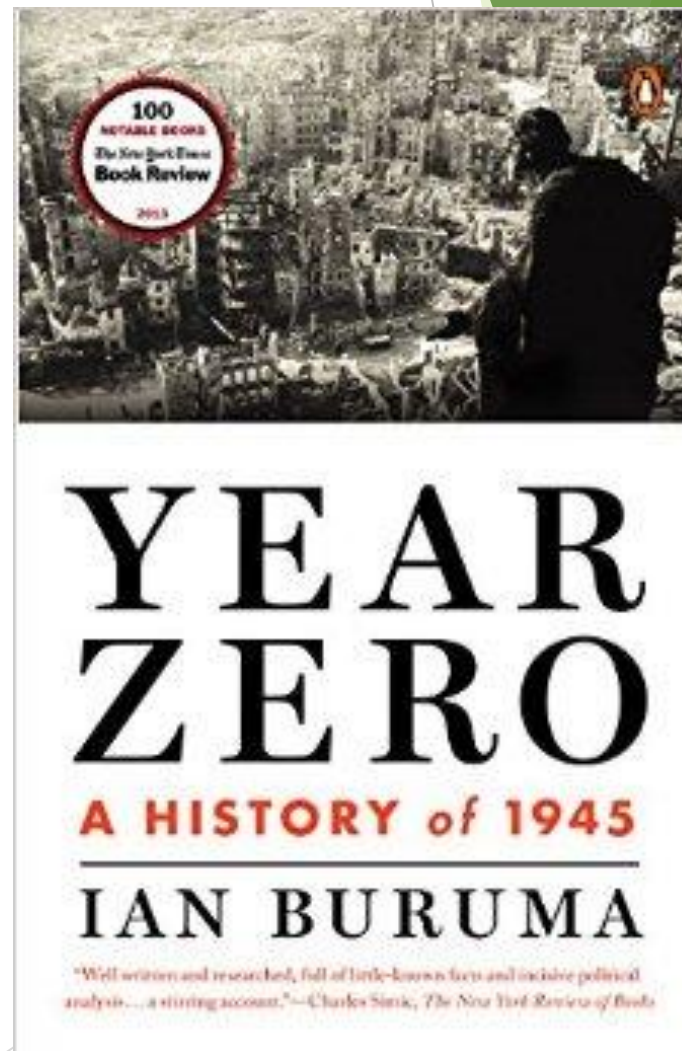


II

Burning Candles of Memory"-The Second Generation of the Holocaust



Dr. Chava Baruch
Yad Vashem



The academical debate: Is there a Second Generation of the Holocaust?

- ▶ One of the most controversial subjects in academic research on the Holocaust is the trauma's impact on future generations. A new study carried out by Haifa University argues that Holocaust trauma signs can be identified among third-generation grandchildren.
- ▶ The study, carried out by Dr. Miri Scharf and Prof. Ofra Mayseless from Haifa University's Education Department, detects unprocessed, indirect signs of post-trauma, or problems in communication and interaction systems, among second- and third-generation descendants of Holocaust victims
- ▶ Over the years, a large body of work has been devoted to studying PTSD symptoms in second-generation survivors, and it has found signs of the condition in their behavior and even their blood – with higher levels of the stress hormone cortisol, for example. The assumption – a perfectly reasonable one – was always that these symptoms were essentially learned. Grow up with parents afflicted with the mood swings, irritability, jumpiness and hypervigilance typical of PTSD and you're likely to wind up stressed and high-strung yourself

Where is my life?

- ▶ I did not witness the most important events of my life," says artist David Gev. "They happened before I was born, yet their memory persists. How does one take on the memories of another individual, let alone the collective memory of millions?"



Survivors after Liberation

Is it Possible to Break Free of Memories?



What Am I Supposed to Do Now?

- ▶ **Samuel Pizar**, Ke-of hahol (Like a phoenix) Jerusalem, Schocken 1981
- ▶ “ One day the Brigade loudspeakers delivered an exhilarating announcement: " Hitler has committed suicide. Germany has surrendered! The Third Reich has ceased to exist!"... The entire camp erupted in wild joy. Drinks flowed like water. Officers and enlisted men fell on each other's necks. I shrank from the thought of returning to Bialystok. **What for?** To search in the blood soaked earth for the ashes of the dead, which had been scattered to the four winds?”



We Can Cry Now!

- ▶ **Yitzhak (Antek) Zuckerman**, who fought in the Warsaw Ghetto Uprising, recalls his emotional state when he was liberated in a town near Warsaw
- ▶ “That day, January 17 [1945], was the saddest day of my life. I wanted to weep, not from joy but from sorrow. I am not saying that I wept, but that I wanted to shed tears – for the first time. The tank crews blowing kisses, the flowers hurled at them, the elation of the crowd, the sense of freedom and liberation, and we – Zivia and I and the dog – standing there among the crowd, lonely, orphaned, lost and only too well aware that there was no longer a Jewish people. How could we rejoice? I was completely shattered. We had held on through all those hard bitter years, and now...we were overcome with weakness....”
- ▶ *Return to Life*, Beth Hatefutsoth, Ghetto Fighters' House and Yad Vashem, 1995, p. 13



Is it Possible to Avenge All This?

- ▶ **Jack Eisner**, Ud mutsal me-esh(An ember saved from the fire) Idanim.1982.
- ▶ “Just the previous day I had assembled the residents of an entire German village, hundreds of men, women, and children in the central square. I was ready to burn their homes, their property, their church, to do to them what I had witnessed them doing to us so many times. And then I saw them weep, the frightened little children, clinging to their mother's dresses. I saw the old people on their knees crossing themselves in a silent prayer. I yelled and pushed them. I pretended to be brutal and tough. But I knew I could not do it. I knew that I was only dissembling, that I would not have strength. " God, Father in Heaven!" I said to myself." Why have you punished me in this fashion? First an innocent victim, and now a miserable hangman.”



Where Should We Go?



Nightmares

- ▶ **Primo Levi**, Ha Hafuga(The truce), Sifriyat Hapoalim,Tel Aviv,1979.
- ▶ " I came to Turin in October 19 after 35- day journey. The house was still standing. All the members of the family were alive: nobody was expecting me. I was swollen, bearded, and dressed in rags: they could scarcely identify me. I found my friends full of life. Awaiting me were the warmth of a secure dining room, the reality of everyday routine, the intoxicating pleasure of writing. I found a spacious and clean bed, which in the evening (in a moment of terror) yielded under my weight. But it took me two month to abandon the habit of walking with my eyes fixed on the ground, as if seeking something to eat or slip rapidly into my pocket to sell for bread. A terrifying dream still visits me from time to time: a dream within a dream, varying in detail but unvarying in content.... I hear a familiar voice echoing again, uttering a single word tersely and softly, it is the dawn command at Auschwitz, a foreign word, terrifying and anticipated: "Get Up!- Achtung!"



A New Family

- ▶ **Ester Zoref**, in Dapei Edut(Testimony, ed, Zvika Dror. Vol.1. Ghetto Fighters House, and Ha Kibbutz Hameuhad. Publishing House. 1984.
- ▶ "In the postwar years, I avoided talking about what had happened during the war. In the Lodz kibbutz I tried to suppress it all, all the memories, not to talk about them. But it surfaces. I fight it. In Lodz I tried to dance, to sing, make friends, join the group.....
- ▶ But when we were in Landsburg, I wrote, I isolated myself from the others, and wrote.
- ▶ I had no doubts about my parents and sister. I accepted the fact of their death. But as for my brother, I thought that I would be out walking somewhere some day and would come toward me. Even when Avraham and I established our own family, we did not speak. All I know about Avraham's ordeal is what I overheard in his conversations with his brother and sister who came along after we did. I wanted only one thing: when we have children of our own, all this will not be handed down to them."
- ▶ Subconscious attempts to cope with the loss ,confusion between love, friendship, passion, pity , and mercy



“Miracle” Children

- ▶ Name
 - ▶ Grandparents
 - ▶ Holidays
 - ▶ Brothers, sisters- only child
 - ▶ Eat!
- ▶ Ibi Katz from Hungary and Dov Biderman from Poland met in Auschwitz.
 - ▶ Their first daughter was born in 1949 in Germany, and the second one was born in 1950 in Israel.



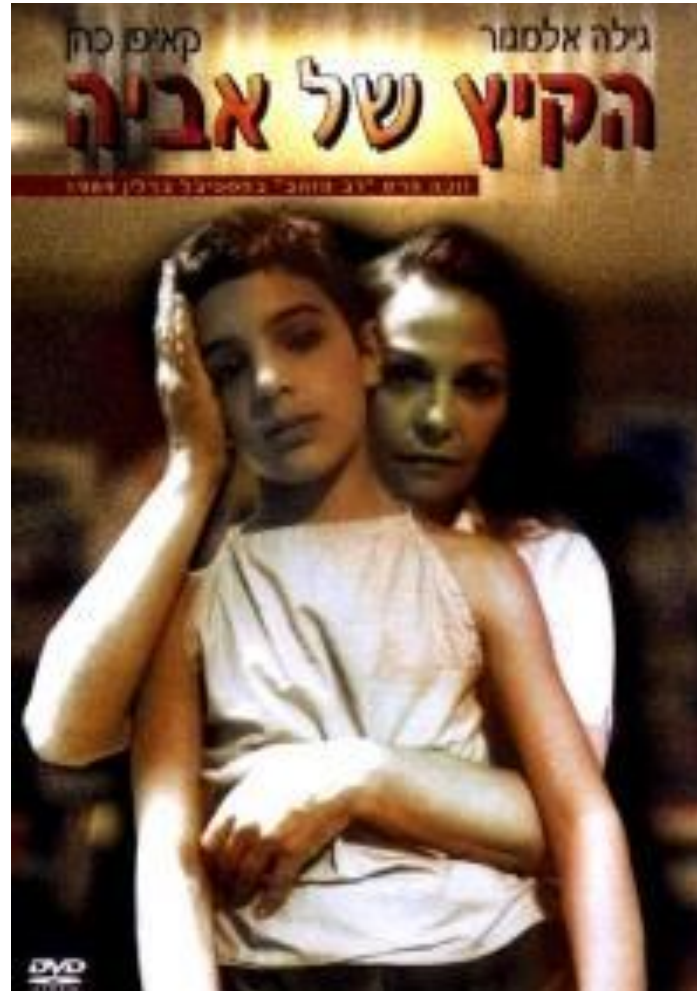
Psychological Legacy in the Shadow of History

- ▶ The "**Radioactive impact**" of the Holocaust
- ▶ "**The Ever-Present Past**" - for the survivors, the past is alive and real
- ▶ The second generation "**relives**" the **past** in their imagination
- ▶ An **eternal reality of indescribable fear** from which you cannot defend yourself Parents keep struggling to survive, but the question is what kind of life they're living is unbearable for the individual
- ▶ The "**loud silence**": the impact of the horrible secret that was never uttered
- ▶ **Jolanda Gampel," Horim se chaim darki"**
- ▶ **Parents living through me**



Role-Reversal

- ▶ Children must make their parents' dreams come true themselves
- ▶ Living in double reality-simultaneously past and present
- ▶ "Compared to Auschwitz":
- ▶ A hypersensitive sense of responsibility and guilt
- ▶ Mutual eternal devotion and unbreakable connection between parent and child
- ▶ Question: to what extent are the problems of the second generation of Jewish Holocaust survivors similar to those of the second generation of the perpetrators and bystanders?



Post-Holocaust Jewish Identity

- ▶ "How lucky I am for having a girl and not a boy"
- ▶ What does it mean to be a Jew after the Holocaust? It depends greatly on where you were born and lived:
- ▶ In Eastern Europe under Communist regimes
- ▶ In Israel
- ▶ In the U.S.A



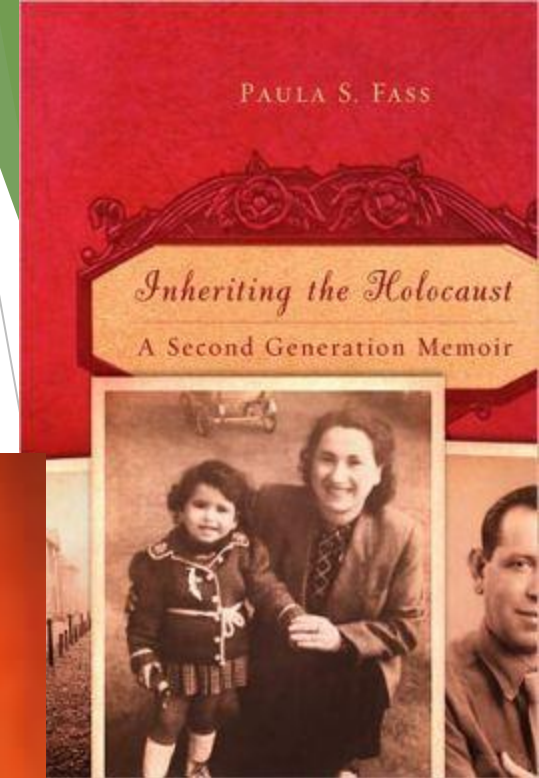
In America

- ▶ Perhaps the most remarkable aspect of Jewish survival is the success achieved by those who emigrated to these shores. Approximately 140,000 Holocaust survivors came to America after 1948, when Congress passed a new immigration law. Most settled in the New York area. The remainder flowed through such ports as New Orleans on their way to new homes on the prairies and the West Coast; about 150 of them settled in New Orleans



Working out of a Sense of Mission

- ▶ Teachers, Educators
- ▶ Actors
- ▶ Engineers
- ▶ Journalists
- ▶ Artists
- ▶ Doctors
- ▶ Writers
- ▶ Painters
- ▶ Kischka, Spielberg,
- ▶ Savion Liebricht



The Constant Presence of History

- What kind of decisions must one make day by day to not be a victim, nor a perpetrator, nor a bystander?

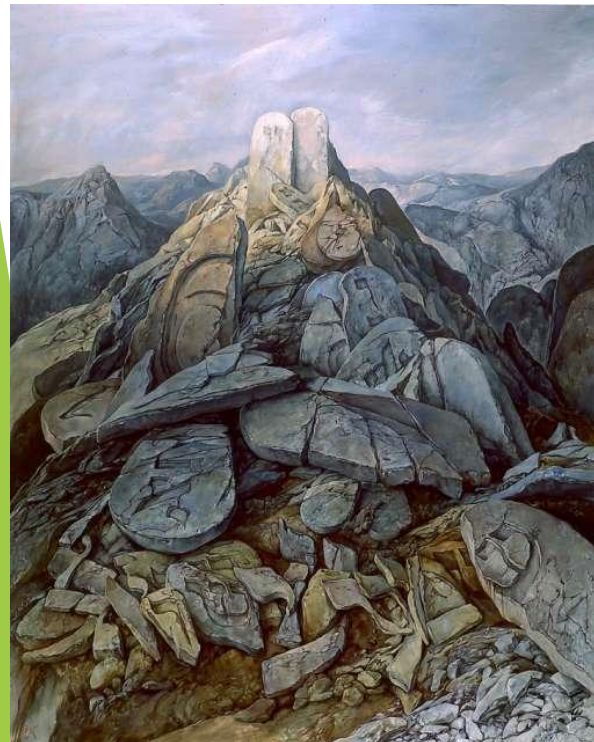


Politics in the Shadow of the Holocaust



Shaping the Culture of Remembering the Holocaust

- ▶ Through the eyes of a survivor, and that of the Second Generation

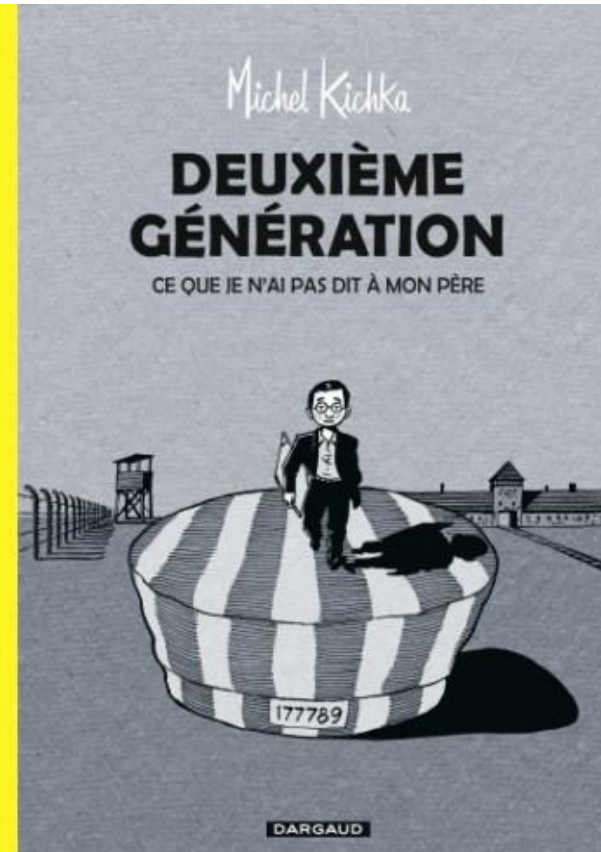


70 years after Auschwitz We Say

Never again: anti-semitism, anti-gypsyism, islamophobia, racism and all forms of discrimination and hatred



Micheal Kishka, The Story of my Father



Where Are You Going?- Yehuda Poliker

ASHES AND DUST

A spring day the smell of lilac
Between the ruins of your city
A beautiful day to fish in the river
Inside me my heart is broken
There it was and it wasn't
Your child is a small woman
People that no-one knows
There isn't even a house that you'll remember

And if you're going, where are you going
Forever is just ashes and dust
Where are you going, where are you going
Years and nothing is erased...

Take a coat, it'll be cold
Money in your pocket, sugar crystal
If the days are hard
Remember me sometimes
And if it's a more desperate journey
To the hut, to the plot
On the path of the old city
No one will wait in the station...


Chorus...

Who will sweeten your nights
Who will listen to your crying
Who will stay by your side [while you are] on your way

Take a coat, it'll be cold.



Second Generation Complex

- I'm not too interested in being a victim or pathologizing my past -- many of us grew up with less-than-perfect childhoods just as many have experienced horrific situations, such as poverty, abuse, trauma, natural disasters and war, and yet have managed to live happy, healthy, fulfilling and productive lives. Others continue to struggle, some more than others, sometimes with devastating effects. Our past either drives us or traps us, sometimes in subtle ways, often subconsciously. That's why knowing the patterns and behaviors of your family-of-origin is so important in understanding how you became who you are today and how that impacts your relationships.
- Eva Fogelman, a Second Generation child as well as psychologist, author and filmmaker who founded the first therapy groups for Holocaust survivors and their children, notes, there's a Second Generation Complex that affects our identity, self-esteem, interpersonal interactions and worldview
- 



What can be done?

- ▶ The Holocaust is hardly the only life crisis that can shape behavior and genes. Survivors of Afghanistan, Iraq or Darfur — or even those who grew up in unstable or abusive homes — can exhibit similar changes. But Holocaust survivors remain one of the best study groups available because their trauma was so great, their population is so well known, and so many of them have gone on to produce children, grandchildren and even great-grandchildren. Humans, alas, may never run out of ways to behave savagely toward one another. But the better we can understand the price paid by the victims — and the babies of the victims — the better we may be able to treat their wounds.



Is There a Third Generation of the Holocaust?

