historical background, which led to the birth of the State of Israel.

Excerpts from: The Return to Zion.
Edited by Aryeh Rubinstein, Keter Books, Jerusalem

INTRODUCTION

There can be no doubt whatsoever that the re-establishment of the State of Israel in 1948 is one of the most important events in Jewish history. That a nation cut off - in the main - from its land for nearly two thousand years should regain its sovereignty is amazing enough. That it should do so immediately after suffering the worst disaster any people in recorded history has ever suffered and, from a military point of view, against overwhelming odds, compounds the astonishment and indeed awe that any spectator must feel. With good reason, many people, both Jews and gentiles, saw the hand of God in the miracle of 1948.

Still, it would be wrong to understand these events as though they occurred in a vacuum. Love of Zion and the yearning for a return to it have always constituted a major theme in Judaism. Throughout the ages

sporadic attempts were made by individuals and groups - often under the most frightful conditions - to "go up to the Land" and settle it. In the 19th and 20th centuries organized efforts were made to achieve that end, and their description forms the bulk of this chapter.

The story of the Return is fascinating and exciting, and it is hardly possible to understand and evaluate the meaning of the State of Israel or what the Jews feel about it without knowing that story and the conditions in which it unfolded.

Zionism in its modern sense was born in August 1897, when the First Zionist Congress adopted Theodor Herzl's "Basel Program" which declared that "Zionism seeks to secure for the Jewish people a publicly recognized, legally secured home in Palestine." Herzl's powerful personality and his audacious, one-man diplomacy cannot fail to capture the imagination, but Herzl did not start from scratch. He was preceded not only by 1,900 years of yearning for Zion on the part of Jews scattered among the nations, but also by earlier 19th century writers who broached the idea of the return of the Jews to their ancient homeland and even by some modest beginnings of practical colonization in Eretz Israel, the Land of Israel.

The Hibbat Zion Movement

Lilienblum Smolenkin became leader of Hibbat Zion ("Love of Zion"), a loosely organized movement of Hovevei Zion ("Lovers of Zion") societies in Russia and Rumania, which favored emigration to Eretz Israel, as against those who favored the United States. (Only a small minority of the active Jewish public opposed emigration altogether).

The First Aliyah

Carrying their theories into practice, small groups of Hovevei Zion made their way to Eretz Israel, with the aim of working on the land. The first organized group consisted of 14 members of Bilu, which had been organized in Kharkov in January 1882 as a reaction to the pogroms. (The name Bilu was derived from the Hebrew initials of Beit Ya'akov Lekhu ve-

Nelkha; (House of Jacob, come ye and let us go.) By 1884 six settlements had been established (including Rishon le-Zion, Gederah and Zikhron Ya'akov), and Petah Tikvah revived.

These villages would have collapsed at the outset, however, had it not been for the aid extended to them by Baron Edmond de Rothschild of Paris, who had become active in Jewish affairs immediately after the pogroms of 1881.

The Old Yishuv

When the vanguard of the First Aliyah arrived in 1882 there were between 20,000 and 25,000 Jews in the country, two-thirds of whom lived in Jerusalem. There were smaller communities in the three other "holy cities" - Safed, Tiberias and Hebron - and two more recently established ones in Jaffa and Haifa. There was a considerable number of artisans, unskilled laborers, and small shopkeepers who led a life of poverty and want. For social and political conditions under Ottoman rule militated against the participation of the Jewish population in the economic life of the country. Moreover, many of the immigrants were elderly people who had come to the Holy Land to die and be buried there, and there was a high proportion of widows and orphans. Hence, the old yishuv had to depend for its sustenance on contributions from Jews abroad, known as "halukkah." In the 1880's this amounted to 100,000 pounds (sterling) a year, then equivalent to about \$400,000.

The great majority of the old "yishuv" were strictly Orthodox and accepted the authority of the rabbis, who were opposed to all modern trends and resisted the winds of change that were blowing in from Europe. The help of Jewish philanthropists abroad was readily accepted so long as it did not involve any change in the traditional way of life: attempts to establish modern schools and to train Jews for productive employment in agriculture and handicrafts was met with fierce resistance by the leaders of the "halukkah" regime. Nevertheless, even among the "old 'yishuv'" (as the pre-Zionist Jewish community came to be called), there were those - including the editors of the first newspapers published in Jerusalem - who called upon the Jews to earn their living by their own labor.

The Second Aliyah

The first impetus for the new wave of immigration - which lasted till the outbreak of World War I and is known as the Second Aliyah - came from the Kishinev pogroms of 1903. The impotence of the great Russian-Jewish community in the face of these savage mob attacks, and of further pogroms in 1905, shocked thousands of young Jews into a new determination to build a Jewish homeland. As in the case of the First Aliyah, however, now too those who made their way to Eretz Israel - some 40,000 between 1904 and 1914 - constituted only a small part of a great migration of Jews from Eastern Europe. The newcomers who stayed, together with natural increase, brought the Jewish population to 85,000 in 1914; this was 12% of the country's total population.

It was this new society - this workers' commonwealth - that the young immigrants of the Second Aliyah wished to build. To correct the lop-sided occupational structure of the Jews they came up with the concept of "kibbush ha-avodah" (the "conquest of labor"), meaning that the Jews themselves would carry out all the economic tasks necessary for the functioning of their new society. This ideal was linked with that of "halutziyut" (pioneering), which inspired the individual not only to support the national revival but to be ready himself to settle in the homeland as a "halutz," or pioneer, prepared to do any kind of work, however arduous, unaccustomed or dangerous, that might be required at the time, to build this new national society.

The Emergence of the Kibbutz

The early "kevuot" had small memberships based upon the idea that the community should be small enough to constitute a kind of enlarged family. After World War I, when larger numbers of pioneers arrived, larger communal villages, combining agriculture with industry, were founded, for which the name "kibbutz" was used. Today, however, the distinction between the two terms has all but disappeared. By 1914 there were 11 "kevuot" established on Jewish National Fund land under the responsibility of the Zionist Organization, and the number grew to 29 by the end of 1918.

The “kevutzah,” or kibbutz, is a voluntary collective community, mainly agricultural, in which there is no private wealth and which is responsible for all the needs of the members and their families.

Not all of the Second Aliyah immigrants worked on the land. Some of them joined the old “yishuv” and settled in the four “holy cities,” especially in Jerusalem where they built new quarters, such as Zikhron Moshe and Romemah. The newcomers also introduced an enterprising spirit into other towns. It was on their initiative that the modern suburb of Tel Aviv was founded on the outskirts of Jaffa in 1909, its population reaching 2,000 by 1914.

The pioneers of the Second Aliyah brought with them high standards of Jewish and general culture, lofty ideals, and a deep conviction that ideals are proved only through living by them. Included in its numbers were several leading personalities, who were destined to be future leaders in the State of Israel.

Effect of World War

World War I had a disastrous effect on the “yishuv” and brought the Second Aliyah to an end. In the first three years of the war, Palestine served Turkey and her allies as a base for their attempts to launch an attack upon the Suez Canal and Egypt, and, together with Syria, it had to provide the supplies required by the 4th Turkish Corps. In addition to large-scale recruitment, the population suffered from heavy taxes, compulsory labor service such as road building, and the confiscation of horses, wheat and other property. In December 1914, 700 Jews who were nationals of enemy states were deported to Egypt. This led to a mass exodus of foreign Jews, in the course of which 11,300 (over an eighth of the entire Jewish population) left the country.

On October 31, 1917 the British opened an unexpected offensive and took Beersheva, going on to Gaza and Jaffa. On December 11, General Allenby entered Jerusalem, bringing 400 years of Ottoman rule over the Holy Land to an end. It was Hanukkah, and in the entry of the British the Jewish population saw a fresh divine miracle for their liberation.

The Balfour Declaration

On November 2, 1917, Balfour issued the famous letter to Lord Rothschild which has since become known as the Balfour Declaration. It read as follows:

His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

The Declaration was approved on April 24, 1920, at the Allies' conference at San Remo and was incorporated in the Mandate on Palestine conferred upon Great Britain by the League of Nations on July 24, 1922.

The impact of the Balfour Declaration on Jewish public opinion was immediate, and enthusiasm spontaneous. In many countries there were huge demonstrations displaying the Union Jack side by side with the Zionist flag. For the first time since the Dispersion a great power had given official recognition to the Jewish people's claim to Eretz Israel.

The Jewish State in the Making

The outbreak of the war in 1914 had brought the Second Aliyah to an end; when immigration resumed in 1919 the world was a very different one. The Czarist regime had been overthrown in Russia and the Bolsheviks were in power, the Ottoman Empire was no more, and the Balfour Declaration established the right of Jews to settle in Palestine. No longer would Jews have to “infiltrate” into Eretz Israel: they could now settle there as a matter of right. Postwar pogroms and excesses in the Ukraine, Poland and Hungary constituted a further motivation for leaving those countries, but since the westward road to the United States was still open, most of those who chose to go to Eretz Israel did so out of Zionist convictions.

The Third Aliyah

Many of the immigrants of the Third Aliyah (1919-23) were members of Zionist- Socialist youth organizations. On the whole, they came better prepared than their pre-war predecessors. Many had undergone agricultural training, they spoke Hebrew better than the Second Aliyah pioneers, and they came in organized groups.

The "halutzim", then, were the leading element in the Third Aliyah. They did not merely find their places in the existing economic and social structure; they were a creative force, which transformed the character of the "yishuv" and played a prominent part in its leadership. Golda Meir was part of the Third Aliyah and so were Eliezer Kaplan, Meir Ya'ari, Mordechai Namir, Israel Bar-Yehuda, Ya'acov Hazan, Abba Khoushi and Zalman Aranne - all future leaders in the State of Israel. Together with their predecessors of the Second Aliyah, they founded the Histadrut (the comprehensive countrywide labor organization), expanded the map of Jewish settlement, and played a leading role in the creation of the Haganah defense organization.

In all, the Third Aliyah brought in some 35,000 immigrants, almost nine-tenths of them from Russia and Poland. The new "yishuv" was now in the majority and the old "yishuv's" efforts to resist the onset of modern trends were doomed to failure.

The Fourth Aliyah

Whereas there were many similarities between the Third Aliyah and the Second, the Fourth Aliyah (1924-28) was quite different in social composition from all of its predecessors. Mainly because of the ban on emigration from Soviet Russia there was a drop in the influx of "halutzim." On the other hand, there was a rise in the immigration of storekeepers and artisans, mostly from Poland.

QUESTIONS:

1. According to this article, what was an "Aliyah"? How many were there?
Who arrived in Palestine on each Aliyah?
2. What was Hibbat Zion?
3. What was the Balfour Declaration
4. List the hardships faced by early settlers in Palestine.

READING #4

The following dates mirror the previous narrative concerning the Jewish return to Palestine from the mid-19th Century to 1930.

A State in the Making: 1838-1948

- 1838 Moses Montefiore proposes founding a Jewish state.
- 1854 Jewish Hospital established in Jerusalem.
- 1861 Mishkenot Sha-ananim, first neighborhood outside Jerusalem city walls, is built.
- 1863 First Hebrew periodical, Havaselet, published.
- 1870 Mikve Israel agricultural school opens.
- 1878 Petah Tikvah, founded by Jews from Old City of Jerusalem.
- 1882 Leon Pinsker, in Auto-Emancipation, envisages solution to anti-Semitism in Jewish majority in their own land. Large-scale immigration from Russia, Romania and Yemen begins, known as First Aliyah (aliyah, Hebrew term for Jewish immigration to Land of Israel).
- 1887 Baron Edmond de Rothschild establishes Zichron Yaacov.

- 1894 Dreyfus trial spurs Theodor Herzl to formulate political Zionism.
- 1895 Herzl publishes *Der Judenstaat* (The Jewish State).
- 1897 World Zionist Organization (WZO), founded at First Zionist Congress convened by Herzl in Basel, aims "at establishing for the Jewish people a publicly and legally assured home in Palestine."
- 1903 Offer by Britain to found Jewish state in Uganda rejected by Sixth Zionist Congress.
- 1904 Second Aliyah begins, mainly from Russia and Poland in wake of pogroms.
- 1906 First Hebrew high school established in Jaffa. Bezalel School of Arts and Design opens in Jerusalem.
- 1909 Degania, first kibbutz, founded on shores of Lake Kinneret. Tel Aviv, first modern Jewish city, established north of Jaffa. Jewish self-defense movement, Hashomer (The Watchman), is organized.
- 1914 World War I begins; Britain declares war on Ottoman Empire.
- 1916 Sykes-Picot Agreement, secret British-French pact for division of Holy Land, excludes area west of Jordan River from Arab independence.
- 1917 Balfour Declaration pledges British support for establishment of "Jewish national home in Palestine." General Allenby enters Jerusalem, ending 400 years of Ottoman Turkish rule.
- 1919 Weismann-Feisal Agreement accords mutual recognition of Jewish and Arab rights in Palestine. Third Aliyah begins, mainly from Poland; majority establish new agricultural settlements.
- 1920 Mandate for Palestine, including TransJordan, is granted to Britain by League of Nations at San Remo. Herbert Samuel appointed High Commissioner for Palestine. Histadrut, Jewish labor federation is founded. Arab militants mount anti-Jewish riots. Haganah, clandestine Jewish defense organization, is organized.
- 1921 Emir Abdullah of Hejaz invades TransJordan and is established as its ruler by Britain.
- 1922 League of Nations, "recognizing... the historical connection of the Jewish people with Palestine," charges Britain "to facilitate Jewish immigration and settlement on the land." Britain bars Jews from settling in TransJordan.
- 1924 Technion-Israel Institute of Technology opens in Haifa. Fourth Aliyah begins, primarily from Poland; majority settle in towns.
- 1925 Hebrew University inaugurated on Mt. Scopus, Jerusalem.
- 1929 Arab militants perpetrate massacre of Jews in Hebron.

XV: THE YISHUV – DURING THE SHOAH



An ad published by the Jewish Agency after World War II

THIS CHAPTER AND YOU...

With the rise and growth of Nazism in Germany during the 1930's, with its virulent spread of anti-Semitism throughout Europe and the world, the attention of the Yishuv (the Jewish community of Palestine) turned to the defeat of Hitler and his Axis partners and the rescue of the imperiled Jews of Europe.

From 1933 to 1943, approximately 120,000 German and other refugee Jews immigrated to Palestine. In 1939, the British issued the infamous White Paper, which imposed strict quotas on further Jewish immigration and an absolute ban on land sales to Jews. With the rest of the world closing its doors to Jewish immigration, the White Paper was the final blow which sealed the tragic fate of the Jews of Europe.

As we visit the death camps of Poland during the March of the Living, you will readily understand the terrible consequences of that decision.

The Yishuv desperately attempted to illegally smuggle refugees into Palestine. Many boats were not allowed to land in Palestine by the British and were forced out to sea where they sank with their human cargo, or were shipped back to Hitler's Europe to face their inevitable fate. The lucky few were interned in Palestinian concentration camps such as Atlit. Some Palestinian Jews, many who were refugees themselves, volunteered to parachute into Europe to help organize Jewish resistance and rescue. Most of these efforts were to no avail.

When World War II broke out, the vast majority of the Yishuv supported the British, eventually joining the British Army, despite the White Paper, feeling that their most important task was to defeat Hitler as quickly as possible as a way to save as many Jews as possible.

"Min Hameitzar Karatee Yah"

"Out of distress I called upon the Lord"

Psalm 118:5

OBJECTIVES:

1. You will begin to understand the difficult position the Yishuv faced during the Hitlerian period.
2. You will learn about the efforts made by the Yishuv to save the Jews of Europe.

READING # 1

This excerpt deals with the decade of the 1930's which witnessed the rise of Hitler. This had a profound impact on world Jewry, especially in Europe and Palestine.

Excerpts from:

The Return to Zion. Edited by Aryeh Rubinstein, Keter Books, Jerusalem

The Fifth Aliyah

By the end of 1929 the number of Jews in Eretz Israel had reached 160,000, or about three times the number at the beginning of the decade. In the `thirties immigration was accelerated by the plight of German Jewry. This Fifth Aliyah began with a small trickle in 1929, but in 1933, when Hitler rose to power, the trickle became a flood. A total of 164,267 Jews entered the country legally in the period 1933-36, while thousands of refugees came as "illegal" immigrants (the "yishuv" regarded British restrictions on "aliyah" as arbitrary and a violation of the Mandate). By the spring of 1936 the Jewish population was close to 400,000 and by 1939 it rose to half a million.

The Arab Revolt reached its climax in the summer of 1938 when terrorist bands captured British police stations and broke into Arab towns. The British concentrated large forces, about 16,000 troops, to combat the terrorist bands, and in the spring of 1939 the revolt came to an end. Militarily it ended in defeat, but it brought Palestinian Arabs a political reward - the MacDonald (Malcolm MacDonald was the colonial secretary)

White Paper of 1939 - which in effect limited Jewish immigration to a final 75,000 and abrogated the policy formulated in the Balfour Declaration. This meant that the Jews of Europe were being left to their fate, and that the Jews of Palestine were to be a permanent minority. This change in policy was rooted in the realization that war with Nazi Germany had become unavoidable and that it was therefore necessary for Britain to secure friendship, or at least passive neutrality, from the Arabs. No concessions had to be made to the Jews, whose support in the struggle with the Nazis was not in the slightest doubt. The Jewish world was practically unanimous in its opposition to the White Paper, declaring it to be not only wrong but utterly devoid of moral or legal validity. In Palestine, a general strike was called on May 17, 1939 - the date on which the White Paper was published - and mass demonstrations took place in all Jewish towns and villages. The Haganah began to attack telephone lines, railroads, and other government property.

Havlagah and Aliyah Bet

During the three-year Arab Revolt the Haganah developed into a military force that bore the responsibility for the "yishuv's" safety, and a general staff was set up. From the beginning of the riots, the Jewish Agency had called for self-restraint (havlagah), as well as self-defense (haganah): no blind revenge or indiscriminate killing but appropriate defensive measures, including active operations against terrorist bands.

With the rise of Hitler, the pressure for immigration increased, and gave rise to the first organized efforts at illegal immigration by sea on the part of He-Halutz and the Revisionist movement. In 1938 the Mosad le-Aliyah Bet (the institution for clandestine immigration; "the Mosad" for short) was set up by the Haganah. The Mandatory government did everything in its power to stop the stream of illegal immigrants, exerting pressure on other governments to prevent their leaving and dispatching patrol boats to track the ships from the moment of their departure till their arrival off the Palestinian coast.

QUESTIONS:

1. What was the Fifth Aliyah?
2. What was the White Paper? What was its impact on European Jewry?
3. What is the difference between "Haganah" and "Havlagah"?

READING #2

A State In The Making

These dates correspond to the previous narrative and set the background for the eventual tragedy about to befall European Jewry.

IN PALESTINE, 1931	Etzel (Irgun Zva'i Leumi), underground organization linked with Revisionist movement, founded.
IN EUROPE, 1933	Fifth Aliyah begins from Germany in wake of Nazi rise to power.
IN PALESTINE, 1935	Revisionist movement, headed by Ze'ev Jabotinsky, secedes from WZO and establishes New Zionist Organization.
IN PALESTINE, 1936	Palestine Symphony Orchestra founded. Anti-Jewish riots begin, lasting three years.
IN PALESTINE, 1937	Britain's Peel Commission Report indicates that Palestine, traditionally country of Arab emigration, became country of Arab immigration as result of rapid Jewish economic development. Commission recommends partition of western Palestine into two states, Jewish and Arab; plan is rejected by Arabs.

IN PALESTINE, 1938	Britain discards Peel Plan and invites Jewish and Arab leaders to negotiate Palestine problem; Arabs refuse invitation.
IN EUROPE, 1938	Evian Conference on refugees fails to find solution for thousands fleeing Nazi persecution.
IN PALESTINE, 1939	British White Paper limits Jewish immigration to 75,000 over five-year period, after which it is to cease altogether (It also severely limited Jewish land purchases, as well).

READING #3

This reading describes Palestinian Jewry's efforts to save some of the Jews of Europe by attempting to illegally smuggle them into the country. Some of these efforts were successful, but most of these illegal boats were caught by the British and sent back to Europe to face a terrible fate. Some of these boats sunk at sea, ending in the death of all those aboard.

Source: Fulfillment - Chapters XIV and XV, pages 328-329- Rufus Lears, 1972, Herzl Press, N.Y.

By 1939, Palestine became the only source of possible refuge for European Jewry. The British government clung to its 1939 White Paper setting a maximum of 75,000 immigrants into Palestine over the next five years. For those who had managed to escape Eastern Europe, most found themselves refused permission to enter the land of their hopes.

Battle of Immigration

In the struggle against the British White Paper, David Ben Gurion remarked, "Our plan is to drown the White Paper in a flood of immigration." Nothing less would secure a place of refuge for our people.

The most persistent and spectacular battle of this war was the Battle of Immigration. Its lines embraced the frontiers and ports of many lands and the lanes of many seas. It was the crucial battle: on its outcome depended the lives of thousands of hapless men, women and children as well as the fate of the Zionist enterprise. By the time the war was over a far-flung apparatus for assembling, maintaining and transporting immigrants by land and sea had been built up by soldiers and emissaries of the Yishuv, and the adversary, the British Empire, had thrown into the Battle its naval and air forces in the Mediterranean, its military establishment in Palestine and its diplomatic resources in the capitals of the countries through which the wanderers sought passage. Never did the Empire wage a more inglorious war and never did a tiny community, fighting for its future and for the remnants of its kith and kin, display more daring and resourcefulness. By roads devious and hazardous the fugitives converged on Mediterranean and Black Sea ports, where they embarked at night on ships, most of them small, derelict freighters, a few of them revamped river and coastal vessels from America, to brave the perils of the sea and the greater perils of interception by the British Navy. Many of the ships were captured, their human cargo interned and deported, first to the island of Mauritius in the Indian Ocean and later to Cyprus. Others defeated the vigilance of the British planes, warships and radar-equipped stations, and reached the shore of Palestine, where detachments of the Haganah brought them to land, sometimes wading out to the ship and carrying them on their shoulders, and dispersed them swiftly among the settlements. Most of the ships that set out must have come through in this manner; their names were not of course published, but from the middle of 1945 to the end of the following year alone some 25,000 maapilim ("illegal" immigrants) landed in Palestine.

Maapilim

A vivid illustration of the perils involved in landing the refugees is provided by the ship Hannah Senesch which in December 1945 managed to get near the coast at Nahariya. A storm prevented the Haganah detachment that waited for her from rowing her passengers to shore, but they were all landed safely by means of a "human chain" or on the backs of swimmers. They were promptly taken to different settlements, and the

next morning the British found the vessel capsized with the blue-and-white flag floating defiantly from her keel.

But often enough the Battle of Immigration did not end with their happy landing and dispersal. The British Army in Palestine went into action, raiding settlements suspected of harboring "illegals," whom they sometimes detected and apprehended. But more often they found themselves foiled. What could any army officer do when, after assembling all the inhabitants of a colony in order to pick out "illegals," he found that not one of the assembled possessed identity papers?

Such, in bare outline, was the strategy of the Battle of Immigration, an outline that conveys but little of the anguished hopes, the tragedies and the triumphs that were of its essence.

QUESTIONS:

1. Why did the community of Jews risk the perils of the high seas and British interception in order to try to reach the shores of Palestine?
2. For a survivor of the Holocaust in 1946 and 1947, what might be the emotional significance of a "human chain" formed to help them reach Palestine's shores?

READING #4

Atlit was a British "concentration camp" in Palestine for the "Illegals".

Atlit

Atlit was originally established as an ancient port on the Mediterranean coast, 19 miles south of Cape Carmel. It survived many civilizations including the Phoenicians, Greeks, Crusaders and Baybars.

In 1903, Baron Edmond de Rothschild established a moshava on the site. One of the primary industries was extracting table salt from sea salt. In

1911 Aaron Aaronsohn created an agricultural station there. During the British Mandate, a prison was set up there, which later, in 1939, became a detention camp for illegal immigrants. On December 8, 1940, 1,645 Jews were shipped from Atlit to the island of Mauritius.

A Haganah raid on the camp on October 10, 1945 freed 208 inmates. It was conducted by the commando unit, called the Palmach. Shalom Hablin, a member of the Palmach, was sent into the camp as a Hebrew teacher, to organize for the break-out. The next day, six more "teachers" were smuggled in to the camp. They were actually judo instructors. After midnight, the guards were disabled, the bolts on their guns having been removed by a friendly guard, and the refugees started off towards Bet Oren. When British armored cars surrounded the village, thousands of citizens of Haifa walked all the way to Bet Oren, and forced the military to leave.

After August, 1946, the British began deporting the clandestine immigrants to detention camps in Cyprus. By 1948, some 51,500 were kept under detention, with over 2,000 babies born there.

After the establishment of the State of Israel, the camp was used as a large immigration reception and transit center.

Today, Atlit has been recreated to resemble the camp as it was in the 1940's.

QUESTIONS:

1. How do you think the refugees felt when they arrived in Palestine, only to find themselves thrown into another "concentration camp"? How would you have felt, reacted?
2. Would you have walked to Bet Oren, as did the citizens of Haifa? Why or why not?

READING #5

This article describes the connection between the Zionist movements in Europe that resisted the Nazis and its effect on the Yishuv in Palestine.

Fulfillment, Rufus Lears, 1972, Herzl Press, N.Y

Martyrs And Heroes

Only those who were familiar with the inner life of East European Jewry can realize that an ancient culture and noble way of life was murdered as well as a people.

It was the culture and way of life in which most of the men and women of the Yishuv (Hebrew term for return, used in place of the Jewish community of Palestine prior to the State of Israel) had been reared and nurtured, for the millions who died were their mothers and fathers, sisters and brothers. The news of the uprising in the Warsaw Ghetto in the spring of 1943 brought them a mite of consolation in their grief, and they took somber pride in the fact that the initiative for the revolt came from Hechalutz ("Pioneer", a youth movement devoted to training and encouraging young adults to make their home in the Yishuv), that of the twenty-two combat units eighteen were Zionist, and that Mordecai Anielewicz, who was in general command of the uprising, was a leader of Hashomer Hatzair (Zionist-Socialist pioneering youth movement...). And by the end of the year they learned that there had been uprisings also in the ghettos of many other cities, among them Vilna, Bialystok, Bendin, Cracow, Tarnopol, Czestochowa and Stryj, and that outbreaks had even occurred in Treblinka, Sobibor and other charnel houses. In time survivors of those desperate ventures made their way to the Homeland: Tzivia Lubetkin, "the Mother of the Warsaw Ghetto," Chaya Grossman, who fought in the Bialystok revolt, Isaac Zuckerman, a leader in the Warsaw uprising and others. And after the liberation, large numbers whom various hazards had saved from the gas chambers arrived in Palestine, with camp numerals branded on their forearms and stories of horror on their lips, survivors from whom the Yishuv learned the glory of resistance and the shame of submission. And the Yishuv learned also that, notwithstanding

instances of help extended by Christian neighbors, especially in western Europe, the Jews were alone, utterly alone, and that many of their neighbors - Latvians, Lithuanians, Poles, Ukrainians - even welcomed the murderers and made common cause with them. Finally the Yishuv saw the criminals aided and abetted by the indifference and futile gestures of the democracies, and above all by the British, who shut the doors of Palestine against thousands upon thousands who could have been saved from death.

QUESTIONS:

1. What did the members of the Yishuv learn from the Holocaust?
2. What does Mordecai Anielewicz represent to you?

READING #6

A number of Palestinian Jews parachuted into Hitler's Europe to help rescue Jews and to organize resistance. Many died in this effort. This is the story of one of these brave souls, Hanna Szenes.

Hannah Szenes: The Resurrection of Israel, by Anny Latour

Hanna Szenes was a Hungarian who left her country in 1939 at the age of seventeen. She entered a kibbutz in Palestine as a worker. At her own request, she enlisted as a parachutist in January 1944 to come to the assistance of Hungarian partisans. She was parachuted into Yugoslavia and reached Hungary in May, her mission to help in the escape of Allied military personnel imprisoned by the enemy. She was arrested by the Nazis, along with some others, and was condemned to death some months later.

Here is how she expressed herself to the Hungarian court:

"I deny the accusation of treason to Hungary, the land of my birth. I have come here to serve my Fatherland, Eretz Israel, my only Fatherland. It is true, I was born here in Budapest. It was here I began life, here I learned to love what is beautiful in life, to do good and to have regard for my neighbor '... I dreamed of a world more just, which would give Hungarians relief from their misery. In return, I thought, we could give the world some of the richness our suffering had brought us, the capacity for understanding, the desire to help the helpless.... I wakened from my dream, which had also been the dream of my people; I realized I had no Fatherland. It was people like you who stifled my patriotism with your hatred. I left; I went elsewhere to build a Fatherland of my own. A Jewish Fatherland, a real homeland....

Because you have united with our mortal enemies, you have become my enemies. But you have not been content with waging war. You have, at last, lifted a hand against my people and this is when I decided to come. I came to save my brothers - and with them, to save you too."

Hanna Szenes refused to sign an appeal for mercy and was shot in the courtyard of the prison in Budapest on November 7, 1944.

On the March, we will visit her grave in the Military Cemetery on Mount Herzl on Yom HaZikaron (Israel Memorial Day).

QUESTIONS:

1. Why would someone who had left eastern Europe risk parachuting back into that dangerous area?
2. Is there anything important enough to you that would make you take such a risk?



XVI. B'RIHA

THE ILLEGAL IMMIGRATION (1945 –1947)



THIS CHAPTER AND YOU..

With the end of World War II, the full realization of the horrible destruction of European Jewry became fully known to the Jewish world. Its impact energized Jews everywhere to do everything in their power to save the surviving remnant. Never before in modern history were the Jewish People so unified and dedicated to a single purpose.

In Palestine, the Jewish community rapidly expanded its illegal immigration operation, using members of the Jewish Brigade stationed in Europe to create an "Underground Railway" to bring survivors to the coast and to ship them on tramp steamers in an attempt to break the British blockade of Palestine. Many made it to Palestine while others were caught and eventually interned in camps on Cyprus and Palestine or were shipped back to Europe, even Germany.

Thus have they made their way, through gateway and hall."

The old and the young, bent on reaching the ancient Wall..."

The world has not seen such a journey for nigh on to two thousand years..."

In swarming masses, in sorrow and agonized tears..."

Through Gateway and Hall, Benem Heller
(Translated from Yiddish by S. Perla)

And gathered them out of the lands from the East and from the West,
from the north and from the sea.

Psalms, 107:3

OBJECTIVES:

1. When you arrive in Israel from Poland, you will know the situation the survivors found themselves in after the war. This chapter will help you better understand the refugee's desperate plight to reach Palestine.
2. You will better understand the reaction of the Jewish world to this plight, especially those living in Palestine.

READING # 1

This reading clearly defines the tragic situation that thousands of survivors found themselves in 1945.

HOMELESS...AFRAID...POWERLESS...ALIEN...OUTCASTS. It was against this background that the B'riha took place.

No One Wanted Us Source: A Beggar in Jerusalem - by Elie Wiesel

Shortly after the conclusion of World War II the British government...(continued to enforce the White Paper and) imposed several impossible stipulations on the Jews of Palestine including their complete disarming, which would have left them powerless in the face of Arab neighboring countries. Concentration camps, reminiscent of Europe were set up in Cyprus by the British in order that they could continue to deny to the remnants of European Jewry, access to the Jewish homeland.

The other postwar period, the one in Europe, was different. Survivors we were, but we were allowed no victory. Fear followed us everywhere, fear preceded us. Fear of speaking up, fear of keeping quiet. Fear of opening our eyes, fear of shutting them. Fear of loving and being rejected or loved for the wrong reasons, or for no reason at all. Marked, possessed, we were neither fully alive nor fully dead. People didn't know how to handle us. We rejected charity. Pity filled us with disgust. We were beggars, unwanted everywhere of what they had done to us and to themselves. No wonder then that in time they came to reproach us for their own troubled consciences.

For years I spent the better part of my days in cold police stations. Like all aliens I had to ask for all kinds of authorizations for all kinds of purposes: residence permits, study permits, travel permits. Not a week passed without new forms to fill in, new humiliations. Survival had become a mistake, a burden. No one wanted us. Under British Mandate and still engaged in its struggle for national liberation, Palestine kept its gates closed. The American government carefully guarded its parsimonious quota system. Full of compassion, some liberal countries helped us seek

refuge elsewhere, anywhere, on shores as distant as possible. We were treated as intruders if not outcasts. The victors could not face us; we were living proof of their complicity. As for the neutrals, they naturally remained neutral. Unconcerned.

QUESTIONS:

1. Which countries and peoples of the world is Wiesel referring to in paragraph #1 when he writes, "unwanted everywhere, condemned to exile and reminding strangers everywhere of what they had done to us and to themselves. No wonder then that in time they came to reproach us for their own troubled consciences."
2. At the end of World War II why couldn't Holocaust survivors immediately go to Palestine?
3. The Zionist dream was two-fold, the normalization of the Jewish people as a nation and the in gathering of the exiles. Now that Israel has become the nation of the in gathering of our people, to what extent has the normalization of our people occurred?

READING #2

POLAND: The Starting Point

In January, 1945, after the Nazis had been cleared out of Poland, most of Polish Jewry realized that there was no future for Jews in Poland. Of the 3.5 million Jews who lived there before the war, 150,000 had fled east to Russia, and another 100,000 had survived the camps. After the war, Russia "repatriated" the Polish Jews back to Poland.

In spite of Jewish anti-Zionist propaganda mostly spread by the communists, the B'riha movement took strong roots. Yohanan Cohen, one of the earliest sh'lihim sent by Palestine, remembered the following:

"One day in the summer of 1945, I was told that an Italian boat would be landing near Tel Aviv that very night with a full load of illegal immigrants.

After the "illegals" got safely ashore, the boat was to head back to Italy, with me aboard.

"After supper I went down to the beach. Before long, I saw light signals flashing from out at sea; they were answered with signals from shore. Almost before I knew it, the boat had appeared and was discharging its passengers - the illegal immigrants - under cover of darkness.

"I got on board. It was the Nettuno, with a diesel engine, weighing all of 60 tons and a crew of seven. After eight days at sea, I landed in Italy and was whisked off to Poland. Thus began the most important work of my life."

What started in Poland, spread to Czechoslovakia, Rumania, Hungary, Yugoslavia (of the 80,000 Jews before the war, 14,000 survived), Greece, Bulgaria, Italy, Belgium, Holland, Spain, Portugal and even the Arab countries.

When the British patrols ordered the Jews from kibbutzim and local towns to identify the spent and ragged travelers they were bearing ashore on their shoulders: "These? Why, they're our kinfolk."

QUESTION:

Why was Poland the "starting point" for the B'riha?

READING #3

This excerpt describes the plight of the refugees after the war and the efforts to get them to Palestine.

The Journey Home: The Plight Of The Survivors

"So you're still alive?" the neighbors asked. "We thought they'd taken care of you in the gas chambers."

Repatriation

Of the nearly 11,000,000 Jews who lived in Europe in 1939, less than 5,000,000 survived by 1945. The Allies believed that those who remained should return home and rebuild their lives. They were wrong. In almost every country in Europe, Jews were not welcomed home, and worse: attacks, robberies and pogroms convinced most Jews that they needed to look elsewhere to live. In the city of Kielce, the Jews returned to find that not only had their houses been appropriated, but they were not welcome. One night, on an evil pretense that the Jews had kidnapped a Christian child (to use his blood to bake Passover Matzos, the "Blood Libel"), the townspeople attacked and killed 42 Jews in yet another pogrom. Word spread throughout Europe. The message was clear: "Jews are not welcome here."

Pogrom

Displaced persons (DP) camps were set up throughout Europe. At first, there was no distinction between displaced Jews and persons of other religions. Jews and Jew-haters found themselves face to face in the same camp. "Repatriation" sent Jews back to their homes with no understanding of what lay in wait for them. After intervention by Zionist and American Jewish organizations, Jews were placed in DP camps of their own, but the anti-Semitism did not end.

Mosad

During the war, thousands of Jews were brought to Palestine by Mosad L'Aliyah Bet, the Organization for Illegal Immigration, through bases in Switzerland and Turkey. They worked closely with the Jewish Agency and the Hagana, in spite of the 1939 White Paper issued by Great Britain, aimed at stopping that same illegal immigration.

After the war, in three years, over 250,000 Jews were to reach Palestine. The British called it "panic migration." The Czechs called it "unsuccessful repatriation." Americans called it "the underground railroad." Jews called it "B'riha", a Hebrew word meaning "flight" or "escape."

B'riha

B'riha started in Eastern Europe as the Germans were ousted by the invading Russians. An underground network was established by such people as Eliezer Lidovsky, Zivia Lubetkin, Itzhak "Antek" Cukierman and Abba Kovner. The next link was the Jewish Brigade, the military unit of Jews from Palestine who fought in Italy. These Jews from Palestine were so moved by the plight of the survivors, many stayed in Italy and organized Brigade bases to house the refugees, teach them Hebrew and skills, and get them ready for the boat ride to Palestine. Most of the Jews came from the DP camps run by the Americans and the British. Shaul Avigur organized B'riha, followed by Mordecai Surkiss, Ephraim Dekel and Meyer Sapir.

QUESTIONS:

1. Define DP Camp.
2. What was the "Mosad L'Aliyah Bet"?
3. What was the Jewish Brigade?

READING #4

From Auschwitz to Israel: Exodus - by Leon Uris, Doubleday & Co., 1958

By the summer of 1945, Aliyah Bet agents of Jewish Palestine were working tirelessly to get surviving Jews out of the camps of Europe - gathering Jews and getting them out of Poland. A powerful force was working hard to keep them in Poland. The British government worked hard to encourage world allies to keep their borders closed to the survivors of the Holocaust. The Polish government issued an edict that all Jews were to remain in Poland. Jews were locked in a country that was their graveyard and locked out of Palestine.

They left Auschwitz in the middle of the night, striking off the main road - a tragic line of survivors streaming forth, with the strong holding up the weak and carrying the young. The straggling procession pushed over the fields of snow, driving their beaten bodies for six harrowing days. Then they drove themselves up into the biting winds of the Carpathian Mountains, with the Palestinians miraculously keeping them all alive and moving them on and on closer to the border.

Along the frontier other Aliyah Bet men worked feverishly to spread bribe money among the Polish guards, and as the ragged caravan pressed to the boundary the guards, with their pockets stuffed, turned their backs and the Jews poured through into Czechoslovakia.

On they marched through the freezing cold until they passed through Jablunkov Pass and assembled at the bottom, exhausted, feet bleeding, hungry, and in need of medical attention. A special train had been chartered by the Mossad Aliyah Bet. The escapees were taken aboard to waiting warmth, food, and attention. The first leg of the perilous journey was over.

When a Jew entered Palestine legally he surrendered his passport to the Aliyah Bet so that it could be used again. Five hundred such passports were distributed to the escapees from Auschwitz. In Vienna the travelers stopped for much-needed rest and medical attention. They were issued clothing in a giant restaging area that had been established by American Jews to help the European survivors.

In Italy, the next stop, the Mossad Aliyah Bet had the open cooperation of the public and the Italian officials. It was springtime when Dov's group of Auschwitz refugees embarked on another train that moved into the Austrian Alps and crossed into Italy through the Brenner Pass.

QUESTION:

How do you determine who the true heroes of our people are?

READING #5

Exodus 1947

The most famous of the illegal ships was the "Exodus - 1947". It was captured by the British outside Palestinian waters and eventually, the 4,500 passengers were returned to France and finally to Germany. The next three readings tell its story. This excerpt describes its full story.

The life of the ship began with the death of a man - Solomon Davies Warfield, owner of the Baltimore Steam Packet Company. The ship was launched at high noon on Monday, February 6, 1928, by a bottle of spring water, champagne being illegal. After serving as a part of the Old Bay Line, she was enlisted into the naval war effort on May 23, 1940, in which she served until put up for sale on August 6, 1946. Although the scrap price was around \$8,000., she was purchased by a local salvager, and then sold for \$40,000. to the Chinese-American Industrial Company, Samuel Derektor, President, "For use in China." And on July 9, 1947 began her tale.

On the coast of France between Marseilles and the Spanish border, the Mossad had purchased a number of villas. On that night of July 9th, there were 4,553 men, women and children who had travelled the land route from Poland and Germany, across France to the Mediterranean. They were Orthodox and conservative, moderates and socialists, the gentle and the fire-brands. Then, 70 trucks started arriving at the villas, transferring the human cargo to the port. All night they moved, showing their fake Columbian passports to sleepy-eyed French customs agents.

Then trouble. A British observation plane had spotted them. The word went to England. The British called the French, and the ship was under orders not to sail. Bribery didn't work. Parties and gifts to the local gendarmes seemed to be working. Bernie Marks snuck into the water, and swam to the pier to loosen the ropes. The engines pounded and she started to move. But there was no pilot boat, no tug boats. She had to maneuver 120 degrees in a port made for ships one tenth her size. Just about free, she stuck in the mud. Using all her horsepower, and then some, she finally managed to pull free. As they approached the

breakwater, the H.M.S. Mermaid, a British man-of-war appeared. Bernie and Ben Foreman quickly rigged some wooded planks to look like coffins, to cover the holds in which 4,500 Jews lay hidden from view. It worked, but the Warfield was under the watch of the Royal Navy.

Organizing 4,500 people on a boat equipped to handle 300, was a gargantuan task. Besides the problems of cleanliness and meals, there was the weight problem. Any sudden shift of a hundred people could literally capsize the ship. HaShomer HaTzair members were assigned the duty of policing the crowd. Water was rationed. Even the passengers had jobs: helping in the commissary, cleaning the ship, teaching Hebrew and producing a handwritten newsletter.

Of the 4,515 refugees, 1,282 were women, 655 were children and 1,017 were teenagers. Most had known the concentration camps. Some had been in the partisans. Some had the tattoos from Dachau and Buchenwald, and some still wore the yellow star, but now with pride.

On Wednesday, July 16th, a woman died in childbirth. Her new-born son lived. In an evening ceremony, the body, wrapped in a handwoven flag of Zion, was lowered into the sea, accompanied by Hebrew prayers. The journey had claimed its first martyr.

By this time the armada of British ships had grown to 9, including a destroyer and a cruiser, added to by another three destroyers. Radio contact with "Kol Yisrael" was established. The ship's crew suggested changing its name to Mordechai Anielewicz or Ha'Meri Ha'Ivri (the Jewish Protest). The word came from Israel, succinct and dramatic: Yetziat Eiroa T'Sh'az, Exodus 1947.

By July 17th, another three destroyers and a frigate joined the armada. The British delivered a warning: "You are suspected of going to Palestine with illegal immigrants. It is forbidden. Please do not resist. We have superior forces here and in Palestine. If it becomes necessary, we will use force to board you, but you will have medical attention." The Exodus signaled back, "Thank you."

As the Exodus approached the coast, extensive preparations were taking place on board. Wire mesh was placed strategically, preventing any

boarding party from getting a foothold. Oil was painted on the canvas. Secret hiding places were created for the 41 Haganah men, in case they needed to "disappear." On land, over 30,000 people had been gathered to create a huge diversion as the ship beached.

At 2:30 a.m., some 23 miles from the coast, the British made their move. Their ships turned on all their searchlights, and started moving closer, informing the Warfield that she would be towed to Haifa. Their lights picked up a banner hanging from the bridge, which read: Haganah Ship - Exodus 1947. The British set off firecrackers to scare the ship. The Exodus 1947 hung up a canvas with a painting of a woman holding a baby, with the words: "England, this is your enemy." On radio, a message was sent to the British saying that there were over 4,500 Jews on board who would not go back to concentration camps, even British ones.

Suddenly there was a sharp crunch, and then another, as two destroyers rammed themselves alongside the Exodus. Boarding parties of marines quickly came on the ship, with steel bludgeons and side arms. The fistfights were fierce, shots were fired, and the British were merciless. Just 43 soldiers from four ships made it on board, as the Exodus steered away from the surrounding ships. Shots killed two teenagers fresh from DP camps. Tear gas was lobbed at the crowds. Finally, there was no choice but to surrender to the British. The Exodus was ordered to proceed to Haifa.

The British sent medical staff to board the Exodus - 146 people were injured with club and gunshot wounds, 28 of them serious, including 17 women and a child.

The following message was delivered to the United Nations Committee (which was then meeting in Palestine):

"Gentlemen, at this time we make intercessions to you at assemblies in Eretz Yisrael. We request, in truth we demand, that you hear together testimony from the 4,500 Jews who are coming to Palestine in a few hours aboard the Haganah Exodus 1947. We remind you that no commission was called together to witness the death of six million Jews in Europe. This is your opportunity to fulfill the requirements of your declared justice in these matters. Witness if you will the heartache, the sorrow, the

suffering and the utter brutality inflicted upon our people by the British. They have acted as the Nazis acted. They club and beat and shoot down in cold blood our women and children. These British are imprisoning our people in the same type camps in Cyprus as they suffered in Hitler's Europe. You have declared yourselves to guarantee equal opportunity to all who seek freedom. Their witness is, in truth, to the very thing that the United Nations had pledged itself to destroy."

At 4:00 p.m., on the eve of the Sabbath, the Exodus came alongside the dock in Haifa. Underwater explosions thudded near the ship to discourage underwater swimmers from sabotaging the ship. Near the ship were three British ships, each with wire cages built over their holds. They served as the "prison ships" which transported illegal immigrants to Cyprus. By 6:00 all the Jews had been placed on the three ships, ready for their journey to Cyprus.

The next day, the Jewish Agency was ordered to clean the ship. In went the workers, secretly members of the Haganah, and all 41 Haganah men who had been hiding on board, were smuggled off the ship, under the noses of the British sentries.

But the three British ships did not go to Cyprus. The British wanted to punish the French for allowing the illegal immigrants to leave France. They showed up at a French port. The French refused to force the Jews off the boats. About 60 sick and aged did come off, but the rest remained. For three weeks there was a stalemate. The Haganah said they would accept nothing less than a return to Palestine. The British threatened to send them all back to the British zone in Germany. The world was shocked. Hamburg prepared for their return. Again the British created a shock by announcing that they would have a "selection" to make sure that the Jews were indeed survivors, and not "plants" by the Haganah.

When the ships came to the dock, some Jews left peacefully. Most were dragged from the ships by 2,500 British marines, using their clubs liberally. At the Poppendorf and Amstau DP Camps, every Jew gave his name as one from the Bible, and all responded to the question of ancestry or country of birth, with the word "Palestine", without exception. The Haganah had given each of the 4,500 refugees a stamped certificate with

the promise that they would one day see Palestine. It was sealed with the seal of the Palmach - the olive branch and the sword.

On September 7, 1948, a telegram from the vicinity of Poppendorf reached Mossad headquarters in Paris. It was dramatically simple: "We have sent off the last of the Exodus passengers from Germany...We have kept our promise."

QUESTIONS:

1. Why did the British want to stop illegal immigration to Palestine? (Answer not in this reading.)
2. What was the role of the Mosad before 1948?

ACTIVITIES:

- A. Imagine yourself waking up on board the Warfield, and you see that the ship's name has been changed to Haganah Ship Exodus 1947. Write a "diary entry" explaining your emotions.
- B. Imagine yourself on board the Exodus, in the port of Haifa, as you are transferred to a boat supposedly going to Cyprus. Write a letter to a relative in Palestine explaining your feelings.

READING # 6

This is an eyewitness account describing the events surrounding the "Exodus - 1947" on its arrival in Palestinian waters.

Source: Eyewitness to Jewish History – Tel Aviv Radio Broadcast, July 17, 1947, 10:00 p.m.

A radio program from Tel Aviv on July 17, 1947 gave a first-hand account of the tragedy of the Exodus 1947.

"The ship looked like a matchbox that had been splintered by a nutcracker."

A taut voice is heard broadcasting in a fine American accent to all of Palestine on Kol Yisrael (the Voice of Israel), the Haganah secret radio:

"This is the refugee ship, Exodus 1947. Before dawn today we were attacked by five British destroyers and one cruiser at a distance of seventeen miles from the shores of Palestine, in international waters. The assailants immediately opened fire, threw gas bombs, and rammed our ship from three directions. On our deck there are one dead, five dying, and one hundred twenty wounded. The resistance continued for more than three hours. Owing to the severe losses and the condition of the ship, which is in danger of sinking, we were compelled to sail in the direction of Haifa in order to save the 4,500 refugees on board from drowning."

Next morning, as the broadcast is being repeated at 7:30, the Jews of Palestine, still under the British mailed fist, spontaneously with one mind and heart closed store and shop, shut down factory and motor, and "struck" in protest against British terror and injustice. Later that day the port of Haifa became an armed camp. Gunners, paratroopers, sailors and marines in steel helmets and battledress, panzer cars, stun guns, and hospital stretchers - all were in readiness to meet the "invader."

Off on the horizon a black and broken hull of a boat was seen being tugged into port. About her, the lean and trim and proud British destroyers heaved and panted like hounds after a long chase concerning

their prey.

As the vessel approached shore the words Haganah Ship - Exodus 1947 were seen on her side. Above her masts the blue and white flag of Zion floated in defiance. The appearance of the formidable "foe" which had challenged and dared the might of the British navy is described by an eyewitness:

"The ship looked like a matchbox, that had been splintered by a nutcracker. In the torn, square hole, as big as an open blitzed barn, we could see a muddle of bedding, possessions, plumbing, broken pipes, overflowing toilets, half-naked men, women looking for children. Cabins were bashed in; railings were ripped off; the lifesaving rafts were dangling at crazy angles."

Once long ago, before it was sold as scrap, the boat had carried Sunday excursion crowds on trips about Chesapeake Bay.

"Amidst the blare of the loudspeakers: 'Come off quietly, women and children first,' the smashing of glass bottles which the refugees took along in which to keep their drinking water, and the explosion of depth bombs by the British to ward off underwater swimmers who might attach floating mines to damage the ships, the slow weary march of unloading began from the Exodus on to the prison boats."

Seen through the eyes of the same eyewitness:

"The pier began to take on the noise and smell and animal tragedy of a Chicago slaughterhouse. The cattle moved slowly down the tracks."

Was this the long awaited day of aliyah (immigration) to the Land of Promise - land of their dreams after the hideous Nazi nightmare, the living death of Auschwitz, Dachau and Treblinka? Was this the day which they hoped would reunite them with their families...? Were they to be... sent off to another concentration camp on the hot island of Cyprus? Were they to wait another two years behind barbed wire and under the ever-present scrutiny of armed guards and searchlights? Exodus 1947! It culminated a period of fifteen years of a mass exodus from Europe. Exodus 1947 - but another link in the sad history of the wandering of a persecuted people.

But these unfortunates lived to see the shores of their longed-for land.

Their brethren on the Struma had not been as "lucky"...

THE STRUMA

767 Dead

Go back six years. December 16, 1941. It is the third black year of the war. The scene this time is the crescent harbor of Istanbul, Turkey. On the port side of a leaky boat, a large sign readable to the people of Istanbul and to the prim world diplomats in the Turkish capital read, "SAVE US." The cry came from almost eight hundred refugees jammed in a boat built for one hundred. The passengers on the Struma had sailed through waters infested with submarines and mines. They were fleeing blood-soaked Europe - for Palestine - anywhere. But they had no passports and visas. Now they were waiting for the world to open a door - to open its heart. But no. They were illegals. Turkey wouldn't let them land. Britain wouldn't let them go to Palestine. The diplomats of the world looked on: "Sorry. We can't let you in. Sorry! Sorry!"

A week later a tug was sent to pull the Struma out to sea. Five miles out the Struma split apart and went down. Only two passengers swam to shore. Only two remained alive. The others - 70 children, 269 women, 428 men - found their eternal rest on the bottom of the Bosphorus. Had the Struma been an enemy ship, its passengers would have been interned. But they were Jews... DP's... illegal immigrants...

QUESTIONS:

1. How did the Jews of Palestine react to the British refusal to allow the passengers of the "Exodus - 1947" to disembark?
2. Describe the ship and its passengers?
3. Why were the Jews treated as "outcasts"? Reread the last paragraph.

These eyewitness accounts describe what happened to the refugees when they arrived in France and then Germany.

READING # 7

"EXODUS 1947"

The Abbe Glasberg:

Meantime, the three cage ships, under heavy escort by destroyers - in case of revolt, mass suicide, or other act of desperation - resumed their slow, abominable voyage. The Jews had given notice that they would not land on German soil except under duress and by force....

Metal Ships & Jazz

The Paris newspaper France-Soir, September 10th:

It is a matter of record: the most unshakable of the emigrants from the Exodus were dislodged from the sides of the cage ships with fire hoses and had to land in Hamburg and, under duress, join the convoy that would take them to a concentration camp. They had left to live free in the Promised Land; here they are behind the bars of the railroad cars, prisons on wheels.

The Abbe Glasberg resumes:

Unquestionably, the only way to disembark the recalcitrants was to drag or carry them off, and this is what was done. But why were women struck in the face, children dragged by the heels, their scratched faces dragging in the dust, metal clubs brought down on people's skulls?...

Jazz tunes were screeching from loudspeakers to cover the cries and

groans of those who were being hit. The details could not bring to mind other, more atrocious scenes - the executions, the tortures, the hangings to the sound of music, or again, the battalions of forced labor leaving the camps in the pale dawn. Gaily, in good spirits!.. Antreten!

Railroad Cars, Barbed Wire, Watch Towers

And then piling them into railroad cars with barred windows and transporting them to the camps where yesterday's inhabitants find once again the barracks, the barbed wire, and the watch towers. They are being imprisoned for their own good; it is a question of protecting them, say the British supervisors. But when one asks, "Protect them against whom?" they have no answer. This was called Schutzhaft in Hitler's time.

Armorin was present in Hamburg during "Operation Oasis":

The tram number 12, which goes from Lubeck to Herremwieck, now is passing by a tangle of rusty barbed wire for a hundred meters or so, lines of barbed-wire entanglements where soldiers are mounting guard, perched in watchtowers overlooking the camp. At night, searchlights are again lighted up and one can hear the baying of the dogs of the patrols. This is the camp at Amstau.

The Germans are glued to the windows, pretending indifference. However, some of the young fellows think it is funny. The Jews are back behind barbed wire....

"Operation Oasis" is ended. The Jews are stowed in Displaced Persons camps. Jean-Paul Nathan, special representative of La Terre Retrouvee, visited the Jews of the Exodus in the camp at Poppendorf, five kilometers from Lubeck:

Concentration Camps

Poppendorf resembles any other concentration camp. A triple row of barbed wire, two meters high, surrounds the camp. Sentries perched in the watchtowers keep a lookout, and at night, powerful

beams of light are in play. All this paraphernalia just to prevent an impossible breakout by the nearly three thousand civilians, men, women, and children - many children.

Shame & Anger

We are now inside this city of barracks, we visitors, free men, who will shortly return by car to Hamburg and to Paris the day after. Our throats are dry, we are reluctant to make advances, we are reluctant to call upon the ragged refugees who look at our cameras with distrust. And yet how many things we would like to say to them! Our courage fails us, tears spring to our eyes, tears of shame and anger. You have sailed for more than sixty days, you have glimpsed the Promised Land, and here you are, a pitiful flock behind fences, in this Germany where you have suffered so much...

QUESTIONS:

1. How would you feel if you were a survivor of the Shoah, having made the arduous journey by boat to Palestine, being returned on prison ships and being forced into a Displaced Persons (former concentration camp) in Germany?
2. What do you think was the world's reaction to witnessing these events on newsreels and reading about it in newspapers? Would it have been different if TV news was covering the events every day and bringing it into your living room?

The struggle for Jewish independence exacted a heavy price. One could be hanged by the British just for bearing arms. The following is the story of several members of the Irgun who were hanged in the prison at Acre and of the Acre Jail break..

READING #8

Excerpt from Pillar of Fire, by Yigal Lossin

Heavy gloom descended over Palestine as the British government started to carry out the death sentences imposed upon several underground fighters. Dov Gruner, an Irgun member, was hanged on April 16, 1947, after a long public and juridical struggle. Together with him to the gallows went Yehiel Dresner, Mordechai Alkahi, and Eliezer Kashani, sentenced to death on charges of carrying weapons.

Twenty days after the hanging at Acre Prison, the Irgun staged a daring raid on the ancient fortress. Through the heart of this Arab city the raiders proceeded dressed in British army uniforms, to the roof of the Turkish Bath. The advance unit placed an explosive charge alongside the wall of the fortress and succeeded in blasting in it a gaping hole. The operation was coordinated in detail with the prisoners inside. Scores of them escaped to freedom through the break in the wall. The British searched intensively for the escapees; roadblocks were placed on all roads and vehicles searched. According to all observers, this was the most brilliant Irgun action. It was spoken of throughout the world and the British Government again found itself in a confounded situation.

The Acre Jail Break

On April 16, 1947, Dov Gruner, Dov Rosenbaum, Mordechai Alkoshi and Eliezer Kashani were executed by hanging, by the British at the Acre Jail. Their crimes had been various attacks on British Military Institutions. In reprisal, the Irgun planned a daring raid on the Jail on May 4, 1947.

Dov Cohen, in a British Captain's uniform, with two other Irgun members also dressed in British uniforms, lead the attack in a jeep filled with arms. As he approached Acre parts of the convoy shot off into different directions, and on different road because Acre was not only a totally Arab town, but also a town surrounded by British Military camps. Diversionary attacks were launched at the Military camps, and mines were planted on various roads.

A small quantity of explosives had been smuggled in to the prisoners of the Acre Jail. There was enough to blow up, from within the heavy iron bars separating the prisoners from the attackers by way of the Bath House. When the attackers reached the Bath House from the outside wall a bridge was made into the Acre Jail. What Napoleon had failed to do, this small band of Irgun commandos accomplished in broad daylight.

British reinforcements were rushed in from the many camps surrounding Acre, but none would reach their destination. At each turn land mines and hand grenades impeded their progress. Unfortunately, some British soldiers had gone bathing South of Acre and upon hearing the commotion, returned in time to do some damage. Additionally, one of the Irgun-Held Towers did not hear the recall signal and did not board their truck on time. Some injuries were sustained, and five Irgun raiders were captured.

Other than that, the raid was incredibly successful, and was one of the boldest strokes performed by the Irgun.

The story of the Irgun attack on the Acre Jail is portrayed in the film "Exodus."

QUESTIONS:

1. What was the Irgun? (You may not know this from this reading. Look it up.)
2. Some people have called Menachem Begin a terrorist for raids like this one. Explain your view on that statement.

XVII: THE STRUGGLE FOR INDEPENDENCE AND THE BIRTH OF THE STATE OF ISRAEL

(1945 –1948)



THIS CHAPTER AND YOU...

The fight against the restrictions of the White Paper, limiting immigration, and to bring the survivors “home” to Palestine eventually turned into the struggle for a Jewish State. The realization came to Palestinian and world Jewry, that the only way they could save the remnants of European Jewry was by creating an independent nation, able to respond to the needs of the Jewish People everywhere.

There were three Jewish military organizations - the Hagana being the largest, and the smaller Irgun and the Stern Group. The Hagana concentrated on the illegal immigration of refugees, while establishing contacts and smuggling in arms to Palestine. World Jewry, especially in the United States, was organized to help the illegal immigration and to purchase arms for the coming struggle for Jewish independence. At the same time, the Irgun and the Stern Group, attacked British installations and personnel, in an attempt to make continued British rule of Palestine impossible.

The British finally referred the whole Palestinian question to the United Nations, expecting that it would grant Britain a trusteeship over that territory and provide the funds necessary to pay for its administration. Instead, on November 29, 1947, the United Nations General Assembly adopted the Palestine Partition Resolution by a vote of 33 in favor, 14 opposed and 10 abstentions. Palestine would be divided into separate Jewish and Arab states and Jerusalem would become an international city under UN supervision. This would become effective on May 15, 1948. At long last, the dream of a Jewish State was about to be realized.

The Jews accepted the plan but the Arabs totally rejected it. From that moment on until May 15th, an undeclared war took place between the Arabs and the Jews, with heavy casualties on both sides, in which the British remained “neutral” or sided with the Arabs. Jewish settlements were attacked by Arab irregular armies and terrorist attacks were carried out in populated Jewish areas. The continued existence of the Yishuv was threatened

On May 15th, the State of Israel was established and five national Arab

regular armies invaded Palestine, with the declared purpose of driving the Jews into the sea. The official War for Jewish Independence was underway.

A Beggar In Jerusalem - by Elie Wiesel

Before the War of Independence - 1948

Meanwhile the enemy was openly preparing to attack. Former adversaries and ancient blood rivals concluded pacts and alliances, embraced before cameras, and placed their armies under joint command... China promised the moral support of its masses, Algeria pledged planes and experts, Kuwait an armored division. In Arab capitals delirious mobs seethed with excitement and acclaimed the future heroes of the holy war, the total war. Orators invited Jewish women to make themselves beautiful in order to welcome the conquerors, who had clear and simple orders: burn the cities, raze the kibbutzim, slaughter all combatants, and drown the people of hope in an ocean of blood and fire. Words? Yes, words. Words which evoke laughter and fear. Words which haunt the cemeteries of Europe.

"And the world would stand by and let it happen?" "Why not? It wouldn't be the first time."

"And what about the United Nations?" "Delegates will make speeches. as usual."

"And our friends?" "They'll make speeches too. But they'll weep on our graves."

OBJECTIVES:

When we visit Israel after Poland, we will see a dynamic country, militarily strong and capable of defending itself. We will see Jews from every part of the world who have come to Israel under the Law of Return, which says that any Jew who wishes to come is welcome. This was not the case before the State of Israel was born.

1. You will begin to realize what it meant to World Jewry, especially those living in Palestine, that the dream of nearly two thousand years of a Jewish State would be realized.
2. You will better understand the courage, sacrifice and determination it took to defend the Yishuv in the pre-state period, especially in the final days of the British Mandate.

READING # 1

Memories by Gene Greenzweig

1947 and 1948 were exciting, wonderful years to be growing up as a Jewish teenager in the United States. Even though we were still suffering from the horror of the Shoah, we were exhilarated by the conviction that the dream of nearly two thousand years was about to be fulfilled. A Jewish State was about to be created and we would be the lucky ones to help make it happen.

I was born in the Bronx and was raised during the economic depression and World War II. By 1947, I was an active member of B'nai Akiva, a religious labor Zionist youth organization, affiliated with Hapoel Hamizrachi in Palestine. Every fiber of my being was dedicated to establishing a Jewish State based on the principles of Torah V'avodah (Judaism and socialism) and to rescue and to bringing the survivors of the Holocaust, now languishing in Displaced Persons Camps, to that state.

Jews all over the world were united as one. It did not matter whether you were a Zionist or a non-Zionist, an observant Jew or a secular one, a socialist or a capitalist, you knew that you had to do everything you could to save your brothers and sisters. The only way to ensure that was by establishing an independent state, whose doors would be open to every Jew. The sad song which was sung throughout the war, "Wie Ahien Zol Ich Gehen" (Where Can I Go?) was about to be answered.

Throughout our history we learned, time and time again, the sad fact that

we could not rely on the nations of the world to save us, for even after the war, just as during the war, the doors of these countries remained closed to these suffering Jews, who were still living in the old concentration camps, now called "DP" (Displaced Persons) camps.

Every effort was made to smuggle Jews past the British blockade of Palestine. Jews in America purchased old tramp steamers and refitted them for this hazardous mission. Members of the Haganah and volunteers, Jews and non-Jews from around the world, volunteered to man these old ships. Many were caught, some were rammed, but many made it to the safety of the Jewish community of Palestine.

Jewish teens participated in rallies and protest demonstrations as well as helped raise money for the cause. I remember going with my friends on subways with blue and white Jewish National Fund (JNF) boxes to raise money. We would stand in the middle of a subway car while it was in the station, make an emotional appeal to Jew and non-Jew alike to give, pass the boxes down the rows, and the response was warm and generous.

Who could forget that momentous Saturday night of November 29, 1947, when we learned that the United Nations had adopted the resolution, partitioning Palestine. On May 15, 1948, at long last, there would be a Jewish State. I remember singing and dancing in the streets, laughing and crying at the same time. It was wonderful to be alive and a Jew at this time. The prayer "Shehechyanu" never meant more to me than that night.

Within days, however, the euphoria gave way to harsh reality. The Arabs rejected partition. Arab irregular armies invaded Palestine. Jewish settlements were attacked, accompanied by terrorist bombings in the cities. Jewish casualties began to climb. If partition was to work, the Jews of Palestine would have to fight and die to make it happen.

As the months passed, fear and doubt began to settle in. Jerusalem was under siege, with food and water in very short supply. Desperate convoys paid a heavy price to bring supplies in. I remember, on my first visit to Israel, traveling on the original road connecting Tel Aviv and Jerusalem, realizing how extremely dangerous, nearly impossible, this mission was (You will see for yourself when you are in Israel on the March).

For me, the whole desperate situation was focused on a kibbutz called Kfar Etzion. It was located between Hebron and Jerusalem, completely surrounded by Arab villages and towns. It was part of the movement I belonged to. It had been destroyed during the Arab riots in the late 1930's and resettled during the World War II. In January, 1948, the children and some of the mothers were evacuated to Jerusalem.

In the spring, 35 Hebrew University students volunteered to carry 60 pound loads to resupply the kibbutz. They were trapped on a hill, slaughtered and their bodies mutilated. It became known as "Netiv Ha'Lamed Heh" (Hill of the 35).

On May 14th, the eve of the establishment of Israel, the kibbutz was forced to surrender by the Transjordan Arab Legion and, with the exception of four who were protected by the Legion, all the inhabitants were murdered by the Arab irregulars.

At long last May 15th came at last. That night, thousands gathered outside the Saint Nicholas Arena in Manhattan to sing and dance in the streets in celebration. Israel was no longer a dream. As Herzl had predicted, it was now a living reality. Little did we know what price was to be paid to protect that reality. More Jews, many survivors of the Holocaust, were to sacrifice their lives, but, Thank G-d, it was not in vain.

How does one generation pass on its memories and its legacy to future ones? To you going on the March, you have been raised in a world where Israel always existed, and perhaps, even taken for granted. You have no idea what it is like to be Jewish in a world without Israel. Ask the survivors and they can tell you, for there was no country that spoke up and fought for them, cared what happened to them or offered them refuge. The Jew was depicted as pitiable and helpless. Anti-Semitism was pervasive. All of that changed, and will forever remain changed, because of Israel.

No people has relied more on memory for its continuity than ours. It is the dream of those who started the March of the Living that the March experience will create that memory in you and that you will use it to create a more vibrant Jewish People and a better world for all mankind.

This is a chronology from the end of World War II to the birth of the state.

READING #2

The Fight for Independence Israel 1945 - 1948 (1949)

OCTOBER 10, 1945	Jewish Resistance Movement, organized by Haganah with the help of Lehi and IZL, attacked the Atlit detention center, liberating 208 illegal immigrants.
NOVEMBER 1, 1945	The Jewish Resistance Movement attacks the railroad.
NOVEMBER 22, 1945	Berl Katznelson intercepted by British at sea. Most refugee ships intercepted after this.
JUNE 29, 1946	British arrest Jewish Agency Executive and thousands of suspected Palmach fighters, in retaliation for Jewish attacks on British facilities.(Black Saturday)
JULY 22, 1946	The IZL blows up the British central government offices in the King David Hotel in Jerusalem, killing 80 people. The Jewish agency orders the Jewish Resistance Movement to stop armed attacks against the British.The IZL and Lehi refuse.
OCTOBER 15, 1946	In one night, after Yom Kippur, 11 new settlements are established in the Negev.
MARCH 1, 1947	IZL bombs British Officers' Club in Jerusalem.
NOVEMBER 29, 1947	United Nations votes to partition Palestine into a Jewish and an Arab state.

FEBRUARY 2, 1948	Arab bombs Ben-Yehudah Street, in front of Atara Cafe.
MARCH 28,	1948 Palmach convoy of 47 men wiped out near Kabri in northern Palestine.
APRIL 9, 1948	Combined IZL and Lehi group attack Arab village of Deir Yasin, killing many innocent civilians.
APRIL 11, 1948	Safed is captured from the Arabs.
APRIL 14, 1948	Convoy of doctors and nurses is attacked by Arabs on way to Hadassah hospital on Mt. Scopus, with 78 Jews killed.
MAY 13, 1948	Ezion Bloc in the south is captured by the Jordanian Legion. Jaffa surrenders to the Jews.
MAY 14, 1948	THE STATE OF ISRAEL IS BORN. The combined forces of Egypt, Jordan, Lebanon, Syria and Iraq attack.

Some of the events of the day partition was approved by the UN General Assembly are related in this reading, including some eyewitness descriptions.

READING # 3

Excerpt from Pillar of Fire, by Yigal Lossin

On November 29, 1947, Jewish history hung in the balance. All over the world -- in New York and Moscow, Buenos Aires and Teheran, Rome and Jerusalem -- Jews sat transfixed by the voices coming from their radios in that unforgettable broadcast from Flushing Meadows. The vote -- as long as the Exile, lasted only three minutes.

U.N. Assistant Secretary-General: 'Ethiopia?' -- 'Abstains.' 'France?' --

'Yes.' (Applause).

President, U.N. General Assembly: "I call the public and I hope that you will not have any interference of the voting in this debate. I am confident at the way you will behave in association with the decision taken by this Assembly, because I am decided not to allow anybody to interfere in our decision."

U.N. Assistant Secretary-General: "... 'United Kingdom?' -- 'Abstains.' 'United States?' -- 'Yes.' 'Soviet Union?' -- 'Yes.' 'Venezuela?' -- 'Yes.' 'Yemen?' -- 'No.' 'Yugoslavia?' -- 'Abstains.'"

President, U.N. General Assembly: "The resolution of the Ad Hoc Committee for Palestine was adopted by 33 votes. 13 against, 10 abstentions."

As the results were made public, the Jews of Palestine became ecstatic. They felt the privilege of experiencing what generations of Jews before them could only imagine in their dreams; that all Jewish history was directed towards this moment.

The same day, Jews gathered beneath the Arch of Titus, in Rome. This triumphal arch which had been built to honor the Caesar who had destroyed Jerusalem in 70 C.E., symbolized the beginnings of the Jewish question. They came to offer prayers of thanksgiving, and to say that the state which had fallen two thousand years ago has now been reborn. No longer are the Jews without a home. The wheel had come full circle.

QUESTIONS:

1. What was the General Assembly vote?
2. What happened in Rome on that day? Why do you think it was done?

Thousands of refugees were housed by the British in camps on Cyprus. They had come by boat during the B'riha and were caught and interned. The following is an account of the "Illegals" reaction when they learned of the UN partition vote.

READING # 4

CYPRUS REFUGEES: The Resurrection of Israel, by Anny Latour

The good news of the United Nations vote reached as far as Cyprus, where thousands of deportees were huddled in the camps:

Nicosia, Sunday. Unprecedented joy and merrymaking broke loose in all refugee camps at Xylotimbu and Caraolos in the early hours of this morning when the news of the U.N. Decision became known to the 16,000 immigrants detained behind barbed wire.

Men, women, and children, to the last person, jumped from their beds, and in less than half an hour thousands of immigrants in their nightclothes were jumping, dancing, shouting, and crying with joy, waving flags and banners around huge bonfires.

The merriment continued without a break until dawn, and even now, late in the afternoon, the celebrations are still going on. Officials of the Jewish Agency and of the Jewish Distribution Committee on welfare duty in the camps were greeted with ovations by young and old, who shouted themselves hoarse and sang Hatikva, with tears streaming down their faces. It was the first happy day for the Cyprus refugees in many years.

QUESTIONS:

1. Can you understand why they reacted the way they did when they learned of the vote?
2. How would partition affect them?

The period between the approval of the partition plan and the actual declaration of the state was a bloody one. Jews were attacked not only in Palestine, but in almost every Arab city throughout the Middle East. This excerpt describes this period.

READING #5

Exile and Return – by Martin Gilbert

Epilogue: The Coming of Jewish Statehood, 1947-48

For the Jews of Palestine, the news that they were to have a State, albeit a 'mini' one, led to rejoicing in the streets. Among those who rejoiced was a young Palestinian born soldier, Moshe Dayan, who later recalled in his memoirs:

"I felt in my bones the victory of Judaism, which for two thousand years of exile from the Land of Israel had withstood persecutions, the Spanish Inquisition, pogroms, anti-Jewish decrees, restrictions, and the mass slaughter by the Nazis in our own generation, and had reached the fulfillment of its age-old yearning - the return to a free and independent Zion.

We were happy that night, and we danced, and our hearts went out to every nation whose U.N. representative had voted in favor of the resolution. We had heard them utter the magic word 'yes' as we followed their voices over the airwaves from thousands of miles away. We danced - but we knew that ahead of us lay the battlefield."

Among those who were to die on that battlefield in the months ahead was Dayan's own younger brother, Zorik, for the Arabs, both inside Palestine and beyond it, turned violently against the United Nations decision. Even the 'mini' Arab State which they were offered was of no interest to their leaders and propagandists: their hatred was towards Jewish statehood, and, from the moment of the United Nations vote, Arab terrorists and armed bands attacked Jewish men, women and children all over the country, killing eighty Jews in the twelve days following the vote, looting Jewish shops, and attacking Jewish civilian buses on all the highways.

For the Arabs outside Palestine, a similar wave of anti-Jewish hatred led to violence against Jews in almost every Arab city: in British ruled Aden, scene of a savage attack on Jewish life and property, eighty-two Jews were killed on December 9. In Beirut, Cairo, Alexandria and Aleppo Jewish houses were looted, and synagogues attacked. In Tripolitania more than 130 Jews were murdered by Arab mobs.

There followed, in Palestine, five and a half months of terrorism and violence. 'Jews will take all measures to protect themselves,' the Jewish National Council declared on December 3, and the Jewish instinct for moderation was a strong one. On December 13 the Jewish Agency, representing a majority of Palestinian Jewry, denounced the mounting tide of Irgun reprisals, calling them 'spectacular acts to gratify popular feeling'. Nevertheless, as the Arab attacks rose in viciousness during the first four months of 1948, as Jewish Jerusalem was besieged and its water supply cut off, the battles and the reprisals gained a cruel momentum: the death of 250 Arabs in the village of Deir Yassin on April 9, and of seventy-seven Jewish doctors and nurses four days later, while on their way to the Hadassah hospital on Mount Scopus, were but the most widely publicized episodes in a series of attacks and counter-attacks, random killings and military operations, which claimed several thousand lives on both sides.

The British announced that they would withdraw from Palestine altogether on May 15. During the six weeks before they did so, the Arabs did everything in their power to break communication between the Jewish settlements, to prevent Jews from reaching Jerusalem, and to disrupt all Jewish life within the city itself. Many of the Arabs involved in these military acts, and in the sniping and killing of Jewish civilians, were regular soldiers from outside Palestine, from Syria, and even from Iraq. It was these Iraqi troops who had cut off Jerusalem's water supply.

During April and early May, every isolated Jewish village was subjected to a massive attack: on April 13 four hundred Arab troops attacked Kfar Etzion, just south of Bethlehem. Beaten off, they attacked again on May 12, when a hundred Jews were killed, and only four survived. Fifteen Jews captured at Kfar Etzion were machine-gunned to death after they had surrendered,

while being photographed by their captors.

Despite the Arab attacks, the Jews were determined not to be driven out of their promised 'mini' State. In the full scale battles that developed during April between the Arab and Jewish armed forces, Tiberias, Haifa, Acre, Safed and Jaffa were occupied by Jewish forces between April 19 and May 14, while in Jerusalem, Arab troops were driven from several suburbs. Between November 1947 and May 1948, more than 4,000 Jewish soldiers and 2,000 Jewish civilians had been killed, nearly one per cent of the total Jewish population.

As May 15, the day of the British withdrawal, drew near, the Jewish situation, despite the capture of the main towns, was still precarious; especially as four well armed Arab armies, those of Egypt, Transjordan, Syria and Lebanon were massing on the southern, western and northern borders, preparing to invade at the very moment of the British withdrawal. At the last moment, the British advanced the withdrawal date, by twenty-four hours, to May 14. On May 12, the Chief of Operations of the Haganah, Yigael Yadin...told Ben Gurion and the other Jewish political leaders: 'The regular forces of the neighboring countries, with their equipment and their armaments, enjoy superiority at this time.' 'However,' Yadin added, 'the future of the Jews in Palestine cannot be merely a military consideration of arms against arms and units against units, since we do not have those arms and that armored force. The problem is to what extent our men will be able to overcome enemy forces by virtue of their fighting spirit, of our planning and our tactics.'

For the first time since the defeat of Bar Kokhba by the Roman forces more than 1800 years before, the Jews were preparing to defend their sovereign rights. On the morning of May 14 the last British High Commissioner left Jerusalem. Britain's thirty year rule was at an end. That same afternoon, in Tel Aviv, Ben Gurion declared the independence of the Jewish State, to be called 'the State of Israel'.

One of those who was present during the independence ceremony was Golda Meyerson, who later recalled how, when Ben Gurion spoke the words 'the State of Israel':

"My eyes filled with tears and my hands shook. We had done it. We had

brought the Jewish state into existence - and I, Golda Mabovitch Meyerson, had lived to see the day. Whatever price any of us would have to pay for it, we had recreated the Jewish national home.

The long exile was over. From this day on, we would no longer live on sufferance in the land of our forefathers. Now we were a nation like other nations, masters - for the first time in twenty centuries - of our own destiny. The dream had come true - too late to save those who had perished in the Holocaust, but not too late for the generations to come."

The coming into existence of the State of Israel was opposed by every Arab State, and in the war that followed, the Jews - Israelis now - suffered considerable losses. But their State survived, forming a small but viable entity on the eastern shore of the Mediterranean. More than 550,000 Palestinian Arabs fled from the area which became Israel; more than two-thirds of them fled to other areas of Palestine - the West Bank and the Gaza Strip - which had been allocated under the United Nations Partition Plan to Arab sovereignty, areas which were at once occupied by Transjordan and Egypt respectively.

For Jews, not only in Israel, but throughout the Diaspora, the establishment of their State was the culmination of centuries of longing, of decades of struggle, and of five years of horror. Since the end of the war in 1945 non-Zionists as well as Zionists, had been forced to ask themselves: if we had a State in 1939, how many Jews might we have saved from the Holocaust?

Since the establishment of the State of Israel in 1948, whenever antisemitism threatened Jews in the Diaspora, they had somewhere to which they could turn. Henceforth, to uproot themselves ceased to be either so difficult or so uncertain. Between 1948 and 1952, more than half a million Jews from Arab lands as far apart as Morocco and Yemen, flocked to Israel, and rebuilt their lives without the stigma of second-class citizenship. It was not always easy; but the challenge of being one's own master was one which drew forth great reserves of energy and courage. Similar problems were faced and similar courage was shown by more than 120,000 Jews who, in the decade after 1967, reached Israel from the Soviet Union.

Jews such as those from Arab lands or from the Soviet Union did not necessarily turn to Palestine because they were Zionists whose basic creed was a Jewish homeland in the land of the Patriarchs, but because they were Jews whom some corner of the world had rejected, persecuted, humiliated yet again, and whom Israel had welcomed.

On 19 May 1948, five days after the establishment of the State of Israel, its first Prime Minister, David Ben Gurion, spoke of how Jewish statehood had been achieved, and of how it should be maintained. 'We know', he declared, 'that not by the grace of nations was our freedom won, not upon their bounty will its continuance depend.' The Jewish community in Palestine had been built 'with our own flesh and blood: so too we build, so too we shall guard the State'; and he continued:

"Never have we lost faith in the conscience of mankind. Always we shall demand of the world what is justly ours. But morning and evening, day in and day out, we must remind ourselves that our existence, our freedom and our future are in our own hands. Our own exertions, our own capacity, our own will, they are the key."

QUESTIONS:

1. What does Moshe Dayan mean when he says "the victory of Judaism?"
2. What is the proof that things might have been different had there been an Israel during the Holocaust?
3. What are the similarities and differences between fighting in the Warsaw Ghetto Uprising and the War for Independence?

In the interim period between the UN resolution and the actual establishment of the state, a series of terrorist attacks were conducted in the Jewish areas of Palestine, especially in Jerusalem. The following are descriptions of some of these tragic attacks.

READING # 6

Excerpt from *Pillar of Fire*, by Yigal Lossin

Jerusalem was divided; there were roadblocks throughout the city and every passer-by was searched. Despite this, however, the Arabs did succeed in penetrating Jewish neighborhoods.

On February 1, 1948, The Palestine Post building was destroyed by a devastating explosion. A police car driven by British deserters, wearing police uniforms, was involved in the attack on the English-language Zionist newspaper. Three weeks later, Jewish Jerusalem was again shaken; this time, by an even worse catastrophe. Three booby-trapped cars, which British deserters had parked on Ben-Yehuda Street, exploded and brought down three tall buildings. The area looked as though it had been bombed from the air or hit by an earthquake. Rescue squads pulled more than fifty bodies out of the rubble.

Ben Yehuda Street

The disaster on Ben-Yehuda Street intensified the crisis in Jewish-British relations. The recurring question was: what, precisely, is the British stand? Although they apparently continued to manage the affairs of the country, their behavior was full of contradictions. Even the High Commissioner himself, during the final months of this term of office, complained that he was unable to maintain control without a clear policy from London. He therefore continued to go about his daily routine. In January 1948, he participated in a ceremonial bestowal of medals of honor. This strange event took place during those most troubled days: only a short distance away, the Arabs and Jews were killing each other, as His Majesty's forces

observed the events from a standpoint of neutrality.

The Jews complained that neutrality always worked against them. Until May 15, 1948, the Royal Air Force was still pursuing the dilapidated ships, laden with Jewish refugees, struggling towards the homeland. But while they maintained the embargo upon the shores of Palestine, the British left some holes in the land borders. While hunting down "illegal" refugees and deporting them to internment camps in Cyprus, they tolerated the infiltration into Palestine of Arab volunteers and mercenaries.

On January 8, 1948, an "Army of Liberation" arrived in Palestine, organized by the Arab League and led by the hero of the 1936 Arab Revolt, Fawzi al-Kaukji. The forces of Kaukji and Abd al-Kader did not hide in the hills: they even invited reporters and photographers to observe their maneuvers. The Arab forces and their modern equipment made a great impression. Several reporters predicted that once the British leave, the Arabs would succeed in destroying the Jews. Britain published mild protests over the infiltration of a foreign army into Palestine, yet took no practical action to remove it from the area, as she did not wish to spoil her relations with the Arabs.

The worsening of the political situation for the Jews was accompanied by news of Arab victories in Palestine. On March 1, 1948, it was announced that the Arabs had succeeded in planting a booby-trapped car at the Jewish Agency building in Jerusalem, the most well-guarded spot in all of Jewish Jerusalem. The saboteurs succeeded in destroying the Keren Hayesod wing of the building, leaving 13 killed and 70 wounded in the disaster.

Rahel Maccabi-Mosseri (Jerusalem): Jewish Agency Bombing

"I went to the first room, the closest to the National Council. The door was torn off as a result of the blast and you could go right through. In one glance, I saw there was someone there, lying on the floor. I realized that it was Leib Yaffe ... and there were wounded, but our job was to go to the Political Department. On the way, I heard shouts and groans: there was a young man, Kahana; the wall had fallen on him. I helped him get out

and move and continued on my way. walking over much broken glass. Papers were flying everywhere. I met Haim Herzog, carrying his wife in his arms. She had fainted and was very pale, and bleeding. He went to get first aid... These are things you only feel afterwards. At the time. I was very cold about it all; I can't explain it, there were no reactions, no feelings -- it was something totally surrealistic. This building, which was so well-organized and well-kept, so polished, had become utter chaos -- a frenzy of files and blood and glass. But at first I couldn't react. Only afterwards, when you think about it, when you recall the minor details - then comes the shock. But we knew that we would surely have to undergo much more..."

QUESTIONS:

1. What was the British attitude toward illegal immigration during the interim period?
2. What was their attitude toward infiltrating Arab volunteers and mercenaries?
3. In your opinion, what effect did the terrorist bombings have on the Jews of Palestine?

The Arab "irregular army" attacks and the terrorist bombings gave an opportunity for those in the American government who were opposed to partition and supported the Arabs an opportunity to renew their efforts to change President Truman's support of partition. The following reflects some of the events of that period.

READING # 7

Excerpt from Pillar of Fire, by Yigal Lossin

The cumulative impression in the world was that the Arabs were attacking and the Jews could not control the situation. "George Marshall is

disappointed with the Hagana's strength," reported Moshe Shertok from the United States. "He thought we would hit the Arabs hard and frighten them."

George Marshall U.S. Secretary of State, expressed the opinion that partition, which the United States had supported on November 29, was a mistake. President Truman greatly appreciated his Secretary of State, the man who had been Chief-of-Staff during World War II. At this stage, the pro-Arab circles renewed their pressure on the President to prevent the establishment of a Jewish state.

Leading this campaign was the Secretary of Defense, James Forrestal.

CLARK CLIFFORD (Advisor to President Truman): "I remember one time talking to James Forrestal who was Secretary of Defense and he said 'Clark, you just don't understand this. It's a question of arithmetic.' I said: 'What do you mean?' He said: 'Well, there are 45,000,000 Arabs and 350,000 Jews and the 45,000,000 Arabs are going to push the 350,000 Jews right into the ocean.' 'So,' he said, 'that's all there is to it.' I didn't think so and President Truman didn't think it was so."

However, the President remained secluded within the White House and Jewish leaders who sought to meet with him were turned down.

HARRY S. TRUMAN (President of the United States): "I gave orders that nobody, nobody was to come to see me about the Palestine affair. Dr. Chaim Weizmann had been trying to get in all along and I wouldn't let him in."

The man summoned to save the situation was a haberdasher from Kansas City, Missouri.

HARRY S. TRUMAN: "This man with whom I was in business was Eddie Jacobson, one of the finest men I ever had anything to do with. And he and I completely understood each other and we offset each other.

ABBA EBAN: "We took this man to Weizmann and his head spun with awe and respect. We explained to him: 'You have to say only one thing to the President: See Weizmann!' Then Eddie said: 'Yes, I'll explain this and that to him...' We told him. "'Eddie, don't get involved in arguments!... Concentrate on one thing: There is an old man, a great man, who has

devoted his entire life to this dream. And fairness demands that you listen to him!"

HARRY S. TRUMAN: "He came in and stood around, didn't say very much. Was as quiet as he could be. And I finally said: 'Eddie, what in the world's the matter with you? Have you at last come to get something? Cause you never have asked me for anything since I've been in the White House and since we've been friends.' And then he told me that he thought I ought not to keep Dr. Weizmann out of the White House. He thought I ought to see him. And I told him that I would see the Doctor, but he'd have to bring him in the side door. I didn't want any propaganda started on the thing."

The day after the meeting between Truman and Weizmann, Security Council sessions were resumed.

WARREN AUSTIN (United States Representative to the UN): "There seems to be general agreement that the plan cannot now be implemented by peaceful means. We believe that further steps must be taken immediately not only to maintain the peace but also to afford a further opportunity to reach an agreement..."

"To this end, we believe that a temporary trusteeship for Palestine should be established under the Trusteeship Council of the United Nations. In our opinion, the Security Council should recommend the establishment of such a trusteeship to the General Assembly and to the Mandatory powers."

CLARK CLIFFORD (Advisor to President Truman): "The speech that Ambassador Austin made at the UN came as a great surprise to President Truman. I recall the circumstances. He called me very early at home, maybe it was 6:00 a.m., the morning after Austin delivered the speech and he said: 'Have you seen the morning paper?' And I said 'No.' I was still in bed. He said: 'Get down right away because something's gone very wrong.' So I was there maybe within a half hour and the story told in the paper about Austin having delivered his speech at the UN the day before in which he stated that the United States supported a trusteeship for the Jewish state rather than partition. That was exactly contrary to the President's position and he said that he did not know how this could

happen. And he said: 'I don't know what Chaim Weizmann will think of me, because,' he said. 'I saw him the day before yesterday and told him that we will continue to support partition. And he must think that I'm an awful liar.'"

QUESTIONS:

1. Why did many American government officials support the Arabs?
2. What new position did the American UN delegation take at the Security Council?
3. What would a temporary trusteeship mean to the Jews of Palestine? To the refugees?

Jerusalem is built on seven hills. One of them, Mount Scopus, was a Jewish island in a sea of Arabs. In 1948, Hadassah Hospital and the main campus of Hebrew University were located there. This is an account of a convoy attempting to resupply the hospital.

READING #8

The Hadassah Hospital Convoy

The Hadassah Hospital on Mount Scopus stood on one of the high points overlooking Jerusalem and the roads from Jordan. On April 14th, 1948, the hospital staff looked forward to some rest and re-supply from a convoy which would bring much needed medical personnel and equipment.

"All clear ahead," yelled the British police officer, and at 8:33 a.m. the convoy started, led by an armored escort car, followed by two ambulances, two buses, three trucks with supplies, and the rear escort car - all together 105 people. As it passed the large mosque in the middle

of Sheikh Jarrah, everyone sighed with relief. Shortly after passing a British army post, the first ambulance was suddenly shaken by an explosion. An electrically detonated mine had exploded under the lead escort car. Zachariah, the Yemenite ambulance driver, fearing a trap, tried to pass the armored car, but got his rear tire stuck in a ditch. The bullets resounded against the steel sides of the vehicles. It was an ambush.

The second ambulance braked sharply. The driver, Zvi Gershuni, tried to turn around, and was shot in the face. Joseph Cohen, a second driver, took the wheel and managed to maneuver the ambulance back towards town, thus saving the ambulance and passengers. The two buses and trucks were unable to turn. The first bus tried to advance but went into the same ditch as the first ambulance. The second bus, seeing this, tried to pass on the other side, and got caught in the ditch on the other side of the road.

Benjamin Edelman, who was driving the second truck, managed to peer through the metal plates (a screw had come out, leaving a tiny hold). On deflated tires, he was able to turn his truck and head back to town. Interestingly, the only bullet which came close to hitting him seemed to come from the direction of the British fort, as he passed.

The Arabs believed that the convoy contained Haganah men. But when return fire came only from the front and last armored escort cars, Mohammed Abdel Najar knew that there were only civilians in the vehicles - a situation ripe for exploitation, if only the British would stay out of it. And they did. The only four armored cars left to the Haganah tried to break through, but were turned away by Arab fire.

Antonius House was only 200 yards away. Dr. Yehuda Matot, who had served as a British officer in WW II, jumped out of the remaining ambulance and tried crawling towards Antonius House. He was shot in the back. He lay still for a minute, then inch by inch, he advanced. He heard vague voices and looking in front of him, saw two British soldiers standing inside the entrance of the House, urging him on, but not stepping out to help. (The Arabs would not have shot at the British, not wanting to "escalate" the battle.) The last thing Matot heard as he continued crawling was, "Blimey, he's made it." (By 1:00 p.m. two British armored

convoys had already passed on the upper Mt. Scopus road, and did not stop. As General McMillan, in one convoy said, "Why risk British lives?"

As the day progressed, local Arabs joined in the fight. At 2:00 there was a pounding on the remaining ambulance. "They've set fire to the buses." The ambulance was so insulated that they had not heard the two explosions as molotov cocktails had hit the buses. All inside the buses had died in the fire, except for a few who had tried to get away, and were killed in a hail of bullets.

The driver of the ambulance decided to hold up a white handkerchief and try to save his passengers. As he stepped out of the ambulance, he was shot dead.

Brigadier Jones arrived at the scene a few minutes later, eight hours after receiving reports of the attack. It had taken him all this time to gather a force, or so he said. The Arabs made a hasty retreat.

Within minutes - it was now 4:30 p.m. - the remaining passengers had been taken to Antonius House, and later to town. There were 28 survivors; 76 had been murdered, including 3 doctors, and the rest nurses, students and staff workers of Hadassah Hospital and the university. A pharmacist had been carried off by the Arabs, and was never found.

QUESTIONS:

1. Why didn't the British try to stop the ambush? How do you feel about that?
2. Is the statement, "All's fair in love and war" applicable here? Why or why not?

In 1948, Haifa, the main seaport of Palestine, was a mixed Arab and Jewish City. When the battle for the city was over, the Arab residents fled the city despite the pleas of the Jews for them to remain. The following describes that battle and the its aftermath.

READING # 9

Eyewitnesses to Jewish History by Eisenberg, Goodman, & Kass

The situation in Haifa was particularly difficult. The two entrances to the city - the eastern and the western - were both in the heart of Arab sections. In addition, it was impossible to win control of important tactical objectives because of the constant interference by the third side, the "neutral" side [the British].

Meanwhile, the Arabs were increasing their power.... We saw a stream of volunteers from the villages who arrived to join the Arab force which was growing in the city. Their snipers would shoot along the streets of Hadar Hacarmel; they hit traffic, they smuggled mines into the Arab district, sometimes with the cooperation of the British army.

We had the advantage topographically; the houses of Hadar Hacarmel had full control over the streets of the lower city.... The British - in their zeal to preserve "neutrality" - stood on the front lines and shot in both directions. From time to time they searched the convoys and our positions and confiscated our few defense weapons. We always had to take the British into account on the eve of any operation.

The British announced that they were withdrawing into a defense perimeter on Thursday morning, the 21st of April, 1948. The Haganah immediately seized those buildings which were vacated by the British in the Jewish zone. The Arabs began raining fire on the transportation routes from the lower city to Hadar Hacarmel.

We decided to act immediately; to open the way for Jewish traffic to the port, and from the new commercial center to Hadar Hacarmel. We

opened with a bombardment with everything we had. This was the first time that the "Davidkas" were used; these were heavy mortars which can shoot shells up to 40 kg.

The attack began with four columns: three spread through the lower city and the fourth - from the commercial center toward Hadar Hacarmel. The first column which set out from Neve Shaanan conquered the entire Arab quarter of Halisa and cleaned it out.

Shortly before noon all our forces joined together.... our objective had been achieved. The Arab city had been split into three parts - roadblocks had been erected at Yagur and Bat Galim to stop any aid coming from the Arabs in the environs. The Arab Legion, which attempted to enter from the east, met up with our roadblocks and withdrew with losses.

In the early morning hours a message was transmitted from General Stockwell to a Jewish attorney who was in constant contact with the British that the Arabs were requesting terms of surrender. The following terms were transmitted to General Stockwell:

- (a) Arab forces will surrender to Haganah and deliver all weapons, ammunition, explosives or other instruments of war, such as autos and armored cars.
- (b) All foreign soldiers, including German, English, Yugoslav or other commanders, found in the city will be delivered to Haganah and imprisoned.
- (c) Rule of the city will be completely in the hands of the Haganah.
All inhabitants will obey its orders and enjoy its protection.
- (d) All inhabitants of the city, Arabs and Jews, will be subject to the same obligations and enjoy the same privileges.
- (e) An immediate curfew will be proclaimed in all Arab neighborhoods. All people will remain in their homes. Whoever has any weapon must bring it to designated collection centers.

- (f) All strangers will assemble in designated areas.
- (g) Anyone who demonstrates armed opposition or who will be found with weapons, is subject to shooting.

After his meeting with the Arab representatives, the British general invited us to his staff quarters on the Carmel. This was the first official meeting of the representatives of Haifa attended by a representative of the Haganah. The general told us that in his opinion the terms were proper and demanded of us an immediate ceasefire. We rejected his suggestion because of lack of faith in the sincerity of the words of the Arab representatives.

We agreed to meet them at eleven o'clock in the Town Hall... the Arab notables appeared at the meeting. The representative of the Arab armed forces did not appear. When we demanded to speak with the commander of the Arab forces the general remarked that the commander had fled the night before, as soon as the announcement of the withdrawal had been made, with the excuse that he was going to bring reinforcements. The negotiations continued. We were not able to agree to the demand of the general that all weapons confiscated from the Arabs be transferred permanently to the British. Finally, he agreed to deliver the weapons to us when the last British soldiers would leave the country (and, indeed, he kept his word and delivered to us about 300 rifles).

The Arab representatives requested time to consult. They left the hall and returned an hour and a half later, after a conversation which they had with the Mufti in Beirut. They announced that they would not accept the terms and that they were leaving the city. Despite the persuasion of the Jewish mayor and of the British general they persisted.

During that day and night about 40,000 Arabs left, carrying their meager belongings. Some left by small boats to Acre. Only 3,000 remained out of an Arab population that originally numbered 70,000.

QUESTIONS:

1. What was the British position concerning the final status of Haifa? How did it compare with their position in other areas?
2. Do you think the Arabs made the right decision to flee Haifa? Why? What would you do in their situation?

XVIII. THE WAR OF INDEPENDENCE (1947 – 1949)



THIS CHAPTER AND YOU...

On Friday, May 14, 1948, Ben Gurion, who was to become the first Prime Minister, before a packed meeting held at the Tel Aviv Museum, read the Scroll of the Establishment of the State of Israel. The next day, five Arab armies invaded Palestine with the intent of destroying the Jewish State and driving our people into the sea.

A bloody war ensued, which was interrupted only by a thirty day cease fire. During most of it, Jewish Jerusalem was under siege and even Tel Aviv was bombed. The fledgling Israeli Army, fighting on three fronts against regular national armies, succeeded in defending the state. The fighting finally ended in the spring of 1949, with the signing of armistice agreements. No peace treaties, however, were signed until the treaty with Egypt many years later.

The price in human lives was very high. Israel suffered more casualties during this War of Independence than in any of its future wars. Women as well as men fought and died, including pre-teens and teenagers, many of whom served as couriers between the Israeli positions.

When we visit Israel on the March, you will have the opportunity to visit many of the key battle sites of this war - Latrun, Yad Mordechai, Jerusalem and the Old City's Jewish Quarter, Tzfat, to name a few. You will visit the Soldiers Cemetery on Mount Herzl and see the grave sites of many who died during this war.

It is hard for you to think of a world without Israel, but having come from the ashes of the Jews of Europe, you can begin to imagine how things might have been different if there only was an Israel, actively engaged in rescue efforts, with doors open to receive the fleeing refugees, especially the children.

This chapter will be divided into three sections:

- The Northern Front
- Jerusalem and the Central Front
- The Southern Front

"...Accordingly we, the members of the National Council...are met together in solemn assembly today, the day of the termination of the British Mandate for Palestine; and by virtue of the natural and historic right of the Jewish People and of the resolution of the General Assembly of the United Nations.

"We hereby proclaim the establishment of the Jewish State in Palestine to be called Medinat Yisrael (the State of Israel)."

Proclamation establishing the State of Israel

OBJECTIVES:

1. You will have a better understanding of the birth of the State of Israel and the price that was paid to achieve and keep it.
2. You will have greater knowledge of many of the places we will visit on the March.
3. You will learn about the role played by many of the Holocaust survivors who came to Israel during the War of Independence.

This is a chronology of events that took place from the time Great Britain decided to terminate its mandate of Palestine until the signing of the final armistice agreement with Syria, which finally ended the War of Independence, without any formal peace agreements.

READING # 1

Dates And Events: Excerpt from ISRAEL INDEPENDENCE DAY: PROGRAM MATERIALS

1947

- September 26 - Great Britain informs the United Nations of her decision to evacuate Palestine.
- October 3 - The Jewish Agency announces its agreement to partition.
- October 13 - The Russian representative to the United Nations informs that body of his country's support of the partition resolution and of the formation of a Jewish State in Palestine.
- November 29 - The United Nations General Assembly, by a vote of 33 to 13, decides to partition Palestine and to end the British mandate on May 15th, 1948.

1948

- March 2 – The Vaad Leumi decides to form an interim government.
- May 1 – The interim government announces the establishment of an autonomous Jewish postal service.
- May 11 – Haifa port is placed in the hands of the Jewish authorities.
- May 14 – The State of Israel is proclaimed. The first immigrants enter the country freely and openly.
- The United States grants recognition to Israel.
- The provisions of the White Paper of 1939 are completely abrogated.
- May 16 – Dr. Chaim Weizmann is elected President of the State Council.
- May 17 – The U.S.S.R. grants recognition to the State of Israel.
- May 18-24 – Poland, Czechoslovakia, Uruguay and South Africa recognize the State of Israel.

- May 28 – The Hagana becomes the Defense Army of Israel.
- June 6 – The first truce is announced by Count Folke Bernadotte, United Nations mediator in Palestine.
- June 13-19 – Romania, Finland, Panama and Costa Rica grant recognition to the State of Israel.
- June 30 – The last British soldiers leave Israel.
- August 9 – The Russian diplomatic representative arrives in Israel.
- August 12 – The United States diplomatic representative arrives in Israel.
- August 16 – Israel currency is put into circulation.
- September 17 – Count Bernadotte is assassinated.
- December 25 – Canada grants recognition to the State of Israel.

1949

- January 25 – The first elections in the State of Israel.
- January 25-28 – France, Italy, Great Britain, Chile, Switzerland, Australia, Belgium, New Zealand, the Netherlands, and Luxembourg recognize Israel.
- February 1 – The United States grants de jure recognition to Israel.
- February 2-14 – Columbia, Denmark, Ecuador, Norway, Peru, Eire, Iceland, Argentina and Sweden grant recognition to Israel.
- February 14 – The Constitutional Convention is convened in Jerusalem. Dr. Chaim Weizmann is elected president of the State of Israel.
- February 20 – An armistice is signed with Egypt.
- March 4 – The first government of the State is formed to replace the interim government.
- March 8 – The first meeting of the Knesset in Tel Aviv.

- March 18-29 – Greece and Cuba recognize the State of Israel.
- April 3 – Armistice is signed with TransJordan.
- May 11 – Israel is accepted for membership in the United Nations.
- July 20 – Armistice with Syria (last to be signed)

Acre (Akko in Hebrew), the ancient seaport of Palestine, was one of the last areas on the Mediterranean coast to fall to the Israelis after the Declaration of Independence.

READING # 2

The Northern Front – Excerpt from "Genesis 1948," by Dan Kurzman

By May 15, only one coastal town remained in Arab hands - Acre. Carmel, who had been imprisoned by the British in Acre Fortress from 1939 to 1941 for "illegal" Haganah activities, decided to attack that besieged town, though reports indicated that it was well defended despite the flight of many of its leaders. Ben-Gurion didn't object, but questioned the need for such action at this time in the light of Israel's scarcity of troops. He also remembered that Napoleon had been defeated at Acre in 1799 and had started his long trek back to France afterward, relinquishing his territorial gains in Egypt on the way.

The Israelis struck on the night of May 19. Attacking from the north, they captured the Acre police station after hours of bitter street fighting, cracking Arab morale. Thus, 22 hours after the battle started, a priest carrying a white flag walked from the old to the new city and asked to see the Haganah commander to whom he sulkily surrendered the town.

Carmel glowed as he led a detachment the next morning into Acre

Fortress. He remembered all too well the ancient walls that had sealed him and 42 other Israelis from the world for two years, ironically enough, for carrying arms...

Carmel had been conducting a course for Haganah officers under the camouflage of a sports camp in 1939, when, one day about two months after World War II had broken out, two British police officers visited the camp and found some rifles. The Haganah men immediately sent most of their arms and equipment on three trucks, under the supervision of Yigal Allon, to a new underground camp.

But the trainees, including a young officer named Moshe Dayan, were arrested with 20 rifles, 6 grenades, and some ammunition in their possession. Carmel could still hear the judge pronouncing sentence: 10 to 15 years' imprisonment. Who could have guessed then that two years later most of these men, including himself, would be liberated to undertake dangerous war missions for their British wardens - and to receive military training that would later permit operations against both the British and the Arabs.

Now, the prison guards were waiting for Carmel at the entrance to hand over their pistols. "The war is over for us," one of them mused in resignation. "At last there is peace."

Carmel smiled at him.

"Do you remember me?" he asked.

The guard studied the heavy-set figure with the unruly hair and, the lines around his mouth crinkling slightly, replied: "Yes, you were among the forty-three."

Carmel shook the guard's hand, recalling his kindness; he had brought the prisoners cigarettes and letters from their families, though these privileges had been forbidden.

QUESTIONS:

1. What significant world event took place in Acre in the early 19th Century?

2. What was Carmel's previous connection to Acre before his capture of the city?
3. How would you feel if you found yourself in his position?

Jerusalem And The Central Front

The most important fronts during both the interim period and the War of Independence were Jerusalem and the central front. During the interim period and the first months of the war, Jerusalem was under siege, threatened by starvation and the shortage of water, and the shortage of arms and ammunition. The Tel Aviv-Jerusalem road was poor, and especially difficult when it began the ascent to Jerusalem. The Arabs were able to keep the high ground and ambush the convoys. Every effort was made to break the blockade. When you are in Israel, traveling on this road, which is now a modern highway, you will get a sense of how difficult convoy duty really was. This reading describes some of these efforts.

READING #3

Excerpt From Pillar Of Fire, by Yigal Lossin

Hereafter, the major battle was fought over the Tel Aviv-Jerusalem road. The life of Jewish Jerusalem depended upon this artery, which was in those days only a narrow, poorly-paved road. From the point at which it entered Bab el-Wad (Sha'ar Hagai) on, it twisted and turned through the valley, surrounded by steep inclines and pine forests. The ascent, which required traveling in low gear, now became a death trap.

YONA GOLANI (Convoy Driver): "When we reached Sha'ar Hagai, I would become so frightened that the sweat would pour from my head down my neck. When you know that they could shoot at you from both sides, you'd hear a sort of echo inside, plucking at your nerves. It was also a horrible sight to see the car in front of you suddenly hit a mine and blow up. But you couldn't do a thing, only bite your lips. You know who's out there and

you could only bite your lips. You can cry, but you have to go on. The convoy must get through."

This strip of black asphalt was the sole lifeline of Jewish Jerusalem. There was no alternative. Both the Jews and the Arabs knew that it was the major test of the 1948 war. Whoever loses here, loses everything. Day after day, the number of casualties rose, but the convoys broke through stubbornly, one after another, leaving behind burned-out vehicles, left where they fell at the side of the road to this day as memorials to that time of awe and glory.

YONA GOLANI (Convoy Driver): "People often asked me what gave us the strength to continue under such awful conditions? I'd respond: the situation in Jerusalem. When we would arrive in Jerusalem. and reach Romena, the children of Jerusalem would come out of their homes, stop us and kiss us, crying, carrying us aloft. We would stand and weep with them. During those moments, we would swear that whoever remains alive will carry on."

As winter approached, conditions worsened on all fronts, but were especially serious in Jewish Jerusalem. It was much colder than usual. People were afraid to go outside. Whoever did go out took a can with him, hoping to find a line to buy kerosene.

The semi-siege situation began to leave its mark: the lack of fuel and food became more and more acute.

At the Jaffa Gate, the Arabs set up a roadblock, thus cutting off the Jewish Quarter of the Old City. The British Army agreed to bring supplies to those besieged inside the Jewish Quarter, detouring through the Zion Gate. The British made certain to bring in only food; they did not hand over the packages to their recipients until they were examined with mine detectors for smuggled weapons or ammunition.

QUESTIONS:

1. Why was Jerusalem pivotal to both the Arabs and the Jews?
2. There was great personal risk in joining a convoy to Jerusalem. Why

did so many take the risk? Is there anything important enough to you for you to take such a risk?

Latrun was the pivotal area that had to be captured to break the Jerusalem blockade. Three times the Israelis tried to capture this vital strategic spot and three times they failed, suffering heavy casualties. The blockade was finally broken with the building of a new, crude by-pass road, called the "Burma Road". Col. Mickey Marcus, an American volunteer, a graduate of West Point, commanded two of the attempts to capture Latrun, and eventually the construction of the "Burma Road". He was killed by one of his own men in an accident which occurred one night when his lack of "speaking Hebrew" led to his being shot.

Some of the "soldiers" drafted for the Latrun fight were survivors of the Shoah. The following reading describes how some of them were recruited and the problems of integrating them into the Israeli Defense Forces.

READING #4

Excerpt from "O Jerusalem," By Collins and Lapierre

As Shlomo Shamir had predicted, the new day had brought an answer to Zvi Hurewitz' manpower problems. Taken directly from the docks of Haifa to Tel Hashomer, four hundred and fifty immigrants of the Kalanit were to constitute the rank and file of Hurewitz' 72nd Battalion. The Russian-born officer studied them as they scrambled down from their yellow buses and lined up before him. They were all young. Those who had spent time in the British detention camps in Cyprus were tanned. The others were gray and pale. They clutched in their arms everything they owned, stuffed into a little cloth sack or a frail valise.

There were blue-eyed Poles, Hungarians, Rumanians, Czechs, dour Bulgars, Yugoslavs, Russians with hair as blond as sun-bleached straw. They were uniformly thin, and a certain furtiveness in their regard betrayed the painful pasts which had preceded their arrival in Haifa.

Hurewitz lined his four hundred and fifty recruits up in the hospital courtyard and decided to mark their arrival in this new camp with an attention that had rarely honored their unhappy lives at their other, earlier destinations. He bade them welcome. But as Hurewitz began to talk, he realized from their uncomprehending stares that his battalion was a Tower of Babel in which apparently only one language, Hebrew, was not spoken. He sent for the Polish sergeant who was his clerk and had him translate his words into Yiddish and Polish. "Welcome to the ranks of the Army of Israel," Hurewitz began again. "We have been impatiently awaiting your arrival. Time is short and Jerusalem is in danger. We are going to her rescue." As he uttered his last words, Hurewitz felt a tremor of emotion seize him. The pale faces of the remnants of a condemned people suddenly came alive and from the mouths before him rose a spontaneous, triumphant shout.

He split the men into four companies and issued rifles to them. Although a third of his men had had some military training, none of them had ever used the weapon with which they were equipped, the British Lee Enfield.

The companies were split into platoons and squads, keeping men who spoke the same language in the same unit as far as possible. Each man was issued a rudimentary uniform. Since nobody knew anyone else and there was no way of telling noncoms from officers or soldiers, Hurewitz ordered his sergeants and corporals to sew a red ribbon on the shoulder of their shirts.

The most difficult problem of all was that of language. The platoon and squad leaders were all sabras who spoke only Hebrew. How, Hurewitz asked himself, could they be expected to lead into battle men who couldn't understand their orders? He assembled them to study the problem. Finally he said, "Look, we haven't got much time. We'll have to get along with the kind of thing we'd do with children. Teach them just a few simple words, the words they'll have to know to fight." Soon, Hurewitz noted, a strange murmur began to rise from the esplanade of Tel Hashomer, the sound of hundreds of voices slowly articulating a succession of syllables.

In the language of the Judges and the Prophets, the recruits of his 72nd

Battalion were trying to learn the words with which they hoped to save Jerusalem.

QUESTIONS:

1. What was the biggest problem facing the officers in charge of the survivor recruits?
2. How did they attempt to overcome it? Do you think they succeeded?
3. How do you think these young survivors felt finding themselves suddenly thrust in the middle of a war?

This reading describes one of the battles for Latrun. The Israelis were first learning how to conduct large-scale battles and paid a heavy price in the process.

READING #5

Excerpt from "O Jerusalem," Collins and Lapierre

To lead two of his battalions, Shamir managed to get his hands on a pair of fellow Russians. The first was Haim Laskov, twenty-nine, a former captain in the Jewish Brigade and an assiduous student of Clausewitz. He had discovered his taste for the military as a boy collecting buttons that had fallen from the uniforms of Napoleon's soldiers by the banks of the Berezina. The battalion he was assigned to lead was a former Palmach unit whose noncommissioned officers, preferring to stick with their Palmach brothers fighting in the south, had disappeared. His armor was a heteroclite assembly of twenty vehicles hastily plated up in Joseph Avidar's workshops, and a dozen of the half-tracks which had just arrived on the first boat sent by Xiel Federmann, the Santa Claus of the Haganah. His vehicles lacked light machine guns, munitions, radios and tool kits.

His drivers didn't know how to drive with their lights out or their armored slits down. Some of them, Laskov noted, "didn't even know how much air to put in their front tires." Pompously designated as the 79th Motorized Battalion, his command was, in Laskov's own words, a parody of an armored force.

Even more difficult was the task assigned to Shamir's second battalion commander, twenty-nine-year-old Zvi Hurewitz, a veteran of Orde Wingate's specially created night assault units. His 72nd Infantry Battalion existed only in the hopeful imagination of its planners. He would have a hundred recruits in various stages of training as the nucleus of the battalion. To get them, Hurewitz rushed to Tal Hashomer, a hospital outside Tel Aviv used as a training center. He reported to Shamir that the scene there was like "an Oriental bazaar. Brigades were fighting over men as though they were scraps of bread, and if you didn't get in and fight yourself, you got the crumbs."

With his first hundred men under his wing, Hurewitz asked Shamir where the rest were to come from. Shamir threw his arms to the sky. "Who knows?" he said. "Tomorrow we'll find an answer...."

The plain came alive with crawling, running men as the Haganah began an agonizing retreat. To cover the withdrawal, Laskov ordered the men who had taken cover in the monks' vegetable garden to move across the plain to a rocky crest called Hill 314 just opposite the Latrun heights. From there he hoped they could protect the immigrants' retreat. As soon as the company started to move, the Arabs opened fire. All around the men, the wheatfields which had once been fired by the flaming tails of Samson's jackals were set ablaze by Arab tracers and phosphorus shells.

Trapped by flying shrapnel, bullets, the withering heat, the dense smoke of the burning fields, tortured by thirst and clouds of backaches, men collapsed of sheer exhaustion. Some were not able to get up. The others crawled and dragged themselves, pulling their wounded with them, trying to jump from one rock to another for cover. The survivors who finally struggled to the crest of Hill 314 saw that they were on a desert of rocks. With no entrenching tools, they had to dig the emplacements for their guns with their fingers. Their fire kept the Legion from circling around the

hilltop to fall on their retreating comrades, until their machine guns jammed. Ezra Ayalon saw their commander take his Sten gun and leap behind a tree to continue his fire. While his men pulled back, he remained there, covering their withdrawal. For half an hour, it seemed, Ayalon could hear the burst of the Sten gun. Then there was silence.

From their observation posts near the Tomb of Ibn-Jebel, Lieutenant Colonel Habes Majali and Captain Mahmoud Rousan followed the attack. "My God," thought Rousan, "the Haganah must really want Latrun to throw themselves in front of our guns like this." Rousan was particularly awed by the Israelis' determination to take their dead and wounded off the battlefield with them. Six times he saw a group of men on Hill 314 trying to get down its forward slopes to pick up their dead comrades. "Each effort," the Arab officer noted, "cost them a couple more dead." Their retreat seemed without pattern, the flight "of a flock without a shepherd." Majali ordered his mortars to concentrate their fire on the hill while his field guns worked over the passages just behind it. There Zvi Hurewitz was trying to lead his immigrants back to Hulda. For many of those men the road away from the ghettos and death camps of Europe was ending on the sun-scorched plain of Latrun. The Promised Land had offered them nothing but a brief and fatal exposure to its unrelenting sun, its savage swarms of mosquitoes and the tortures of thirst. Like packs of wolves, the Arab villagers followed their retreating footsteps, using their knives on the wounded or those who fell from exhaustion.

In the terror of the Arab shelling, many of the immigrants had forgotten the few words of Hebrew hastily learned on their descent from the Kalanit. Matti Megid, who had begged Ben-Gurion to give his men more time for training, tried to gather some of them and lead them to safety. They were like frightened animals. "They didn't even know how to crawl under fire. Some of them didn't know how to fire the rifles that had been thrown at them a few hours before. Their section leaders had to run from man to man under fire to show them how to take their safeties off." Many who did know how to fire their rifles could not sight them. Hurewitz picked up one exhausted survivor of his battalion mumbling in Yiddish, "I saw him, I saw him, but I couldn't hit him."

Megid saw the familiar face of a seventeen-year-old boy he remembered from the Kalanit. He was lying in a ditch, dying. "Oh," he whispered to Megid, "we must have disappointed you." Farther on, he came on a boy who had mimeographed a news sheet for him in a D.P. camp in Germany. Weeping, the youth was clawing through the weeds looking for the thick glasses without which he was helpless.

The survivors of Laskov's first company and the debris of Hurewitz' battalion finally found themselves huddled together on the slopes of Hill 314. At eleven o'clock, their ammunition virtually gone, they were authorized to withdraw and move south to the Arab village of Beit Jiz, now occupied, according to Laskov, by friendly forces. There they would at last find water - none of them had been issued canteens - and buses to get them back to Hulda.

From all sides the survivors struggled toward Beit Jiz. To provide cover, Laskov took his armored cars and half-tracks bouncing across the open plain toward the village. Buffeted by the khamsin, literally dying of thirst, the Jewish soldiers fainted one after another in the parched plains; even the indomitable Laskov, dizzy with heat and exhaustion, felt his own strength beginning to ebb. The sight of one of Hurewitz' company commanders driving his immigrants toward safety at gunpoint revived him.

QUESTIONS:

1. What was the Israeli attitude towards their wounded? Do you think that is the policy today?
2. What army were the Israelis fighting against?
3. What problems faced the survivor soldiers and their commanders? In your opinion, how did this compare with what happened to their comrades during the Shoah?

The site for the "Burma Road" was accidentally found. It was nearly impossible to travel on it. At first only jeeps, assisted by men and equipment could use it. Finally a road was built at night, under the cover of darkness and completed during the 30 day truce. With its completion, the siege of Jerusalem was ended and the capture of Latrun was no longer necessary.

READING #6

Excerpt from "O Jerusalem," by Collins and Lapierre

The jeep scraped, whined, backfired, bucked, skidded, and spun its wheels in dumb mechanical protest. Two of the men inside leaped out to lighten its load and guide it from rock to rock. Clutching the steering wheel, a young Palmach officer named Amos Chorev guided the jeep which carried David Marcus and Vivian Herzog like a kayak in a riptide.

At the bottom of the ravine they began to force their way up the other side, the aroma of burning rubber and oil curdling the freshness of the moonlit night. They finished their grueling climb by pushing the jeep themselves up the last few yards.

Exhausted, they could see in the moonlight two and a half miles away the verdant promontory against which they had unsuccessfully thrown their forces the night before. Below the little clearing around the Monastery of Latrun, they could make out in the moonlight the road to Jerusalem skirting the foot of the Trappist estates up to Bab el Wad. The punishing passage along which they had just pushed their jeep paralleled that road.

After running through the abandoned Arab hamlet of Beit Susin, it started through the wadis and steep mountain slopes leading up to the Judean heights. A passage for shepherds since Biblical times, it ran through the wild mustard, thyme and cyclamen without any discernible pattern.

Gasping for breath, Amos Chorev looked at the dark mounds of the mountains still before them. "If only we could find a way through there," he sighed, "we'd have another way of getting to Jerusalem."

"You think it could be done?" Herzog wondered.

Marcus snorted. "Why not?" he said. "We got across the Red Sea, didn't we?"

A few hours later the sound of another motor suddenly woke the three men, who had stopped to sleep a couple of hours before pushing ahead with their explorations. They picked up their Sten guns and crept to the cover of a little clump of wild olive trees. There, on the reverse slope of their crest, they saw a silhouette guiding another vehicle up the hill toward their position. Chorev crawled cautiously forward to study the oncoming forms. Suddenly, with a whoop of joy, he leaped up and rushed down the hill. He had recognized the driver of the jeep and his comrade. They were fellow Palmachniks from the Har-el Brigade and they were coming from Jerusalem.

Their accidental meeting was a revelation to all five men standing on the desolate Judean ridge. Each vehicle had covered half the distance separating Jewish Jerusalem from its salvation.

If the routes they had followed could somehow be made passable for men and vehicles, Jerusalem might be saved.

Listening to the three filthy, unshaven men, David Ben-Gurion understood immediately. David Marcus, Amos Chorev and Vivian Herzog had come directly to the Jewish leader's office on their return to Tel Aviv, to give him a firsthand account of their trip in the hills beyond Bab el Wad. They had found the answer to the problem that had haunted them all since December - the isolation of Jerusalem.

But with his terrible realism, Ben-Gurion knew well that a track over which they could somehow take a jeep was not going to save a city of one hundred thousand hungry people; they needed a road, a real road to Jerusalem. Turning to the man who had served in the army which in the course of just one war had laid more miles of road around the globe than all the armies since Alexander, Ben-Gurion said, "You've got to build a road, a real road."

For Yitzhak Levi the report being read out that first morning in June by David Shaltiel's ammunition officer would always be "the blackest piece

of listening" to which he had ever been subjected. It was, almost bullet by bullet, an enumeration of the munitions left in their reserves.

Making a swift calculation, Levi figured that that reserve might get them through twenty-four hours of intense fighting. Nor was that the end of the day's bad news. A few minutes later, in Dov Joseph's office, he was told that the city's reserves contained enough flour to continue their Spartan bread ration for just seven more days. "Clearly," Levi told himself, "we have to be resupplied and resupplied quickly or we're going to collapse."

While Levi pondered those grim statistics, the first jeep to reach Jerusalem over the shepherds' path lurched up to the Palmach base at Kiryat Anavim. Amos Chorev had made it all the way from the sea. He had proved that it was possible to take a vehicle to the city over the goat track he and his friends had found almost by accident twenty-four hours earlier...

In the headquarters of the Haganah, a Russian, Joseph Avidar, and an American, David Marcus, presided over a tense meeting. Under their supervision, the people who had walked through the Red Sea and crossed the deserts of the Exodus were about to embark on an extraordinary engineering adventure. As David Ben-Gurion had promised Shaltiel's intelligence officer, they were going to try to achieve with sweat, ingenuity and mechanical skill what they had failed to accomplish with arms - opening a road to Jerusalem.

Given the limited material means at their disposal, it was a gigantic undertaking. It meant carving out of those tortured goat tracks zigzagging through the wadis and precipitous hills of Judea a road that bypassed the Jerusalem highway and lay beyond the control of the Arab Legion.

It could not be a trail open only to a daringly driven jeep; a dozen jeeps a night were not going to save the one hundred thousand Jews of Jerusalem. It had to be a road that could take fully loaded trucks; it had to be built quickly; and it had to be built under the constant menace of Arab shellfire from Latrun.

For once, the Haganah did not turn to the Bible in search of a name for

one of its undertakings. Inspired by the 750-mile highway that Chinese coolies had constructed from the jungles of Burma across the mountains to China, they decided to call the road with which they hoped to save Jerusalem the Burma Road.

QUESTIONS:

1. What was the condition of Jerusalem prior to the "Burma Road"?
2. What did the Arab Legion know about the building of this new road?

This reading tells the story of the effect of the "Burma Road," during and after the truce.

READING #7

Excerpt from "O Jerusalem," by Collins and Lapierre

Despite Glubb's observation, the most significant accomplishment of the Israelis during the four-week cease-fire was achieved thanks to sweat, not sophistication, and artisan skill rather than technology. With almost frantic energy, work went forward on the Burma Road. Additional bulldozers and laborers were recruited. A pair of powerful tractors were installed on two grades to tow trucks to the top. By June 19, less than three weeks after work had begun, the Burma Road was ready for its real, working inauguration. On that day, 140 trucks, each carrying a three-ton load, reaching Jerusalem traveling over a highway carved from terrain a British brigadier had scornfully dismissed with the words "They'll never get a road through there."

Since U. N. truce supervisors were carefully checking the food convoys passing through Latrun to make sure they carried no arms, the first trucks up the Burma Road were assigned to David Shaltiel's forces. To the man who had once had to order his men not to fire on targets more than one hundred yards distant, they brought an impressive variety of weapons. Forty tons of dynamite, hundreds of rifles, Sten guns, Czech machine guns, cases of hand grenades and ammunition came pouring into the Haganah's armories. Behind them came two-, three- and six-inch mortars. Next time, Jerusalem's Haganah was going to answer the cannon of the Arab Legion not with the sporadic and inaccurate fire of the Davidka, but with a murderous counterfire from its own guns. Watching the first of those fieldpieces arrive, an awed David Shaltiel kept repeating over and over again to his adjutant Yeshurun Schiff, "Oh, my God! Oh, my God!"

As traffic increased, other convoys began pouring in with food for Dov Joseph's warehouses. In the first full week of operation, the Burma Road delivered Joseph a staggering 2,200 tons of food, enough to last the city almost four months on the minimum supply of 140 tons he had needed during the desperate closing days of May. The final symbol of the city's triumph over the threat to "strangle Jerusalem" uttered by Abdul Khader Husseini six months earlier was a chain of trucks June 22 bringing Jerusalem a forgotten luxury - oranges.

Alongside those passing convoys, 150 men labored to complete a sixteen-mile pipeline that would ensure Jerusalem the other element essential to its survival: water. Divided into four teams under Moshe Rochel, a Polish-born engineer who had built pipelines for the Iraq Petroleum Company, they worked fourteen hours a day, laying their pipes above ground, contour-welding, and pacing off distances by foot, without tape measures. In nineteen days they had finished. Rochel went to Jerusalem and, beaming with pleasure, watched the first drops of water pour from the city's faucets. The event was so extraordinary that he was asked to mark the accomplishment with a press conference. He refused. "There's nothing to say," he said. "It's done."

QUESTIONS:

1. In addition to the road itself, what was also built?
2. What effect do you think it had on the eventual battle for Jerusalem?

READING #8

The Fall of the Old City of Jerusalem

Excerpt from "Momentous Century: Personal And Eyewitness Accounts Of The Rise Of The Jewish Homeland And State 1875-1978," Edited By Soshuk and Eisenberg

Immediately after the British departure on May 15, five Arab armies invaded Israel. They expected an easy victory, including the British military, who had actually made contingency preparations to save the Jewish survivors.

The threat was very real, but the people girded themselves to fight back. On May 15, the Arab Legion entered the Arab section of Jerusalem and began shelling the new Jewish section of Jerusalem. After a few quick conquests of four isolated Jewish settlements, the Arab Legion was halted in its attempts to penetrate the new city.

The legion now concentrated all its power on the Jewish quarter of the old city, with its approximately 2,000 Jewish inhabitants. Most of them were old, weak people or yeshiva students, unfit or ill-equipped for fighting. Indeed, a number of ultra orthodox Jews, called the Neturei Karta ("Guardians of the City"), were violently opposed to the whole idea of a secular Jewish state and preferred Arab rule.

The Haganah and Irgun forces, which were charged with the defense, could not withstand the superior power of the legion. Surrender came on May 28 and with it the abandonment of the synagogues and holy places. Emotionally, it was a great loss for the Jewish people; Jerusalem remained

divided until 1967.

This very moving account of the last stand of the Jews in the Old City was written by Dr. Abraham Laufer, who was in charge of the Hadassah medical unit in the Old City. He, two other doctors, and four nurses chose to go into captivity with the wounded prisoners.

On May 15 we began to hear the Arab rifle fire, the roar of the exploding grenades and in the following days the rattle of the machine guns and the bursting artillery shells. The bullets whistled through the rooms of the sick on the top floor of the hospital and the shells exploded on the roof. We brought all the sick and wounded to the bottom floor and the mattresses and blankets were thrown into the courtyard.... I had to crowd all the sick and wounded into three rooms on the bottom floor. In a few days we had 70 patients, bedded on mattresses spread out on the floor, several centimeters between each mattress. Sometimes we were forced to place two wounded on the same mattress. The synagogue, which had first served as a diagnostic room, was now filled with activity and work. It was a very large room. The single window had to be walled up half its height as protection against the enemy's bullets. The walls were lined with shelves of sacred books. We emptied some of the shelves and put medical supplies and clothing there. The benches near the walls... now became temporary couches for the wounded men, waiting their turn to be operated on. They lay there quietly after they received an injection of morphine, which eased their pain and helped prevent shock. We would put the wounded who were brought into the hospital on the two tables in the center of the room, examine their wounds and decide upon the necessary treatment. We would dress the wounded, inject some morphine and antitetanus. Those who required surgery would be placed on the benches, and the more seriously wounded would be transferred to the patients' rooms. The lightly wounded, who did not require a stay in the hospital under the prevailing circumstances would be given a cup of coffee, one or two hours of rest and sent back to the front. More than once I saw a seriously wounded man brought to the hospital for the second time the same day that he had been sent back with a slight wound.

I have to admit that men who should have been hospitalized under normal battle conditions were sent back to the front after being bandaged. We did this because we were so short of men and because children had to fill their places in the ranks. Among the fighters there were young men whose broken hands were in casts or whose fingers had been amputated a few days earlier or whose limbs were swollen and inflamed....

I shall never forget the handsome young man of about twenty who came to us. A piece of shrapnel had penetrated his left eye. I wanted to remove the fragment and asked him to lie down so that I could deaden his eye with cocaine. He asked me how long the operation would take. I answered: "about fifteen to twenty minutes." "No," he said, "too long. The situation at our post is desperate right now." He asked me to put a few drops of cocaine into his eye and to bandage it, and that he would come back after the attack had been repulsed. About an hour later they brought him back. His handsome face was blown away by a shell. There was no need to bother any further about his eye. He was dead. On my staff there was a young Yemenite girl who had been sent by the Red Magen David and was of great help in administering first aid. When the situation became serious, she would hang up her white apron on a hook, take a rifle or a Sten gun from one of the wounded and run to the most dangerous position. As soon as the attacks eased, she would return and continue her work as a nurse. She did this a number of times....

In the final hours of the night of May 18, Palmach broke through the Arab siege and cut a way into the Old City. In the early hours of May 19, the courtyard of the hospital was full of men, steel-helmeted with Sten guns slung around their shoulders. Our joy was unbounded when we first saw these Jewish soldiers, properly armed, rushing to our aid. They told us about the proclamation of the Jewish State and the establishment of our own army, holding its position and inflicting many losses upon the enemy. Also, that most of Jerusalem was in our hands....

But at eleven o'clock the Arabs opened with their fiercest attack until now. The rattle of the machine guns and the shell bursts set up a noise that one could not hear the voice of his neighbor. The wounded began to stream into the hospital in unprecedented numbers - among them, the

leader of the reinforcements.

The heroic battle of these young men and women (actually children) during the next ten days is incomprehensible. Almost empty-handed they manned their posts trying to advance, fortifying their positions during the nights, standing their ground until only thirty fighters were left with their ammunition almost gone.

Of those days of helpless battle I remember many scenes and expressions of bravery. For example, the children were the first to approach the wounded, remove the unused bullets from their pockets to bring them to the posts. I see before me mothers who came to bring them to the posts. I see before me mothers who came to identify their slain sons; or the brave commander of the Haganah, who, after his parents were killed, looked at them silently and, without batting an eyelash, immediately left the hospital and returned to the front. He had no time to mourn.

The area under our control shrank, the ring around us tightened, the front kept getting closer to the site of the hospital. More than once, only fifteen meters separated us from our attackers. Barricades were quickly erected near the gate, because we had to move to a place which would be most likely the last to fall. The wireless reported approaching reinforcements. An airplane circled over us and we knew that it was ours. To our dismay the ammunition that was dropped from the airplane fell behind our lines, but our hopes were sustained that reinforcements would come.... We must stand our ground for another day. And we did.

The following day (May 27) brought many civilian casualties. The shells hit the houses, killed several and wounded many.

Night descended and we waited; but, in vain. The hours dragged slowly and nothing exceptional happened. Despite the frightful fatigue we were too tense to sleep. We knew that this was the last night. Tomorrow will be the end. The ammunition was gone. There were 120 wounded in the hospital. About seventy men had already been killed and only thirty were manning the posts and they too were exhausted. Tomorrow the Arabs would break through and we will be slaughtered.

QUESTIONS:

1. Who originally lived in the Jewish Quarter of the Old City?
2. What army faced the defenders of the Quarter?
3. Why was their situation impossible?
4. What hardships and sacrifices did the defenders endure?

Since the destruction of the Second Temple, there was a Jewish presence in the old city of Jerusalem. This ended with the surrender of the Jewish Quarter in 1948. The following is a description of that surrender and its aftermath.

READING #9

Excerpt from "O Jerusalem," by Collins and Lapierre

With the capture of the Hurva, twenty-five percent of the territory remaining to the Haganah had fallen to the Arabs. Only one thing saved the quarter from annihilation. The captured area was full of shops, and a looting party was soon in full sway.

Profiting from the respite the looting gave him, Russnak decided to make a desperate effort to reestablish a defense by taking back a small building on the flank of the synagogue. Called the Defense Club, its windows offered the Haganah a vantage point from which they might at least slow the Legion's advance.

Russnak decided to get his best surviving fighter, Yitzhak the Bren Gunner, to lead the attack. He sent a dark-haired girl lieutenant with his order. "I can't," said Yitzhak, who had fought in almost all the quarter's battles. "All this means nothing now. In the end we'll surrender."

"Yitzhak, it must be done," pleaded the girl. "The Arabs are only fifteen yards away. If you don't, they'll sweep everything away in an hour. There are women and children."

Furious, resigned, the young Kurdish Jew got to his feet, called five men and left. Two minutes later he was dead. The quarter's last offensive was over.

A few minutes later, a gigantic explosion shook Jerusalem. A thick cloud of red-gray dust billowed up from the heart of the Old City, darkening the horizon before the Jewish Quarter and sprinkling its alleys with a brick dust. As the smoke finally cleared, a thousand anguished Jewish voices began to chant in the basements of the three remaining synagogues Judaism's holiest prayer, the Shema Yisrael. It had been Fawzi el Kutub and not Abdullah Tell who had come to tea at the Hurva Synagogue. Using the last explosives left in his Turkish bath, Kutub had wreaked his final revenge on the neighbors against whom he had waged his lifetime's crusade. The skyline of Jerusalem had lost one of its great monuments. He had reduced what was left of the city's most precious synagogue to ruins.

Their shoes brushed, their uniforms straightened, the thirty-odd Ha-ganah men who had survived unscathed lined up in three ranks on one side of the courtyard designated by Tell for the surrender ceremony.

Opposite them, the residents had begun to assemble children, sacks of clothes, scraps of furniture with which to remember their homes.

Surveying the pitiful lines of his foes, Tell told Russnak, "If I had known you were so few we would have come after you with sticks, not guns." Then, seeing the worry on the faces of the residents, Tell realized they all feared they would be the victims of another massacre. He began to move down their ranks, quietly seeking with a gesture or a word to reassure them. In the hospital, one of his officers read in the eyes of the wounded "the terrified conviction that we would massacre them all." The United Press's Samir Souki, picking his way through that same roomful of misery, nauseated by the terrible stench of death, heard a voice calling his name. Looking down, he recognized a taxicab driver he knew, trembling with fear of a coming massacre. Souki stooped down and offered him a

cigarette and the assurance that all would be well.

Their fears would indeed prove unfounded. Tell's only victims would be Arab, not Jewish - looters who had thrown themselves with too much haste on the booty.

The shortest, saddest exile in modern Jewish history began just before sunset. Two by two, some thirteen hundred residents of the Jewish Quarter started over the five hundred yards separating them from Zion Gate and the New City. Their departure marked the end of almost two thousand years of continuous Jewish residence - interrupted only by a sixty-year period in the sixteenth century - inside the Old Walls of Jerusalem.

Abandoned behind them was the ruined wall over which they and so many generations before them had been sorrowing sentinels. As the villagers of Hebron had uprooted the orchards of Kfar Etzion to eradicate the last traces of Jewish settlement from their hills, so the last vestiges of Jewish residence inside Jerusalem's walls would be effaced from their ancient quarter. As the refugees passed through Zion Gate, sparks from the first of their fired buildings sputtered into the sky.

Tell's Legionnaires offered them the protection of their bodies along the narrow passageways and staircases so familiar to them, holding back the excited Arab crowds. They helped the aged, carried bundles or children for overburdened women. They drove back the excited mob with their rifle butts, arrested those who tried to pelt the Jews with stones, and, on one occasion, fired over the crowd's head to hold them back.

Some of those people abandoning their homes had never been outside the Old City. One 100-year-old man had left it ninety years earlier to look at the first houses built outside its walls; he had never left since. Saddest sight of all were the bearded old men, leaving a lifetime of study behind them. Some, fortunate enough to pass their own homes on their way into exile, stopped to reverently kiss the mezuzah, the blessed inscription on the lintel of their front door.

At the gate, an elderly rabbi suddenly burst from the lines and thrust a three-foot-high package into the hands of Antoine Albina, a Christian

Arab. "It is something holy from the synagogue," he said. "I give it to you. It is a trust." It was a seven-hundred-year-old Torah twenty-three yards long, written on gazelle parchment. Albina would keep it for eleven years, until he was able to hand it over to the first rabbi to visit Arab Jerusalem in a decade.

On the other side of the city, a desperate rush was under way to prepare to receive the refugees. Having decided to lodge them in the homes abandoned by the Arabs in Katamon, Dov Joseph sent his assistant Chaim Haller to scour the neighborhood for sheets and blankets. In one Catholic home, Haller found an enormous hoard of candles. Realizing how much it would mean to those orthodox refugees to have a Sabbath candle to light their new homes, Haller took them all, vowing not to reveal their unsanctified origins to their recipients.

Until well into the evening, the sad procession continued through Zion Gate, the flames of their burning quarter illuminating their faces.

Masha Weingarten thought, "It is the end of my life." Her father insisted on leaving with the prisoners, carrying off with him into captivity in Amman the key to Zion Gate given him by a British officer only a fortnight earlier.

Avraham Orenstein and his sister went to the home in which their parents had been killed. "It was full of books, full of childhood memories" for Avraham. He wanted to take something, some souvenir of his dead parents, but he couldn't think of anything. Sarah picked up "some silly object." Then they parted, she heading to the New City, he to prison camp with 293 others....

Among the last people through the gate was Leah Vultz. The Legion had not given her cause to use her final grenade.

Looking at the flames of the quarter she had fought so hard to defend, she thought of "the Jews of Spain leaving their burning ghettos." Bitterly she cried to the first man on the other side, "Jews! You remained here, and we had to surrender."

As night fell, only the quarter's 153 wounded remained in the Old City, crowded in their wretched hospital, waiting for the inspection by a team

of doctors to determine which of them would be returned to the New City and which would go to prison camp. Soon the fires raging in the looted quarter began to creep up on their sanctuary. Persuaded that the hour of their massacre had come, the wounded saw a company of Legionnaires march into the building. They had come, however, to carry their injured enemies to the safety of the nearby Armenian Patriarchate....

Beyond the Old City walls, Chaim Haller went from room to room trying to comfort the refugees in their strange New City surroundings.

They were "totally shattered." But, to his astonishment, he discovered it was not the closeness of their brush with death, nor the loss of the only homes most of them had ever had, that had so totally demoralized them.

The cause of their deep grief was the fact that it was Friday evening and in riding from Zion Gate to Katamon most of them had desecrated the Sabbath for the first time in their lives.

Haller offered them the only comfort he could. Into the hands of those devastated men and women he pressed the candles blessed by the priests of another faith rooted in the soil of Jerusalem. Tears in his eyes, he watched their faces as they lit them, overjoyed to have honored at least one Sabbath commandment after having violated so many others.

Racked by a high fever, in terrible agony, Esther Cailingold lay dying this Sabbath eve on the floor of the second story of the Armenian monastery with the rest of the wounded. There was no morphine left to ease her pain, and the wounded man beside her saw one of the orderlies bend over and offer the only sedative he had, a cigarette. She lifted her hand and started to take it. Then her hand fell back. "No," she whispered. "Shabbat."

They were her last words. A few minutes later she lapsed into a final coma. Under her pillow was a letter she had written to her parents five days earlier anticipating the possibility of her death in the fighting enveloping the quarter. It was the only legacy the English girl would leave.

DEAR MUMMY AND DADDY, I am writing to beg you that whatever may have happened to me, you will make the effort to take it in the spirit I want. We had a difficult fight. I have tasted hell but it has been worthwhile because I am convinced the end will see a Jewish state and all our longings. I have lived my life fully, and very sweet it has been to be here in our land... I hope one day soon you will all come and enjoy the fruits of that for which we are fighting. Be happy and remember me only in happiness. Shalom, Esther

The red-bearded giant, lying on the floor beside her, wept as her labored breathing slowly faded away.



QUESTIONS:

1. What role the legionnaires play after the surrender of the quarter?
2. What happened to the male soldiers? The female soldiers? The wounded? The civilians?
3. Where were the surviving civilians taken after the surrender? How did they observe the Shabbat?
4. Compare the Jews during the Shoah with those in the Old City. How are they the same? How are they different?

XIX. YOM HAZIKARON AND YOM HA'ATZMAUT



THIS CHAPTER AND YOU

You will be in Israel for two of the most meaningful and exciting Israeli holidays in the Jewish calendar:

Yom HaZikaron- Remembrance Day for the Fallen Soldiers of Israel

Yom Ha'Atzmaut - Israel Independence Day

When we say "Memorial Day" in America, we immediately have visions of picnics and baseball, hot dogs and marshmallows, a beach day and a long weekend.

In Israel it is different. Yom HaZikaron is a day of remembrance. It is a solemn day, a day to pay respects to loved ones, whether your immediate family or not, who perished in defense of the State of Israel.

When we say July 4th in America, it is also a day of picnics and a long weekend, of barbecues and fireworks. Is it truly a day of celebrating our "Independence" or merely another fun day?

In Israel it is different. Yom Ha'Atzmaut is a true day of celebrating our Independence. It is:

- Independence from the yoke of the British, and the Turks, and the Moslems, and the Crusaders, and the Romans and the Greeks.
- Independence from being a minority in a land given to us by God.
- Independence from anti-Semitism.
- Independence from relying on another government for our security.
- Independence from genocide.
- Independence from being the wandering Jew.

In this chapter we will try to describe to you the meaningful way in which these two holidays are commemorated and celebrated.

When you arrive in Israel you are in for a real treat. Learn and enjoy.

OBJECTIVES:

1. You will learn about two of the most significant Israeli holidays instituted within the past 44 years.
2. You will learn the appropriate way to act, commemorate and celebrate these two holidays.
3. You will learn how Israelis feel about these Holidays.

"When you have something worth dying for, you have something worth living for."

Anonymous

(Memorial Day For Those In ZAHAL Who Died Defending The State Of Israel)

READING # 1

Yom Hazikaron L'Hayalei Zva Hagannah L'Yisrael

Yom HaZikaron is the day the people of Israel remember and mourn for the more than 20,000 men and women, some teenagers your age and younger, who died to create, defend and preserve the State of Israel.

To the average Israeli, this is more than a national memorial day. It is a very personal day of mourning and remembrance. There is hardly anyone in Israel who has not lost some member of his/her family or who does not personally know someone, a neighbor or friend, who has died in the struggle for Israel's survival.

It is important for us to remember that most young Israeli men and women serve in Zva Hagannah L'Yisrael (Zahal), the Israeli Army, beginning at age 18. It is their comrades who have fallen. They know that but for the Grace of G-d it could have been them and it still can be them, for the struggle continues.

Coming from America, where Memorial Day is a holiday, an extended weekend, a day off from school, the start of the summer, a great day for the beach, a big day for sales at the malls, it is hard for us to imagine what Yom HaZikaron will be like and how we will react to it.

Most of us have never witnessed the people of an entire country stop whatever they are doing for two whole minutes - not just a crowd in a football stadium or a basketball arena, but an entire country.

We will see and participate in just such an experience. At 8 p.m., erev Yom HaZikaron, sirens will sound for two minutes from one end of Israel to the other, beginning this solemn day. All traffic will stop. People will get out of their cars or buses and stand in silence for two minutes. An awesome, deafening silence will descend on the busy streets and highways of the country.

At the Kotel, the Temple's Western Wall, the top leadership of Israel will participate in a national ceremony which will be broadcast throughout the country. Families of some of those who have fallen will be present and honored.

From the sounding of the siren until nightfall the next day, sad, somber music will be played on all radio stations. All stores will be closed. The atmosphere will be subdued.

The next morning, at 11 a.m., the sirens will sound once again for two minutes and Israel will be silent again. At the Soldiers Cemetery on Mount Herzl, the army will conduct its memorial service for their fallen comrades, which will also be broadcast throughout Israel.

During the day, families and friends will go to military cemeteries located throughout the country to mourn and pray for their fallen loved ones and friends.

We will be part of that memorial observance. Laughing and joking will be out of place. It will be a time of introspection and self evaluation. Our program will reflect the solemnity of the day.

Our observance will begin with a special March memorial service that will

be held at Binyanei Ha'ooma in Jerusalem. The next day, most of us will visit and participate in a special ceremony at a soldiers' cemetery. It will be a day we will never forget.

Yom HaZikaron will be observed this year on Wednesday, April 13th. At 8 p.m., a third siren will sound, but this will be one of joy as the ruckus, jubilant celebration of Yom Ha'Atzmaut (Israel Independence Day) begins.

QUESTIONS:

1. Why do you think there is such a sharp difference between the Memorial Days in Israel and the United States?
2. In your opinion, what should a national Memorial Day be like? Why?

READING #2

"Come Memory" by Amnon Hadary (Excerpts)

In the last few hours of the Yom Kippur War, our son, Oren, fell, on the other side of the Suez Canal. Relatives, friends, members of our synagogue closed succoring ranks around us, sustaining us in our adversity. Among the many condolence letters were scores of tree certificates, particularly apt because the name Oren is Hebrew for pine tree.

The torment is not of the hour, nor limited to a personal yearly observance nor to the collective/national mourning of Memorial Day. There is the unceasing distraction, the misery that grows rougher rather than easier each year. Worse, amnesia lies in ambush at your door.

The strangest experience after Oren's death was forgetting.

An Israeli poet has written. "From afar the white headstones are like the hives of honey bees of sweet forgetting..." Amnesia, like shock, can be a safety device for an organism subjected to too much lacerating stimuli,

and a rash of some internal painkiller stills the incapacitating reality. Though psychologists may smile knowingly, the question of the benefits or recollection remains moot.

A segment of a (Morris) Amihai poem came to me. It describes the sound of a memorial siren that rises and stays suspended heavily above.

Sometimes I hear the siren sound from the depths of my life and in the tunnels of underground trains. Of distant places many days and many years later.

And so it became even more evident to me that in order to have consequence, Oren's death need not be singular. My personal tears, my soul's lament, could be put in perspective, illuminated by (Archibald) MacLeish's question, "What has not heard them"? MacLeish dedicated his poem to Lieutenant Richard Myers but clearly the meaning he wanted to convey was meant for us all.

The young dead soldiers do not speak. Nevertheless, they are heard in the still houses: who has not heard them? They say: We were young. We have died. Remember us.

They say: Whether our lives and our deaths were for peace and a new hope or for nothing we cannot say: it is you who must say this. We were young, they say. We have died. Remember us.

Every culture has its own characteristic way of commemorating its war dead. In Israel, there is a deep personal/collective identification with all the fallen. Besides hundreds of small local cemeteries, each with its military section, there are countless memorials devoted to various branches of the service or to a particular battle or a front. There are quiet little gardens throughout the country dedicated to the memory of a young person who fell in battle.

In her poem, "L'Kol Ish Yesh Shem," ("Each Man Has a Name") Zelda celebrates the indelible personality of each human being. Because we never leave a wounded or dead fighting man in the field, we have no tomb of the unknown soldier, neither are there graves of unknown soldiers because every person has a name.

Each man has a name Given him by G-d and given by his father and

mother....And given by his yearning....Given him by foes And given by his love. Each man has a name.....given by his death.

Perhaps it is because ours is a shared, if quite small geography, the landscape dotted with milestones, the grave stones of those who say, "We were young...We have died....Remember us." So we invoke memory.... "for peace and for a new hope...." and I remember Oren.

QUESTIONS:

1. Why do you think there are "quiet little gardens throughout the country" dedicated to the memory of a young person who fell in battle?
2. Why is there no tomb of the unknown soldier in Israel?
3. Who is Oren?
4. Why would Amnon rather forget than remember?

The day commemorates the declaration of Israeli statehood on May 14th, 1948, the fifth of Iyar in the Hebrew calendar. It is always celebrated on its Hebrew date.

READING #3

Yom Ha'Atzmaut

A third siren at the end of the 24 hours, unlike the previous two, announces the beginning of a celebration which continues non-stop for the next 24 hours. Yom Ha'Atzmaut has begun, and in every town, village, kibbutz and city there is a Mardi Gras atmosphere, replete with fireworks, "boppers", singing, folk-dancing, good food and incredible joy. After all, it's Israel's birthday. The evening turns into night, and then into morning as the revelry continues into the wee hours of the morning.

The next day, most Israelis visit an armed forces base, open to the public with pride, to show off the latest in Israeli technology and weaponry. It is

a vivid reminder of the importance of maintaining a high level of preparedness. It is also a solid reminder that Israel, all too often, has had to fight for its survival. Then its off to a picnic or barbecue, or just a family outing.

For you on the March of the Living, it will be all of the above and MORE!

QUESTIONS:

1. How many of you remember being asked at the interview about the connection between Yom HaShoah and Yom Ha'Atzmaut? What does it mean to you now?
2. Describe the connection between the three days: Yom HaShoah, Yom HaZikaron, and Yom Ha'Atzmaut?
3. Why is "zikaron" (memory), important to the Jewish people?
4. How does Israel remind us to keep alive our "collective memory?"
5. Why did you think Yom Ha'Atzmaut is so much more celebrated than in the United States?

Remember at the beginning of this Study Guide we talked about "links"? Continuity is the Jewish catchword of the '90s. It has also been said that the State of Israel is the link to Jewish continuity.

READING #4

Three Days, Two Worlds, One Collective Memory

Three days:

- Yom Hashoah - Remembrance Day for the Holocaust
- Yom HaZikaron L'Hayeleh Zva Hagannah L'Yisrael - Remembrance Day for Israel's Fallen Soldiers
- Yom Ha'Atzmaut - Israel Independence Day

Yom HaShoah represents one world. Yom HaZikaron and Yom Ha'Atzmaut represent another world.

On Yom HaShoah we remember the six million who perished "Al Kiddush HaShem," for the sanctification of G-d's name. They died with the hope, in their last breath, that Judaism would not perish, that some Jews would survive to continue their legacy and heritage.

On Yom HaZikaron we remember those Israeli soldiers who died in defense of the State of Israel - our own country finally after 1,924 years of wandering and powerlessness in the face of untold enemies, of despair that the world had "turned its cheek" on the fate of the Jews.

On Yom Ha'Atzmaut we celebrate that independence from relying on anyone else but ourselves.

All three days are part of our collective memory. Israel is the warehouse of our memories.

We will travel through Poland and march together on Yom HaShoah. We will listen to the wail of the siren on Yom HaZikaron in Israel and try to understand the sorrow and grief. We will sing and dance in the Mardi Gras atmosphere of Israel Independence Day.

And Jewish life continues...

- **Three days,**
- **Two different worlds,**
- **One collective memory.**

Mah Nishtanah...?

Why is Israel Independence Day, Yom Ha'Atzmaut, celebrated with such intensity? For that matter, why do Israelis celebrate and commemorate all "national" holidays so intensely? Maybe because every Israeli knows the price that has been paid to achieve and maintain it.

READING #5

Security (letter from a student to a friend)

"Not serve in the army? What, are you crazy? For me, it is not just a responsibility, it is a solemn oath. Yes, I am scared. But I am more scared when I think of the alternatives. Besides all that, it is fun. My brothers and sisters have all served before me. I am the youngest. They always tell me the greatest stories of friendship and camaraderie. Yes, I am looking forward to it."

Yael - age 17

The problems of security are prevalent on a daily basis. Nursery children are taught about a hefetz hashud, a suspicious object. They are taught not to pick up anything off the street that is not theirs. A loaf of bread, a wallet with money coming out, a baby doll, a briefcase, a book, are all possible terrorist bombs. Children are taught, from the earliest age, how to put on a gas mask, and where the closest bomb shelter is.

Children are taught to only walk in groups. Female soldiers are not allowed to hitch rides alone. Parents are rotated to serve guard duty at elementary and middle schools. Everyone is part of the Civilian Guard, and take turns patrolling their neighborhoods in addition to the national police force.

All the borders of Israel are tightly patrolled, with the northern border with Lebanon the most problematic.

The entire country is an armed camp. Everyone is aware of the possibilities of terrorist attacks, even on the streets. The role models, unfortunately, are the brothers, sisters and fathers who serve in the armed forces.

The stress of constantly being on guard certainly has a lot to do with the atmosphere of intensity. One feels that one must live each day to its fullest, for it may be one's last. Nobody is immune to the tragedy of wars and terrorism. This creates a sense of family far beyond one's biological relatives.

Love of Children (interview on Israeli TV)

"Yes, it hurts to have to teach my children about the dangers of walking in the streets, about a "hefetz hashud." Three years ago was the worst. My parents, who are survivors, stayed with us during the Gulf War. They are both survivors. To watch them putting on gas masks, and worse, watching them help my children put on theirs, I still get the goosebumps. But my parents were the bravest. Sometimes I think they love my children more than me."

Malka - age 37

There is no question that Israel is madly in love with its children. There are nursery schools, parks and playgrounds seemingly on every street corner. When one walks down the street with an infant, one is immediately confronted by surrogate grandmothers (perfect strangers) who will either tell you that you have dressed your baby too warm or not warm enough, or both.

The Holocaust and the loss of one and a half million children is one reason. The importance of maintaining a population balance with the faster escalating Arab birthrate, is also a factor.

Therefore, holiday commemorations and celebrations are passed on from generation to generation as part of the inheritance of Israel.

Independence (letter from a student to a friend)

"It is like, how do you call it in America, a Mardi Gras. We sing and dance all night. When I was younger I used to do the shaving cream thing. But this year is special. It is my last year before going into the army. This year I feel it more than ever - this is my country. We are free and able to defend ourselves. Next year I step into the history book as a defender of Israel's independence. That's what this year means to me."

Avner - age 17 1/2

After 2,000 years of powerlessness, Jews need to constantly remind themselves of their newly acquired independence. In the case of Israel, that independence has had to be defended constantly, at an enormous price.

The Holocaust was only 50 years ago. It is not ancient history. Israel Independence is only 45 years young.

When the opportunity arises to mourn or to celebrate, it is done with gusto.

Love of Land (letter from a student to a friend)

"Are you kidding? Sometimes I think I know more about the land than I do about my girlfriend. Last year on our class trip we spent a week hiking in "Little Switzerland", a forest in the mountains of the Carmel near Haifa. When we saw the destruction done by Arab arsonists, we all cried. It was terrible. This year we spent a week in the volcanic areas of the Golan. My favorite place? Timna - the area near Eilat where Solomon had his mines. It is so quiet and peaceful, yet so strikingly powerful in its beauty. I will be part of Nahal on a Kibbutz. I will share my time serving in the army and guarding the Kibbutz. I hope to live there when I finish my army service."

Roberto - age 17

When God gave the land of Israel to the Jewish people, it was the land above all that was His gift. Israelis are taught from nursery school on how special their land is. Nature walks, archaeological digs and outdoor activities are a special part of a child's education. Holidays involve the "outdoors," whether it is a rally, a march, a pilgrimage, a visit to a cemetery or an outdoor celebration.

The Spring

All three of these holidays occur in the spring. The winter is always rough for Israelis. Comes the spring, Israelis want to go outside and enjoy the change in atmosphere, as well as the change in weather.

Their Juxtaposition (letter from a student to a friend)

"As a granddaughter of a survivor, Yom HaShoah is the worst. My saba (grandfather) takes me at night to the special ceremony at Yad V'Shem. Then in the morning we go to visit his friends on the Kibbutz called Buchenwald. Yes, I know it sounds crazy, but the survivors from that horrible camp named their Kibbutz after it. We talk about how they came to Israel. For my saba it was a trip of more than three years. Then on Yom Ha'Atzmaut, I go into town with my friends, and every year I meet my Saba to watch the fireworks together. He cries softly out of sheer joy. I smile and squeeze his hand."

Idit - age 16

Yom HaShoah comes first. It is a startling reminder of one of the darkest chapters in Jewish, as well as world, history.

Yom HaZikaron is next, and reminds us of our constant need for vigilance, and the price we pay for it.

Yom Ha'Atzmaut allows us to cast off the shackles of mourning and sorrow, and to celebrate unashamedly. It is as though the previous two holidays of commemoration were preparing us for that ultimate joy of independence.

QUESTIONS:

1. Why is Yom Ha'Atzmaut celebrated with such intensity?
2. With which of the personal quotes do you relate? Why?
3. As in Idit's quote, have you ever cried "softly out of sheer joy?" When?

XX. JERUSALEM



THIS CHAPTER AND YOU...

What are the first things which come to mind when you say:
JERUSALEM ?

Write them here:

[illegible]

Try asking that question of your family, relatives and friends and see how their responses are the same or different. There is no 'correct' answer, as Jerusalem means so many diverse things to each of us. Perhaps that is because Jerusalem is a city of contrasts, just as Israel is a land of contrasts.

There is so much more that we can say about Jerusalem, but that will have to wait until we enter that city ourselves, very soon.

OBJECTIVES:

1. To raise the concept of Jerusalem;
2. To understand about the contrasts in Jerusalem

READING # 1

Jerusalem: A City of Contrasts

Here are some examples of the divergent things which can be said and told about Jerusalem:

It is old; It is young.

It is historical; History is made every day.

It is ancient; It is modern.

It gets very hot; It gets very cold.

Jews live there; Arabs live there.

There are synagogues; And Mosques and Churches.

It is the city of Peace; It has been conquered 30 different times and is presently

in a state of war with all its Arab neighbors, except Egypt and Jordan (although this is changing)

yeru (inheritance)

peace (shalayim)

It is a religious city; And a secular city.
 It is the capital of Israel; That is not accepted by the U.N. or the U.S.
 It is gold And brown and green and red and yellow and...;
 Its Jews are white and black and yellow and brown and tan.
 You can smell hot dogs and goulash and baklava and pizza and pop corn; Falafel and shwarma.
 You can hear rock and jazz and pop musicians; And Yemenite and Russian and Ethiopian musicians.
 There are rabbis and black hats and bald heads; And priests and monks and kaffiehs.
 Yes, Jerusalem is many things to many people; To the Jew, Jerusalem is all of the above and much more:
 It is the rock where Abraham was tested with Isaac.
 It is where David established the seat of his Kingdom.
 It is where Solomon built the First Temple.
 It became the capitol of Israel after 1,878 years of exile (after the destruction of the Second Temple in 70 CE).
 It is now reunited after the Six Day War in 1967.

QUOTES:

☆ For out of Zion shall go forth the Torah and the word of G-d from Jerusalem."

Isaiah

☆ If I forget thee Oh Jerusalem may my right hand forget its cunning."

Psalms

☆ By the shores of Babylon we wept and yearned for our return to Zion."

Psalms

Did you know that:

Many Jews face east when they pray (towards Jerusalem). And in Israel, one should face Jerusalem, from whatever direction.

A glass is broken at a wedding to remind us of the destruction of the Second Temple in Jerusalem.

For the same reason, many Jews leave a small section of their house unpainted; others leave one course at a banquet uneaten; and others take the knives off the table before saying grace after meals (which by the way mentions Jerusalem three times).

For two thousand years Jews hoped to see Jerusalem, and if not possible, then at least to be buried there. Jerusalem is the home of:

- The Knesset - Israel's parliament
- The Israel Museum
- Yad VaShem
- Mount Herzl
- The Old Walled City
- The Kotel
- The Cardo
- The Jewish Quarter
- Hadassah Hospital
- The Hebrew University
- The Bezalel School of Art
- The Gordon School of Music
- Mea She-arim
- Mahaneh Yehudah - the Jewish Shuk
- The Windmill of Yemin Moshe

Jerusalem has a spiritual existence as strong as its physical presence. One only needs to close one's eyes:

- To hear the pleas of the prophets and the footsteps of the pilgrims;
- To "see" the burning of the Temple;
- To hear the sounds of the prayers coming from the Kotel;
- To smell the delicious Shabbat meals being prepared in kitchens from around the world;
- To touch the clothing from the four corners of the earth;
- To hear Hebrew spoken by Americans and Ethiopians and Russians and Bosnians and Greeks and South Americans and Australians.
- To see the kings of Israel and taxi drivers and the beggars and the begalach, salesboys and the porters.

There are those who say that there is a "Yerushalayim Shel Matah," an earthly Jerusalem, and a "Yerushalayim Shel Maalah," a heavenly Jerusalem: (Yerusha = inheritance; layim = double; hence, a double inheritance.)

Elie Wiesel says that the six million are presently living in that Yerushalayim Shel Maalah, waiting for the Messianic Age to return home. Jerusalem can be a very mystical place.

QUESTIONS:

1. What are some of the things that you are looking forward to seeing in Jerusalem?
2. Why have Jews throughout the ages considered Jerusalem as the holiest of cities?
3. How will you prepare yourself for the first time that you approach the Kotel (the Western Wall)?

READING #2

HOW DO YOU PREPARE FOR JERUSALEM?

How do you prepare for a test? STUDY!

How do you prepare for a performance? PRACTICE!

How do you prepare for school? DRESS, PACK YOUR BOOKS AND EAT!

How do you prepare for a trip? PLAN AND PACK!

How do you prepare for a book report? READ!

As you plan to visit Jerusalem, let us try to help you prepare.

What Will You See?

Buildings:

- After 1948 all buildings must be built with, or have a facade of Jerusalem stone, a limestone, sometimes with a yellow tint, quarried around Jerusalem.
- You will see archeological ruins and modern buildings next to each other, the old and the new.
- The Old City, one of the three walled cities in Israel.

Shopping

- Ben Yehudah Street, the famous outdoor mall.
- The Cardo, a shopping area dating back to Roman times, in the Old City.
- Mahaneh Yehudah, the open air market with fruits and vegetables, and everything else.
- The Pit is a place to buy jewelry from street vendors. At the bottom of Ben Yehudah Street, Kikar Zion, turn right on Yoel Salomon Street, then to the end.

Battle Sites

- Ammunition Hill, site of one of the bloodiest battles of the Six-Day War of 1967.
- Latrun, now a memorial to the Armored Corps, it was a major battle site in the War of Independence in 1948 as it controlled the entrance road to Jerusalem.

Everything's Jewish

Coming from Poland, you will note that everywhere you look there is Jewish "stuff": Street signs in Hebrew; mezuzzahs on every door, even the stores; Jewish police and soldiers; everyone speaking Hebrew (and Russian and Germans and French and Spanish and English); and people wearing kipot.

Opportunities for Tzedakah

In Poland your Bus Captain will give Tzedakah for you. S/he will know the appropriate place and people. Money given there is to save life for a little longer, but a life which will disappear in another generation.

In Israel, Tzedakah becomes more meaningful. Almost everyone cares for others. Israel has one of the highest levels of volunteerism in the world. Giving Tzedakah, doing a righteous deed, is a way of life, as it should be anywhere. And in Jerusalem, it becomes even more special. Ask about Danny Siegel's Ziv Project, as an example (www.ziv.org).

At the Kotel many people will ask you for Tzedakah. A dollar is an appropriate amount. When you have given what you think is sufficient, say so. You do not have to give to everyone. Sometimes there are people who will give you a piece of red string, which has been tied around the Grave of Rachel, and is supposed to bring good luck.

The Many Faces of Jerusalem

In Jerusalem you will see a potpourri of faces and clothes, ranging from Jews to Arabs, from Christians to Druze, from Mormons to Bedouins. You will see Hasidim, religious Jews, in all kinds of coats, hats and pants out

or tucked into their socks. You will see black kipot, knitted kipot and Yemenite kipot. (Ask your madrich what they are.) You will see fur hats and kaffieh, ladies' kerchiefs and hats.

From short skirts to long dresses, from short sleeve to long sleeve, you will see it all in Jerusalem. It all adds to the contrasts of the city.

What Will You Eat?

- Falafel - pitah filled with fried chick pea balls, salad and humous.
- Shwarma - pitah filled with roasted lamb and salad.
- Pizza - baked dough topped with tomato sauce and cheese, all home-grown in Israel.
- Ice cream - all fresh, no preservatives.
- Cafe Hafuch - Caffe latte.
- Begalach - large oval-shaped rolls topped with sesame seeds.
- Burekas - a hot french pastry filled with cheese or?

How Will You Dress?

- Style exists in the eye of the beholder.
- For the Kotel and Mea Shearim - ladies need long skirts and sleeves.
- Everywhere else, as the weather dictates.

How Will You Get Around?

- While we are touring we will travel by chartered coach.
- When you have free time our buses will drop you off in town and arrange to pick you up at a designated location.
- Taxis are safe and reasonable, especially in a small group. Demand that the driver turn on the meter. If he does not, demand to get out of the taxi.
- Walking is a national pastime.

What Do You Need to Know?

- Jerusalem is over 3,000 years old.
- The word for bathroom is "SHERUTIM."
- The First Temple was destroyed in 587 BCE.
- The Second Temple was destroyed in 70 CE.
- Stay away from a "HEFETZ HASHUD," a suspicious object.
- There are four sections in the Old City: The Jewish Quarter, the Christian Quarter, the Arab Quarter and the Armenian Quarter.
- The Old City was "occupied" by Jordan from 1948 to 1967, when it was reunited. During those 19 years, 59 of the 60 Jewish synagogues and institutions were vandalized or destroyed.
- To ask the price of something, say: "Comma zeh oleh?"
- The Peace Treaty with Jordan was signed on October 26th, 1994,
- Jerusalem is the capitol of Israel, with the Knesset, Israel's Parliament, and most of the governmental offices.
- In mystical thought, there are two Jerusalems: Jerusalem on Earth, and Jerusalem Above. When the Messianic age arrives, the two Jerusalems will combine.
- Jerusalem has so many names: Jerusalem of Gold, The Holy City, the City of Peace, the Heart of the World and many more.

What Can You Read?

Your encounter with Jerusalem and Israel requires preparation. Previous Marchers will tell you that.

Here is a short list of some books which might help you understand Israel and Jerusalem a little better:

1. The Source by James Michener, a historical novel.
2. A Beggar in Jerusalem by Elie Wiesel, a mystical visit to Jerusalem.

READING # 3

The Kotel Hamaravi

It is just a simple wall...

It is what you see in every film about Israel.

It is so imposing.

You have seen pictures of it.

It sometimes seems that it is bigger than life.

But isn't it just a wall?

It is not a ghetto wall. It is not the "Shooting Wall."

It is the KOTEL.

It is just a simple wall...

The Kotel Hamaravi is the western retaining wall of the Temple Mount of the Second Temple in Jerusalem, which was destroyed by the Romans in the year 70 AD. There are those who have called it the Wailing Wall because for generations Jews have cried at the Wall in remembrance of the glory of the Temple, and in the hope that one day the Temple will be rebuilt.

The stones you will see represent only one-eighth of the length of the actual Western Wall which exists today.

The nine bottom rows just above the ground level are from the First and Second Temple (Herod's stones);

The next four rows were added either by Bar Kochba or Hadrian.

The next eleven rows of ordinary stones are from Arab times.

There are nineteen rows of stones buried beneath the level of the plaza, set by King Solomon.

The total height of the Wall above ground is 59 1/2 feet.

QUESTIONS:

1. What are some of the names of the Kotel, and why?
2. What exactly is the Kotel?
3. Why do some people call it the "Wailing Wall?"
4. In 1992, one of the Marchers, Dara Horn called the Wall "G-d's mailbox." Why?

READING #4**Why Is The Temple In Jerusalem On Mount Moriah?**

There are many Biblical references to Jerusalem. In fact, Jerusalem is mentioned no less than 656 times. There are many other references which the Rabbis tell us predicted the location of Jerusalem and the Holy Temple:

The dust to create Adam: Genesis 2:7 (from the place where the Temple was to be built.)

Cain and Abel's sacrifices: Genesis 4:3 (on what was to be the Temple Mount.)

Noah's altar when he came down from the Ark: Genesis 8:20 (built on the place where the Temple was to be built.)

Abraham and Isaac: Abraham was to sacrifice his son Isaac on that spot. (Genesis 22:2)

Why the Kotel Survived

The Poor Built It:

Legend says that when the Temple was being built, the greatest architects, engineers, artisans and craftsmen volunteered their time. The wealthy donated money, gold and silver. What was left for the poor to

do? They came to the King and demanded the opportunity to help build the Holy Temple. Finally, they were allowed to build the Western retaining wall, which interestingly, is the only wall which still stands.

The Four Roman Generals:

Vespasian ordered each of his four generals to tear down a different side of the Temple and Mount. One of the generals questioned the wisdom of destroying the entire Temple complex. How would future generations know of the greatness of the Temple which Titus had destroyed unless there was something of the grandeur still remaining. Vespasian agreed and allowed one wall to remain: The Western Wall. (Eccles. Rabbah 1:31)

How We Mourn For The Temple

The Mizrach: We pray facing east, towards the Temple.

Tisha B'Av: A fast day, with the prior nine days of not eating meat.

Wedding: A glass is broken at the end of the ceremony, and two of the Seven Blessings deal with Jerusalem.

Next Year in Jerusalem: Said at the end of the Passover Seder and the end of Yom Kippur.

During our prayers:

Blowing the Shofar, Blessing of the Kohanim, Use of the Lulav and Etrog on Sukkot.

Jewelry: Women are not allowed to wear all their jewelry at one time.

Banquets: One course of a banquet must be left uneaten.

QUESTIONS:

1. Why so much concern for "just another wall?"
2. Why do we mourn for the Temple?

READING # 5

Great Stories

The Dove and the Weeping Wall: Legend says that every year on the eve of Tisha B'Av a white dove lands on the Kotel and keens and spreads its wings as a sign of mourning. In the morning the Wall glistens with dewdrops as if it has been weeping all night.

Discovery of the Kotel By Sultan Suleiman: In 1517, in the days of King Suleiman, nobody knew the location of the Temple, so he ordered a search of Jerusalem to find it.

One day the man in charge of the search who had already given up hope, saw a woman coming and on her head was a basket full of garbage and filth.

"What is that on your head?" he asked.

"Garbage," she said.

"Where are you taking it?"

"To such-and-such a place."

"Where are you from?"

"Bethlehem."

"And between Bethlehem and this place there are no garbage dumps?"

"We have a tradition that anyone who brings garbage and dumps it here is performing a meritorious deed because this was where Israel's House of G-d was located."

When told of this the Sultan discovered that there were many other women who told his servants the same story.

The Sultan that night went with a bag of gold and silver and a hoe to the dung heap, and spread the riches around the heap. The next morning he made a proclamation:

"All who love the Sultan and want to bring him satisfaction, should watch and follow suit."

He then went to the garbage heap and immediately discovered a gold coin. The poor began searching for other coins, and for the next 30 days, 10,000 people cleared away garbage until the Western Wall was revealed once again.

(Story written by Eliezer Nahman Poa, 17th century.)

Two Stories from "The Seventh Day" (written after the Six-Day War):

"On our way out of Gaza on the bus, we listened on the radio. Suddenly, the announcer interrupted the broadcast and read an announcement from the military spokesman: The Old City of Jerusalem was in our hands. He repeated it, and afterwards, they played "Jerusalem of Gold." We were so overcome that the whole battalion began singing the song. I remember that there in the buses people wept and weren't ashamed of their tears although they were grown men. I'm sure this will always be the high point of the war for me."

Shai, Kibbutz Hulda

"When we broke into the Old City and I went up to the Temple Mount and later to the Western Wall, I looked searchingly at the officers and the other soldiers. I saw their tears, their wordless prayers, and I knew they felt as I did: a deep feeling for the Temple Mount where the Temple once stood, and a love for the Wall on whose stones so many generations had wept. I understood that it wasn't only I and my religious friends who sensed its greatness and sanctity; the others felt it too, no less deeply and strongly."

Eliezer Shefer

XXI: THE LEGACY: THE WAR OF INDEPENDENCE AND THE CURRENT PEACE PROCESS



THIS CHAPTER AND YOU

On July 20, 1949, the last Armistice Agreement was signed between Syria and Israel, ending the War of Independence.

The boundaries put in place by these agreements became known as the "Green Line". Egypt ruled in Gaza, Transjordan ruled the West Bank and the Old City of Jerusalem, and Syria sat on the Golan Heights looking down on the Kineret (the Sea of Galilee) and the northern part of Israel.

These boundaries remained in place until the Six-Day War when Israel conquered all these territories. Israelis were encouraged to settle in the territories, as part of a plan to defend Israel. Several wars followed, including the Yom Kippur War and the Peace for the Galilee campaign in Lebanon.

During all these years, peace was only a dream. That is, until 1993 when the Oslo I Accords were signed. Israel now made a commitment to negotiate with the PLO and its Chairman, Yasser Arafat. The long, hard bargaining was begun. Israel agreed to withdraw from Jericho and the Gaza Strip and to grant Palestinian authority over this area. The Palestinians would hold elections for a Palestinian Council, with Israel withdrawing its military forces from populated Palestinian areas in the West Bank.

The future of the Jewish State, and its permanent boundaries, will be determined by the final outcome of these negotiations and their implementation. The fate of the Jewish People, which is so closely linked with Israel, will be determined as well. The "Green Line" boundaries, which were drawn after the War of Independence, are key to that negotiation.

The Israeli people have renewed hope for peace since the death of Yasser Arafat and the democratic reforms taking place among the Palestinian people. There have been also talks with Syria and others

Realize history is being made as you are in Israel-

A QUOTE:

Kol Ha'olam Kulo Gesher Tsar M'od, V'ha-ikar Lo L'fached Klal

כל העולם כלו גשר צר מאד והעקר לא לפחד כלל

(The whole world is a narrow bridge, and the essential core is not to be afraid)

Words by Rabbi Nachman of bratslav

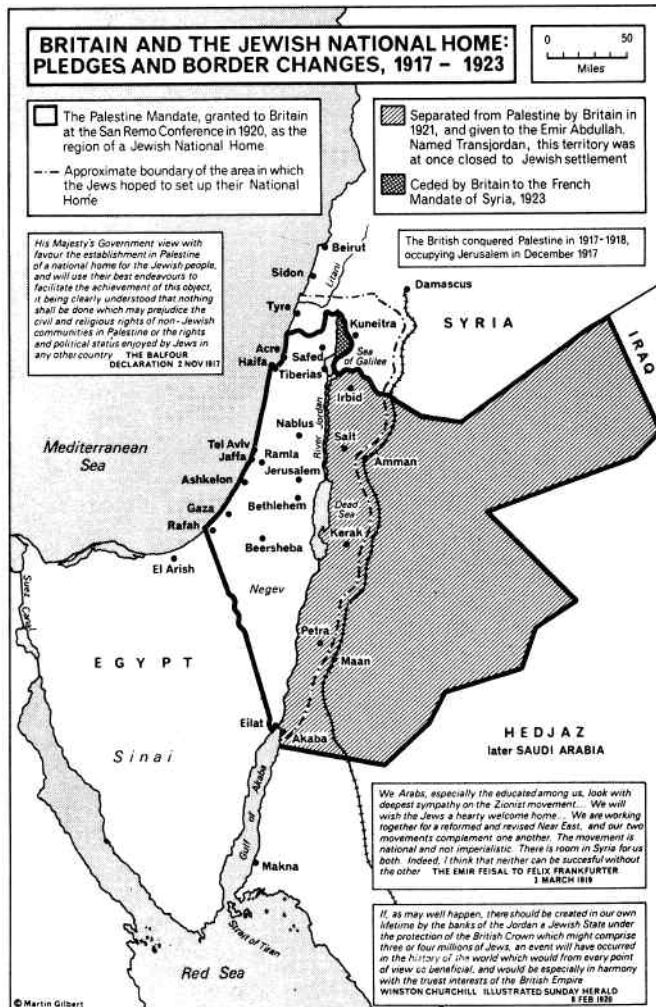
Song sung on the March of the Living

OBJECTIVES:

1. When you will be in Israel, as you visit many of the sites of the War of Independence, you will gain new insights into these negotiations and of some of the key issues on the bargaining table.
2. You will better understand the media accounts of the bargaining and the issues involved.
3. You will begin to understand the mixed feelings and anxiety of most Israelis concerning this process and for what the future may hold.

The next four readings are maps. Each will help you gain insight into the land issues involved in the current negotiations. You must begin with an understanding of the total size of the land involved. Israel, including Judea and Samaria, or the West Bank, is approximately the size of the State of New Jersey. When Great Britain was granted a mandate of Palestine by the League of Nations after World War I, it also included all of what is Jordan today. Britain partitioned Palestine in 1921, awarding part of the territory to the Arab Hashemite family in payment for their support during the war. Reading 1 is a map showing that partition.

READING # 1

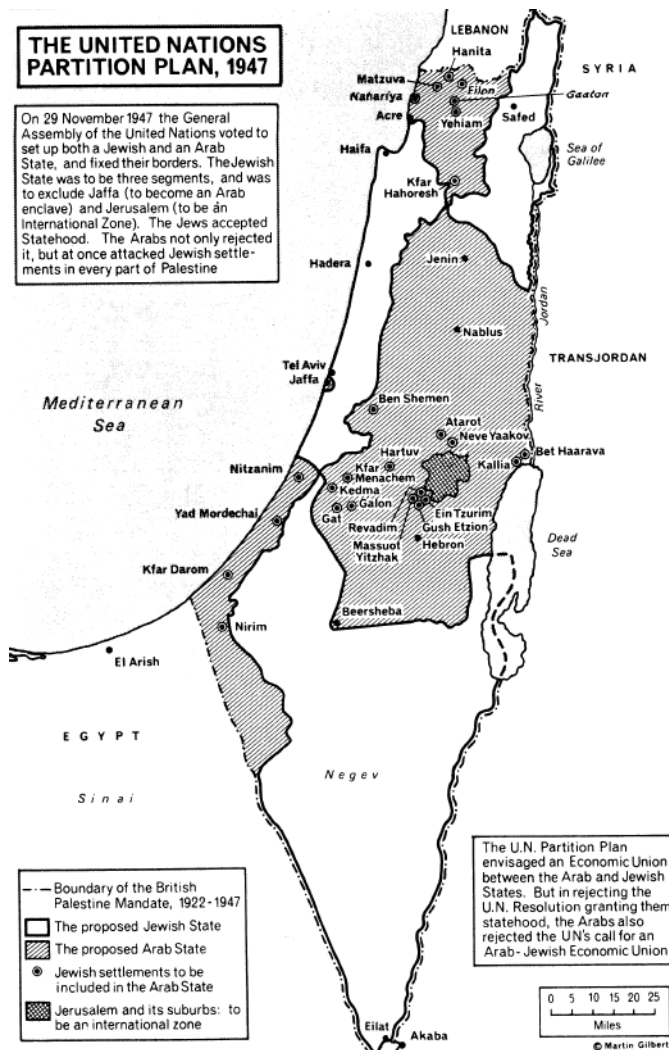


QUESTIONS:

1. Which is larger, Transjordan or Palestine? Approximately by how much?
2. What is the major border between the two territories?

Reading 2 is a map showing the proposed partition of Palestine voted by the United Nations General Assembly on November 29, 1947. This was accepted by the Jews of Palestine but rejected by the Arabs leading to the War of Independence of 1948-49

READING #2

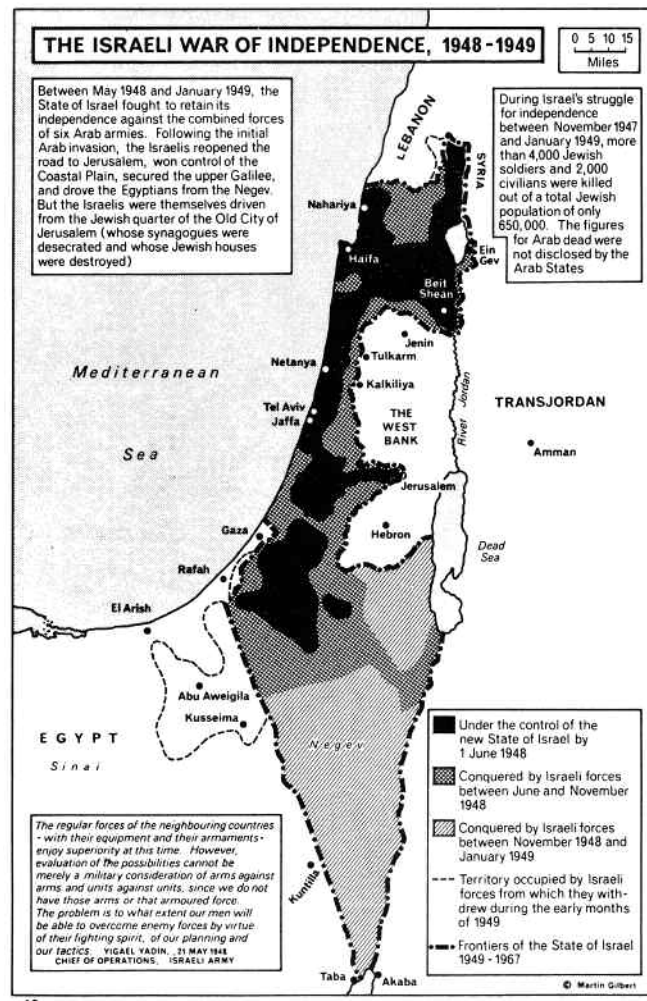


QUESTIONS:

1. What major weakness do you see on the map concerning the area that was to be the Jewish State?
2. If the Arabs knew in 1947 what they know now, do you think they would have reacted differently to the proposed partition plan? Why?

Reading 3 is a map showing the boundaries which resulted from the armistice agreement signed to terminate the fighting, ending the War of Independence. It is hard to see from the map, but the city of Jerusalem was divided with the old city being under Transjordanian rule and the new city being part of Israel. These boundaries remained in effect until the six-day war in 1967 in which Israel conquered all of Palestine and the Golan Heights. These boundaries became known as the "Green Line".

READING #3



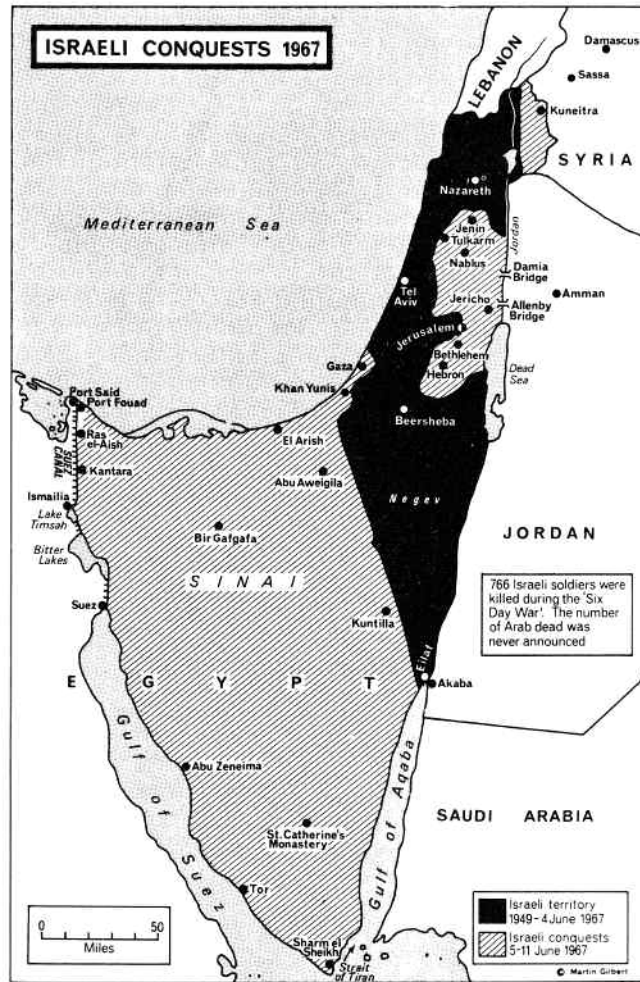
QUESTIONS:

1. How are these boundaries different from those proposed under the partition plan?
2. What do you think is the Palestinian position on these boundaries today? Israel's?

Israel remained within the borders of the "Green Line" for 18 years until the Six-Day War in 1967. This map shows you the distances between the Transjordan and Egyptian lines and the major cities of Israel.

When the Six-Day War ended, Israel controlled all the territory from Lebanon and Syria (including the Golan Heights) to the Suez Canal (the Sinai Desert), and from the Mediterranean Sea to the Jordan River. The Sinai Desert was returned to Egypt as part of the Israel-Egypt Peace Treaty. The future of the Gaza Strip and the West Bank (Judea and Samaria) are now part of the negotiations with the Palestinian Authority. The Golan Heights and Israeli security in that area are the key questions in the continuing Israel-Syria negotiations.

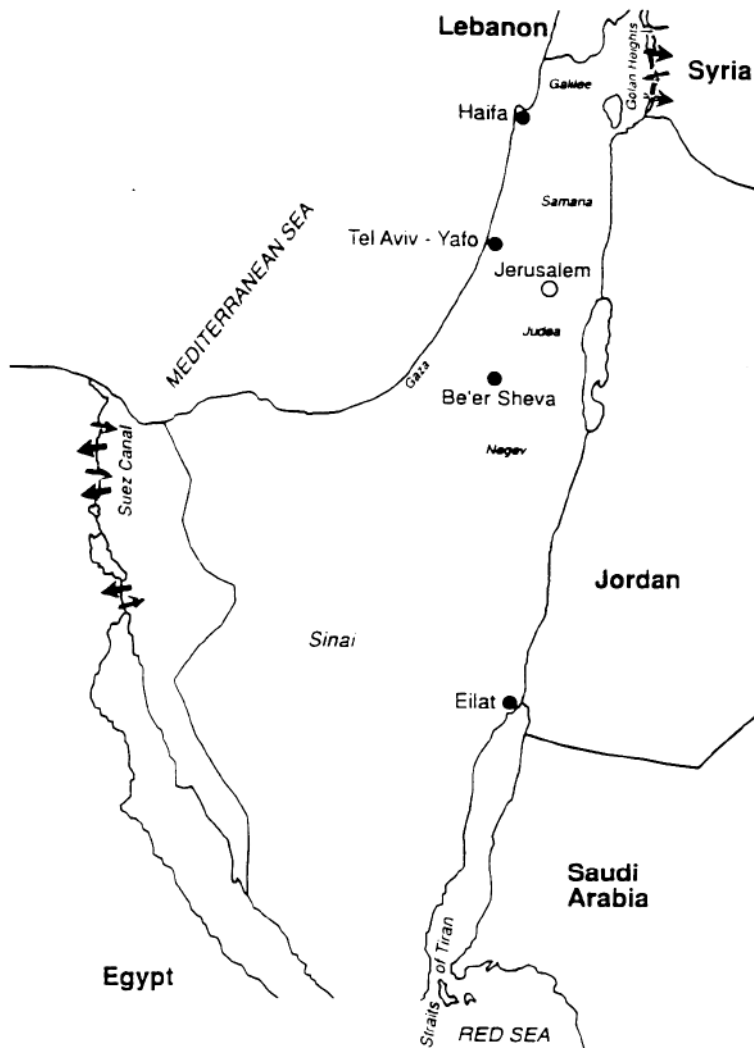
READING #4



QUESTIONS:

1. Which cities were the most vulnerable? Why?
2. What was the status of Jerusalem? What were its biggest problems?

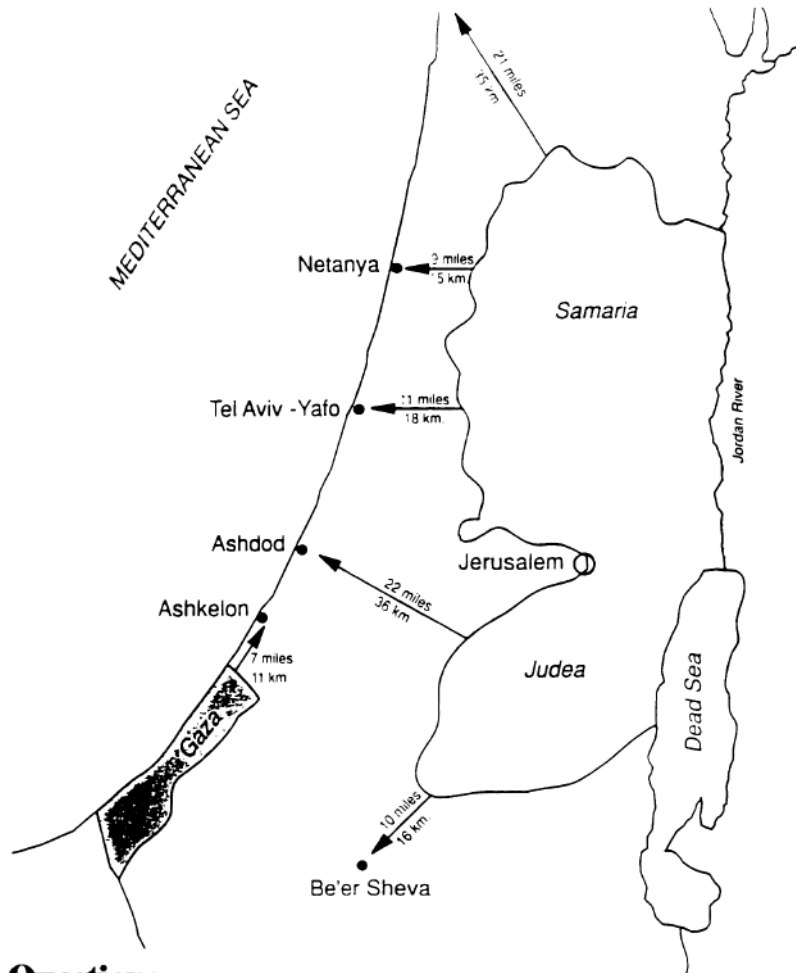
READING 5



QUESTIONS:

1. What cities have been transferred to the control of the Palestinian Authority?
2. In your opinion, what problems do you think might emerge as more and more of the territories are transferred to Palestinian Authority control?
3. What do you think are the key questions concerning the Golan Heights?

READING 6



QUESTIONS:

1. What were the terms of the Oslo II peace accord?
2. What were some of the economic issues discussed during multilateral negotiations?
3. What is the status of the economic and political boycotts of Israel by the Arab States?

READING 8

The Israel-Jordan Peace Treaty

On October 26th 1994, on the border between Israel and Jordan, in the Aravah north of Eilat, Prime Minister Yitzhak Rabin and King Hussein signed a Peace Treaty, ending 46 years of war between the two countries. President Bill Clinton served as a witness to this historic event. Rabin concluded his comments at the ceremony with the following statement:

"As dawn broke this morning and a new day began, new life came into the world - babies were born in Jerusalem. Babies were born in Amman. But this morning is different.

"To the mother of the Jordanian newborn - a blessed day to you.

"To the mother of the Israeli newborn - a blessed day to you.

"The peace that was born today gives us all the hope that the children born today will never know war between us - and their mothers will never know sorrow."

Among the items agreed upon in the treaty are:

1. The state of war between Israel and Jordan has ended.
2. The borders between Israel and Jordan have been realigned, with 158 square miles given to Jordan, with an agreement to lease back this land to Israel for an initial period of 25 years. Initially, 550 visas per day will be granted to Israel for travel to Jordan. Joint arrangements will be negotiated.
3. Security on the borders will be jointly administered.
4. There will be an ongoing normalization of relations, most important of which is in economic cooperation.

5. Israel has agreed to divert 50 million cubic meters of water to Jordan (12.5% of Jordan's yearly needs) in return for joint development of water resources in the region.
6. Israel and Jordan will jointly expand the cities of Eilat and Aqaba, creating a regional "Riviera."
7. Other issues, such as refugees, will be discussed on an ongoing basis.
8. Jordan is granted jurisdiction over the Moslem religious sites in East Jerusalem.

QUESTIONS:

1. Name the wars in which Jordan has fought against Israel
2. Why is joint economic cooperation so important to a lasting peace in the region?
3. How does the PLO feel about this treaty? Why?