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THE FIRST TEN YEARS

David Scrase
The University of Vermont

This year the Center for Holocaust Studies at the University of Vermont celebrates ten years of activity and growth. It hardly seems possible that a decade has passed since Howard Ball, then Dean of the College of Arts and Sciences, energetically supported by his Associate Dean James Lubker, formed a committee to establish Holocaust Studies as a "center," an academic entity that crosses college boundaries and includes faculty from various schools and colleges.

From the very beginning the faculty committee charged with establishing a structure and a mission felt strongly that the Center should direct its energies to the widest possible audience. Accordingly, the committee formed a board of outside advisors composed of members of the community, faculty members, and alumni to oversee our activities. The Center's mission emphasizes both campus activities and events directed to the community at large. At first we attempted to derive an audience mainly from the greater Burlington area, but our audience has expanded over the years. Our publications have been sent throughout the U.S., Canada, and even as far as Europe and Australia.

None of this would have happened were it not for the presence on campus for over thirty years of, above all, Professor Emeritus Raul Hilberg in the Department of Political Science. In addition to his own Holocaust-related courses, Hilberg also team-taught a course on the Holocaust with Professor Sam Bogorad of the Department of English from 1977 until Bogorad's retirement in 1985. When Professor Hilberg retired, a faculty position in the Department of History was established for a Holocaust historian. Professor Doris Bergen was the first to hold this position. Following her departure, Professor Jonathan Huener joined us in 1996. He teaches courses on the Holocaust, German history, and Polish history, and specializes in the history of the Auschwitz camp and memorial site.

HILBERG RECEIVES GESCHWISTER SCHOLL PRIZE

Raul Hilberg, Professor Emeritus of Political Science at the University of Vermont, received the Geschwister Scholl Prize in Munich, Germany on 2 December 2002. The prize, funded by the Association of Bavarian Publishers and the city of Munich, is named for Hans and Sophie Scholl, siblings and students who were executed by the Gestapo in 1943 because of their anti-Nazi activities. The Geschwister Scholl Prize is awarded to those whose books exhibit "spiritual independence and civic freedom" as well as "moral, intellectual, and aesthetic courage" (*Tages-Anzeiger*, Zurich).

Part of the Hilberg legacy, and one of the most important events on campus, is the annual Raul Hilberg Lecture, which takes place in the fall. Holocaust Studies initially made its mark and formed an identity beyond the classroom through this lecture—the first scholar to deliver it was Professor Christopher Browning, in March 1993, and other internationally known figures such as Saul Friedländer, Yaffa Eliach, and Ian Kershaw have followed.

Very rapidly other events developed. Robert Bernheim, a Holocaust historian and former teacher from the area, initiated a summer seminar on teaching the Holocaust, offered through the College of Education and Social Services. Robert has continued to organize this seminar over the years, and the tenth is being offered this summer. The seminar aims to provide school teachers with information about the Holocaust and how classes on this subject might be structured. Since, until very recently, only one percent of all teachers of the Holocaust had ever taken such a course, the seminar fulfills a vital pedagogical function. Undergraduate students have also been overwhelmingly positive in their response to the comprehensive introduction offered by this course

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and to the eyewitness accounts provided by survivors, rescuers, and liberators.

In the past, undergraduates have been able to complete a self-designed minor in Holocaust Studies. Now, with the support of Joan Smith, Dean of the College of Arts and Sciences, we have established a minor in Holocaust Studies; it was approved at the February 2003 meeting of the University Board of Trustees. We are currently engaged with the Dean's Office of the College of Arts and Sciences and the Office of Development and Alumni Relations in establishing an endowed chair in Holocaust Studies. This effort, part of the University Capital Campaign, will allow the University to continue in its ongoing quest to inform and educate the undergraduate student population about this important and significant historical topic in a structured and meaningful way appropriate to the legacy of Raul Hilberg.

Soon after the Center was established, Michael Schaal suggested a collaboration with members of the Jewish community. This resulted in a Gathering of Survivor Families, which addressed many families where there is a survivor. Beginning in 1994, this Gathering was repeated for five years, and is but one example of the collaboration between the university and the local community.

The experience of the Gathering and the summer seminar, where the arts and the Holocaust were combined, encouraged us to organize exhibitions, concerts, theater performances, and poetry readings. We have collaborated in these endeavors with the Department of Music, the Fleming Museum, and the Theater Department. We are continuing this tradition with an evening of Holocaust-related songs in April (see elsewhere in this *Bulletin* for details), and we hope to co-sponsor an art exhibition in 2004.

Our interest in combining art and the Holocaust is evident in *Lifeline*, the piece of TJıculpture now in position in front of Wheeler House, where the History Department is housed. The artist and poet Joseph Hahn has kindly donated several pieces of his own work, which currently grace our office walls. Jeff Gusky, M.D. donated a photograph from his 2002 exhibition at the Fleming Museum, co-sponsored by the Center for Holocaust Studies.

In 2000 we reached across college boundaries to organize the first Miller Symposium, "Medicine and Medical Ethics under National Socialism" with the cooperation of the College of Medicine. A similar relationship with the School of Business resulted in the second Miller Symposium, "Business and Industry under the Nazi Regime," held in April 2002. Neither symposium would have been possible without our generous benefactors, Leonard ('51) and Carolyn Miller. A third Miller Symposium, on the Arts in the Third Reich, is planned for April 2004.

We have, over the past decade, been very fortunate to have found firm and helpful friends. They have provided major help to the program through their generosity. In addition to the Millers, mentioned above, Evan Scheuer ('80) has helped in numerous ways, but especially in underwriting our book *The Holocaust: Personal Accounts*; Paul Konigsberg ('58) has been a source of constant support from the very beginning, as have Jerry Jacobson ('62) and Traude Jacobson, who enable us to offer the Raul Hilberg Lecture each year and who partially underwrote the FestTJıchrift *Reflections on the Holocaust* on the occasion of Professor Hilberg's 75th birthday. Richard Kinsler ('50), Steven and Robin Altschuler, and Peter Laibson ('55) are all generous supporters. Many other donors, some of whom wish to remain anonymous, have contributed to the Hilberg FestTJıchrift, t*bifeline* and the bench placed nearby, and to miTJıcellaneous other projects. Many of you are reading these very words. Please know that we are exceedingly grateful to you and that without you we could not continue to expand our activities.

In addition to those whose aid comes through their financial support, many help in other ways: the Board of Advisors, which is so ably led by Robert Rachlin Esq.; the Faculty Steering Committee that oversees academic matters; Arthur Kunin, who has twice stood in for me when I have been off campus; and, not least, our admirable Administrative Assistant, Kathy Johnson. My heartfelt thanks go to you all.

How do the next ten years look? We are becoming more firmly established financially. An endowed chair will consolidate our academic offerings. The *Bulletin* will continue to provide information and comment, and will keep you all apprised of events, trends, and developments. There will be occasional papers and, from time to time, a book publication. In fact, one is in progress as I write. My hope, above all, is that all our participants and supporters, students and community members alike, will continue to enroll in our courses and attend our events, for without them our existence would be pointless. We look forward to the next ten years.

ANNOUNCEMENTS

IT'S OFFICIAL!

We are proud to announce that the Board of Trustees of the University of Vermont approved a program and a minor in Holocaust Studies at their February meeting. We join the group of approximately twenty colleges and universities that recognize the importance of formal study of the Holocaust for undergraduates. Students will be able to declare a minor in Holocaust Studies beginning with the fall 2003 semester.

Students minoring in Holocaust Studies at the University of Vermont will take European History 1815-1945 (History 26) and two semesters of German as prerequisites. The eighteen hours of coursework must include Modern Germany (History 139) and the Holocaust (History 190), as well as twelve credits of offerings from the German Department, the History Department, and the Religion Department. Sqeveral courses in World Literature and, of course, the summer seminar on The Holocaust and Holocaust Education, also satisfy the requirements of the minor.

THE LATEST OCCASIONAL PAPER

"Investigating and Prosecuting Nazi War Criminals," the

Clockwise from top left: *University of Vermont President Thomas P. Salmon; Provost Robert Lowe; Robert Rachlin, Chair of the Holocaust Studies Advisory Board; and Professor Carroll Lewin of the Faculty Steering Committee at the dedication of our first office space in Living and Learning. Yaffa Eliach, 1994 Hilberg Lecturer. Robert Bernheim at the Summer Seminar. Doris Bergen introduces the 1996 Hilberg Lecturer. Saul Friedländer, 1995 Hilberg Lecturer, speaks as the 1997 Visiting Hilberg Scholar.*

Clockwise from top left: *Professor Raul Hilberg and Arthur Kunin, M.D. before a summer lecture. Professor Jonathan Huener introducing Susan Zuccotti. Professors Huener and David Scrase, Director, with Ian Kershaw, 2001 Hilberg Lecturer. Professor Scrase with board member Professor Frank Nicosia (St. Michael's College) and Edwin I. Colodny, Interim President of the University. Christopher Browning, the inaugural Hilberg Lecturer, speaking in celebration of Raul Hilberg's 75th birthday.*

Etched In Memory: Holocaust Survivors and the Language

tain death in a concentration camp. Thus her old German document and the piece of fabric—she does not know what "R" stood for—gave her relative safety from deportation, at least for a time.[6]

Over the years Holocaust scholarship and research have concentrated ever more on basic categories: perpetrators, victims, bystanders, rescuers, and resisters. The distinctions are meaningful and helpful, but there are always figures within these general categories that resist this simple categorization and that demand closer scrutiny. The treatment a victim suffered, the situations that victim experienced, the particular actions of a perpetrator, for example, often deviated from what we have over the years been led to expect. In general they emphasize the inhumanity, the senselessness, the barbarity of a system we have come to know as one of the world's very worst. In a series beginning with this current issue of the Bulletin, *we shall examine some of the lesser known figures who, for any number of different reasons, had experiences that set them apart from most of the other players in the tragedy of the* Shoah, *and give us unique insights into that age with all its horrors and excesses. The first account we offer is the story of Cordelia Edvardson, who survived Theresienstadt and Auschwitz, and who now lives in Israel.*

CORDELIA EDVARDSON

David Scrase
University of Vermont

Cordelia Edvardson's mother, Elisabeth Langgässer (1899-1950), was a prominent German novelist and poet, and the illegitimate child of a Roman Catholic mother and a Jewish father. Edvardson (1929-) was also an illegitimate child, and her father was also Jewish. Because this Jewish father was married and neither divorced nor separated from his wife, and because her devout Catholic mother brought her up in the Catholic faith, Cordelia initially remained unaware of her Jewish heritage.

Her biography is contained in her book *Burned Child Seeks the Fire* (1984, English translation 1997), which is a deep and penetrating self-appraisal by the author of her character and psyche within their framework of the Holocaust and its aftermath. Although her Jewish heritage was long kept secret, Cordelia nevertheless always felt an outsider. It was simply part of her being. Her mother and her stepfather (Wilhelm Hoffmann) attempted to keep her Jewish background from her. This inevitably led to difficulties, since she was unable to present an "Ariernachweis" (proof of Aryan identity). One day Cordelia came home from school excited by the visit of a BDM (Federation of German Girls) leader and wanted to join this Nazi girls' organization—only to be told by her parents that this was not possible. On another occasion, the nine-year-old girl danced with an SS officer at a wedding—neither was aware of their transgression of the Nuremberg Laws.

Gradually her schoolmates began to make allusions to her Jewishness. Even though the law decreeing that no Jew was allowed to attend a "German" school took effect in 1938, Cordelia's exact status had not been definitively determined, due to the complicated circumstances of her birth. She was expelled from public school in 1939; her parents and the principal made a feeble attempt to alleviate the pain of this by trumping up a charge of bad behavior. By 1941 Cordelia was no longer allowed to sleep at home—her parents did not want their apartment to be marked as the residence of Jews. Cordelia would come "home" from her Jewish school, and then return to her sleeping quarters in a "Jewish" house in the evening. Once she was obliged to wear the Jewish star in September 1941, she was forced to leave her home for good. She thus spared her parents from any anti-Jewish actions.

Moved from one Jewish house to the next, as the deportations in the early 1940s increased and led to a rapidly shrinking Jewish population, Cordelia survived numerous near catastrophes. And then her parents found a Spanish officer in the Blue Division (a fascist battalion fighting for the Germans) who was willing to go through a pro-forma marriage with the girl, thus providing her with a Spanish passport. But Cordelia was under-age, and the plan came to naught. Perhaps through the same contacts, Langgässer then managed to have her daughter adopted by an elderly Spanish couple. Cordelia accordingly became Cordelia Garcia-Scouvart, a Spanish citizen with a genuine Spanish passport.

This salvation proved illusory. She was summoned to the Gestapo Headquarters where, with her mother present, she was informed that she would not be allowed out of Germany and, unless she signed a form acknowledging her willing acceptance of the Nuremberg Laws, her mother would be brought to account for having arranged her Spanish adoption. Cordelia signed, was categorized as a "Volljüdin," subjected to forced labor, and then, in 1944, deportation. She survived Theresienstadt, Auschwitz, and further evacuations. After liberation she was taken to Sweden to recuperate from the starvation, sickness, and maltreatment of these years. Her experiences, and the difficult path to an acceptance of the Jewish identity that had been forced upon her, form the background to her work. Scorched by them—the title of her memoir, *Burned Child Seeks the Fire*, eloquently underscores the trauma—she proved willing to subject herself a second time to the metaphysical fires that aided her in this process.

Her transformation did not take place rapidly or smoothly. She was not a survivor who sought to forget her experiences, form a new life, and act as if all could be forgotten. On the contrary, she refused to accept the advice of well-meaning Swedish caregivers in the immediate post-war period that her ordeal was over

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this complex topic, is her relationship with the Germany that, like her, sought to evolve and transform itself after the Third Reich—especially, of course, with regard to the Jews. Edvardson's relationship with this Germany is the subject of her 1988 book, *Viska det till vinden* (Whisper it to the Wind), not yet available in English.

Edvardson, a journalist by profession, is a gifted writer whose penetrating self-scrutiny and deep examination of the Third Reich as it pertained to her locates her in the very top rank of Holocaust writers. Her work is not simply a factual description of what she experienced in her formative years, but an impressive psychological self-study, which gives an accurate picture of the dark years in which the Jews of Europe were murdered.

Cordelia Edvardson. *Burned Child Seeks the Fire*. Trans. Joel Agee. Boston: Beacon Press, 1997.

Raul Hilberg. *Perpetrators, Victims, Bystanders: The Jewish Catastrophe, 1933-1945*. New York: HarperCollins, 1992. Pp. 157-158.

"Hunted in Berlin"

Günter Kunert

Excerpted from *Erwachsenenspiele*; translated by David Scrase

Right now it is not simply a time of war, but hunting season.

If visitors drop in they leave you with the impression that they are being hunted, and the fact is, they are.

One evening the Lissners make themselves at home on the living-room floor; like planets round the central galaxy, a lively group orbits the *mater familias*, the aged Frau Lissner, who is as round as a ball. The Lissners did not accept the invitation to embark on their own disaster and are now encamped on our carpet and in my elephantine leather armchair, up to whose seat another chair has been shoved. Quite a problem to get Frau Lissner bedded down for the night. Eventually we heave her onto a wicker bench, wrapped in blankets. To keep her from falling off, we push chairs up against this shapeless lump. During all this activity there's a lot of joking, poking fun, and laughter. Everyone is acting in a commedia dell'arte against a backdrop of mortal danger. Because everyone knows what going underground means. No way of return. Or perhaps just one: namely to play a role in one's own execution. Two or three days later the Lissners are gone and our apartment seems unusually empty and quiet. There is no second performance; the actors are gone for ever.

For the same reason the Baruch family suddenly turns up, standing at the door. "Submerged," like divers, is the special term used to explain their sudden appearance. But this time the visitors bring along bad news, and my mother nearly keels over in a faint when she learns what happened to the Baruchs on their way to us. Without the obligatory yellow star on their clothing they fall into the clutches of a police patrol and, in order to avoid closer scrutiny, they'd identified themselves as the Kunerts, who had regrettably and foolishly left their identification cards at home. An unfortunate case of quick-wittedness. A pretty kettle of fish! What now?

My mother, who all too often responds to such strokes of fate with the resigned expression "you never know when something good may arise," does not, on this occasion, seem capable of deriving any solace from their use of our name and address.

The Baruchs, bringing tsores (miseries) instead of flowers, stay for a few days. What kinds of discussion and advice meanwhile take place I can't begin to imagine. Presumably hiding-places, secure lodgings, probably leading to no practical suggestions.

The Baruch family bids farewell for a trip into the unknown—or into the all-too-well-known. Their transport, the "30th Transport East of 26 February 1943," takes them to Auschwitz.

We stay here and remain conspicuously inconspicuous. Keeping our distance from our neighbors. We say "Hi," or lend one another things as needed, salt or sugar. My mother, a Shulamith rather than a Margarete in appearance,* is often described to the curious as being of Italian or Hungarian descent. To be sure, she is not obliged to wear a star, but her identification card and her ration cards show clearly the "J" emblazoned on them, which no one takes as the abbreviation for Japanese.

Although "mixed marriages" are so far exempt from the transports, every morning uncertainty and fear are aroused in those affected, that this protective status might have been secretly repealed.

For this reason the Kunerts, with minimal baggage, leave the apartment and the building separately and secretly as soon as anyone tells us about impending "Jewish actions." Our privileged position can just as easily dissipate and lose its validity overnight.

THE JEWISH FOUNDATION FOR THE RIGHTEOUS SUMMER INSTITUTE FOR TEACHERS

Kim Hamel
Mississquoi Valley Union High School

During the week of 23-27 June 2002 I had the privilege of attending a Summer Institute for Teachers at Columbia University, hosted by The Jewish Foundation for the Righteous (JFR). Teachers from around the country, as well as two from Poland, and others who had associations with Holocaust centers were invited to attend. I was honored to be asked to represent the University of Vermont's Center for Holocaust Studies.

For those not familiar with the JFR, it is a foundation that identifies, honors, and supports Christian and Muslim rescuers who saved Jews during the Holocaust. According to information I received over the summer, the Foundation is providing ongoing financial assistance to more than 1,600 aged and needy rescuers in twenty-seven countries. In addition, they have reunited many survivors with their rescuers. Their second mission is that of education, using the stories of the rescuers to teach of the courage of these people.

The focus of the week, and the basis for almost all discussions, was the text *Voices & Views, a History of the Holocaust*, edited by Debórah Dwork and published by the JFR. The book, is an excellent resource; it is divided into ten chapters, each with an introduction by Professor Dwork, followed by three to eight essays and/or excerpts from other published works. It is quite similar in format to *The Holocaust: Introductory Essays*, edited by David Scrase and Wolfgang Mieder, although on a larger scale. Professor Dwork was a presenter for both the first and last sessions.

The seminar followed a consistent pattern throughout the week. Each session would begin with a speaker, generally a contributor to *Voices & Views*, who would present information relating to a given chapter he or she had written; their presentation would be followed by an opportunity for questions and answers. After this, the teachers would "break out" into a number of smaller groups to discuss the themes' pedagogical connections. We would discuss the relevance or importance of the topic to our individual curricula and how we would or do address that topic with our students. These "break-out sessions" provided excellent opportunities to learn about others' methodologies and creativity. The information gathered during these sessions was collected on paper and presented by each group. The JFR collected these papers, compiled the information, and mailed them to us later in the summer.

An obvious privilege of the seminar was the opportunity to meet and learn from such renowned speakers. A pleasant surprise at the first session was the presence of Marion Pritchard, who was our initial speaker. Among others, Nechama Tec, Marion Kaplan, survivor Roman Kent, Robert Jan van Pelt, and Henry L. Feingold gave presentations during the week. As with UVM's "Holocaust and Holocaust Education" course, the speakers are the essence of the sessions, providing so much more than a book ever could.

I found that, having taken "Holocaust and Holocaust Education" at UVM, I was well prepared to attend this seminar. The participants were expected to have a background in this area and to have taught, or currently be teaching, the Holocaust as part of their curriculum. The JFR's goal was to further prepare teachers to present this difficult topic to their students. Although the focus varies somewhat from summer to summer, the seminar is held annually and is always, I assume, based on *Voices and Views*. I hope that many teachers will have an opportunity to expand their knowledge of content and resources through the Summer Institute for Teachers, an experience that will enhance their preparation for their classrooms.

"TWO POPES

(Continued from the previous page)

Pius XI condemned exaggerated nationalism, statism, and Nazi racism on several occasions during his papacy, which began in 1922 and ended with his death in 1939. In his encyclical of 14 March 1937, *Mit brennender Sorge*, Pius XI criticized German violations of the Concordat of 1933 and stated that "whoever exalts race, or the people, or the State...distorts and perverts an order of the world planned and created by God." In the summer of 1938, on the eve of anti-Jewish laws being promulgated in Italy, Pius XI made speeches in which he again condemned racism and statism. However, he mentioned racism in only two of the speeches, and did not use the words "Jews" or "anti-Semitism" at all. During his papacy, Pius XI published articles condemning Nazi racism. Yet, he also published articles expressing hostility towards Jews on political, social, and economic grounds and approved of measures that physically separated Jews from Christians. When Mussolini finally introduced anti-Jewish laws in the summer of 1938, the Pope and his assistants objected only to those measures that affected Jewish converts to Catholicism and Jews in mixed marriages.

Pius XII became Pope in February of 1939, a few months before the war broke out. Zuccotti explained that papal critics and defenders tend to agree that, like his predecessor, Pius XII did not protest the Nazi treatment of Jews loudly and precisely. He made an appeal for tolerance in his encyclical *Summi pontificatus* of 20 October 1939. In his Christmas Message of 1942 and Name Day Addresses of 1943 and 1944, Pius XII referred to his compassion for those suffering because of their "nationality or descent." In four articles published in *L'Osservatore Romano*, he also made indirect references of papal compassion. He never used the words "Jews" or "anti-Semitism" in public addresses and never denounced the murder of Jews by the Nazis and their collaborators.

The papal critics' and papal defenders' interpretations of the above-mentioned written documents vary greatly. Defenders argue that when Pius XI and Pius XII publicly denounced racism, they meant to include anti-Semitism. Critics, however, point out that spokesmen for the Roman Catholic Church have never equated the two terms. While the Church has almost always condemned biological racism, it did not refrain in the past from hostility towards Jews for religious, economic, or socio-political reasons.

In addition to addressing the public responses of the two Popes, Zuccotti also examined the nature and extent of their behind-the-scenes involvement in efforts to rescue Jews. Zuccotti and several other scholars studied the Vatican's public documents and concluded that the interventions were "few and far between, tentative and suggestive rather than forceful and confrontational, and rarely, if ever, decisive in the decision-making process regarding the fate of Jews." Papal defenders have come to different conclusions based on what Zuccotti calls "loose readings out of context of the Vatican's published documents." Papal critics have found little evidence that Pius XII was personally involved in rescue efforts. Zuccotti also argued that there is no sound oral or written evidence of a papal directive to the clergy to rescue Jews. She pointed out that while hundreds of courageous men and women of the Church in Italy opened their institutions to thousands of Jews in hiding, there is no reason to believe that they did so because of the Pope.

Critics and defenders of the two popes tend to agree on the reasons for their "papal reticence." Pius XI and Pius XII were both strongly anti-communist and regarded the Third Reich as a bulwark against Soviet expansion. They were therefore reluctant to undermine its campaign against Soviet communism. Pius XII wanted to maintain neutrality in order to be able to help negotiate an eventual peace settlement. Both popes feared that a protest

BOOK REVIEWS

German Jews: A Dual Identity. Paul Mendes-Flohr. New Haven: Yale University Press, 1999. Cloth. $18.50. ISBN 0-300-07623-1.

The cover jacket's promise of a "brilliant and impassioned study of German-Jewish intellectual and cultural history" is an apt description of this slim volume, which includes key quotations and annotations. The title might first lead one to expect yet another study of contemporary German-Jewish cultural relations in the wake of the Holocaust. Instead, it is a retrospective of 200 years of the discourse of German-Jewish philosophers on how to live the European ideal of cultural pluralism within German society while at the same time preserving a Jewish identity. Paul Mendes-Flohr starts with the Enlightenment and ends with Franz Rosenzweig's death in 1929.

Moses Mendelssohn, the German-Jewish Enlightenment philosopher, had left the ghetto in favor of *Bildun*g, the "educational ideal of self-cultivation," in the first phase of eighteenth-century Jewish emancipation. He thought possible a "radical bifurcation of Judaism and cognitive [German] culture," in a word, a *Deutschjudentum*. During the ensuing emancipatory struggles and setbacks, the issue of dual identity posed a challenge to both Germans and Jewish Germans into the twentieth century. Hermann Cohen, philosopher and mentor of Franz Rosenzweig, envisioned a Jewish nation within Germany. This thought arose from the crucible of the First World War and the increase in anti-Semitism, in

To Wiesel, the Holocaust had no explanation, and was analogous to the torments of Job. For Viktor Frankl, the Holocaust was an occasion for salvaging some meaning in life. Theodor Adorno found in the Holocaust a new categorical imperative: to order one's thinking and behavior to the end that Auschwitz would never again happen. For Primo Levi and Paul Celan, the response was suicide.

Rabbi Naor offers no explanations. The title *Kabbalah and the Holocaust* promises a bit more than the book delivers. Here is no rigorous application of Cabalistic concepts and principles to the Holocaust. Instead, Naor presents four vignettes from the shtetlach of Eastern Europe, one from Greece, and one from Yemen, illustrating how rabbis and Hasidic rebbes confronted the Holocaust and, in one way or another, surmounted it. The chapters are entitled Brisk, Zutshka, Sofia, Radzyn, San'a, and Ynykcan—each the venue of a distinguished rabbinic dynasty or of a single eminent rabbinic leader. Naor reaches back centuries to show the spiritual threads leading up to the crucial moment during the Holocaust when each chain of piety and devout learning reached its apotheosis in its intersection with ultimate evil.

The stories range from the canny political exertions of Daniel Tsion, head of the Sofia religious court, resulting in the salvation of Bulgaria's Jews with the ambivalent support of King Boris III, to the calls for armed resistance by the Radzyner Rebbe, who, in the end, was killed by a German firing squad. They include the confrontation between the Chief Rabbi of Yemen with the pro-Hitler Grand Mufti of Jerusalem, to a jammed revolver that failed

initial agreement was for 1,000 Schutzpässe; this was later increased to 4,500.

How did Wallenberg manage to get this agreement? In his initial and in all subsequent negotiations with the Hungarian and

Jewish lives. Nevertheless, even if we assume that Wallenberg was wrongly kidnapped, why is it that every Russian government from the Stalin era to the present still refuses to reveal the truth?

In the conclusion of his book Alan Gersten writes, "In any event, the people he saved and the descendants of the people he saved and those that later learned of his heroics at that focal point in history will always keep Raoul Wallenberg alive." Every summer for the last ten years The Center for Holocaust Studies at the University of Vermont has held a week-long seminar on the Holocaust for teachers in New England. I have had the privilege of being invited to speak about my experiences in Budapest and tell the story of how Raoul Wallenberg saved over 100,000 Jews.

Gersten's book has provided me with valuable information to make my lectures more meaningful. The power of this book is that it connects people to the painful irony that he who saved so many lives himself languished, suffered and died alone in a concentration camp.

Gabe Hartstein
Burlington, VT

Gabe Hartstein contributed to *The Holocaust: Personal Accounts*, published by the Center for Holocaust Studies in 2001.

The Spirit That Moves Us. Volume I: A Literature-based Resource Guide: Teaching about Diversity, Prejudice, Human Rights, and the Holocaust for Grades Kindergarten through Four. Laura R. Petovello; revised by Donna Taranko and Sharon Nichols. 192 pages. ISBN: 0-88448-204-9. **Volume II: A Literature-based Resource Guide, Teaching about the Holocaust and Human Rights for Grades Five through Eight.** Rachel Quenk**.** 170 pages. ISBN: 0-88448-187-5. **Volume III: Using Literature, Art, and Music to Teach about the Holocaust at the Secondary and College Level**. Lorry Stillman. 220 pages. ISBN: 0-88448-230-8. Gardiner, Maine: Tilbury House Publishers, 1998, 1997 and 2001. Paper, 19.95 per volume.

The Spirit that Moves Us is a three-volume set of paperbound books published in association with the Holocaust Human Rights Center of Maine. The first volume was published in 1998 as "a literature-based resource guide" for grades kindergarten through four. In this volume emphasis is placed on teaching about diversity (as opposed to race). The five chapters are: "Celebrating Diversity," "Learning from Many Cultures," "Creating Community," "Confronting Prejudice," and "Beginning Holocaust Studies." Each of these chapters is introduced in a similar fashion with historical background for teachers, sample lesson plans for selected books, discussion questions, and numerous suggestions for learning activities in fields ranging from art and drama to language arts and even math and science. The books chosen are of high quality and wide-ranging. Some are fairly recent, such as *Uncle Willie and the Soup Kitchen* (1991) or *Child of the Warsaw Ghetto* (1995), while others are standard "classics" such as *Blueberries for Sal* (1948). For each of the twenty-three books chosen for this volume there is a story summary, a concepts summary, a list of objectives, additional book suggestions, and a list of well-thought-out discussion questions, in addition to the suggested learning activities mentioned above. The volume also includes two excellent appendices. The first consists of "articles for teachers" and contains Herbert Buschbaum's "Why do People Hate?" as well as "History of the Holocaust," "Children's History in the Holocaust," and "Guidelines for Teaching the Holocaust" from the U.S. Holocaust Memorial Museum—all extremely informative, especially for the elementary-level teacher with a minimal background in teaching about the Holocaust. The second appendix is called "Resources for Teachers" and contains an extensive annotated bibliography aligned with the five chapters of the book, with each section further broken down into background reading, resources for the classroom, and supplemental children's books. Also included are bibliographies on prejudice and discrimination, human rights, and the Holocaust, as well as ecology and teaching strategies. This bibliographical section concludes with an extensive videography with a long annotated list of videos for students and another for teachers. Finally the book concludes with a list of addresses of Holocaust and human rights organizations and a three-page list of recommended children's books.

The second volume of this series is for grades five through eight. Like the first volume, it is divided into chapters aimed to teach students "not only about the Holocaust, but also about their own culture, society, and civic responsibilities." These chapters are entitled: "Cultural Identity: The Positive Power of Belonging," "Forging an American Identity: Immigration and Assimilation," "Differences as Dividers: Prejudice and Discrimination," "Doing the Right Thing: Making Moral and Ethical Decisions," "Shattered Lives: The Holocaust Begins," "Lasting Effects: Survivors' Stories," "Heroes and Heroines: Those Who Made a Difference," and "Personal Best: Making a Difference in Today's World." As in the previous volume, each of these chapters begins with an introduction before presenting lesson plans for individual books that include story and concepts summaries, objectives, suggested topics for discussion, and ideas for supplemental activities. The selected books are once again excellent and range from classics such as *Anne Frank: The Diary of a Young Girl* to recent titles such as *Sky: A True Story of Resistance During World War II* (1996). A list of picture books is also included, which teachers for this age group might choose to use to augment the topics discussed. This volume, like the first, concludes with useful appendices. The first called "A Common Language: Finding Ways to Speak About the Unspeakable" is a helpful guide for teachers on how to approach the topics covered in the book. The second appendix includes the same articles for teachers which appear in volume one. The third appendix is the United Nations Declaration of Human Rights. There is also an extensive bibliography

Holocaust. For the chapters on written works the author includes a relevant glossary and a general introduction, a character list, a plot summary, teaching objectives, and an analysis of the work. Each entry concludes with presentation and writing ideas as well as a list of suggested readings. For the section on art there is an informative introduction to the various types of art (for example, "degenerate art," propaganda, art of the Holocaust), descriptions and analyses of the plates included as well as introductions to the artists themselves, a glossary of terms, and a useful section entitled "How to view a piece of art." This section concludes with suggestions for projects and research topics as well as a list of suggested readings and videos. The final section of the volume addresses music, and it likewise has a good general introduction that discusses three types of music (ghetto resistance music, "degenerate music," and music of Terezin) and introduces three major composers. This section also includes a list of available recordings and, like the previous section, has a list of writing and presentation ideas as well as suggested readings. The volume concludes with a list of eighteen additional ideas for supplemental activities based on the Holocaust as well as a select bibliography, videography and CD Rom suggestions.

All three volumes of this series are excellent resources for teaching about diversity, tolerance, and the Holocaust. They neither assume too much nor too little prior knowledge on the part of the teacher and are extremely "user-friendly" in their format. All three volumes contain numerous teaching ideas so that any educator could "pick and choose" and adapt the material to fit most curricula. In Vermont the teaching suggestions mesh nicely with

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Spring Events

Free and Open to the Public

31 March 2003
Fourteenth Harry H. Kahn Lecture

"The Thread of Language Through History: From the Third Reich to the Present"

Karin Doerr, Concordia University

4 pm

The Center for Holocaust Studies
Old Mill, Room A301
University of Vermont
94 University Place
Burlington, VT 05405-0114