



דפי קשר

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Editors: Anita Tarsi, Tal Bashan. Translators: Chava and Mordechai Livni. Design and printing: Orni Drori, Haifa



From the director's desk / Anita Tarsi

Yes, there is a new permanent exhibition at the Historical Museum of Beit Theresienstadt. Not a virtual idea and not a planning design but the thing itself, the exhibition that we wanted so much and dreamed about. It is in place and ready for visitors and calls out to all whom open the door: come in, have a look!!! The reactions are enthusiastic and truly, I can say happily, we, the team of Beit Theresienstadt are satisfied that the era of planning is over and finally – there is an exhibition.

I want to thank all those who participated in the work and those who instructed the team over the years about ghetto Theresienstadt, about the life of children and old people, about slave labor, prohibitions and conditions of life, transports, the feelings and more. Without them we would not have been able to create such an exhibition that describes life in ghetto Theresienstadt. I mourn for those who are not with us anymore, who would, together with us, be proud of the exhibition, friends for whom Beit Theresienstadt was the second home. I do not want to list their names, lest I forget any of them. Each of them gave in his own way, we will remember them all.

Today there are four exhibitions at Beit Theresienstadt for the benefit of visitors, families that research what happened to their relatives and others. On the basis of these exhibitions we conduct our educational activity, with great success. All are invited to visit and see!

In parallel with this great achievement, we struggle with enormous economic difficulties. The shrinking value of the dollar has an exceedingly serious impact on the promised allocation to Beit Theresienstadt. The reduced sums we received nearly emptied totally our coffers. Following that, our steering committee decided to continue only with projects covered by the Ministry of Science, Culture and Sport, the Claims Conference, the Gertner Foundation, the Friedrich Ebert Stiftung and similar sources. Income from membership fees, activities and private donations from various generous donors complement allocations from public sources.

Our newsletter, now appearing with no interruption for 32 years, was upgraded in January 2006. Now, in our restricted financial situation we return to a more modest pattern. It is possible that this model will have to continue for a time, until our situation improves and we will be able to publish at the level it reached and maybe even above that.

We are in a tremendous dilemma regarding our Education Center and the lack of support we get from the Ministry of Education. We cannot understand why the leading personalities of the Ministry of Education ignore our Education Center. We work in full cooperation with the Ministry, with the head of the Administration of Society and Youth Mr. Yossi Levi, and the Education Coordinator of the Ministry Mr. Israel Kerzner, who backs our various activities. There are very successful study days for schools, future teachers who study at teacher's seminars point to the very special contribution of Beit Theresienstadt that enables them to cope with the challenge of studying the Holocaust. Those of our members interested to receive copies of letters and relevant feedback will find out that the above is valid. There is discrimination – public resources are

not distributed equally and fairly. Though we are happy that we succeeded to remake the Beit Theresienstadt campus, in spite of all problems, by adding a new classroom and establishing the new, professional and worthy exhibition that perpetuates the memory of the prisoners of ghetto Theresienstadt, that fulfills the aims of our association for the coming generations, with all that, we are worried. ■

Activities at Beit Theresienstadt

The Annual Meeting 2008 / Mordechai (Maxi) Livni

The annual meeting of our association held on May 31, 2008, was this year very special. A number of facts contributed to that: before the meeting an inauguration ceremony was held, opening the new exhibit and the new classroom. The great number of participants was impressive – members, guests, second and third generation (and even fourth)!

Among the guests were friends of Beit Theresienstadt from Israel and abroad, donors and their families: the Cultural attaché of the Czech embassy in Tel Aviv Mr. Robert Reháček and the consul Ms Šárka Krcálková, the outgoing director of the German Friedrich Ebert Stiftung in Israel Mr. Hermann Bünz and his successor Mr. Ralf Hexel, Ms Nancy Petschek-Kohn from the USA and Ms Martina Štolbová from the Czech Republic, producer and co-producer, resp., of a film on Honza Treichlinger, who played in Theresienstadt the role of Brundibar in the children's opera of that name, Ms Ruth and Mr. Ami Federmann and family and also Ella Weissberger from Nappan, USA, who acted the role of the cat in many performances of Brundibar; from the Czech Republic came Helga Weissová-Hošková, who studied art with Friedl Dicker-Brandeis and Eva Strnadlová, translator of the books by Michal Beer and Edna Amit into Czech. Hermann Bünz spoke at the inauguration. He mentioned that when he came to Beit Theresienstadt for the first time, two years ago, he was deeply impressed by the activities carried out there and from the special atmosphere. Then Ami Federmann addressed the audience and expressed his satisfaction about what we are doing and promised his support for our enterprise, in the future, too.

At the ceremony the memorial plates for donors' families were unveiled. Ami Federmann spoke about the families of his mother Ruth, Steckelmacher and Lederer and about his father's family, the Federmanns. Dr. Margalit Shlain, academic consultant of Beit Theresienstadt, talked about her husband's family that hailed from Ukraina and Nancy Petschek about her uncle William, for whom a memorial plate was installed. After the inauguration of the new classroom and the exhibition at the Historical Museum the numerous public viewed the exhibition and had a peek into the new classroom, where the exhibition Kamarad is re-displayed. Then all went to the kibbutz dining hall for the annual meeting of the association.

The chairman, prof. Eli Lawental, welcomed the participants and



expressed his satisfaction on the number of members present. He spoke of our economic straits that came about because of the dollar's devaluation. The Czech cultural attaché Mr. Robert Řehák, who spoke in fluent Hebrew, surprised all by announcing that the Czech government, will continue to support our association with a generous sum. A personal and very moving point in his speech was, when he related that, seeing in Petr Ginz's diary the boy's picture, he noticed how very much he resembled one of his three sons. That brought Robert Řehák to the question - how would he have coped with what those, who went through the Shoah, had to face. He expressed his appreciation of the former Terezin prisoners who were able, after WWII, to begin a new life in a new country. In the name of kibbutz Givat Hayim-Ihud, the treasurer Yizhar Landau greeted the meeting. He praised Beit Theresienstadt's task of preserving the memory of the Holocaust and expressed his appreciation of the team of Beit Theresienstadt. Rani Idan, one of the founders of the "second generation" of our association, today head of the District Council Emek Hefer, gave a short overview of the fruitful cooperation between the Council and Beit Theresienstadt and expressed his hope for its continuation in the future. Rani Idan promised to further the subject Holocaust in all schools of Emek Hefer and to encourage the school directors to visit Beit Theresienstadt with its new exhibition. Chairman Eli Lawental proposed Max Livni as chairman of the meeting and Ruthy Rak as its secretary - the proposal was accepted unanimously. Maxi welcomed the participants and the many guests. Anita Tarsi reported on its activities in the last year. In addition to educational, musical and publishing work, the main projects were the erection of the new classroom and creation of the new exhibition. A very important event was the lending of museum items to the Holocaust Museum in Houston, Texas, USA and helping in the preparation of its new exhibition that will be open until the end of September. The chair of the education team, Yael Lahav, reported on the work of her team, Liora Cohen on finances. She explained the dire situation that did not evolve from overspending, but from the decreasing value of the dollar versus the Israeli shekel. Many of the donations and allocations we received were in dollars but our expenses are, of course, in Israeli shekel. Maxi proposed to absolve the outgoing functionaries of the association and to approve the financial report (that was distributed to the members in writing beforehand), the proposal was accepted unanimously. A new list of functionaries for the coming year was proposed for 2008/09. This proposal, too, was voted in unanimously. The assembly also decided to continue to employ the services of the accountant Ehud Yaar and empowered the steering committee to determine his fees.

Then the assembly was closed. After the meeting, children from the Alonim School in Pardes Chana and from the Hahoresch School in Zichron Yaakov performed the children's opera Brundibar, under the direction of Chani Ricardo, piano accompaniment by Yuval Kellner. The audience, a large part of which remembered the performance and the songs from the ghetto, applauded the children and joined them enthusiastically in the final song. Ella Weissberger, who played tens of times the part of the cat in the opera; and Hana

Drori who, in the ghetto, played the dog sang together with the children - a mix of Czech and Hebrew libretti. This scene was very touching! About the opera spoke afterwards Anita Tarsi, Chani Ricardo and Shmuel Bloch. The latter stressed Brundibar's popularity the world over and expressed his hope that the sad story of the fate of Terezin children will find the fitting appreciation also in Israel. Afterwards the public met in the kibbutz club room where Koby Luria presented a collection of popular songs with interesting documentations about them and their wandering from Russia to Israel. Truly - a meeting with rich content, at which as always the social gathering played a very central role. There are no words to thank the team of Beit Theresienstadt and members of the kibbutz for the exemplary organization of the meeting. ■

Holocaust Remembrance Day

This year we marked again Holocaust Remembrance Day as open house. As always, members of our association and Holocaust survivors from Emek Hefer with their families were invited. The central theme was The Meaning of Remembrance in Israel's 60th Year. Still, there was a change. Holocaust Remembrance Day was held together with Shem Olam, Institute for Teaching the Holocaust, of Kfar Haroe - located a few kilometers from Beit Theresienstadt. The whole event was under the patronage of the head of the District Council Emek Hefer, Ran Idan.

The cooperation between the two institutions expressed itself in the planning and organization, the choice of a central theme to be discussed in groups and in the enlistment of moderators from both institutions. Volker Ahmels, the director of the conservatory in Schwerin, Germany and a group of young musicians arrived for the event. Justus Banleben, one of the young pianists, played at the ceremony the second part of a sonata by Viktor Ullmann (1898-1944) who was deported in October 1944 from Theresienstadt to Auschwitz and was murdered there. Rani Idan, Rabbi Abraham Krieger, Tova Szigeti and Anita Tarsi spoke.

After the ceremony the audience was divided into four discussion groups, moderated by Dr. Margalit Shlain and Tsvi Cohen, Rabbi Moshe Hava, Shosh Sade and Yael Lahav. Then, after the riveting discussion, the participants were invited to view a number of fragments from the play I am Here, a monodrama that deals with the world of the second generation after the Holocaust. The play was written and performed by Avi Penn, of the second generation of our association, Karnit Bar and Amir Tal participated. The cooperation between the institutions, under the patronage of the head of the District Council with the active participation of Gerard Lafond was very successful and we intend to deepen it in the future. ■



Our Education Center / Yael Lahav

Study Days for Students at the Levinsky College

In March and April study days for students of the program Meytav were held at Beit Theresienstadt. Through our museum, the exhibitions and study in the classrooms the students experienced the subject Holocaust in a different way. They learned about the education leadership in the ghetto, about the key personalities whose main occupation in the ghetto was, to guide children and youth in daily life, while dramatic events were happening inside the ghetto walls. The college students, studying education, were exposed to a different educational matrix and to a different way of thinking, thus giving the Holocaust another dimension; focusing on children and youth who had to cope with their distress under the impossible circumstances of the ghetto. The emerging picture stresses the exceptional ability to go ahead even when the future is in doubt.

The students heard an introductory lecture on the education leadership in the ghetto and afterwards made a guided tour through the renovated Historical Museum. They viewed the film *Yours, Ivan* and participated in a fascinating creative workshop. Its products were the outcome of various ideas, which the students will be able to use after becoming teachers. Towards the end of the day the students listened to the firsthand stories of Hanna Weingarten and Vera Meisels, both girls in the ghetto. A gripping and fruitful discussion developed.

Reactions to the study days were moving and the participants, including the department head Dr. Tsvia Lotan expressed their satisfaction and their readiness to return in the coming years. In the following, a quotation from the feedback by one of the participants: "The exposure to so specific material showed me that one can see the Holocaust and study it from different directions. This time it was from a creative window. I remember a great number of images from my study day at Beit Terezin, many stories about a relatively small place. Looking forward, it is interesting to know how I will choose to present the subject of the Holocaust to my pupils". ■

Study Day for Students and Training of Teachers from the Eibschuetz Institute

In April and June we held study days for students and teachers studying at the Eibschuetz Institute for Holocaust Studies in Haifa. The study day for students was during the Passover holiday. It lasted 6 hours, students of grades 9-10 from different Haifa schools participated, who were interested to broaden their knowledge of the Shoah, in addition to their formal studies. The day encompassed a visit to our Historical Museum and to the other exhibitions, a film and in-depth study of various subjects connected to day-to-day life in the ghetto, especially regarding youth.

A creative workshop concluded the day that was especially successful. In addition to this day, dedicated to students - that was held in Beit Theresienstadt - there was a teacher training

session at the Institute itself, for teachers studying there. The central theme of the lecture was the dilemmas of the leadership in Theresienstadt. In this framework the film *Theresienstadt 1941-1945* was screened and a slide presentation was shown. After the lecture there was a discussion. The teachers expressed much interest and were invited to visit Beit Theresienstadt. ■

Project Co-Existence 2008 - Beit Theresienstadt, Ramot Hefer and Ibn Sina Schools

The project co-existence of the ninth grade in schools of Ramot Hefer, Maabarot and Ibn Sina, Kalansawa with the collaboration of Beit Theresienstadt is now in its 5th year.

This year's project seeks a dialog and understanding between groups of students of two nations, through learning together about the Shoah. In addition to the subject of the Shoah, the students dealt with the danger of segregated groups, social pressure, relinquishing privacy rights and concern for ones fellow men; leading to hate of "the other", intolerance and racism. Sixty students took part in this project - there were 4 meetings, alternatively in Kalansawa, kibbutz Maabarot and Beit Terezin. Each of the meetings dealt with one of the subjects and brought a further deepening of the relationship between Jewish and Arab youth. Workshops, films, creative workshops and new methods helped to arouse interest and active participation of the students. The subject of the Holocaust furthered the understanding that tolerance, accepting the "other", the "different" are important - xenophobia exists everywhere and leads only to hate. From meeting to meeting the involvement of the students grew, as did their interest and openness to each other.

A further meeting was organized for filming an educational TV program, on channel 1, for Holocaust Day. Six students from each school were chosen, they were interviewed and related their experiences during the project, answered questions and concluded the project by creating the 23rd issue of *Kamarad*, in memory of the children. It is focused on the experiences of youth of both nations. This project is based on cooperation between the three institutions taking part in it. Otman Hatib from Ibn Sina - Kalansawa, Nili Kaplan from Ramot Hefer - Maabarot and Yael Lahav - Beit Theresienstadt played decisive parts realizing this project. The project was made possible through the Atid foundation of Austria. ■



From a Lecture in a Conference on the "Holocaust in Israeli Culture" / Tal Bashan

The expression "Culture" has an infinite number of angles, from literature and movies to theater and communication; it is not my place to review all of them. In addition, so long as we have to speak in the present time, we lack the real perspective. So restricted, I chose to present the personal view of a journalist and member of the second generation after the Shoah, whose subject is commemoration and transmitting the torch to the third generation. This accompanies me as a person and as one who writes in the media, since the end of the 70ies, the start of my adult life, until today. The first time I was exposed to the subject of the second generation in an orderly way, was in 1983, when I was in my early twenties, and it came from the outside: I happened on a book by Helen Epstein - Children of the Holocaust. It dealt with members of the second generation. Maybe that this was not accidental that the first time I discovered that "we are not alone", that between us - members of the second generation, there is a spiritual and cultural common denominator, I got it from abroad. It is a fact that we, youth born to Holocaust survivors, until then did not talk aloud about the subject among us. Our American brothers, as usual, were one step ahead of us. After reading that book, all excited, I felt the need to make some kind of local journey of my own, here in Israel. That came about in the framework of an article I initiated at the weekend edition of *Maariv*, a journey among people like me, of the second generation, from various places and populations. Today it seems quite banal, of course, but then it was a revolutionary innovation; it is a fact that this article awoke much noise and reactions, testifying that I "hit" on something, a wound not spoken about until then. A short time later the book *Memorial Candles* by Dina Wardi was published here in Israel. This book is also about the second generation. We all know the continuation; the subject of the second generation after the Holocaust was dealt with throughout the years from all directions, until reaching the point of saturation and banality. I personally needed a long interval from dealing with the subject, before I could return to it, as a writer, and this time from a different angle, without feeling that I "grind" the subject too finely, and repeat self-evident insights.

Personal and collective age

Not by accident, and I risk here a cautious generalization, the same approach came up in our age group, members of the second generation, and the stages we experienced in our life, both as individuals and as parts of Israeli society.

The sixties and beginning of the seventies - our teen-age years were naturally, our first years of discovering the Holocaust, in a half-orderly way. These were the years when the subject ripened in us - but not enough to break out. The "outer" conditions, in Israeli society, were also not ripe for that. We were then in the midst of the national euphoria after the six-day-war, at the peak of the belief in the ethos of the Sabra Israeli, hero, fighter - the exact opposite of an Holocaust survivor.

The 80ies; that were also our early twenties, were years of our first, personal, meaningful journey as second generation, and this time, from a slightly more grown-up approach. Maybe not incidentally, these were also the years of self examination after the Yom Kippur war and the first Lebanon war; that enabled us to distance ourselves from the myth of the fighting Sabra, coming to other, personal and more introvert insights. This era distinguished itself by a creative outburst by members of the second generation: from David Grossmann with *See Under Love*, up to Nava Semel, Savyon Liebrecht, Leah Aini, and others, also in the area of plastic art and journalism.

In the mid-nineties - that were (for some more, for others less) of our third decade, we already wanted, speaking about myself and many of my friends, "to go on", and to distance ourselves from the subject. We were in the middle of building our homes and families, and strengthening the foundation of our careers, a great part of us had already been in psychological treatment were we tried to cope with the sediments of our childhoods that depressed us in our adulthood - and we concentrated in the experience of now and of a personal future, with the (temporary) feeling that for us, the past is over. My personal feeling was that everything had been said, that everything is already known, almost banal. We already know that parents partly remained silent and some shouted in their sleep; that they were, in fact, people who went through a horrible trauma, and tried to overcome it, also with our help; we already understood that we were too sheltered, or we felt the need to make our parents happy and to give them satisfaction, how much one can still talk about that? To all who approached me then, asking me to deal with the subject, I answered negatively - out of a feeling that the subject of the second generation is done with; now let us build a family, raise children and go on.

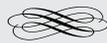
Our forties that coincided with the start of the 21st Century was for me and others from the second generation a time of re-discovery, after a meaningful interval. This is connected to the process of personal growing-up that everyone of us went through, individually and collectively, this time not only as children of Holocaust survivors but being parents - a process that brought a new, deeper insight, to our parents.

A New Perspective of the Holocaust

At the same time we raised what is called the "third generation"; with the grandparents that already went without the fear that we had. Even those, who remained silent until then, suddenly talked, answered direct questions, feeling that time runs out. Many late memoirs and autobiographies by members of the first generation were born of this feeling of running-out time. One of them is the book by my mother, Ruth Bondy, *Whole Fractures*, in which she was ready, for the first time, to speak about herself and the Holocaust in the first person, not as researcher, journalist or writer of biographies. It is clear to me that in this sense I was lucky since not every child can read memoirs written fluently, wisely and openly by a parent-survivor. This enabled me to face the Holocaust this time from another angle: not only through the specific story of my family but through the prism of principal subjects relevant to all of us, as parents and



as grown up citizens – the importance of friendship in the camps; of maintaining one's humanity under difficult conditions; the meaning of creativity in spite of all, in the face of death. Our perspectives gained new angles we did not consider before, like the subject of gender: the Holocaust is not single-layered anymore, men and women in a sea of prohibitions and suffering. We learned about differential approaches to their needs, to the specific tasks of women in the Holocaust, their suffering. We also got to know of more and more cases of cheapening the Holocaust by politicians using the Holocaust cynically, also for Holocaust denial and – on the other side – interesting and important experiments of the second generation in Germany, to face the past. From here now sophisticated and mature creations were born, both in Israel and abroad. Not by chance I mention them together, since we all, as we know, live in the global village. From Benini's *Life is beautiful* to the Oscar winning *The Pianist* and up to the opera *And the Rat Laughed* by Nava Semel and Ella Sheriff; these creations, I believe, could not have been created earlier, by younger people, it needed maturity, distance in time and a certain daring to deal with these sensitive matters from other angles, new and original. The same is true for the creations of the artist Haim Maor, of Lizi Doron and others. On the personal level, one could say that I "returned home", I took upon myself to participate in the edition of the newsletter of Beit Theresienstadt, together with Anita Tarsi, (replacing my mother), in a natural way, without hesitation and undue discussions. Somehow, the matter looked natural and right for its time, earlier it was the parent's turn, now, it is ours. When I look at the work done at Beit Theresienstadt, the renewed exhibition, the fascinating educational program, the youth visiting there, absorbing the Holocaust from another angle, a personal and moving one. I understand that, contrary to what I once thought, the subject is not yet done with. We, members of the second generation have still a job to do, we can still contribute. But, even without connection to us, it seems that Holocaust commemoration has a long-lasting, persistent existence not dependent on us only. Many are already carrying the torch forth, artists from abroad to members of the third generation, researchers and young musicians composing while inspired by music written in ghetto Theresienstadt. I have to confess that for me this revelation was a certain relief – we are not anymore sole bearers of the burden of commemoration, we have companions.



My Experience Translating "To Be an Actress" by Nava Shean / Michal Fram-Cohen

In 1997 I received a phone call from a woman named "Leni" who lives in the U.S., like me. She saw that I translated into English a collection of Holocaust memoirs under the title *Our Town Bietzch* and wondered if I would be interested in translating the memoirs of Nava Shean. She said she had known her from Terezin. I told Leni I never heard about Nava Shean, but would be interested in seeing the book. Leni gave me Nava Shean's address in Kiryat Yearim. I wrote to her and received an answer immediately, in an unclear handwriting, with the explanation that she had broken her hand in an accident.

In my next visit in Israel, I met with Nava Shean in Tel Aviv. She arrived by bus with a cast on her arm and brought me a copy of her book *To Be an Actress*. She talked about her work in the theater in Israel more than about her life in Terezin, but she showed me a flier about her appearance in the play *Requiem in the Ghetto* at the Tzavta Theater in Haifa. While reading the book I got to know a person, a period and places I did not know about although I grew up in Israel and lived there up to 1981. It appears I am not the only one. Over the last few months I spoke about my experience translating *To Be an Actress* at the conference of the Israeli Translators Association and at a meeting of Hebrew speakers in D.C. In both cases nobody in the audience heard about Nava Shean.

The book appealed to me for several reasons. It does not include any propaganda or ideological preaching, but portrays Nava Shean's adherence to Zionism and Socialism and her attempt (in my opinion, successful) to reconnect to Judaism in spite of her assimilated family. The book is not intellectual but experiential. Nava indeed realizes the ideals of Zionism by immigrating to Israel, and of Socialism by living in the Kibbutz. There is no criticism of the Kibbutz ideology although she has to leave the Kibbutz after being fired from Habima Theater, and lives in Tel Aviv and Haifa. In the end, Nava Shean is an individualist who became an entrepreneur and established a one person theater. I was very impressed with her professional, economic and personal independence, and the fact she never complained that nobody was helping her, but helped herself.

The title of the book testifies to its content. Nava Shean started to act on the Czech stage at age 9 and had a promising career at 20. After the German invasion and the ban on Jews going to the theater, let alone acting on the stage, her one concern was finding way to bypass the law. While in Terezin, she describes her work at a hospital full of dying old women. Nava watches one woman and thinks: "I will perform this on the stage one day, if I get such a part. Memorize the details, how she is moving her hands, does not rest for a moment". In Terezin Nava organized many performances, including a children's theater, where she adapted the Czech children's story *Broucci (Fireflies)*. She describes how, years later at a reunion of Terezin survivors, a woman approached her, introducing herself as "a firefly," and told Nava that she owes her her childhood thanks to the *Fireflies* performance. After the liberation, Nava Shean returned to appear on the Czech stage but abandoned a promising career in order to immigrate to Israel in 1948. She overcame the language barrier and eventually started to perform in Hebrew. When I watched a video recording of her appearance in the one-person show *Requiem in Theresienstadt* I was amazed by the high quality of her Hebrew, almost without an accent. It is impressive for someone who taught herself Hebrew with a German-Hebrew dictionary because there was no Czech-Hebrew dictionary in existence, and was



slapped by her father who told her to forget about Zionism and Israel.

I completed the English translation in 2006 and the manuscript is available at Beit Theresienstadt, the Holocaust Museum in D.C. and the Terezin Initiative in Prague.

Unfortunately I lost touch with Leni and could not thank her for introducing me to this amazing book. ■



Entrance Door of the Tabor Synagogue / Dani Keydar

Why do I suddenly look for doors? It is probable that looking for synagogue doors is not the usual occupation of Israelis visiting the Czech Republic. The trip to Tabor was only part of a longer lasting search and an uncontrollable, almost painful need to find somebody or at least something from before WWII. A character trait etched deeply into some of us of the second generation. I do not believe that it is interesting to detail how I found, bought, packed, transported and succeeded to go through two airports. In a condensed form:

The "new" synagogue of Tabor was built in 1885 on foundations of an earlier one from 1643. After WWII the remaining building served as storeroom for the municipality and the famous Tabor "pivovar" (brewery). In 1977, during the Communist regime, and for no visible reason, it was razed by the municipality. The town's citizens entered the remnants of the synagogue and pilfered / stole various items, mainly religious articles. After the Velvet Revolution in 1989 some of these items found their way to Prague. A Sabbath candlestick, one of a pair, that used to stand beside the Holy Ark, was given to me by a Jewish American volunteer who worked in Tabor. The candlestick that was donated to the synagogue by my grandmother's father, one of the heads of the Tabor Jewish community, woke my curiosity and I traveled to Tabor. Quite soon I found the antique shop in a lane leading away from Žižka square. The owner of the well-stocked gallery, who used every trick to sell her merchandise, left me only the upper part of the inner entrance door. German tourists bought the remainder of the religious articles for pennies. I decided to transfer the door to Israel after hesitating shortly I decided to loan the door to Beit Theresienstadt.

The Second Half of the Card

1.
All the time I collect memories
Not only mine.
For example -
I have a bag of wonderful photographs
Made of thick paper, black / white and
brown
Some in color.
The pictures show good looking, earnest
people,
They do not pose for the camera.
I have photos of people that do not belong
To anybody.

I have also a few cards.
In Theresienstadt each card had a prisoner
without name,
The Germans typed the personal card
And it has two parts.
And on the second part -
If there is anything written - he did not
return.
And if not, perhaps.
Maybe and I find somebody where nothing
is written
On the second half,
Somebody who stayed alive.

In those days when it was still possible,
We hardly spoke about before the war.
Photos of relatives lead to stories,
But when they are hidden in a shoe box
Deep, deep in the cupboard,
And when there are no conversations,
And no names and hardly any dates,
How could I know how can I remember.
And also -
After all I never saw any of them,
I never met any of them,
I never even talked with any of them,
I do not know any of them.

2.
I go with them to meetings in odd places,
Carrying with me the bag close to my heart
Like a hump.
In a café in Prague, showing it to others,
Beautiful photos.
On their back a rubber stamp and some
strange words,
Handwritten, with black ink that does not
fade
Maybe ...
And when that does not help -
I take out the cards.
And ask again and there are no answers not

even one,
From anybody.
And so I have no memories,
How can I know how to recognize.

3.
I thought that now the time has arrived,
To keep the pictures in an album
Made of cardboard,
To scan the card on a computer
Just to close the matter.
But -
Photos of people
And name cards of people
Take me far away.
Though I never saw any of you,
And never met any of you,
And I never even did not talk to any of you,
You are in my memory.
Going with me everywhere
Etched in a bag
Near to the heart.



Life in Drawings

To Paint for Survival, a beautiful album of 330 pages by the painter Jan Burka was co-published by Památník Terezín and Oswald publishers in 2007. The pictures are accompanied by detailed texts in three languages: Czech, English and French. Jan (Honza) Burka, born 1924 in Postoloprty, North Bohemia, is the son of a Jewish mother and a Christian father (who preferred to go to prison so as not to divorce his wife). Since childhood he demonstrated a talent for painting, he studied at a private art school in Prague. During the Nazi occupation, in the framework of re-training courses organized by the Prague Jewish community, he was a student of Petr Kien, murdered in the fall of 1944 in Auschwitz – the album is dedicated to his memory.

Burka came to ghetto Theresienstadt in August 1942, aged 18. He had luck – he worked at the vegetable garden of the SS, later he carried food barrels from the public kitchen at the first floor to the distribution points in the courtyards and in the end he was an assistant to the cook at Dresden barracks. Thanks to his good jobs and that of his brother at the carpentry, they built themselves a small room in the attic; there Honza could continue and draw. The main thing was, of course, as a child of a “mixed” marriage he remained in the ghetto until liberation and all his works survived.

Burka traveled to Amsterdam (following his marriage to Ellen, a ghetto prisoner from Holland), to Toronto, New York, Nice and finally to Isle-sur-la-Sorgue in Southern France, where he lives today. His biography and his epoch are illustrated by hundreds of drawings, photographs of him and of those near to him and documentary material. A special chapter is dedicated to pictures from ghetto Theresienstadt – among them Jan Munk, Bedrich Frita, Leo Haas, Malvina Schálková, Felix Bloch, Albin Glaser and others – each picture on a separate page with a short biographical note and also a drawing made by the person depicted. There are lists of Jan Burka’s exhibitions all over the world, of museums showing his works and of prizes he received as mentioned in the bibliography, which testify to his international renown as painter. ■

Diary of a Talented Boy

The diary of Petr Ginz, born 1928, from the years 1941–1942 would probably not become known to the public if it were not for the moon landscape by Petr Ginz that the Israeli astronaut Ilan Ramon took with him on the fateful trip of the spaceship Columbia, in 2003. The Prague citizen threw away most of the papers he found in the attic of the house he bought, but for some reason he kept two copybooks of the diary, without trying to find out who wrote them – until he learned what it was all about, after the story of the drawing was published in the media. Through the good services of Yad Vashem, the diary finally reached Petr’s sister, Chava Pressburger; it was published in Czech in 2004 and since then translated into eleven languages. Now it came out in Hebrew, published by Dvir and Yad Vashem, with photos and Petr’s drawings, also from ghetto Theresienstadt. Petr Ginz is known to all those interested in the history of ghetto Theresienstadt – he was the editor and writer of the children’s newspaper Vedem that appeared for two years at home 1 of the boy’s house L-417. The diary testifies to his many talents, curiosity and interest in chemistry, physics and everything going on around him, the start of the transport and the assassination of Heydrich. His sharp eye for detail, his lust for life, all this was erased in October 1944 in the gas chamber of Auschwitz. ■

Theresienstadt 1941–1945

H. G. Adler’s book Theresienstadt 1941–1945 Das Antlitz einer Zwangsgemeinschaft (The Face of a Coerced Community), published in 1955 in German, remained until today the most encompassing research on the subject, with nearly 900 closely printed pages, but it is only natural that in its Czech translation, published by Barrister & Principal, Brno, it was divided into three volumes: history, sociology and psychology. Though since the German edition, corrected by Adler himself, from 1960, documents and data were found that were not known then, the book was printed – edited by his son Jeremy Adler – and according to his wish, as written, without corrections, explanations or additions. H. G. Adler (1910–1988) began to collect material for his research while still in the ghetto and, when he was deported in the fall of 1944 to Auschwitz–Birkenau and from there to a Buchenwald branch camp, he gave it for safekeeping to Rabbi Leo Baeck, who remained in the ghetto until the liberation. In 1947 Adler emigrated from Prague to England and there he concentrated on the preparation of his book. But he did not succeed to find a British publisher and in the end the book was published through the recommendation of Theodor Adorno by a German scientific publishing house. Both in the ghetto and in London Adler saw himself as an outsider, looking at things from afar – and in this sense he likened himself to Kafka. The Czech translation by Lenka Šedová, with professional advice by Dr. Miroslav Kryl, is important mainly for Czech researchers of ghetto Theresienstadt and those interested in its history, who do not know German anymore, as their fathers and grandfathers did. ■

Women in the Holocaust

Life, Death and Sacrifice – Women and Family in the Holocaust, was published in English in 2008 by Gefen, Jerusalem – New York. It is a collection of articles based on lectures at three international meetings on the subject, held through cooperation of the Beit Berl College, Beit Theresienstadt and Beit Lohamey Hagetaot in the years 2001–2006. There are, among others an article by prof. Judith Tydor Baumel on Gender and Family Studies of the Holocaust – The Development of an Historical Discipline; a research by prof. Dahlia Ofer: Motherhood under Siege; and one by Barbara Distel, director of the Dachau memorial, The Persecution and Murder of German and German-Jewish women between 1933 and 1945; and also discussions about Sexual Violence in the Holocaust. The contribution of the editor of this volume, Dr. Esther Hertzog, head of Anthropological Study at Beit Berl College, is a personal article – a research on



Past and Present in my Mother's Memory of the Holocaust, based on conversations with her mother, Eva Ben Tal nee Viteles, whose parents and grandmother were murdered in the Holocaust and she, as a young girl, survived camp Praust in Eastern Germany - mainly thanks to the help of a kapo, Fanny, who formerly worked at the family's factory. As a researcher, her daughter Esther wonders, why her mother's relation towards Germans is forgiving: "they were people, too", she says and arrives at the conclusion that it helps her to get over the depression caused by the tragedy. ■

Fatal Medicine

Dr. Mengele's experiments on prisoners of Auschwitz-Birkenau became a symbol of the medicine of horrors, but about the quasi-medical experiments in hundreds of other concentration camps, not much is known. Alfred Pasternak's book *Inhuman Research - Medical Experiments in German Concentration Camps*, published by Akademiai Kiado in Budapest, is based mainly on German documents. It includes a great number of experiments carried out on camp prisoners - concerning hypothermia, toxic gases, malaria, typhoid, stay in sea water, liver infections, tuberculosis, phosphorus burns, sterilization, survival after a fall from a great height - that were systematically carried out by learned professors and doctors. A list of 186 of them, including education, titles, SS rank, specialization and kind of research - is the more repelling when one reads their fates after the fall of the Third Reich. Only a few of them were executed, the majority continued their life as respected members of the medical profession. Pasternak, born in Hungary, a physician, who as a 13½ years old boy was deported to Auschwitz, where his grandmother and a large part of his family were murdered, began to collect documents about Nazi physicians out of a feeling of moral duty. In his work, he was aware that the full truth on the horrors perpetrated on camp prisoners, in the name of medicine (not only on Jews) will never be known. The documents were destroyed, in part by the Nazis, before the fall of the Reich. The worst of all is the dry, matter of fact language and the professionalism of the reports on the results of the experiments; an example: a report dated October 10, 1942, by Prof. Dr. Ernst Holzlöhner, on experiments in Dachau concerning hypothermia. These were intended to enhance rescue of German soldiers after their vessels sank; some 300 prisoners were used, in two experiments - "The temperature curve of rectum of humans submerged in water of 2-12 centigrade decreases successively to minus 35 centigrade and after that the decrease is fast. That occurs at temperatures below minus 30 ... that is caused by cardiac failure."

In reports about the various experiments - most were fatal - there is usually no mention of human beings, but simply "subjects". There are photographs of the accused at the doctor's trial in Nuremberg; all of them give an intelligent, cultured impression. ■

Remembrance & Commemoration

Born in a Concentration Camp / Chava and Mordechai Livni

The story starts with the Czech weekly Reflex that on June 12, 2008, published a long article by Jan Hrubý about the life of Mordechai Livni (Maxi Lieben) and his extended family. This family, which had lived in Prague for hundred of years, was almost totally wiped out in the Holocaust, only a few out of dozens survived. The article includes many photographs. Since the weekly appears also online on the Internet, many people in various countries read it. Maxi received many reactions from all over the world, but among all of them there was one especially moving. The article mentions, almost as an aside, that Maxi's wife Chava, also went through a number of concentration camps, among them one near Dresden, from where she was evacuated in April 1945 to Mauthausen; there she was liberated. A few days after the article appeared, Chava received an e-mail message from an unknown sender. She almost erased it, but in the end she opened it. A woman from the USA writes: "I was born on April 12, 1945, at the Freiberg concentration camp

near Dresden, my mother hailed from Slovakia. She told me that two days after I was born we were taken on a long journey to Mauthausen. After the liberation we went to Bratislava. I grew

up in Slovakia until, in 1968, after the Soviet occupation, I left the country and emigrated to the USA. Did you know my mother? Can you add to the story my mother told me? She does not live anymore ... Greetings, Hana".

Chava indeed knew the mother and the event of the birth in the concentration camp was known to all. Chava met the mother Priska Lomova, with the baby after liberation in Bratislava. The mother then told her that the baby was called Hana after the name of their Camp Elder Hanka (also from Slovakia), who risked very much by not reporting the pregnancy of a prisoner to the SS. After the birth even the SS commander of the camp did not hurt mother or child, when he learned of the case. Each of the Freiberg women got for the journey to Mauthausen some jam with their bread. They collected among them the jam, it was diluted with water and fed to the baby, the mother, of course, had no milk. The unexpected message from the other end of the world was very exciting, not only for Chava but also in the family of Hana, the "baby". ■



What the Flames Did Not Consume by Michal (Maud) Beer / Yael Lahav

In June 1942, when Maud Steckelmacher was just over 12 years old, she was deported with her parents, her sister and grandparents to Theresienstadt. Three years later she was liberated, together with her mother and sister, a totally different girl from what she was before she came to the ghetto. In her new book *Michal Beer (then Maud Steckelmacher)* describes her experiences from an exceedingly exact memory, beginning with her childhood in Prostějov, her teens under the Nazi regime and then in Theresienstadt; ending with her emigration to Israel, acclimatization hardships and her not so easy experiences throughout the years, while in the background the Shoah is ever present as a dark shadow, in its center the pain and the longing for relatives and friends that did not survive. The writer's outstanding recollection is shown by the description of personalities from the Prostějov Jewish community and the personal story of each of them as rendered in the first part of the book. These are silent testimonies to whole Jewish communities, full of life, destroyed in the Shoah. Maud's personal story begins, in fact, in the second part of the book with the story of her first love to Hermann, a young man who, with his family, arrived from the Sudeten district in Prostějov, after the Nazi occupation. He was deported to Theresienstadt a few days earlier than Maud. The story of their great love that continued in the ghetto, and the heartbreak when he was deported to the East, from where he did not return, are with Maud throughout her growing up in the ghetto, in the company of her parents and later in room 25 of the girl's home L-410. The last part of the book, describing emigration to Israel, founding of a family and life in the shadow of the difficult economic situation is detailed, from Michal's viewpoint, with interspersed letters of those close to her, enriching her story. For details on the book contact the authoress: Michal Beer mbeer@netvision.net.il ■

A Personal Passover Story - Ghetto Theresienstadt 1945 / John Heimans

When we - on September 4, 1944 - arrived with a transport from Westerbork to Theresienstadt, with the Barneveld group, my father started to work as an anesthetist with Dr. Stein, a well known eye surgeon.

The Germans built an eye clinic for Dr. Stein with all the equipment and instruments, needed for the care of ghetto inmates. The Nazis requested Dr. Stein also to care for German officers. He postulated a number of conditions: 1. He and only he will make the diagnosis and decide on the urgency of treatment. 2. His medical team, chosen by Dr. Stein, and their families would be secure from deportation. The Germans agreed. My father was a general practitioner who worked with Dr. Stein and at surgical procedures he was the anesthetist. Dr. Stein and his wife loved children very much. They gave my twin sister and me sweets, which most people in those times did not have. We were then 7 years old and Dr. Stein knew us by name. In March 1945, surprisingly, the Germans announced

that interested families could get kosher food for the Passover holidays. The Swedish Red Cross was supposed to donate and supply the Passover food. My father registered our family, to receive the promised Passover food. A week before Passover, I remember that well, a number of trucks with the sign of the Red Cross entered the camp with the promised food. When they started to distribute it, it transpired that only a few families had registered, so the Germans decided to distribute all the food only to the families who had registered. The week of Passover 1945 is etched in my memory as the only week during the whole time of WWII, I was not hungry. We got matzoth, butter, sugar, cheese and eggs. I remember that on Passover eve my father took a cardboard box of matzoth and other food and asked us to accompany him to Dr. Stein's living quarters. He left us at the door, as if this was our initiative. Dr. Stein was very glad and invited us to enter. Later he told my father, they really had no food at that time. After Theresienstadt was liberated on May 9, 1945, we returned to Holland. In February 1957, when I was about 20 years old, I immigrated to Israel, after a year I enlisted in the IDF, for regular service. I served in the tank corps in the Negev, during the training period some dust and sand entered my eye. Because I neglected it, my eye got seriously infected. Through Beer Sheva hospital I came to be hospitalized at the eye department of Tel Hashomer hospital. I received good and dedicated treatment, I was lying there with bandages on both eyes, in a large room with ten soldiers; I got better from day to day. After some days, while both eyes were still bandaged, I felt a special excitement around me. I learned that the department Head is due for a visit. When the physicians with all the medical personal arrived at my bed, the department Head requested explanations about my condition; my bandages were removed. The department Head approached me and asked how I was feeling. I answered: "Every day a little bit better". After I got used to the light, I looked at him and saw a person I knew. I said to him: "I know you and I even know your voice". He asked: "Where do you think we have met?" "Abroad" I said. He asked: "Are you Czech?" My answer was, of course, negative. Then he requested my medical file, looked at my personal data, put down the file and said: "Du must doch unser kleiner Johnny sein" (you must be our little Johnny). He hugged me, very much excited. One of the senior physicians said: "Professor Stein, I understand that we all witnessed now a very exciting meeting, would you share it with us?" And then Dr. Stein related that some 13 years earlier he was in Theresienstadt etc., etc.; he mentioned my father, he spoke about the twins and recalled the matzoth we brought him before Passover at a time they had no more food in their house. All this time he held my hand and asked about my father. He sent a letter about the meeting to my father and the connection between them was renewed. My life at the eye department of Tel Hashomer became the life of a VIP. In those times there was no Internet, but everybody knew the story, it flew from mouth to ear. A few years later, when I did my reserve duty as a physiotherapist at the rehab department of Tel Hashomer, I looked for Dr. Stein, but he was not alive anymore. I told this story on the last Seder night to my children and grandchildren. ■



Reactions of our Members to the Article about the Bialystok Children, Newsletter No. 64 / Dr. Margalit Shlain

The Face of one of a Thousand Debora Klementynowski

In my article about the fate of the Bialystok children and their accompanying staff I wrote "children whose voice is missing". I received a number of reactions regarding one of the girls of this transport and one staff member. The most moving was from Hana Greenfield, the daughter of the nurse Marie Lustig, who shared the fate of the Bialystok children and was deported, together with them, in October 1943, to Auschwitz.



"For years now", Hana, who was also in Theresienstadt and survived Auschwitz-Birkenau and Bergen-Belsen, said, "I searched again and again for details about my mother's fate". One day Hana (who volunteered at Yad Vashem) received a box with documents not yet inspected. "The headline of one of the documents caught my eye." It was the list of 1,196 Bialystok children and their 53 attendants; among them she found her mother's name. Hana, who for many years now is active in Holocaust commemoration, both in Israel and in the Czech Republic, included this story in her book *Fragments of Memory*. One of the readers of the book told her about a woman, whose daughter was sent with a transport from Bialystok to Theresienstadt. The meeting between these two camp survivors, Hana and Masha, the girl's mother, was moving and painful. Masha related to Hana the circumstances in which she agreed to let her daughter go with the transport from Bialystok. In August 1943, after the Bialystok revolt was quashed, the Jews were sent to Treblinka. But even before the deportations began, the Germans negotiated through the Red Cross the exchange of 2,000 Jewish children for German POWs. The fact that three families with visas for Palestine were included in the transport, gave the parents hope. Nobody knew the exact destination with certainty, but the Gestapo let it be known that this group will have the luck to survive. Masha's daughter was called Deborah (Debbie) Klementynowski, she was 5 years old and her name is in the transport list of the Bialystok children under number 748. In the Yad Vashem's central database of Holocaust victims I found the Page of Testimony, filled in by the mother Masha Weinstein (Klementynowski) nee Porozovsky, in memory of her daughter Deborah, including a photograph. As far as known, this is the only picture of one of the 1,200 children sent from Bialystok to Theresienstadt. In the Page of Testimony the mother wrote: "On May 9, 1938, Deborah (Debbie) was born in Bialystok to her parents Masha and Nahum (Natek) Klementynowski. In

August 1943 she was sent in a transport with 1,000 children from Bialystok to Theresienstadt and from there to Auschwitz". In this database there is also a Page of Testimony filled in by the mother in memory of her husband, Dr. Nahum (Natek) Klementynowski, born April 10, 1906, who was a surgeon in Bialystok and was murdered in October 1943 in the Maidanek extermination camp. The Bialystok children were "lucky" only for the six weeks they spent in Theresienstadt. Last period of happiness before they were sent to their deaths. ■

Eliezer (Leizer) Moldovan - the Pioneer who did not reach the Land of Israel

Imet Tsvi Moldovan, the younger brother of Eliezer called by all Leizer, one of the counselors who accompanied the Bialystok children. He filled in a few details about his brother. Leizer was born in 1920 in Slatina, Carpatho-Russia. His family was traditional-Zionist, there were 10 children. The father, Moshe Yitzhak Hacohen Moldovan was a district wholesaler in household goods and made a good living. Leizer was the "golden boy", he succeeded in everything he did. He was a talented soccer player and even as a boy he was known as an excellent orator to who all listened with interest. At age 16 he went to Prague to learn wood-carving and to finish his matriculation studies. At this time he joined the Hehalutz movement in Prague. After the German occupation, when the Protectorate was established, the well-to-do father wanted to buy a certificate for Leizer to enable him to join his older brothers and sister who by then were already in Palestine. But Leizer stayed in Prague, not heeding his father's pressure. He became one of the central activists of Hehalutz. In 1938 Leizer visited his parent's home for the last time, after that there were only letters. Until his deportation to the ghetto in July 1943 Leizer was the contact of Hehalutz between Prague, Budapest and the Vaad Hahatzalah at the Jewish Agency in Kushta. In August 1943 he volunteered to be a councilor with the Bialystok children, among other reasons, because of his knowledge of Yiddish. The Hehalutz leadership in the ghetto decided to take a risk and to smuggle out through him a letter to the movement in Budapest and Palestine, to report on the situation in ghetto Theresienstadt. His brother Tsvi learned from rumors that through betrayal the Germans got to know of the hidden document; immediately after arrival in Auschwitz, Leizer was interrogated and afterwards murdered. In November 1945 Tsvi and his sister who had survived the camps met Dov Hershkovitz in Liberec at a Zionist meeting and identified themselves as Leizer's siblings. Dov was very excited and told them about Leizer's death in Auschwitz and about their friendship in Prague; he also gave them Leizer's photographs and documents he possessed. ■



Third Generation

Seminar for Members of the Third Generation on Multiculturalism in Israel and in Europe

On July 4-5, a seminar was held at Beit Theresienstadt, titled Acceptance, Rejection and Multiculturalism. 13 persons from Israel, Germany and Rumania participated. The seminar focused on a discussion on the concept of multiculturalism, the definition of its meaning and a discussion of the differences in this subject between Europe and Israel. In addition, the subject of rejection also cropped up - which culture rejects which minorities and why, how do the minorities cope with that and what can be done about it. In preparation for the seminar, the participants were asked to organize a small poll or research regarding the acceptance or rejection of the "other" in society. The participants from Germany concentrated on how Israeli society regards the German and emigrants in Germany; and the relationship towards them. The Rumanian member of the group concentrated on the Sinti and Roma population; the Israelis dealt with various problems, like differences of mentality between religious and secular people, Sephardic families versus Ashkenazi ones, dilemmas concerning emigration from the former SSSR and more. Later the participants of the seminar presented their conclusions and this led to a further discussion. There was also a lecture by Dr. Bashir Bashir, whose research centers on: democratic theories of inclusion, multiculturalism, deliberative democracy, historical injustices, conflict resolution and politics of reconciliation. He is also involved in a number of other projects like "Shoah, Memory and Globalization". On Friday evening there was a cooking workshop led by Nurit Dayag. A range of recipes from all over the world were tried out, the outcome was a festive meal. On Sabbath morning Yaakov Guterman arrived in Beit Theresienstadt; he talked about his coping with life in Europe; his rejection by the Europeans from one side, and, after he came to Israel, by the Israelis, from the other side. After that there was a discussion moderated by Hermann Bünz, the director of the Friedrich Ebert Stiftung. At the end of the seminar the participants arrived at the conclusion that the subject has to be dealt with and decided to formulate a proposal and to further a project to be decided on in the future.

Many thanks to Anita Tarsi, Hermann Bünz, Anita Haviv, Dr. Bashir Bashir, Nurit Dayag, Yaakov Guterman, Carina Kaye and Gerard Lafond.

The participants: Ulrike Weiderschein, Sophie Duhnkrack, Laura Freisberg, Peter Lintl (Germany), Daniel Stejerean (Rumania), Tally Cohen, Sivan Cohen, Zehavit Efraï, Matan Narkiss, Lina Matani, Layla Matani, Shay Assor and Roni Rak. ■



Photos: Matan Narkiss

Membership Dues for 2008

Annual membership dues: In Israel: 120 NIS per person, 180 NIS per family, Abroad: US\$ 60 per person, US\$ 90 per family. Payments may be made to Beit Theresienstadt in the following ways:

Cash, Check made out Beit Theresienstadt at Givat Hayim Ihud, mobile post Emek Hefer 38935, Israel, Bank transfer to the account of our association: Bank Leumi LeIsrael #10, Branch Herzlia Pituah # 958; account # 011810/25, Bank address: Bank Leumi LeIsrael, 38 Wingate str, 46752, Herzlia Pituah, Israel, Iban: IL01095801181045 Swift: LUMIILITXXX After the transfer, please inform Beit Theresienstadt to enable the treasurer to credit you accordingly!, By Visa credit card, please, phone Beit Theresienstadt ++972-4-6369515, a receipt will be sent by returned mail.

In the USA tax deductible contributions can be made via P.E.F. (Israel Endowments Funds, Inc.) using Beit Theresienstadt's code # 2210 with a request that the contribution should be directed to Beit Theresienstadt. Checks should be made out to P.E.F., the address is: P.E.F. 317 Madison Avenue, Suite 607, New York, NY 10017, Tel: (212)599-1260 Fax: (212) 599-5981. E mail: pefisrael@aol.com ■

Contributions for Special Projects in Memory of the Victims

This year, for the first time since the foundation of Beit Theresienstadt, we started to install memorial signs in memory of loved ones of relatives and friends who decided to commemorate them by way of a significant donation. Friends who are interested in commemorating their dear ones in that way and are willing to contribute to Beit Theresienstadt for the completion of projects like paving the plaza of the courtyard - for the benefit of groups of pupils and students visiting Beit Theresienstadt, building a new library, upgrading the computerized system, publishing of catalogues and books etc. are welcome to contact the management of Beit Theresienstadt. ■