

Yad Vashem **JERUSALEM**

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SPECIAL COMMEMORATIVE EDITION

Remembering the Past
Shaping the Future

A Tribute to Yad Vashem's Jubilee Year



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Cover: The Yad Vashem jubilee motif (designed by Professor Yarom Vardimon)

Back Cover: Yad Vashem cornerstone ceremony, 1954

Chairman's Address

"That the generations to come might know"
(Psalms, 78:6)

In the more than half a century that has elapsed since the Holocaust, its memory has become deeply entrenched in public awareness in Israel and worldwide. Since its establishment 50 years ago, Yad Vashem has become a focal point of identification for every Israeli, Jew, and person of conscience.

The founders of Yad Vashem who shared this vision began working towards its fulfillment even during the Holocaust. Many survivors joined them, and together, their tremendous devotion led to the foundations upon which the memory of the Holocaust rests today.

The first of these is the pillar of documentation, based on the Jewish tradition of preserving memory and transmitting it from one generation to the next. This practice guided Jews during and after the Holocaust in locating and gathering countless testimonies and documents.

The second foundation is the commemoration of the individual: to "gather unto the homeland" all those who perished, creating a monument and a name—*Yad Vashem*—for them.

The third pillar is the promotion of Jewish research on the Holocaust, which seeks to uncover and understand the human story of the victims—as living people from dynamic communities—and not just the story of the destruction and killing.

Together, all three commemorative elements form a vital, meaningful fabric, leading to the fourth foundation: the pillar of education. As an utmost priority for Yad Vashem, this fourth pillar strengthens the commitment to Jewish continuity and the preservation of human values.

Yad Vashem also serves as a crossroads between the generation of Holocaust survivors, who have lodged their dearest treasure here—their still-living, beating memory—and members of the next generations, who struggle to bridge the great chasm left by the Holocaust for the Jewish people and humanity.

As we mark Yad Vashem's jubilee year, we express our deepest gratitude to everyone who has worked over the years to create the Mount of Remembrance (*Har HaZikaron*) and transform it into a global center. We pledge to continue adding our generation's layer to the edifice of memory, so that this unique national Jewish endeavor will continue to exist and light the way for the entire world from Jerusalem. In this world, every individual has the choice between "life and good and death and evil," (*Deuteronomy, 30:15*) and it is our duty to choose life.

Amos Shalom

Honors its Benefactors

Yad Vashem

We express our utmost
gratitude to the
Benefactors—individuals,
families, and foundations—who
are our partners in establishing
Yad Vashem as the world's
leading Holocaust memorial,
research, and education
institution and who continue to
help realize the Yad Vashem
development plan. In tribute to
their commitment, generosity,
loyalty, and dedication their
names have been engraved for
perpetuity on the Benefactors'
Wall in Yad Vashem's new
Entrance Plaza.

DR. MIRIAM & SHELDON G. ADELSON, USA
STEPHANIE & DAVID J. AZRIELI
MARILYN & JACK BELZ, SARAH & PHILIP BELZ, USA
THE CAESAREA EDMOND BENJAMIN DE ROTHSCHILD FUND, ISRAEL
THE CROWN FAMILY, USA
LESLIE & ANNA DAN, CANADA
GALE & IRA DRUKIER FAMILY, USA
CLAIRE FRIEDLANDER, USA
THE GANDEL FAMILY, AUSTRALIA
DANEK GERTNER, AUSTRIA
THE GUTWIRTH FAMILY & AARON GUTWIRTH FUND, ISRAEL
GLADYS & SAM HALPERN, USA
EVA & ARIE HALPERN, USA
FRANZ KARL HESS, SWITZERLAND
JULIA & ISIDORE KARTEN & FAMILY, USA
MAXI LIBRATI, FRANCE
DAVID & RUTH, IRA & MINDY MITZNER & FAMILIES, USA
THE NAJMANN FAMILY
THE NOABER FOUNDATION, THE NETHERLANDS
ALFRED FREIHERR VON OPPENHEIM FOUNDATION, GERMANY
MARILYN & JACK H. PECHTER & FAMILY, USA
MARILYN & BARRY RUBENSTEIN & FAMILY, USA
RACHEL & EDMUNDO SAFDIE, BRAZIL
ROCHELLE & HENRYK SCHWARZ, USA
TINA & STEVEN SCHWARZ, USA
FELA & DAVID SHAPELL, USA
SZULEM (SOL) & GLORIA SILBERZWEIG, USA
STELLA & SAM SKURA, USA
ABRAHAM & EDITA SPIEGEL FAMILY, USA
STEVEN SPIELBERG, USA
DANIELLA & DANIEL STEINMETZ, ISRAEL
DR. LASZLO N. TAUBER, USA
SEWERYN WASSERSTROM, USA
ELIZABETH & JOSEPH WILF FAMILY, USA
JUDITH & HARRY WILF FAMILY, USA
RUTA & FELIX ZANDMAN, USA
DIANA & ELI ZBOROWSKI, USA



50 Years of Dedication

Yad Vashem Receives Lifetime Achievement Award

by Rachel G. Fadlon

Since its inception 50 years ago, Yad Vashem has played a central role in Holocaust commemoration, research, documentation, and education. Today, it is recognized internationally as the primary body for preserving Jewish collective memory of the *Shoah* both spiritually and empirically.

This charge was reinforced with Yad Vashem's receipt of the State of Israel's most prestigious award, "The Israel Prize for Lifetime Achievement: A Unique Contribution to Society and the State."

The award was presented to Chairman of the Directorate, Avner Shalev (left), on behalf of Yad Vashem, at a special state ceremony in May 2003. Award presenters included Israeli heads of state and top officials: President Moshe Katsav (right); Prime Minister Ariel Sharon (second from right); Speaker of the Knesset, Reuven Rivlin; President of the Supreme Court, Professor Aharon Barak; Minister of Education, Culture, and Sport, Limor Livnat (second from left); and Jerusalem Mayor, Uri Lupolianski.

In their deliberations, Israel Prize judges applauded Yad Vashem, recalling: "Throughout the years, Yad Vashem has developed and augmented its functions so that today it encompasses fundamental, spiritual assets of the Jewish people... Yad Vashem also plays a leading role in Holocaust education in cooperation with Israel's formal educational system, youth movements, the Israel Defense Force, and others."

Receiving the Israel Prize illustrates Yad Vashem's commitment to preserving the past, while preparing for the future. As Shalev notes, "this award affirms Yad Vashem's longtime purpose and mission. It challenges us to approach the upcoming 50 years with renewed dedication to Holocaust remembrance and education."

Jubilee Year Opening Events

by Rachel G. Fadlon

Throughout Yad Vashem's jubilee year, special events and activities will be held reflecting the theme, "Remembering the Past, Shaping the Future."

Three major events will launch the jubilee year: the opening event on 16 September with the participation of the President and Prime Minister of Israel; the signing of the Jubilee Declaration of Remembrance at the President's residence on 17 September; and a dinner on the same evening in honor of Yad Vashem's donors and supporters, during which the Eternal Endowment Fund for the Future of Yad Vashem will be announced (see page 32).

Throughout September, various structures will be dedicated in Yad Vashem's campus: the new Books and Resource Center, donated by Stephanie and David J. Azrieli; the Partisans' Panorama donated by Julia and Isidore Karten and family; the Benefactors' Wall; and the Administrative and Research Building, donated by Danek Gertner. A ceremony will be held marking the establishment of the John Najmann Chair of Holocaust Studies that will sponsor programs for the International Institute for Holocaust Research. Two commemorative stamps will be issued in honor of Yad Vashem's jubilee (see below).

October will mark the dedication of the new Visitors' Center (*Mevoah*), donated by Fela and David Shapell.

Spring 2004 will see the conclusion of a monumental project to upload Yad Vashem's database of Holocaust victims' names to the Internet. This accomplishment will give people worldwide access to the database as well as the opportunity to fill out Pages of Testimony online.

In the summer of 2004, a special evening in the presence of Israel's heads of state will take place in recognition of Holocaust survivors and the next generation. The International School for Holocaust Studies will host an international educational conference "Teaching the Holocaust to Future Generations" in August. The seminar is being sponsored by the Asper Foundation Holocaust Studies Program and Oranim Educational Initiatives.

In fall 2004, the new Museum Complex will be dedicated and in November, Yad Vashem's International Institute for Holocaust Research will hold an international research conference on "Holocaust Research and the National Memory: Jewish and Non-Jewish Researchers."

Commemorative Stamps

In honor of Yad Vashem's 50th year, the Israel Philatelic Service will issue two special stamps this September at an inaugural ceremony held at Speaker of the Knesset, Reuven Rivlin's residence.

"The Names Stamp" combines the themes of Holocaust and rebirth. In the center is a list of Jewish forced laborers in the "Hassag" factory in the Polish city of Skarzysko Kamienna (Yad Vashem Archives). Most of the laborers were shot; those who managed to survive were transported to Treblinka. Also pictured are the railway lines that were used to transport Jews to the death camps, which become the blue stripes of the Israeli flag in the stamp. The yellow star at the bottom of the stamp—which the Jews were forced to wear by Nazi decree during the Holocaust—is mirrored by the image of Israel's blue Star of David at the top. The stamp was designed by Meir Eshel.

The "Teddy Bear Stamp" shows a teddy bear wearing the yellow star, with a Page of Testimony in the background. Pages of Testimony, collected by Yad Vashem, commemorate the names and preserve the memory of Holocaust victims. The inspiration for the teddy bear motif was provided by the "No Child's Play" exhibition in Yad Vashem's Art Museum. Among the toys on display is a teddy bear that accompanied a young girl during the Holocaust as she and her family fled from Transylvania to Siberia. The stamp was designed by Igal Gabay.



From Israeli Heads of State

President of Israel, Moshe Katsav



Moshe Katsav (center) receives Yad Vashem's Wolfsberg Mahzor from Chairman of the Directorate, Avner Shalev (right), and Chairman of the Council, Professor Szewach Weiss (left)

"Yad Vashem's jubilee is an event of national and international significance. During its 50-year history, Yad Vashem has played a leading and crucial role in shaping our understanding of the Holocaust and its lessons..."

The Holocaust is a bleeding wound in the Jewish-Israeli experience. Yad Vashem serves as a home to all Holocaust survivors in Israel and worldwide who rebuilt their lives and believed in Israel's ability to rise again.

Yad Vashem deserves the gratitude and appreciation of the Jewish people and the State of Israel for its 50 years of activity and its capacity to unite the Jewish people through historical documentation...

May Yad Vashem eternally remain a site for Holocaust commemoration and the perpetuation of its message from one generation to the next, for the Jewish people and all of humanity."

Prime Minister of Israel, Ariel Sharon



Ariel Sharon (left) at Yad Vashem's VE Day ceremony

"...We have vowed to bear the burden of the memory of the Holocaust: to never forget and to never allow the world to forget; to gather every testimony, every remnant, every trace, every letter, every name, every photograph, every document; to instill the awful, inconceivable number of six million with a living spirit, a human countenance, a tangible face; to gather the tiny shards that are left—the smoking embers from the fire—and weave from them with endless toil into a living fabric, a multicolored mosaic, a multidimensional tapestry.

Yad Vashem fulfills this mission faithfully. With great care, reverence, and a sense of purpose, Yad Vashem preserves the memory in order to pass it on. Yad Vashem's mission is not only to safeguard and store the testimony of those who have perished, the legacy of the communities that were eradicated, the suffering and greatness of the Jewish soul during the Holocaust, and the ghetto fighters. Yad Vashem's mission is to educate, to impart, to bequeath, to teach, to commemorate for generations, to battle against forgetfulness, disregard, and denial. For the lesson of the Holocaust is not only Jewish, it is universal, everlasting. Our mission has not ended; it is the Jewish people's obligation and eternal oath."

Minister of Education, Culture, and Sport, Limor Livnat



Limor Livnat (right) views a new artifact at Yad Vashem with Avner Shalev

"The Holocaust is a warning beacon not only for humanity, but even more so for... the children and descendants of the survivors. We bear the weighty task of conveying the message that 'In every generation, each person must see himself as though he were a Holocaust survivor.' We will be able to accomplish this through education and the perpetuation of memory. For 50 years, Yad Vashem has been the standard bearer of this important, compelling, and vital message..."

In the coming years, we will face another challenge: the survivor generation—the generation of living testimony—is slowly getting smaller, leaving us to face silent testimony... Fifty years since the establishment of Yad Vashem, and there is still much work ahead. The growing waves of hatred and antisemitism must be repelled and Holocaust deniers must be denounced. We must find a way to give voice to the silent testimony and bequeath the legacy of the Holocaust and the rebirth of the Jewish Nation to our children, so they can pass it on to their children and their children's children, ad infinitum."

How does a people assimilate the most radical rupture in modern history into its collective memory? How can an event that defies imagination and language be analyzed, recorded, taught, and remembered? In the aftermath of the Holocaust, the need was urgent, the shock and trauma enormous, fresh, and raw. Yet, could such a need be met adequately without the benefit of time?

These and similar questions challenged Jewish leaders around the world even during the terrible reality of the Holocaust. From the earliest discussions regarding creating a national

funding and the generous assistance of the Claims Conference and the Jewish Agency (see pages 32-33)—Yad Vashem has implemented its mandate of commemoration, collection, education, research, and publication. Over the years, with continued devotion to these principles, Yad Vashem has evolved into the world's leading Holocaust memorial, research, and educational institution.

The first Chairman of the institution was former Minister of Education, Professor Ben-Zion Dinur, who began his appointment in 1953. Dr. Arieh L. Kubovy filled the position

(*Har HaZikaron*) in 1957, it had already collected several hundred thousand names of victims, was planning its first historical exhibition, and had published its first book, *Yad Vashem Studies, Volume I*.

Since its inception, Yad Vashem has been both a forerunner of commemoration and research, and a reflection of the national consciousness. The opening of a Holocaust archive in the mid-1950s showed foresight into the need to collect and assemble materials for research. These materials would help commemorate the atrocities suffered and would

More Than a Memorial

institution to the Holocaust initiated by Mordechai Shenhavi (during the Holocaust), it became clear that such an institution would have to encompass several things simultaneously: the particular and the universal, the scholarly and the popular, the commemorative and the cognitive. It would also need to address the enormity of the event while preserving the individual humanity of its victims.

These discussions led to a proposal for the name of the institution—*Yad Vashem* (“a monument and a name” based on *Isaiah*, 56:5)—and later, in August 1953, the Martyrs’ and Heroes’ Remembrance Law for the establishment of Yad Vashem. Since its inception—owing in great part to government

next, after which the chairmanship was divided between head of the Directorate and head of the Council. Kathriel Katz, Dr. Yitzhak Arad, and Avner Shalev served successively as Chairmen of the Directorate, while Gideon Hausner, Dr. Josef Burg, and Professor Szewach Weiss served as Chairmen of the Council.

Even before it had a permanent site, Yad Vashem embarked on several major projects: collecting Pages of Testimony to commemorate individuals killed in the Holocaust; acquiring Holocaust documentation and personal testimonies of survivors for the Archives and Library; and developing research and publications. By the time Yad Vashem moved to the Mount of Remembrance

The Evolution

possibly contribute to preventing such events from recurring. The first exhibition in 1958 provided a visual depiction of the Holocaust, its designers aware that stories and written documents alone were insufficient to convey the events of the Holocaust. Yad Vashem was also first to address the subject of rescue by non-Jews with the opening of the Avenue of the Righteous Among the Nations in 1962.

The Eichmann trial of 1961—to which Yad Vashem contributed much archival assistance—marked a watershed in Holocaust commemoration and research in Israel and

Landmarks in the History



1953	1955	1957	1961	1962	1968	1968	1973	1973	1982	1985
The Martyrs' and Heroes' Remembrance (Yad Vashem) Law is enacted by the Knesset. Minister of Education, Professor Ben-Zion Dinur is appointed first Chairman of the institute.	The collection of names of Holocaust victims on Pages of Testimony begins.	The first volume of <i>Yad Vashem Studies</i> is published.	The Hall of Remembrance is dedicated.	The Commission for the Designation of the Righteous Among the Nations is formed.	International research conferences begin.	The Hall of Names is dedicated, housing the names of millions of Holocaust victims.	The <i>Pinkasei Hakehillot</i> Hebrew series wins the Israel Prize.	A new permanent exhibit is opened in the museum building.	The Museum of Holocaust Art is established.	The Memorial to Jewish Soldiers, Partisans, and Ghetto Fighters is dedicated.

worldwide. So too did Israel's perceived vulnerability during the Six Day and Yom Kippur wars, the emergence of a post-Holocaust generation, and the rise in foreign tourism to Israel. These events culminated in Yad Vashem's pioneering approach to Holocaust remembrance based on the belief that people distanced from the events by time and place need more basic explanations. Thus, a historical museum—the first of its kind—opened in July 1973, telling the story of the Holocaust from beginning to end.

During this time, Yad Vashem's publications

Memorial of Yad Vashem

and scholarly conferences began addressing a wider range of Holocaust-related subjects. In 1968, the first Yad Vashem international conference (on Jewish resistance during the Holocaust) advanced scholarly research on various aspects of the *Shoah*. These conferences continued to break new ground and set benchmarks for research and discourse on an array of Holocaust-related topics, such as Jewish leadership during the Holocaust and the Nazi camps.

Yad Vashem also opened its education department, which was among the first to teach Holocaust studies to secondary school pupils,

university students, Israeli soldiers, and the general public. In 1979, it held its first summer institute to train teachers and professors from abroad. These early initiatives grew into a multi-faceted department and ultimately the International School for Holocaust Studies.

By 1980, several million people had visited Yad Vashem; the Archives had many millions of pages of documents; the Library boasted more than 40,000 books; some 3,000 people had been honored as Righteous Among the Nations; and Yad Vashem had released dozens of publications. By the end of the decade—with expansion and modernization as its goals—the Children's Memorial had opened, the excavation and preparation of the award-winning Valley of the Communities was well-advanced, the Art Museum had become a mainstay for visitors, and a project was undertaken to update the Historical Museum.

Tourism to Israel in general and to Yad Vashem in particular continued to rise from a few hundred thousand annually in the 1970s to more than a million in the 1980s, and more than two million by the end of the century. This dramatic increase—along with the passage of time and awareness that in a number of years there would no longer be survivors to share their personal stories—led Yad Vashem to consider ways to meet both current needs and those of the next generation. In the mid-1990s, Yad Vashem embarked on a multi-year development project to provide new and fitting quarters for what has become the largest and one of the most accessible Holocaust Archives in the world, and the leading Library on the subject. The project also resulted in a new,

cutting edge home for Yad Vashem's educational activities—the International School for Holocaust Studies. The beginning of the jubilee year sees the new Visitors' Center beginning to serve the public, and by its end, the opening of the new Museum Complex.

Yad Vashem's Historical Museum is currently its most visited site. But many visitors choose to pursue other avenues to commemoration: the Children's Memorial; the Memorial to the Deportees; the Valley of the Communities; the Sculpture Garden; the Art Museum and temporary exhibitions, or the Avenue of the Righteous (nearly 20,000 honored so far). Others take advantage of the Archives and Library for scholarly or personal research and study, and the International School for its Pedagogic Center, seminars, courses, and multi-media didactic tools.

Yad Vashem has devoted 50 years to remembering, studying, and educating about the Holocaust. Tens of millions of documents, millions of visitors, hundreds of thousands of course participants, tens of thousands of books, and hundreds of publications all point to Yad Vashem's ongoing seminal contribution to Holocaust research, commemoration, and education. As Rabbi Israel Baal Shem Tov, the founder of *Hasidism*, is reputed to have said nearly 250 years ago: "Forgetfulness leads to exile, but in remembrance lies the key to redemption." Throughout the years, Yad Vashem has played a major role in heightening the possibility that humanity will reach such symbolic redemption. Yad Vashem is more than just another memorial.

The author is Editor of Yad Vashem Studies

story of Yad Vashem

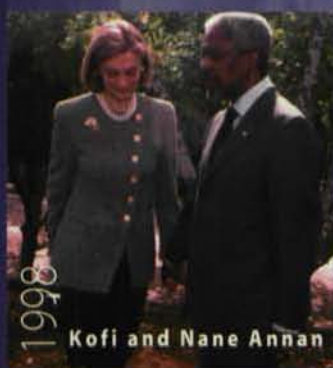
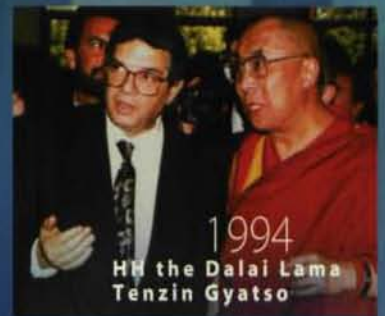


1987	1992	1993	1993	1995	1996	1999	1999	2000	2003	2003
The Children's Memorial is dedicated, commemorating the one-and-a-half million children who perished in the Holocaust.	The Valley of the Communities is dedicated, commemorating some 5,000 Jewish communities that were destroyed or damaged in the Holocaust.	The "Yad Vashem 2001" masterplan is launched, comprising six main components, including the establishment of a new Museum Complex.	The International Institute for Holocaust Research is established.	The International School for Holocaust Studies is established.	The Garden of the Righteous Among the Nations is dedicated, containing stone slates engraved with names of non-Jewish rescuers.	The database of names of Holocaust victims is computerized.	The International School for Holocaust Studies building is dedicated.	The new Archives and Library building is dedicated, containing computerized databases.	The first volume of the <i>Encyclopedia of the Righteous Among the Nations</i> is published.	Yad Vashem receives the "Israel Prize for Lifetime Achievement."



Honored Guests

“There are many museums in the world
but the source is
This is the heart and soul
of Jewish

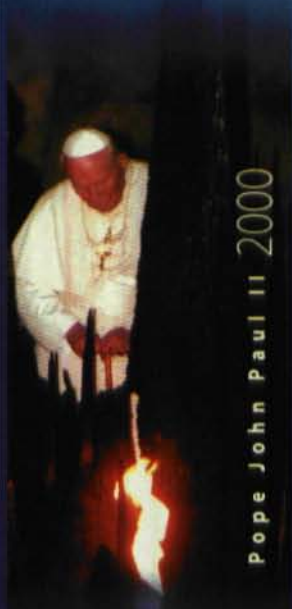


Pay Respect

here, at Yad Vashem...

memory."

Professor Elie Wiesel
Nobel Prize Laureate, April 2002



Since its inception, Yad Vashem has fostered a special bond with Holocaust survivors. Indeed, survivors have formed the backbone of the institution, provided the foundation for remembrance and continuity, and prepared future generations to impart Holocaust-related lessons. With the establishment of the Centre of Organizations of Holocaust Survivors in Israel in 1989—initially headed by Moshe

parents, perished in the Holocaust and I was the youngest child to survive Buchenwald. This is a home I feel a strong affinity with. I have a relationship with it that has deepened with time, throughout all my endeavors and enterprises.”

Similarly, **Ruth Elias**—a Holocaust survivor who has been coming to Yad Vashem for many years to tell her personal story to youth groups—related how the institute has

learn a lesson, and to never stop asking how this possibly could have happened.”

Rabbi Israel Meir Lau: “More than all my official positions at Yad Vashem, as a survivor, as a Council member, I think that my photograph as a child from the Youth *Aliyah*—the one displayed in the “No Child’s Play” exhibition with my nickname ‘Lolek’—is a thread that will always tie me to Yad Vashem. Part of Yad Vashem is with me, and part of me is with Yad Vashem.”

Bronia Klibanski: “I feel so identified with Yad Vashem, and know it is the same for people on the outside too. I once received a letter addressed to me that began ‘Dear Ms. Yad Vashem,’ as though my name were

A Second Home

Sanbar, and today by Noach Flug—this bond deepened.

In its jubilee year, Yad Vashem honors the survivors of the *Sboah* who “experienced such cataclysmic events [yet] picked up the threads of their lives [and] obtained the strength to go on, trust others, and have faith in the future again” (William B. Helmreich). Bronia Klibanski, Rabbi Israel Meir Lau, Professor Szewach Weiss, Avraham Zelig, and Ruth Elias are five Holocaust survivors who, in their own words, tell of this unique relationship shared by Yad Vashem and the survivor community.

How did your relationship with Yad Vashem begin?

“My relationship with Yad Vashem is part of my very being. The Holocaust is part of my life experience. I never stop dealing with it—both emotionally and intellectually,” said **Professor Szewach Weiss**, former Speaker of the Knesset, current Chairman of the Yad Vashem Council, and Israeli ambassador to Poland.

Bronia Klibanski began work in the Yad Vashem Archives, “back in 1954, when I did not know Hebrew well, but spoke many other languages. Yad Vashem was then just a small apartment in downtown Jerusalem. Being a Holocaust survivor who had served as a contact for the Bialystok ghetto underground and the partisans, I was deeply connected to the topic and wanted to research and participate in everything—which I was given the chance to do.”

Rabbi Israel Meir Lau, former Chief Rabbi of Israel, had difficulty recalling precisely “how and when the relationship began,” he explained. “I have been intimately connected with Yad Vashem from its very inception. As the central commemorative venue, it had to speak to me. My entire family, including my

become her second home: “From the moment Yad Vashem was established and I came to lecture and tell my story there, it became integral to my life. I cannot tell my story in everyday life—many people do not want to hear about the Holocaust—so I am generally silent on the subject. Only when I come to Yad Vashem can I talk openly, knowing that people want to hear me. They need me, as my personal story is part of history. It is a good feeling to be able to participate in commemoration and education, even today, at my age.”

Throughout the years, the ties between Yad Vashem and Holocaust survivors have increasingly deepened. Many survivors adopted roles for themselves at the institution, some officially and other as an emotional crutch.

What is your role at Yad Vashem?

Bronia Klibanski: “For over 40 years, I worked in research, published articles, recorded archival documents in all the European languages, and aided visiting scholars. Slowly but surely, documents, photographs, and microfilms trickled in from the survivors, the historical commissions (thanks to the contacts of Dr. Joseph Kermish, then Director of the Archives) and from the Theresienstadt ghetto—and they all passed through my hands. Work at Yad Vashem cannot be just a job. For me it was also the fulfillment of the desire to preserve, to enable the next generations to

synonymous with Yad Vashem. Throughout the years, there was not a part of Yad Vashem that did not pass through my hands, whether in the Archives or the Preservation Laboratory that I founded with Kaethe Wiener. In my eyes, Yad Vashem is also my life’s work.”

Throughout the years at Yad Vashem, survivors have accumulated hundreds of moving moments:

For **Ruth Elias** it was when the Children’s Memorial was inaugurated, a site that particularly touched her and to this day serves as a memorial for her infant daughter who was born and died at Auschwitz.

Bronia Klibanski found it difficult to choose between the dozens of moving experiences she underwent at Yad Vashem: “I think meeting certain people was the most moving for me. For many years I remembered the names of each and every survivor that came to give testimony, to the point that when a woman by the name of Annie Zusman arrived to give her testimony I asked if she hadn’t already given her testimony once before. The woman said that the only time she gave testimony was in 1943, back in Switzerland. She was utterly surprised that I remembered her testimony, since I had come across it and read it at Yad Vashem once before.”

Professor Szewach Weiss recalled a moment that was both difficult and moving: “When we hosted German President Johannes

relationship

moments

role

Rau and Foreign Minister, Joschka Fischer. Both are supporters of Israel, and yet the difficulty is great and weighty, and still remains so today.”

How would you define the work being carried out at Yad Vashem?

Avraham Zelig has worked in cooperation with Yad Vashem for many years as Chairman of the Organization of Former Residents of Lodz. He related that after a long period of time spent repressing the Holocaust in his life (like many other survivors), Yad Vashem enabled him to return to his past and commemorate his memories with pride and love: “For many years, and especially over the past 20 years, Yad

What is your message for the next generations, and how does Yad Vashem express this message?

Rabbi Israel Meir Lau: “The message is not to forgive and not to forget—to remember those who were lost, and conversely to remember the criminals and those who stood by and did nothing. Also, the blessed actions of the Righteous Among the Nations must be highlighted and cherished. Only if we fulfill this message will we be able to believe and hope that the world will not allow such a horror again.”

Bronia Klibanski: “My message is to be humane, compassionate, and loving towards all human beings, and eradicate racism wherever

the Holocaust will remain. I believe that Yad Vashem is doing its utmost to meet this difficult challenge.”

Avraham Zelig: “I remember quite well how difficult I found it to remain in the courtroom during the Eichmann trial. When standing outside, I saw people entering and then coming out with tears in their eyes, as Israeli Jews. From then until now, I feel that the level of interest in the Holocaust has steadily grown, and I believe that it will continue this way. I also know that it will be many years before all the documents are uncovered one after another, and the full truth is revealed and documented. All this is part of Yad Vashem’s role.”

Ruth Elias: “I believe that Yad Vashem will forever be a name and a place for commemoration—an inseparable part of the

Holocaust Survivors and Yad Vashem



Bronia Klibanski



Avraham Zelig



Rabbi Israel Meir Lau



Ruth Elias



Professor Szewach Weiss

Vashem has made indefatigable efforts to assist us, the survivors, in all of our efforts to gather the hundreds of thousands of names of Jews from Lodz who perished. When we held in our hands, 50 years after the liquidation of the Lodz ghetto, the book *Lodz—Names*, which included a quarter of a million names, I regarded their work with us as a sacred task.”

Rabbi Israel Meir Lau: “There are no words that describe it better than the words ‘sacred work.’ In my eyes, Yad Vashem is the fulfillment of the injunction ‘Remember what Amalek did to you,’ with the Nazis and their accomplices as the modern Amalek. Yad Vashem calls on persons of conscience throughout the world to follow in the path of love for humanity. One of its most important tasks—in which Yad Vashem is still active today—is compiling the names of the six million Holocaust victims. The collection of names is still incomplete, and I hope Yad Vashem will continue and increase the activity for the sake of future generations, and the promise that this will never recur.”

it is found. I cannot say I have gained comfort from working all my life for the sake of increasing people’s knowledge about the *Shoah*. Nothing can console for the loss, but Yad Vashem has made commemoration and remembrance its motto, and I am proud to be part of this. Today, knowing the world reputation that Yad Vashem enjoys, I am particularly proud of its achievements.”

On the occasion of Yad Vashem’s 50th anniversary, the survivors are full of hope that Yad Vashem will succeed in its crucial mission. Nearly all believe this task will be all the more important in a few years’ time, when the memory of the Holocaust becomes more distant.

Will Yad Vashem be relevant in 100 years? Why?

Professor Szewach Weiss: “It is difficult to foretell the future. A particularly great responsibility will be imposed on Yad Vashem when, in about 20 years, no one who endured

history of the Jewish people and the world. When I come today to tell young soldiers my story, and I see them learning, taking interest, and expressing pain, I know that Yad Vashem will continue the same important work in 100 years as well.”

Rabbi Israel Meir Lau: “The Holocaust is like an open chasm whose dimensions remain unfathomable, no matter how close we come. It is from a distance that the full scope of its horror can be seen. As the years elapse, the number of people taking an interest in the Holocaust increases, and the number of researchers and discoveries grows. I have no doubt that the number of people who are interested will be greatly multiplied in 100 years, and the place and role of Yad Vashem will be incomparably more important.”

The Holocaust was a crime without precedent, which has since raised the question of humankind's ability to distinguish between right and wrong. While humanity is obligated to remember the murder of six million Jews, it likewise must recall the incidence of humanitarian conduct towards Jews—though comparatively small in number—carried out by non-Jews throughout German-dominated Europe. With this as one of its objectives, the Israeli Knesset enacted the Martyrs' and Heroes' Remembrance (Yad Vashem) Law of 1953 for "the Righteous Among the Nations who risked their lives to save Jews."

In 1962, Yad Vashem formed the Commission for the Designation of the Righteous—a public commission chaired successively by Supreme Court judges, Moshe Landau, Moshe Bejski, and Yaakov Maltz. Among its first initial responsibilities, the committee established criteria by which to award the Righteous title and determined the honors that would be bestowed. According to the criteria, in order to receive the Righteous designation one must have generally risked his or her life, safety, or personal freedom at the time of rescue and have received no monetary compensation as a precondition for his or her help. As well, survivor testimony or reliable documentation must corroborate the details of the rescuer's deeds.

To date, some 20,000 men and women have been awarded the Righteous Among the Nations title—the highest distinction given by Jews to non-Jews. With the designation they receive a certificate of honor bearing their name; their names are publicly displayed in Yad Vashem's Garden of the Righteous; and their deeds are highlighted in a multi-volume *Lexicon of the Righteous* (soon to be published). The institution works with two voluntary organizations to supply needy Righteous with financial and medical assistance: the Jewish Foundation for the Righteous in New York and the Anne Frank Fonds in Basel, Switzerland.

Yad Vashem will continue to recognize the Righteous Among the Nations for as long as Holocaust survivors submit requests to honor their non-Jewish rescuers. The following are examples of the acts performed by these unique individuals, who fulfilled the Talmudic dictum that "whosoever saves one life, it is as though he has saved an entire world."



In August 1944, German soldiers and local pro-Nazi guards came to arrest 12-year old Hetty Klein (*née* Fisch), her uncle and aunt at their apartment in Zilina, Slovakia. Fisch was ordered to go downstairs to the ground floor, where two

Gestapo men awaited her. On her way down, an apartment door suddenly opened, and **Michal Majercik** pulled her inside. He told the frightened girl: "Don't be afraid; I only want to help you. Don't speak and don't scream." He then hid her between two layers of his baby daughter's crib.

Soon, the Gestapo began frantically searching for the missing girl, tearing through the Majercik apartment and warning Michal and his wife, **Anna**, of the consequences of harboring the missing girl. However, they did not search the crib.

Fisch remained hidden in the Majercik home for eight months, until Slovakia's liberation, never stepping outside for fear of detection by neighbors. The Majerciks stopped entertaining and going out. Fisch recalled: "It is hard to describe the Majerciks' warmth toward me. When I came to them, all I possessed were the clothes I was wearing. They cared for all my needs: warm clothes, shoes, even slippers." At night, to overcome her fears, she even slept with them in their bed. "They never left me alone," she said. In 1981, Yad Vashem recognized Michal and Anna Majercik as Righteous Among the Nations.

In February 1943, **Tadeusz Soroka** (left), a Polish railroad employee, contacted Jewish ghetto workers in Grodno. He



informed them that the Germans were preparing to carry out the final destruction of the ghetto and offered to smuggle them to Vilna (some 180 kilometers away). Asked how much this would cost them, Soroka replied: "I

did not ask for money; I do not need your money. I want to help you."

Soroka accompanied Berusiek Nussbaum (later, Robert Ness), Hershel Lipszyc, and other Jews onto a slow-moving German freight train bound for Vilna. During the journey, a German guard tried to open the compartment door where the escapees were hiding. Soroka assured the guard that no one was there; satisfied, the guard left. Soroka took the group as close as possible to the gates of the Vilna ghetto.

Soroka then helped Nussbaum's sister, Lisa, and two companions escape. While jumping onto the moving train, Lisa missed a step and was left dangling in mid-air. Soroka and the two others formed a human chain, pulling Lisa onto the train. Lisa recalled: "He was with us throughout the night of the ride. He gave us food and hot drinks."

Upon arriving in Vilna, he helped them join a group of Jewish workers returning to the ghetto. In total, Soroka made four journeys with escapees from Grodno, saving nine people. In 1983, Yad Vashem recognized Tadeusz Soroka as a Righteous Among the Nations.



Luiz Martins De Souza Dantas was the Brazilian ambassador to France during WWII. After France fell to the Germans, Brazil maintained its pre-war policy of declining entry visas to Jewish refugees. De Souza Dantas found a way to circumvent this restriction by issuing diplomatic visas (which were still permitted) to several hundred Jews from France from 1940 to 1941 before the deportations began.



When the Brazilian government cancelled the diplomatic visa permits, De Souza Dantas backdated the entries on applicants' passports. Thus, immigration authorities were left with no choice but to allow the applicants entry.

Eventually, De Souza Dantas was recalled. By order of the President of Brazil, he faced a disciplinary board for violation of the country's anti-Jewish immigration policy and was found guilty. He avoided punishment on a technicality: when committing these "offenses" he had already retired, but had stayed at his post for an additional year at his government's request. In June 2003, Yad Vashem recognized Luiz Martins De Souza Dantas posthumously as a Righteous Among the Nations.

Righteous AMONG US

גן חסידי אומות העולם
GARDEN OF THE RIGHTEOUS
AMONG THE NATIONS

In 1942, **Father Marie-Benoit** (born Pierre Pétuel), a French-born Capuchin monk of the Franciscan order, was stationed in Marseilles. Working with clandestine Jewish organizations, he helped procure false documents for many Jews, and directed their escape to Spain and Switzerland.

In 1943, he moved to Nice, where he devised a plan to smuggle some 40,000 Jews by boat to North Africa (which had been already been liberated by the Allies). With the approval of the Vatican, and the cooperation of the Italian authorities, Benoit prepared to execute his plan. His actions were halted, though, with the Germans' sudden occupation of Nice.



Benoit fled to Rome, and under the name of Padre Benedetti, resumed his rescue activity in cooperation with DELASEM, the local Jewish welfare organization. He provided Jews with forged certificates printed in the basement of the Capuchin college. He also helped place Jews in hiding with families. Knowledge of his work spread quietly, and by the end of the war, thousands of Jews had received help from "the Father of Jews."

In a letter to Yad Vashem, Benoit wrote: "What I did for the Jewish people... is but an infinitesimal contribution in relation to what should have been done to prevent the most heinous and satanic slaughter of some six million Jews, which will undoubtedly remain mankind's foulest disgrace. It is a shame affecting all those who participated or allowed it to happen..." In 1966, Yad Vashem recognized Father Marie-Benoit as a Righteous Among the Nations.

Marion Van Binsbergen-Pritchard

was riding her bicycle one morning in the Netherlands, when she saw Germans assembling Jews—grabbing children by their hands and legs, and tossing them into a truck. Pritchard decided then and there to help the Jews:



She hid a Jewish man and his three children under the living room floorboards of a house. She gave Karel Poons, a Jewish ballet dancer, a false identity card, and took him into hiding with the four others. When a Dutch policeman discovered the hiding place, Pritchard shot and buried him in secret. "I had no choice," she stated.

In one of her other rescue operations, Pritchard took a Jewish baby from Amsterdam to a Dutch village for safekeeping. When she arrived after a 12-hour train ride, a stranger awaited her instead of her contact. He informed her that her contact had been arrested and took her back to his house with the baby. The next morning, the stranger and his wife decided to keep the baby, explaining to their children that Pritchard had given birth out of wedlock and that she could not care for the baby.

At the war's end, Pritchard moved to the US with her husband. Throughout the years, she has continued to lecture on the Holocaust and its Jewish and non-Jewish heroes. In 1981, Yad Vashem recognized Marion Van Binsbergen-Pritchard as a Righteous Among the Nations.

The author is Director of the Righteous Among the Nations Department

The Yad Vashem Archives officially opened in 1953, entrusted with “gathering information on a single subject—the Holocaust,” according to former Archives Director, Dr. Shmuel Krakowski. Efforts to document the events of the Holocaust, however, began much earlier. Immediately after the Nazis’ rise to power in Germany and throughout WWII, individuals with a strong historical sense documented the unfolding events, often under the most difficult conditions. After the war, documentation and testimony-gathering centers were established worldwide, in Lublin (the Historical Committee), Paris, Bratislava, and the American Occupation Zone (the Committee of Liberated Jews), among others.

“Enterprise” began operating in a two-room apartment at 27 King George Street in Jerusalem. The project’s secretary was Bezael Ben-Aharon and its Archives and Financial Director, Dr. Sarah Friedlander—a native of Budapest who was rescued in the famed “Kastner train” (which left Bergen-Belsen in 1944).

Friedlander had developed an interest in documentation and commemoration during the Holocaust. In 1941, she was appointed Director of the United Jewish Appeal branch in Hungary—an offshoot of the Jewish Agency that later became a partner to the “Yad Vashem Enterprise” and a proponent of the institution’s establishment. She helped translate the *Auschwitz Protocols* into Hungarian for the illegal Zionist movement in Hungary. In



From a Lone Archivist to the



Dr. Sarah Friedlander

In pre-state Israel, many survivors understood the need to establish a Jewish national institution for Holocaust research and commemoration, specifically in Jerusalem. The guiding force

behind the initiative was a member of Kibbutz Mishmar Ha’emek, Mordecai Shenhavi.

In May 1946, the “Yad Vashem

Bergen-Belsen, she was involved in documentation, recording protocols of meetings of the Zionist executive in the camp, programs of study for the children, and the names of Jewish prisoners.

At the Yad Vashem Enterprise’s Jerusalem office, Friedlander was responsible for gathering all documentation and written information from Holocaust survivors in Israel and from institutions and individuals abroad. She participated in meetings of the first board of directors in Jerusalem and provided much-needed knowledge of how to establish the institution.

The War of Independence caused a near-total breakdown in communications between

the Jerusalem office run by Friedlander and the Tel-Aviv office on Chen Boulevard, where Bezael Ben-Aharon was stationed. Throughout the war, the two maintained contact by letter (as far as was possible), using the National Committee’s mail services. The letters—now stored at Yad Vashem—detail the physical and political difficulties in developing the Enterprise, and Friedlander’s opinion that it must become “a part of the Ministry of Culture.”

In a letter dated 7 April 1948, Ben-Aharon reported on the preparations being made in Tel-Aviv to declare the official launching of the Enterprise, at a general assembly meeting on 19 April 1948

Throughout the years, the Yad Vashem Archives have received a diverse range of unique and authentic materials from family photos and personal diaries to wartime posters and Jewish prayer books. Highlighted here are some of the invaluable pieces that have been used over the years by researchers, filmmakers, scholars, survivors, and others.



A book belonging to Esther Goldstein of Berlin, containing dedications from her family members and schoolmates (O.8/378)

“While working on Jewish religious life during the Holocaust and in the DP camps, I found about 50 documentations of prayers and holiday observance (i.e. Passover and the Days of Awe) unavailable elsewhere. In addition, I found about 100 testimonies, from immediately after the war, as well as ones from the 1960s and 1980s. Throughout my time at Yad Vashem, I received enormous, gracious, creative, often unasked-for help from a multitude of people.”

Gershon Greenberg
Research Fellow, winter 2001

Pillar of Documentation

The Yad Vashem Archives

dedicated to the Warsaw ghetto uprising.

On 27 May 1948, Friedlander wrote to Ben-Aharon from an outpost in Sheik-Jarrah where she was stationed. According to her letter, “shells were flying all around [her].” This was her last letter. Two days later, on 29 May 1948, she was hit by a shell while administering medical aid in the field. She died three hours later on the operating table.

Today, over 50 years since Dr. Sarah Friedlander’s death, the Yad Vashem Archives are renowned as the largest

collection of Holocaust material in the world, with more than 60 million pages of documentation. Housed in a new building with the Yad Vashem Library, the Archives Division is headed by Director, Dr. Yaacov Lozowick, and Deputy Director, Nomi Halperin. Written archives include personal testimonies, paperwork from Jewish and non-Jewish institutions, Nazi documentation, records of Nazi war crime trials, diaries, postcards, letters, and memoirs. There is also an Oral History Section where survivor testimonies are recorded and stored,

as well as a Conservation Laboratory, and a Films and Photos Archive, containing some 263,000 Holocaust-era photographs and thousands of videocassettes.

As Yad Vashem enters its jubilee year, the Archives staff and volunteers remain dedicated to the commitment begun by Friedlander and defined by the Knesset in 1953—“to be the pillar upon which memory of the Holocaust rests.”

Meira Edelstein is Director of the Administrative Archives Unit, Archives Division



An original calendar prepared by Rabbi Jacob Avigdor from Drohobycz at the Buchenwald camp (O.48/96.1.4)

“I want to emphasize that it was a great opportunity to work at the International Institute for Holocaust Research, and in the Yad Vashem Archives. All the colleagues were very helpful and I am deeply thankful for the interesting, open-minded, and constructive discussions, as well as the international contacts.”

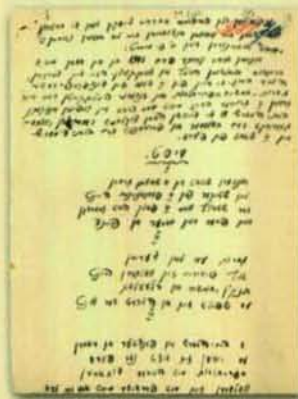
Inge Marszolek
Research Fellow, 1999

“The Yad Vashem Archives are crucial for all Holocaust historians. I have found many documents... that shed light on the persecution of Jews in pre-war Germany... Not only were official documents important to me, but even more so were the testimonies and memoirs of German Jews who suffered daily humiliation in small villages and middle-sized towns, as well as the *Pinkas Kehillat Germany*. My time at Yad Vashem has been as worthy as the research itself and has made this place one of the most distinguished in my scholarly life.”

Michael Wildt
Research Fellow, October 2001 - March 2002



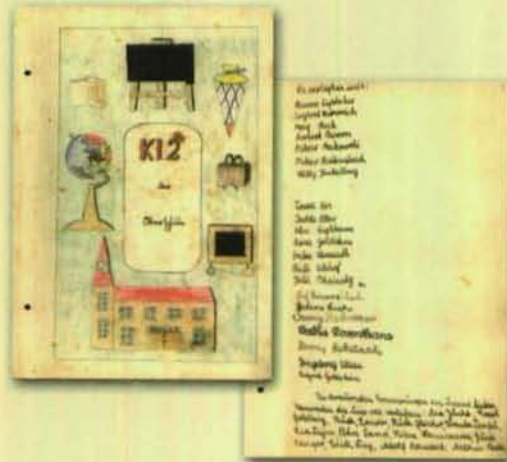
A notice calling on residents of a DP camp in the American Liberated Zone to celebrate the establishment of the State of Israel (M.I.P/968)



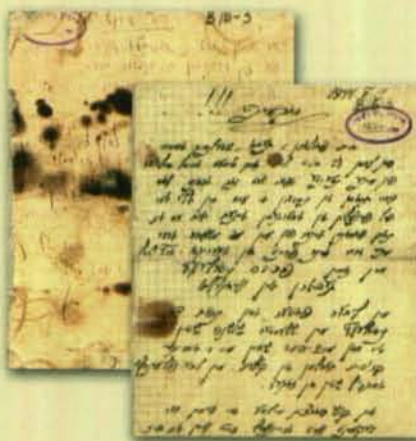
The Yiddish poem "Mist" ("Garbage") by Avraham Zipkin. The poem was written in Kaunas in 1943, and describes a Beit Midrash that was destroyed and converted into stable, as well as Torah scrolls, Bibles, Talmud and Chumash books that were desecrated and discarded by the Germans (M.I.PF/70)



A collection of papers and essays written by the students of Ze'ev Shek in Theresienstadt in the 1940s. The essays include study topics such as geography, history, and literature, as well as maps of Eretz Yisrael (O.64/60)



A fourth-grade yearbook of the Jewish school in Dresden from 1938, containing a list of students who left Germany for various other countries (O.8/308)



Two wills: the first written by Shmuel Mintzberg and the second by Frieda Niselevitch in the Siauliai (Shavli) ghetto in July 1944, before the liquidation of the ghetto. The first asks that future generations remember their names: Shmuel Mintzberg, Reisele Mintzberg, and Feigele Saks. The second requests that information about Niselevitch be conveyed to her relatives in the United States and Eretz Yisrael. Niselevitch also mentions the names of her family members and when she last saw them (O.75/17.1)



A notice calling on the residents of the Landsberg DP camp to view an exhibition of pictures depicting life in the ghettos and camps (M.I.P/1485)

A Look to the Future

- End of 2004: Uploading the photos database to the Internet
- 2005: Uploading the documents database to the Internet
- The Archives Division will continue to acquire, register, and catalogue archival materials; record survivor testimonies; restore and preserve original documents in the Conservation Laboratory; service the public; and digitize films and archival materials

Clara Gini, who served as Yad Vashem's reference librarian for over 40 years, recently recounted the following story:

"One day, a man came into the Library looking upset. He was trembling and turned to two friends accompanying him for support. 'Excuse me,' he said as he approached me. 'I recently heard that my wife, who I thought had perished in the Holocaust, might have survived.' Over 20 years had passed following the end of the war, and he had since remarried. I spoke to him gently, and asked a few questions. Then I brought out a book—a compendium of lists of survivors compiled by the Joint Distribution Committee. It wasn't easy to navigate the lists—they were organized according to camps—but we soon found his wife's name among the survivors from Poland. He burst into tears. I gave him a glass of water, and when he had composed himself, I explained how he might be able to locate his wife. Somewhat dazed, the man left. I'll never forget him."

Such dramatic stories are not everyday events, but nonetheless, many readers leave the Yad Vashem Library having found important personal information that has touched them deeply and perhaps changed their lives. Besides the many personal stories that have transpired over the years, the list of scholars who have



Reading Room of the Archive/Library building. This newly formed unit is headed by Nadia Kahan and has aided visitors to the Library on multiple occasions.

In January 2002, Kahan received a letter from the daughter of a Mr. Arpad Losh requesting help locating a specific book written in Polish that might shed light on her father's fate during the Holocaust. Kahan found a copy of the book in Yad Vashem's Library, which listed Arpad Losh as a Nazi victim, who had been murdered on 5 December 1939. He had been murdered in a killing typical of those the Nazis carried out against the mentally and physically disabled during the first months of their occupation of Poland. The Losh family was grateful for the discovery, and is now able to recite *Kaddish* for Arpad on the correct date of his death.

This is just one of the many instances in which the vast materials of the Yad Vashem Library have enabled individuals and researchers to locate vital, hard-to-locate information. The Library will remain an integral part of the institution and a vital tool for the commemoration and study of the Holocaust.

The author is Director of the Library

The Power of Words

The Yad Vashem Library

spent countless hours in the Reading Room reads like a "Who's Who" in historical research. In addition to Israeli academics and researchers, seminal authors from abroad such as Hannah Arendt, Leon Poliakov, and Gerald Reitlinger, and scholars including Christopher Browning, Thomas Kencally, Sir Martin Gilbert, Randolph Braham, Henry Feingold, Walter Laqueur, and George Mosse have all benefited from Yad Vashem's Library. Even authors of fiction, such as Gunther Grass, have drawn on the Library's collection to acquire historical background for their books.

In 1956, the Library's first Director, Arieh Segal, outlined what he believed to be the purpose of the collection: to exist as a memorial to the victims of the Holocaust; to serve as a repository for future generations; to be the

singular source for Holocaust research; and to aid all Yad Vashem departments as a valuable resource. Over the past 50 years, dedicated staff members have done their utmost to fulfill these tasks. Some 89,000 volumes in over 50 languages and over 4,000 periodicals grace the shelves and the collection is growing by some 3,500 items a year. The "ant work" (in Segal's words) needed to assemble this huge body of material is now aided and accelerated by the Internet, which is used to locate and order new books. A computerized classification and retrieval system helps readers find the information they require quickly and efficiently.

Access to all Library materials is provided in conjunction with Yad Vashem's Archives and Hall of Names, as part of the Reference and Information Services Unit in the joint

A Look to the Future

- Access to the Library catalogue via the Internet
- Preservation of and better access to the newspaper and journal collection
- Upgrade of the Library's computer system

Promoting, Facilitating, Initiating

The International Institute

by Lilach Shtadler

The International Institute for Holocaust Research at Yad Vashem was established in 1993 as an autonomous academic unit to broaden and intensify Holocaust research. The Institute plans and implements research projects; organizes seminars and international conferences; and

International Research Conference for the Jubilee Year

by Professor Dan Michman

Since 1968, Yad Vashem has held an international research conference every few years, to examine a key topic and propose research directions for the future. Issues discussed to date include: Jewish resistance, Jewish leadership, rescue, concentration camps, historiography, Holocaust survivors in the immediate post-war period, changes in Jewish history following the Holocaust, relations between Jews and their environs, the Holocaust within a Jewish historical context, and the return of Jewish survivors to their countries of origin.

At the end of 2004, the International Institute for Holocaust Research will host a major international conference in conjunction with the opening events of Yad Vashem's new Museum Complex. The conference—entitled “Holocaust Research and the National Memory: Jewish and Non-Jewish Researchers”—will examine Holocaust research methodologies that have focused on the fate of Jewish society. The analysis will cover the various centers where research began, the people who worked there, and the different schools of thought that emerged thereafter. Alongside the question of how researchers of the past have affected the modern-day construct of the Holocaust, the place of survivors' testimonies in historiography and in shaping the public image of the Holocaust will also be discussed. Yad Vashem's special contribution in the fields of documentation and research will be highlighted and contextualized.

The author is Yad Vashem Chief Historian

coordinates projects with research institutes throughout the world. It also supports young researchers, and publishes studies, conference papers, documents, and monographs on the Holocaust.

According to Professor David Bankier, Director of the Institute since 2000, the Institute is unique in that it “encourages researchers to study the Holocaust from the Jewish perspective and employ Jewish documentation. With the Jews as the subject of their research, scholars can examine the practical impact that antisemitic policies had on the Jews, how they understood what was happening, and how they responded to the reality that was inflicted upon them... Only historical research that integrates the perspective obtained from Jewish sources can give us new and important insights into the Holocaust period.”

Professor Israel Gutman was one of the founders of the Institute and its Director from

a comprehensive and updated study on the history of the Holocaust in various European countries according to key topics, such as the “Final Solution.” Books have been published in Hebrew about Hungary, Yugoslavia, France, Germany, and Romania and will be translated into English and released in conjunction with Nebraska University Press.

* *The Lexicon of the Righteous Among the Nations* collates personal stories of the Righteous Among the Nations who have been honored by Yad Vashem for rescuing Jews during the Holocaust period. To date, the *Lexicon of Righteous Among the Nations, France* has been published.

* *The Lexicon of the Ghettos* contains information on approximately 1,000 ghettos—mostly in Eastern Europe—that were established during the Holocaust period. The lexicon will be published in English and later in Hebrew, and will be integrated into Yad



Professor Dan Michman



Professor Yehuda Bauer



Professor David Bankier

1993 through 1996. From 1996 to 2000, Professor Yehuda Bauer headed the Institute. Today, both Gutman and Bauer serve as Academic Advisors to Yad Vashem. Professor Dan Michman currently serves as Chief Historian at Yad Vashem.

Throughout the years, the International Institute for Holocaust Research has initiated numerous research projects including:

* *Children of the Holocaust*, which comprises several studies on the fate, suffering, and coping mechanisms of children in the ghettos, camps, partisan units, and in hiding.

* *The Testimonies of Lithuanian Jews*, which reveals the Lithuanians' involvement in the murder of the Jews. The project is based on 831 testimonies of Jews from Lithuania held in the Yad Vashem Archives.

* *The History of the Holocaust* series presents

Yashem's Holocaust history database on its website. The project is being carried out with the assistance of the Claims Conference.

* *The Holocaust in Hungary* is an up-and-coming project that is being sponsored by the Tauber Foundation.

The Institute recognizes the importance of all studies carried out under its auspices, and facilitates their publication. Recently, the *Search and Research* series was published. In addition, the Institute's Publications Department produces many memoirs and research studies every year.

The Institute awards several prizes, scholarships, and research grants for Holocaust-related projects. Semester-long grants are given to post-doctoral fellows from Israel and abroad. Annual prizes are awarded to Israeli M.A. and doctoral students, writing research theses on

Institute for Holocaust Research

the Holocaust, with the help of funds established by individuals and various bodies interested in commemorating Holocaust victims and advancing historical research on this period. The Danek Gertner Fellowship is granted to an outstanding Ph.D. student up to age 40 who is studying at an Israeli university and is in the final year of his or her Holocaust-related dissertation. The

memorial award from the Jacob Buchman Foundation—established in memory of Buchman's wife and daughter who died in the Holocaust—is granted annually to Israeli authors, researchers, and artists who demonstrate exemplary work in the field of Holocaust studies. The Armand Glicksberg Prize is awarded biennially for research on antisemitism in France.

With an emphasis on the Holocaust research from a Jewish perspective, the International Institute has continued to promote, facilitate, and encourage Holocaust research in Israel and the world over the years.

The author is Assistant to the Director, International Institute for Holocaust Research

A Look at Current Research

In honor of Yad Vashem's jubilee milestone, Dr. Robert Rozett, Director of the Yad Vashem Library, spoke with Professor Israel Gutman—former Director of the International Institute for Holocaust Research and current Academic Advisor to Yad Vashem—about his thoughts on Holocaust research in Israel and worldwide.

Is the subject of the Holocaust relevant today?



Professor Israel Gutman

Gutman: The complexities of the Holocaust are still on the public agenda. The *Shoah* continues to raise monumental and unanswerable questions for everyone. There have been many attempts to compare concepts and details from the Holocaust with today's reality. Many terms from the Holocaust have penetrated political thought and literature, leading to great debates among researchers on whether contemporary usage distorts the meaning of these historical terms. In my opinion, we must emphasize the Holocaust's unique nature—not because it

encompassed elements that are absent in other phenomenon—but rather because it was a one-time culmination of these various elements. This makes it unique.

Are there any new trends in Holocaust research in Germany?

Gutman: Two things are happening in Germany that have led to a re-examination of the research conducted to date. First, researchers have begun drawing on historical information provided by the Jews, with the realization that the Jews were not an anonymous mass of people with no will, thoughts, or plans of their own, as was previously perceived in German research. Second, greater attention is being paid to Eastern Europe. Previously, German studies dealt only with Germany and the Germans' accountability towards their Jews. However, no one spoke of the Germans' responsibility for what happened in Poland, Hungary, Romania, the Baltic States, or the Ukraine. Ulrich Herbert's group of young researchers—who are familiar with various languages and began investigating the matter thoroughly—is primarily responsible for this change in the direction of research. They have

already written major books, and although the Jewish aspect is played down, at least they recognize German responsibility for the events that transpired.

Do you think the book *Neighbors* by Jan Tomasz Gross, which caused great controversy in Poland, influenced research there?

Gutman: Certainly it has had an influence. For the first time ever, a group of young people has emerged in Poland, who are writing critical books about the role of the church in Poland during the Holocaust. Previously, the subject of antisemitism—introduced to Poland by the church—was taboo, untouchable. Now you can speak openly about the fact that antisemitism existed in Poland because Poles are realizing that if this is what they did to the Jews, they need to re-examine their history. They have created an image of themselves as holy and good, and now the story of the massacre of Jews in Jedwabne by Poles proves they were guilty of something very serious. This is causing a tremendous uproar there.

What do you think makes Holocaust research in Israel and at Yad Vashem unique?

Gutman: When it first was established, Yad Vashem played a major role in promoting Holocaust research in Israel in general, and particularly in furthering the examination of the Jewish point of view. The studies produced by the group of researchers working for Yad Vashem around this time remain integral to this day throughout the world.

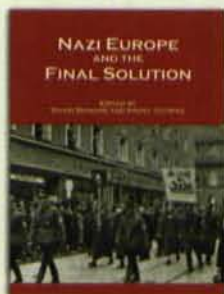
With time, a symbiotic relationship developed between Yad Vashem and different Israeli universities, reflected in the founding of a joint academic committee at Yad Vashem that coordinates research between the universities and Yad Vashem. Throughout the years, this committee has conducted important research endeavors and has held international academic conferences, which have in turn produced comprehensive books. The topics raised at these conferences—such as Jewish resistance, the attitudes of other nations towards the Jews, Holocaust literature and art, how the *yishuv* in Israel treated survivors—have had a major impact on the way in which the Holocaust figures in public discourse, both in Israel and worldwide.

Yad Vashem is of vital importance as an institute that coordinates Jewish research on the Holocaust. This is where those interested in studying the Holocaust come from all over the world to receive assistance. Here they can find rich archives and effective tools to help them pursue Holocaust research.

A Legacy In Print

Yad Vashem

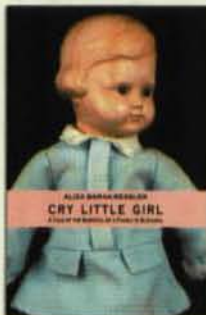
Nazi Europe and the Final Solution, David Bankier and Israel Gutman (Editors), 2003



Nazi Europe and the Final Solution is a collection of articles based on academic papers delivered at an international conference in August 1999, in Warsaw, Poland. Most articles tackle the disturbing question: “How did people react when their neighbors were made

outcasts, humiliated, deported and later vanished without a trace?” Featured in the volume are selected studies of both established scholars and young researchers who attempt to clarify and analyze the attitudes of clerical institutions, official institutions, and resistance organizations.

Cry Little Girl: A Tale of the Survival of a Family in Slovakia, Alyza Barak-Ressler, 2003



“Ronny held my hand and whispered, ‘You’ll see, we’ll get out of this. God won’t let a love like ours end...’ Even today, more than 55 years later, I can see myself there on that bench, holding Ronny’s hand and hearing his exact words—words that made such a powerful impression on me!”

Ronny and Slovakian-born Alyza Barak-Ressler, her sisters, and parents spent the war in hiding with the help of a family of villagers, later recognized by Yad Vashem as Righteous Among the Nations. Despite being concealed in a pit, betrayed by informers, hiding in a silo, and being held in prison, the family survived the war and its experiences are recorded in this moving testimony.

by Leah Goldstein

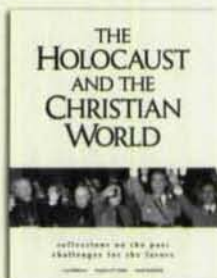
Although more than half a century has passed since the end of WWII, awareness of the *Shoah* is still steadily increasing. This is reflected in the growing body of works produced by Yad Vashem’s Publications Department through the research initiatives of teams of historians, social psychologists, sociologists, theologians, writers, and artists. Some 25 new publications go to print each year, including original memoirs, diaries and documents, albums and encyclopedias, groundbreaking research and historical reviews. Many have been awarded prizes for content or design.

Yad Vashem’s first publication was *Yad Vashem Studies, Volume I*, which was released in 1957 in both English and Hebrew. This series features a variety of in-depth articles at the cutting edge of Holocaust research. In recent years, Yad Vashem has published a new series of testimonies written by survivors who were children during the Holocaust. Original testimonies, such as those included in this collection, together with memoirs, diaries, and photographs of children, have been found to be an effective way of presenting such a sensitive and complex subject to young adults.

Looking ahead, the Yad Vashem Publications Department is constantly seeking ways to reach new and diverse audiences. As such, many of its publications are translated into various languages, allowing Holocaust literature to be more readily available to readers worldwide.

The following are examples of publications released by Yad Vashem:

The Holocaust and the Christian World: Reflections on the Past, Challenges for the Future, Carol Rittner, Stephen D. Smith, and Irena Steinfeldt (Editors), 2000. Published by Yad Vashem’s International School for Holocaust Studies in conjunction with Beth Shalom Holocaust Memorial Centre



“This book meets a longstanding need to clarify some of the troubling questions surrounding the response of Christians to the persecution of the Jews during the Nazi period... The book provides a balanced yet razor-sharp perspective on events that have drawn diverse interpretations and evaluations.”

Margaret A. Farley, Gilbert L. Stark Professor of Christian Ethics, Yale University Divinity School, and President, Catholic Theological Society of America

“How was it possible? The Nazi genocide of the Jews—the people of Jesus Himself, The Virgin Mary and the first Christians—took place in the heartland of Christian civilization. To make sure nothing like it ever happens again is our plainest duty. Prepare to be challenged and moved.”

Clifford Longley, Columnist, *The Tablet* and *Daily Telegraph*, and author

Escape to Life: A Journey Through the Holocaust, Patricia Herskovic, 2002

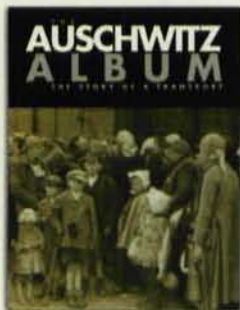
Brussels, Belgium 1945: “If you get to Theresienstadt, and Izi [your husband] is dead, I want you to marry me.”

Patricia Herskovic recounts the memories of her parents who successfully managed to “Escape to Life” from occupied Antwerp. Her father, Willy Herskovic, a Czechoslovakian-born photographer, survived deportation and forced labor. He lost his first wife and family, yet never lost hope. Her mother, Mirele, was born in Belgium and also married young. She spent the war years not knowing if her husband, who had been deported, was still alive. He died of typhus soon after liberation. Willy and Mirele survived through resourcefulness and amazing good fortune and went on to build a new life together in California.



m Publications

The Auschwitz Album, Israel Gutman and Bella Gutterman (Editors), 2002.
Published in association with the Auschwitz-Birkenau State Museum



From the Preface: "The publication of this rare photo album was accompanied by intense trepidation and personal involvement. We observed the women, men, elderly, and children step out of the agonizingly overcrowded train, traumatized and fearful after their lengthy and exhausting journey. We contemplated them as they unloaded their bundles, as the Germans stood them in a long, long row, and as the newly arrived were separated from the rest of their families in preparation for the selection. Those who study these photographs know the terrible secret of Auschwitz-Birkenau as it was first revealed to the camera's eye: these Jews had just been delivered to a 'death factory' and few of them would survive."

The *Auschwitz Album* is an original collection of 197 captioned photographs depicting the deportation of a Jewish transport of Hungarian Jews from Carpatho-Ruthenia to Auschwitz-Birkenau. This new version contains previously unpublished photographs, and additional information on the deportees' identities and fates.

Yad Vashem Studies, David Silberklang (Editor), 1957-2003



The Wolfsberg Machzor 5705, the late Naphtali Stern. Dr. Bella Gutterman and Naomi Morgenstern (Editors), 2002



Naphtali Stern's *mahzor* (festival prayer book) includes a facsimile reproduction of the evening service prayers penciled by Stern in the Wolfsberg labor camp for *Rosh Hashana* 5705 (1944).

I Wanted to Fly Like a Butterfly: A Child's Recollections of the Holocaust, Naomi Morgenstern, 1998. Published by Yad Vashem's International School for Holocaust Studies



"One day, I watched my mother sewing yellow cloth stars on my father's coat and on her own.

"Mother, what are you sewing?" I asked.

"It's a yellow star that has to be attached to our clothes when we leave the house," she answered.

"Everyone needs to do this?" I asked.

"Only Jews," she answered.

To Tommy, for His Third Birthday in Theresienstadt, 22 January 1944, Bedrich Fritta, 1999

To Tommy was drawn by Czech artist Bedrich Fritta during his incarceration in Theresienstadt as a gift for his son Thomas' third birthday. Illustrations for the toddler show a child sucking his thumb, using the potty, playing games, etc.—all standard behaviors for a three-year-old, which could only be imagined during the Holocaust. Of the family, only Thomas survived. He was adopted by Leo and Erna Hass, who recovered the manuscript from its hiding place.



The Encyclopedia of Jewish Life Before and During the Holocaust, Dr. Shmuel Spector (Editor), the late Dr. Geoffrey Wigodor (Consulting Editor), 2001. Published in conjunction with New York University Press

The Encyclopedia of Jewish Life is a triple prizewinner based on 30 volumes of Yad Vashem's *Pinkasei Hakehillot* Hebrew series. The three-volume publication traces the economic, social, religious, political, and cultural histories of more than 6,500 Jewish communities in Europe and North Africa.



A Look to the Future

- Completion of five volumes of the *Righteous Among the Nations Lexicon*, and a supplementary volume of *Righteous* recognized since 2000
- Publication of additional authentic diaries, exclusive archival material, and survivors' memoirs
- Translation of choice research written at Yad Vashem over the years into English

A pair of spectacles will sit in the new Holocaust History Museum at Yad Vashem—an ordinary pair of glasses, with an extraordinary history. Unlike their owner, these spectacles survived the Holocaust and testify to what occurred in Europe more than 60 years ago.

The spectacles belonged to Bluma Wallach, from Lodz, Poland. Bluma arrived at Birkenau concentration camp with her young daughter, Tula. During the *selektion* that immediately followed, Bluma gave her glasses to her daughter for safekeeping. Tula kept hold of the glasses even after her mother was gassed shortly after their arrival at the camp. She held on to them during her imprisonment at Auschwitz, and later in Ravensbrück. After she was liberated, she kept them for yet another 45 years. Tula eventually donated them to Yad Vashem, because, in her own words, “this is the place they really belong.”

For Tula, these glasses represent an entire world—a life, a face, and a memory. They will be displayed in

I Too Had a Face



The New Holocaust History Museum

the new Museum along with photos from the renowned *Auschwitz Album* (showing the arrival of a transport of Hungarian Jews from Carpatho-Ruthenia), as well as survivor testimonies, film segments, and documents.

The new Holocaust History Museum will occupy over 3,000 square meters and will be situated, for the most part, underground. It is being built as an integral component of the “Yad Vashem 2001” masterplan and the new Museum Complex to open in late 2004. The Complex will include the Holocaust History Museum with a new Hall of Names, a Museum of Holocaust Art, an Exhibitions Pavilion, a Learning Center, and a Visual Center.

The new Museum will be founded on two mainstays: providing information and creating an experiential dimension. Similar to other historical museums, it will be both multidisciplinary and interdisciplinary in nature, combining documentation, testimonies, artifacts, film, literature, diaries, letters, and works of art. The synthesis of all these means of personal expression will form the special “story” that the Museum wishes to impart: For no history museum—and certainly no museum that deals with the history of the Holocaust—can exist if it does not tell a story.

Being a Jewish museum, the new Holocaust History Museum will present a uniquely Jewish narrative. Using the relics, writings, and artwork of the victims, it will tell the story of the Holocaust from a Jewish perspective, emphasizing the Jews as subjects, rather than objects in Nazi hands. It is impossible to understand the Holocaust and absorb its meaning without learning about those who were most directly affected: the victims and the survivors.

The perspective of the individual will form another keystone of the new Museum. The display will emphasize the unique human stories of the Jewish population in Europe during those terrible years. Visitors will be encouraged to look each victim in the eye and get to know him or her as closely as possible. For example, visitors may suddenly come across the scarred head of an old doll attached to a piece of fabric. The makeshift toy—donated to Yad Vashem by Yael (Zofia) Rosner—was Rosner’s sole companion, confidante, and family during her days alone in the Warsaw ghetto. Her mother made the doll (“Zuzia”) to keep Rosner company while she disappeared on missions for the underground.

Rosner’s remarkable story will be displayed alongside the doll, together with authentic photographs depicting scenes of daily life in the ghetto: crowded streets, children lying helplessly on the sidewalks, people



A Look to the Past

dying of starvation and disease. As visitors enter this display area, the concrete floor will change to cobblestones brought to Yad Vashem from the remnants of the Warsaw ghetto. The showcases will display pages from the famous "Oneg Shabbat" archives, created at the time of the ghetto and regarded today as one of the most important Jewish documentary sources on the Holocaust. In order to highlight the individual in the story, great efforts were made to identify the names of people in the photos, uncover their stories, collect personal artifacts, and research the background of the display items.

In attempting to deepen the understanding of what occurred during the *Shoah* and contend with its astounding, almost inconceivable components, general phenomena will be highlighted through single-story examples. For example, at the end of the war, as the Nazi armies were retreating, the Germans took the last surviving camp inmates on forced death marches. These difficult journeys resulted in the deaths of many thousands of prisoners, often only weeks or days before liberation. To help visitors comprehend these terrible ordeals, the new Museum will focus on one such death march—which began with some 1,000 women. During their harrowing journey, they encountered locals who helped them, but many more who watched in silence or worse, actively participated in the murder of hundreds. The display will include the names of these women, the places they passed through, their photographs affixed to survivor testimonies, and remaining objects from the march. Thus the narrative will move from the individual story to the general phenomenon and back to the particular, allowing visitors to gain knowledge of the historical event, while relating to the victims' appalling experiences.

This is the strength of the new Museum—to elicit visitors' empathy, understanding, and compassion for victims of the *Shoah*. The decision to include the new Hall of Names as an integral part of the new Museum exemplifies this aim. Inside this vast archive of documentation about Holocaust victims, visitors will encounter the true synthesis of empirical information and personal stories in the form of Pages of Testimony. These Pages—each representing an entire life that was lost—contain biographical details of the victim and his or her picture—if any survived. From the Hall of Names, visitors will continue on to the last section of the new Museum and then to the balcony that offers a view of present day Jerusalem.

It is Yad Vashem's hope that the compassion generated by the new Holocaust History Museum will give visitors a more meaningful experience, and will raise their personal commitment to higher moral values today and in the future. If visitors leave with the feeling that the events of the *Shoah* are relevant to their identity and lives, they will assume a far greater responsibility for their conduct as human beings. The

Holocaust is not a closed chapter in history, but rather an integral component in the development of human culture and the fashioning of human existence. Thus Yad Vashem on the Mount of Remembrance (*Har HaZikaron*), Jerusalem, is both a warning beacon against the extreme evil of the past, and a light of hope for the future.

The author is Chairman of the Yad Vashem Directorate and the Chief Curator of the new Holocaust History Museum



Picture from The Auschwitz Album



Yael Rosner's doll "Zuzia"



Stones from the Warsaw ghetto

- 1958: The first permanent exhibit opened in the Yad Vashem administration building, containing 163 items—most of which were documents
- 1959: The first art exhibition opened in the Yad Vashem administration building featuring 70 paintings
- 1962: In the wake of the Eichmann Trial, a new exhibit entitled "Warning and Witness: The Murder of the Jewish People of Europe" opened in the Yad Vashem administration building. Through documents and photographs, the exhibit depicted the world destroyed in the Holocaust and how it was destroyed
- 1965: A museum building was opened housing an Exhibition Hall on the first floor and the Hall of Names on the second floor. A historical exhibit occupied the right side of the Exhibition Hall and a small art display stood on the left
- 1973: A new, more extensive permanent exhibit was established in the museum building chronicling the *Shoah* through enlarged photographs and explanatory texts mounted on somber black walls
- 1982: An Art Museum, Auditorium, and Sculpture Garden were dedicated in the presence of French President François Mitterrand. From the mid 1990s, the Art Museum has been used to display temporary exhibits
- 1993: An updated, remodeled section of the permanent historical exhibit opened in the museum building. The new decor, which updated both the exhibit's content and style, contained elements reminiscent of the camps, trains, and barbed wire



In the Classroom & Beyond

The International School for Holocaust Studies

by Michal Berman and Richelle Budd Caplan

Since its establishment, the International School for Holocaust Studies has undertaken a wide-range of activities and special projects for educators, students, tour guides, soldiers, and Holocaust survivors. All of these varied programs are based on its educational philosophy, which focuses on the lives of Jewish individuals and families before, during, and after the Holocaust. The International School's programming is continuously evaluated and modified in light of changes in Israeli society, the Jewish world, and the world at large.

How do Dr. Motti Shalem, Director of the International School, and Shulamit Imber, Pedagogic Director, view Holocaust-related education today and in the future? What goals and objectives has the International School set for itself?

Confronting the Holocaust in Europe and Israel

“During the last few years, Holocaust education and remembrance in many European nations has broken new ground or greatly expanded,” says Shalem. “Serious interest in promoting *Shoah* education and teaching about crimes against humanity has generated the publication of new textbooks; the building of museums and exhibitions; the construction of new monuments; the institution of national Holocaust remembrance days; the organization of teacher training courses on how to implement state directives; the sponsoring of visits to memorial sites; and the coordination of ceremonies in honor of the victims.”

According to Imber: “European intellectuals have also written extensively about the need for national introspection in

recent years, in an effort to better understand their historical narratives and current societal trends. This delving into the past has resulted in the founding of several national historical commissions that investigate national involvement in Nazi-war crimes during WWII. It is important to note that within the framework of these commissions, national Holocaust-related teacher training seminars and commemorative events are often coordinated. As well, a number of Eastern European nations that have applied for inclusion in the European Union have intensified their efforts to promote values of tolerance and democracy—often perceiving Holocaust education as an inherent part of human rights curricula.”

Despite these positive advancements, right-wing parties have gained much support from their constituents, and neo-Nazi

demonstrations, racist hate music, and incidents of violence against Jews, other minorities, and foreign workers continue to thrive in several European countries. These phenomena are causes for action at the International School:

“We are doing our utmost to assist these countries in combating these dangerous trends, while simultaneously encouraging them in the affirmative processes they are undergoing. We want to ensure they reach a proper and balanced understanding of the Holocaust and integrate it into their national identities,” says Imber. “Towards this end, staff members of the International School have participated in various European forums focusing on teaching and remembering the Holocaust in the 21st century since the late 1990s.”

“In Israel, the situation is quite different,” Imber explains. “For more than two decades, the national education system has mandated 30 hours of Holocaust education for high school students. However, the subject matter covered in authorized textbooks often does not reflect the scope and depth to which the

topic is taught in the field. There are educational institutions where what is taught greatly exceeds what is mandated in the curriculum, and conversely there are a few that cover less than is required.”

In light of this situation, the International School for Holocaust Studies plays an important role: “We are trying to work closely with various sectors and educational institutions to promote Holocaust education with an interdisciplinary approach, recognizing that the Holocaust plays a significant role in Israeli identity,” said Shalem. “This is a serious challenge.”

Attaining the Objectives

According to Shalem, “The International School strives to support initiatives in Holocaust education throughout the world. Together with other non-government organizations, historical commissions, and professional associations, the International School fosters teacher training seminars, develops pedagogical guidelines, and takes part in international forums to further

Holocaust awareness and instruction and remain up-to-date with new educational trends. We are also careful to ensure the quality of our staff, programming, and published materials. In addition, we must be careful to avoid using a patronizing approach and ‘know-it-all’ stance, and remain open to a true dialogue and exchange between teachers and learners.”

Dynamic and Relevant Nature

“For years, Yad Vashem was seen as the historical authority on the Holocaust, but did not extend its treatment of the subject to include questions of Jewish identity and relevant issues on the public agenda,” says Shalem. “Today, we still contest the use of the Holocaust in inappropriate or extremist contexts, but unlike the past, do not shy away from attributing particularized or personal meaning. If a certain group uses the Holocaust as a warning beacon against evil—the International School is open to discussion. If



The Study Seminars Department works with approximately 120,000 youth each year from Israel and abroad. The department offers creative, academic, and interdisciplinary activities on various topics, including: tours, educational workshops, lectures, and encounters with Holocaust survivors. Pictured above: students at a creative workshop



The International School holds seminars, teacher training courses, and conferences for educators from Israel and abroad on the Holocaust and Holocaust education. Teacher training courses take place at the International School, throughout Israel, and via the Internet. In 2002, 15 courses were held for about 300 teachers from abroad, in seven languages. In Israel, more than 1,000 teachers and educators participated in some 40 courses. Pictured above: participants at Yad Vashem's Summer Seminar in English



The Study Seminars Department's Education Unit for the Military provides Holocaust instruction for Israel Defense Force units and soldiers at Yad Vashem. In 2002, 50,000 soldiers visited Yad Vashem. Pictured above: IDF soldiers at Yad Vashem



The Development Department produces a wide-range of educational materials and curricula reflecting the International School's educational outlook: to personalize Holocaust victims and relate to them as individuals rather than numbers; to teach about the Holocaust from a young age, according to pupils' emotional and cognitive abilities; to apply an interdisciplinary approach based on a variety of subject areas; to initiate contact with various sectors of Israeli society; to discuss complex educational issues that arise from the Holocaust; to use high-tech means to reach different target audiences. Pictured above: materials published by the Development Department

Diaspora Jews address the *Shoah* as part of an exploration of their Jewish identity, we want to be part of this discourse.

“Another issue that we face is the complexity of trying to teach the Holocaust in today’s era of terror, especially following the events of September 11th. We cannot ignore how contemporary events can affect people’s perceptions of the past—often taking them out of context. We must be aware of the learners’ experiences, worldviews, and emotions when educating about the Holocaust.”

Outreach and Future Plans

The International School’s educational outlook requires its staff to incorporate the technological advancements of today’s world into its teaching practices. “In order to connect with learners worldwide, our school must exist in concrete and virtual terms,” emphasizes Imber. “While continuing to develop our activities, courses, and programs, we are simultaneously building an interdisciplinary learning center on

the Yad Vashem Internet site. The center will be a focal point in the teacher-student training process, and will be designed to meet the individual needs of every learner anywhere in the world. It will also require us to be up-to-date in Holocaust research, current trends, and other related disciplines.

The International School has sent mobile educational units (*nayedot*) to various schools and institutions countrywide in recent years. According to Shalem, “this is an innovative program that should continue to expand, not only in Israel but outside the country.

“The International School will have to reassess its programming in light of Yad Vashem’s new Museum Complex currently under construction. We are already considering how to best utilize its immense educational potential in seminars, study programs, and conferences in 2004 and beyond.”

Michal Berman is the Coordinator of Outreach Programs, Study Seminars Department and Richelle Budd Caplan is the Coordinator of Overseas Programming, International School for Holocaust Studies

A Look to the Past

- 1972: Yad Vashem’s Study Seminars Department is established
- 1995: The International School for Holocaust Studies is established
- 1996: The first international education conference is held
- 1999: The International School for Holocaust Studies building is dedicated
- Hundreds of thousands of teachers, students, soldiers, tour leaders, and Holocaust survivors from Israel and abroad have taken part in the International School’s programming over the years



The Pedagogic Center serves as a database of films, press clippings, high school term papers and curricula. The Center’s computerized interdisciplinary holdings are comprised of Holocaust-related books, pamphlets, multimedia and activity guides from around the world. Approximately 600 teachers, pupils, and tour guides utilize the Center’s facilities each month. Pictured above: teachers at Yad Vashem’s Pedagogic Center



As a unique means of expression and commemoration, the Study Seminars Department created an innovative program entitled, “An Encounter of Worlds: The Holocaust and Us.” Within this framework, an annual meeting is held between graphic arts and special needs students, resulting in a series of posters depicting the students’ personal connection to the Holocaust. Pictured above: students view the “Encounter of Worlds” exhibit at the International School



This year, for the first time ever, Yad Vashem’s Study Seminars Department in conjunction with the Jerusalem Municipality and the Yellow Submarine Club launched “Project Muzikab (Music): Young People Make a Connection with the Holocaust.” The project encouraged teenage rock bands to compose original music to words written by poets—some of whom were killed during the Holocaust and some of whom survived. The performance was held the night after Holocaust Remembrance Day at the Israel Museum, with poets’ families in attendance. Pictured above: students in concert



*The International School travels to schools throughout Israel to facilitate a broad range of educational programs. The mobile educational unit (*nayedot*) works with pupils from grades 5-12, on topics including: children in the Holocaust, and the importance of the Holocaust to Jewish identity. It also prepares student delegations for trips to Poland. Pictured above: a mobile educational unit session for IDF soldiers*

Marking the



"Unto Every Person There is a Name"—recitation of Holocaust victims' names ceremony in the Hall of Names



Youth ceremony, Holocaust Remembrance Day

by Daphna Gallili

Along with organizing official state visits and guided tours; answering general inquiries from the public; maintaining contact with survivors' organizations; and aiding the institution's visitors and website users, Yad Vashem's Commemoration and Public Relations Division is responsible for planning and producing special events and ceremonies. Each year the division orchestrates dozens of such events ranging from cultural programs and award ceremonies to seminars and ceremonies in recognition of the Righteous Among the Nations.

At the forefront of these many events is the official state ceremony for Holocaust Heroes' and Martyrs' Remembrance Day, held in Warsaw Ghetto Square on Holocaust Remembrance Day eve. Approximately 2,500 people attend the ceremony, among them—the President and Prime Minister of Israel, Speaker of the Knesset, President of the Supreme Court, Israel's Diplomatic Corps, public officials, survivors and their families, soldiers and youth delegations from Israel and abroad. The ceremony is broadcast live to every household in Israel.

In a recent interview, Commemoration and Public Relations Division Director, Rachel Barkai, explained the history of the Holocaust Remembrance Day ceremony, and the evolution it has undergone.

When did the Holocaust Remembrance Day ceremony first begin?

Initially, in the years following the war, large public gatherings were staged in Tel Aviv on 19 April (the anniversary of the Warsaw ghetto uprising). These demonstrations focused on the heroism of the ghetto fighters; the Holocaust was almost entirely marginalized. It was not until 1951 that the Knesset decided to support the establishment of a Holocaust Remembrance Day. In 1959, the Holocaust Martyrs' and Heroes' Remembrance Day Law was passed, proclaiming 27 Nisan (close to the date of the Warsaw ghetto uprising) as Holocaust Martyrs' and Heroes' Remembrance Day. The law also defined the nature of the memorial day.



Days



Cantorial concert in the Valley of the Communities

Commemorative Events and the Remembrance Day Ceremony

During the next decades, the main ceremony on Holocaust Remembrance Day continued to be held in Tel Aviv. As the day drew to a close (the following evening), a service was held at Yad Vashem. Only in 1974, did the memorial ceremony on the eve of Holocaust Remembrance Day move to Yad Vashem.

What aspects of the ceremony have changed over the years?

Until the mid-1990s, the official ceremony marking the beginning of Holocaust Martyrs' and Heroes' Remembrance Day consisted of numerous speeches and 12 torchlighters who lit six torches in memory of the six million Jewish victims. In 1995, the ceremony's format changed. Fewer speeches were included; only six torchlighters were chosen; and short films were screened detailing the personal stories of each of the torchlighters. As well, different annual themes were selected upon which to base the ceremony (such as the Family in the Holocaust, Children in the Holocaust, "Unto Every Person There is a Name," etc.). Well-known Israeli artists were introduced into the ceremony and a preference was given to reciting texts written during the Holocaust or by survivors. Despite the many changes, the traditional memorial service was, and remains, a basic component of the ceremony.

How are the torchlighters chosen?

The public committee that selects the six torchlighters receives dozens of applications each year. Applicants are screened and their life stories are researched. Those most relevant to the specific year's theme are selected, with preference given to those from diverse backgrounds. It is extremely difficult to choose the torchlighters. The ultimate determining factor is what the individual did during the Holocaust—not before or after.

How did the tradition of reading names of Holocaust victims for "Unto Every Person There is a Name" begin?

The idea for reading the victims' names originated with a private initiative. In 1989, the Dutch government released two Nazi war criminals on the grounds of their advanced age. Haim Roet—a Holocaust survivor from Holland who had hidden during the war with members of his family in a small village and who lost his two sisters in the Holocaust—organized a protest against this release. Groups of people stood in shifts on the steps of the Dutch Embassy reading out the names of Holocaust victims from Holland. Billy Laniado, Yad Vashem's former Spokesperson and former Director of the Public Relations Department, was a friend of Roet. They contacted then Speaker of the Knesset, Dov Shilansky, who personally sponsored this important act of commemoration. Since then, the names of those who perished during the *Shtetl* are read aloud at Holocaust Remembrance Day services at Yad Vashem, the Knesset, throughout Israel, and in the Diaspora under the title "Unto Every Person There is a Name."

In 1995, when I began working at Yad Vashem, I was asked to organize a ceremony in the Hall of Remembrance. My first recollection from that event—which remains with me until today—is that of a Holocaust survivor standing and reading out the names of his family who perished. Towards the end of his recitation he added: "I ask forgiveness of my brother and my sister, because when I escaped from the ghetto I didn't want to take them with me, and perhaps I couldn't ..." That emotional moment haunts me every time I think of it.

What will Holocaust Remembrance Day ceremonies be like in the future?

Every year, as Holocaust Remembrance

Day approaches, we question whether we should continue with the present format. On the one hand, we realize that the ceremony is now familiar for many people, and, like a ritual, they find this reassuring. On the other hand, we recognize that in the future the focus on personal stories will take a different significance once we cannot facilitate gatherings with survivors. We will need to create a more experiential gathering, whereby the younger audience can participate and identify with the survivors' stories and feel closer to the subject of the Holocaust.

The author is the Junior High Seminar Coordinator, Study Seminars Department

A Look to the Future

- Expanding the operations of the new Visitors' Center and Books and Resource Center
- Developing an ongoing program of events for the general public, including regular lectures and workshops, films, plays, and concerts following the opening of the new Holocaust History Museum
- Expanding the collaboration between Yad Vashem, survivors' organizations, and the next generation
- 9 and 10 July 2004: Two concerts will be held at Yad Vashem, featuring world-renowned cantors from Israel and abroad
- 11-16 July 2004: An International Genealogical Conference will be held by the Israel Genealogical Society in association with Yad Vashem

The Art Collection

“ I am certain that the themes of the pictures will move the hearts of all who see them—their creators will invoke feelings of awe, as people who sanctified God’s name in order to leave us a heritage of supreme spirituality and a sense of identification of the lone individual with the destiny of the entire nation”

Dr. Arieh L. Kubovy, former Chairman of Yad Vashem, 1959

The Yad Vashem art collection is the largest and most comprehensive of its kind. But size is not its defining factor. What makes it unique is the different perspective of the Holocaust it provides, based on the individual’s experience. Most of the collection’s 7,000 pieces were produced during the Holocaust, between 1933 and 1945. Others were produced between 1946 and 1948, by survivors who renewed their creative efforts following liberation,

wishing to commit their experiences to paper and tell the world their story and that of those who were killed.

The art collection began as an integral part of the general Archives, reflecting the early belief that Holocaust art was defined, first and foremost, by its importance as documentary material. The first piece was officially recorded on 25 February 1958. By 5 May 1959, an art exhibition was opened in the administration building, showcasing some 70 works out of the total collection of 750 paintings and drawings.

In the early 1960s, a series of permanent exhibits was displayed in the administration building, forming the basis for the establishment of the Historical Museum and the Art Museum. The first floor of the building, known as the Exhibition Hall, housed temporary exhibits by different artists. In 1962, the art collection merged into a department unto itself, known as the Museums Division, which included photographs, cinematographic material, and artifacts. Soon after, in April 1965, key issues like preservation and restoration were introduced and a conservation laboratory was established.

For its first 30 years, Yad Vashem assembled a unique and original collection of Holocaust art. In 1982, the Art Museum—including exhibition halls, an Auditorium, and a Sculpture Garden—was inaugurated in the presence of then French President, François Mitterand, and President of Israel, Yizhak Navon. In 1986, a catalogue of selected works from the collection

Art

for Art’s Sake

was published, and by 1995, the Art Museum had hosted some 44 art exhibits.

From the mid-1990s until today, the art collection continued to expand. Research was intensified on the provenance of works of art, the biographies of the artists, and material pertinent to the subject of the works of art (i.e. place, person depicted, etc.). A focus was placed on the preservation of previously acquired works. In addition, plans were formed to build a new Museum Complex, comprising a new Holocaust History Museum, a Museum of Holocaust Art, and a Pavilion for Temporary Exhibitions.

The New Museum of Holocaust Art

“The request of the artists was—display them, so the world will know the consequence of hatred and bigotry, to serve as an omen and a warning”

Dr. Yitzhak Arad, former Chairman of the Yad Vashem Directorate, 1982

In most exhibition and museum displays, Holocaust art is used as a didactic tool, to enhance the historical narrative of the *Shoah*. Thus, historiography plays a pivotal role in selecting the works of art to be exhibited

and determining how they are displayed. While the new Holocaust History Museum will interlace artworks with other documentary materials as part of the exhibition’s historical narrative, the Museum of Holocaust Art’s display will adhere to a different concept. Holocaust art will be selected and presented for “art’s sake”—to underscore the artistic merit of the pieces, while acknowledging the fact that many are true masterpieces. All the works that will appear in the approximately 3,000-square-foot display space were created between 1933 and 1948 exclusively. Post-Holocaust works by survivors and others will be exhibited in the new Holocaust History Museum and the Pavilion for Temporary Exhibitions.

The exterior of the new Museum of Holocaust Art was designed by Moshe Safdie as part of the new Museum Complex; its interior was designed by Itai Shechory. The interior will reflect the intimate nature of the pieces—most of which are small-scale drawings and works on paper, due to the circumstances under which they were created. The exhibition will highlight the singularity of the creative impetus under the ruthless conditions of the Holocaust—art fashioned out of the will to survive. It will facilitate the understanding of the role of artists in documenting their own



Felix Nussbaum (1904-1944), Portrait of an Unidentified Man, 1941, oil on canvas. Gift of Dr. Paul Freund in memory of his wife Hilda

The Collection and New Museum of Holocaust Art



Sarah Glikman-Fajtlowicz (b. 1910), Bridge in the Lodz Ghetto, 1943, oil on canvas



Charlotte Salomon (1917-1943), Self-Portrait, 1939-1941, oil crayon on paper. Gift of Otilie Gobel Bourne

history and that of their community. Above all, it will enable visitors today to “see” the events of then, through the subjective perspective of the Jewish artist/victim.

A central component of the permanent display will be portraiture. Through portraiture, Jewish artists were able to focus on the individual sitting before them at a certain moment in time, thus supplanting the anonymity inflicted upon the Jews by the Germans. The rich collection of portraits on display in the new Museum of Holocaust Art also serves as a commemorative

tribute: to the artists, models, and Jewish victims.

The inner strength exhibited by Holocaust artists—who did not succumb to the harsh circumstances that demanded all of their energies for survival—will be highlighted by the life and works of certain distinguished artists, among them: Charlotte Salomon and Felix Nussbaum. The ultimate fate of these artists was identical to that of their brethren—persecution and ultimately death. These special exhibitions are not intended as a mere commemorative display. They help visitors appreciate Holocaust art for its aesthetic

and intrinsic value on the one hand, while demonstrating the artists’ drive to create despite the horrifying conditions, on the other. In this manner the exhibitions are an affirmation that it was possible to spiritually rise above the enemy.

Visitors to the Museum of Holocaust Art will engage in a unique encounter with pieces of paper that encapsulate—in a few simple lines—all that Holocaust artists endured.

Yehudit Inbar is the Director of the Museums Division and Yehudit Shendar is the Senior Art Curator, Museums Division

Over the course of a generation, Yad Vashem's friends, supporters, and societies worldwide have helped the institution advance and develop hand-in-hand. Their ongoing collaboration testifies to Yad Vashem's status as the leading institution for Holocaust commemoration in the

institution's partner, Eli Zborowski, Chairman of the American Society for Yad Vashem and a member of the Yad Vashem Directorate. Zborowski and the other Yad Vashem society founders—many of whom were Holocaust survivors—united with the belief that Yad Vashem is not only a place to preserve the victims' memory, but a home for survivors; a symbol of the fate of the Jewish nation which arose from ashes to rebirth; and a center which transmits this remembrance to future generations. As those who bear the burden of pain and memory, the institution's friends found a source of release and

One of the first major projects aided by Yad Vashem's friends and supporters was the Valley of the Communities—a unique memorial site for the Jewish world that was destroyed during the *Slovak*. The Valley was established at the joint initiative of the Yad Vashem Directorate, under the leadership of Dr. Yitzhak Arad, and the American Society headed by Eli Zborowski.

Ten years ago, Chairman of the Yad Vashem Directorate, Avner Shalev, presented the institution's friends with the "Yad Vashem 2001" masterplan, today nearing completion. It is impossible to imagine it being realized without the continuing involvement of the Claims Conference, government assistance, aid from the Jewish Agency, the immense support of Yad Vashem's friends, and the chairmanship of its campaign by Joseph Wilf.

The International Institute for Holocaust

DA True PARTNERS

Yad Vashem's Friends

world—and specifically in the Jewish world. Furthermore, their partnership serves as a model of Jewish solidarity and united Jewish destiny. It is thanks to their unyielding efforts that Yad Vashem continues to translate the idea of "out of Zion shall go forth the Torah" into the diligent work of Holocaust remembrance.

The first Yad Vashem societies were established through the pioneering spirit of the

hope in Yad Vashem. They forged deep connections with its directors and staff, and became partners in its achievements and visions of the future. Today they can take pride in the fruits of their labor and their numerous contributions to Yad Vashem.

Research—aimed at broadening research, and revealing the stories and worlds concealed in Holocaust-era documents—was founded in 1993. In 2001, its new building was inaugurated through the generosity of Danek Gertner. The International School for Holocaust

The Eternal Endowment Fund for the Future of Yad Vashem

The establishment of the Eternal Endowment Fund for the Future of Yad Vashem will be announced in mid-September at a festive dinner for international donors and supporters of Yad Vashem in the presence of Israel's Minister of Finance, Binyamin Netanyahu. The fund is being created to ensure that the Holocaust will remain a central component of Jewish and universal memory. It will guarantee that Yad Vashem remains able to imbue the memory of the Holocaust with depth and meaning, thereby strengthening the commitment to Jewish continuity, protecting the basic values of humankind, and educating future generations. In its jubilee year, Yad Vashem calls upon the Jewish people and individuals worldwide to join together in fulfilling this essential cause.

A Continuing Collaboration: The Claims Conference

Since Yad Vashem's establishment, the Conference on Jewish Material Claims Against Germany has been a strategic partner. In 1953, it provided half of Yad Vashem's funding, and was the decisive factor in the establishment of Yad Vashem's first building in 1957.

Since the early 1990s, the Claims Conference has been a chief supporter of Yad Vashem's multi-year development project, aiding the establishment of the new Archives and Library building, the new Entrance Complex, the new Museum Complex, and the computerization of the Archives' database.

Throughout the years, the Claims Conference has continued to fund Yad Vashem's research, documentation, and education programs and projects, including: the History of the Holocaust project; *The Lexicon of the Righteous Among the Nations*; the establishment of a support system for the Jewish educational network in the FSU; seminars and teacher-training courses for educators, students, and youth from Israel and abroad; and curriculum development.

As Yad Vashem marks its jubilee year, it looks forward to the continued collaboration and support of the Claims Conference in the mission of education and remembrance.

Studies—entrusted with the great challenge of Holocaust education as the safeguard of memory in future generations—was opened in 1999 with the contributions of Yad Vashem supporters, in particular, Marilyn and Jack Pechter and family.

The families of Judith and Harry Wilf and Elizabeth and Joseph Wilf contributed toward the building of the new Holocaust History Museum. The new Hall of Names attached to the new Museum has been funded by the Caesarea Edmond Benjamin de Rothschild Fund. Dr. Miriam and Sheldon Adelson supported the construction of the new Art Museum. An Exhibitions Pavilion is being established thanks to Rochelle and Henryk Schwarz and Tina and Steven Schwarz. A synagogue has been added to the Museum Complex, thanks to the contribution of Marilyn and Barry Rubenstein and family. An Entrance Complex is currently being opened and at its hub a Visitors' Center, built with the support of Fela and David Shapell. Gladys and Sam Halpern and Eva and Arie Halpern have aided in the construction of the renovated Avenue of the Righteous Among the Nations.

HIP

nds Worldwide

With the continued help of its many friends, supporters, and societies, Yad Vashem will expand its activities well into the 21st century and beyond. The generation of the survivors and founders of the worldwide societies have transmitted their legacy to the next generation. Now, the next generation is faced with the collective challenge to expand the parameters of Holocaust commemoration and education. This is the last legacy of the victims and the message of the survivors.

Attaining the Objectives: The Jewish Agency

The Jewish Agency for Israel was one of the main organizations instrumental in Yad Vashem's establishment and has remained a key supporter of its activities throughout the years. Among the many educational programs it helps sponsor are teacher training courses for Jewish educators from Israel and abroad and the creation of a support system for the Jewish educational network in the FSU in conjunction with other organizations. The Jewish Agency has also been a proponent of Yad Vashem's multi-year development plan—the "Yad Vashem 2001" masterplan. Yad Vashem recognizes the Jewish Agency's longstanding assistance and views the organization as a primary partner in the fulfillment of its objectives.

A Message

To the Young Generation

From Chairman of the American Society for Yad Vashem and Holocaust Survivor, Eli Zborowski

" We are now in the new millennium and at the start of Yad Vashem's jubilee year, with the future before us. It is a time of exciting prospects and opportunities for connecting with people from all over the world. At the same time, we are also aware that remembering and learning from the past, allows us to realize a more humane future.



The founding generation—survivors, together with the dedicated people at Yad Vashem—has placed Yad Vashem as a leading institution at the forefront of Holocaust commemoration and education. Yet the missions of commemoration, remembrance, and education remain incomplete. During this critical time, we call upon you, the young generation, to continue to fulfill the command "v'bigadeta" ("and you shall tell your children"). You are faced with a vital role: you are the link between the horrors of yesterday and the promise of tomorrow. You are the last generation that is able to speak to survivors like myself. It is your responsibility to join Yad Vashem in bearing the torch of remembrance and passing it on from the survivors to the coming generations.

I began my work at the American Society with the desire that the horrors of the Holocaust should never be forgotten. I wanted people to know how the victims of the *Shoah* lived, how they died, and about their eternal dream for the continuation of the Jewish spirit.

It is with much pride that I have witnessed the young generation and the generation of our grandchildren join us as leaders in our mission of remembrance over the past years. The programs generated by your enthusiasm and energy will help bring the lessons of the Holocaust into the 21st century, and allow people to integrate those lessons into their present lives. At the same time, we must combat the recent upsurge of antisemitism and Holocaust denial in Europe and other countries we have witnessed. We must also empathize with other historical tragedies and confront the ongoing challenge of racism and hate.

The Jewish people have a moral obligation always to remember what we went through, preserve the memory of the people and their lost heritage, and ensure Jewish continuity in the future. Your commitment and dedication are inspiring and crucial and give me confidence in the future of Yad Vashem and Holocaust remembrance."

Unto Every Person... ♦ ♦ ♦

The Hall of Names

by Zvi Bernhardt

“My mother never spoke about her Holocaust experience,” recalls a visitor to Yad Vashem’s Reading Room. “She recently passed away. Now I would like to find out about her family that perished in the Holocaust.”

The woman is asked whether she has checked the Pages of Testimony collection—the memorial pages filled out by relatives and friends of those murdered during the Holocaust and stored for posterity in the Hall of Names.

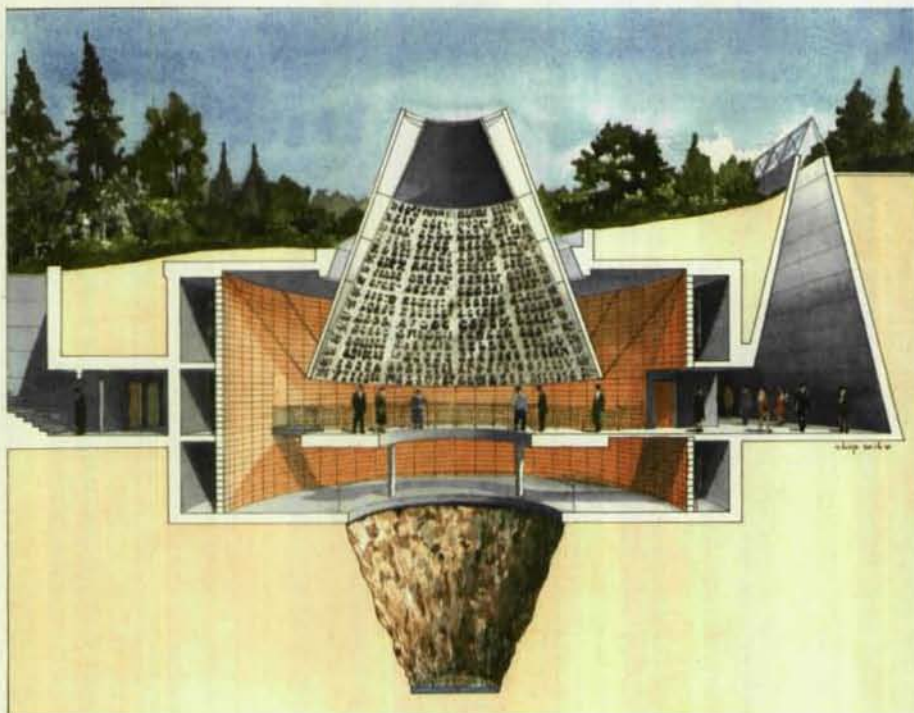
“No,” she replies, “and I don’t think it’s worth checking, as my mother was the last of her family to survive. She never talked about the *Shoah*; she would never have filled out Pages of Testimony.”

She is gently persuaded to try anyway, and a Yad Vashem staff member helps her search for her family’s name among the more than two million pages in the Hall of Names’ database. She soon comes upon a Page recounting her grandmother’s fate. Moved by the find, she is further amazed to realize that the testimony is written in her mother’s handwriting.

“It was written in 1956, the year I was born,” she whispers. Evidently, although her mother never mentioned the *Shoah* at home, she clearly understood the importance of preserving her loved ones’ memory at Yad Vashem.

In 1955, when Yad Vashem began collecting Pages of Testimony, no one dreamed they would one day be freely available to the public through a computerized database. But even then, people recognized the importance of recording the names of every person murdered in the Holocaust in a way that would commemorate them not as vague, anonymous figures, but as individual human beings. The Pages of Testimony restore their identity and dignity—which the Nazis were so intent on destroying.

Collecting new Pages of Testimony is an



Architectural illustration of the new Hall of Names (Shalom Kweller)

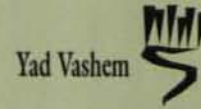
ongoing project, made all the more urgent by the fact that fewer people remain to tell the story of those who died so many years after the Holocaust. Sadly some Pages—from families completely eradicated—will never be added. Even the Pages Yad Vashem does have lack many details. To fill these gaps, the Hall of Names, with the help of other organizations and volunteers, is computerizing numerous lists of Holocaust victims from a variety of sources, which may contain names or details that do not appear on Pages of Testimony.

It is particularly fitting that in Yad Vashem’s jubilee year, the Hall of Names memorial compound will be relocated to the new Museum Complex. Special memorial files

containing original Pages of Testimony will be displayed in the new circular hall, interspersed with empty spaces symbolizing the many victims for whom information has yet to be gathered. Enlarged Pages with photos will appear on the conical-shaped ceiling providing a glimpse of prewar European Jewry, while the adjacent resource center will allow visitors to carry out short searches in the names database. It is Yad Vashem’s hope that viewing the Pages of Testimony will help visitors memorialize each individual man, woman, and child who perished in the *Shoah*.

The author is Deputy Director of Reference and Information Services and Head of Data Processing in the Hall of Names

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a Name



Pages of Testimony

A Look to the Future

- The entire Pages of Testimony database will be uploaded to the Internet over the coming year. The project will provide people worldwide access to the database, allowing them to discover whether lost relatives are commemorated in the Hall of Names and enabling them to add new Pages of Testimony from the comfort of their homes



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