



Max and Tessie Zelikovitz Centre for Jewish Studies CARLETON UNIVERSITY

Newsletter | Spring 2020

Director's Message

Jewish Studies in a Covid world



Life has changed dramatically. Like many of you I have spent more time on zoom meetings than I ever imagined, everyday tasks are more complex while so many of us try to manage work while homeschooling and caring for others. Teaching has shifted fully online and research has become much more challenging. My physical space has changed too. Instead of looking outside my office window to watch the Carleton ground-hogs I'm in my home office. At home, the stacks of books around my desk (and bedside table) continue to grow higher and higher and I long for the books that are languishing in my office on campus. So perhaps it will not surprise the bibliophiles among us that as I searched for a quote to frame this message that I was struck by the medieval French philosopher and translator Samuel Ibn Tibbon's (1150- 1230 CE) advice,

While Ibn Tibbon spoke of books, he was really speaking of learning, study and scholarship. These are found not only in

Make books your companions; let your bookshelves be your gardens: bask in their beauty, gather their fruit, pluck their roses, take their spices and myrrh. And when your soul be weary, change from garden to garden, and from prospect to prospect.

beloved books but also in collaboration, research and teaching. Here I am particularly inspired by his last line, enjoining us to move from "garden to garden", from "prospect to prospect"

When last I wrote in the Fall newsletter, I was preparing for my first online course, which was an Introduction to Judaism for undergraduates. The course filled quickly, bursting at the seams with 100 students, more than I had seen in my classroom for several years. Most Jewish studies students at Carleton take the courses as electives within other programs, and online courses, in the pre-Covid world, attracted students who preferred online delivery and who might never have taken a Jewish studies course. With the help of the Educational Development Centre at Carleton, I spent hundreds of hours developing the content and framework for a fully asynchronous course that would introduce students to the history, thought and practice of Judaism.

And then it was late February and suddenly the whole university was scrambling to go online. Many of my international students had to abruptly leave the country before borders and airports closed. Other students were suddenly homeless or in unstable and unsafe living conditions as we all sheltered in place. Many students, including mature students, described how their children and parents watched the mini-lecture videos from the course

as they all sheltered together. In a strange twist, one of the experiential assignments for my introduction to Judaism class asked students to reflect on the experience of keeping kosher for 48 hours or observing the Sabbath according to traditional observance. As Ottawa and the University shut down, suddenly 100 students, almost all not Jewish, were sharing the global Jewish community's struggles to adapt to shopping for kosher food and observing the Sabbath while sheltering at home. I was deeply touched by one student who described how there were no Jews anywhere near her rural home in Holland and how her multigenerational family shared the Sabbath observance with her as they spoke about the national history of Jews in their country. This garden of learning is blooming again a little sooner than expected! As the University needed online

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Director's Message

summer courses, I offered to teach the course this May. It is again full to capacity with another 100 students.

The last two months has also been busy with regretful tasks, the task of shutting down programs and projects that could no longer be held in a world that requires physical distancing. While in February we hoped that the Israel travel course would continue, and spent many hours on contingency plans, it soon became clear that we could not travel together in 2020. Similarly, planned conferences including Limmud, the annual ZC student conference, our much-anticipated welcome of the Canadian Society for Jewish Studies annual conference, as well as the key Lessons and Legacies Holocaust studies conference were all ultimately deferred until next year.

The Zelikovitz Centre advisory board (including faculty, retired faculty and community members) met online to discuss our plans for the coming year. We

foresee that the need for physical distancing is likely to extend through the Fall and almost certainly into the Winter as well.

Moving forward we are working towards developing strategic online offerings that will allow us to connect with faculty, students and the community to support Jewish studies research, teaching and learning. An important part of this planning is leveraging existing relationships and building new collaborative frameworks. This will be especially critical for CHES which depends on volunteers and whose work is so important in the community. We extend our deepest appreciation to Mina and her team of volunteers for the exemplary work they have done to sustain and develop Holocaust education in the nation's capital. More news to come!

Toda Rabbah to our intrepid Associate Director Dr. Susan Landau-Chark for her tireless efforts to shepherd us through

these changing circumstances, to Financial Coordinator Mirka Snopkowska for her care in disentangling our financial commitments to deferred programs, to students Michaela (web site), Belle (Israel travel course), Maya (library), and Shaked (social media). One last Kol Hakavod for Shaked who not only received two ICUREUS student research grants to work with my colleague Betina Appel Kuzmarov and I on our Jewish Divorce in Canada project but also was awarded a prestigious Provost's Scholar Award. As we go to press, we have just learned she has also received the GJ Cooper Award from the Ottawa Jewish Federation (see article below).

Finally, I extend my gratitude to the donors, students, faculty, and community partners who make our work possible and especially for your ongoing support during this difficult time. We hope that you are all safe and well, and we look forward to being with you again.

Special Invitation: Welcome to My Online Classroom Thursday June 25, 1-2:30 pm

Welcome to My Online Classroom is a workshop series led by instructors, for instructors, with a specific focus on sharing a wide variety of ideas, strategies, and approaches to teaching online. The sessions will begin with a brief overview from the presenter, and then open for question-and-answer and discussion more broadly. The idea is to create spaces where instructors, regardless of experience, can exchange ideas for teaching online.

This particular session will be led by **Deidre Butler** of the Religion program in the College of Humanities. An active experimenter in her teaching, Deidre's teaching innovations include having designed and taught courses with significant community engagement and experiential learning components. Deidre began teaching her first fully online course in January 2020 only to find that she also needed to turn her large lecture course

into an online course in the midst of Carleton's sudden transition online in mid-March this year. In this session, Deidre will speak about lessons learned from prior experiences (face-to-face as well as online), and her own plans for preparing for the likely prospect that we will all be teaching online in the Fall.

Space is limited, so be sure to register today. <https://carleton.ca/edc/welcome-to-my-online-classroom/>

Congratulations to Shaked Karabelnicoff

We are delighted to announce that ZC team member Shaked Karabelnicoff has won one of this year's 2020 Provost Scholar Awards and has been awarded the 2020 GJ Cooper Award.

For the Provost award Shaked was nominated on the basis of academic and extra-curricular work: she excels in undergraduate research, internationalization, immersive learning, and community engage-

ment. Winners each year are selected by a panel of top university administrators.

The GJ Cooper Award, valued at approximately \$15,000, is granted each year to support a member of the Ottawa Jewish Community who is between the ages of 18 and 30, who has displayed leadership qualities, academic excellence, and who has an interest in the Jewish Community.

Well done Shaked!



More than Just Mosaics: The Ancient Synagogue at Huqoq in Israel's Galilee

by **Michaela Bax-Leaney**

On February 23, the Zelikovitz Centre had the pleasure of hosting an evening with Jodi Magness, an archeologist who has spent the last ten years working at an excavation site located in lower Galilee, called Huqoq. At Huqoq, Dr. Magness and her team have discovered not only the archeological remains of a synagogue, but some incredibly well-preserved mosaics.

The discoveries at Huqoq have served to challenge previous archeological conclusions, serving as evidence that a monumental Galilean type synagogue was erected in the early 5th century in a prosperous Jewish settlement that flourished through the 6th century. Huqoq is also evidence of a village that continued to flourish and prosper even though under Christian rule -- many scholars assume that the Jewish settlements suffered under Christian rule. What is notable is that Christians were building monumental churches at the same time that monumental synagogues were being built.

A medieval era building that may have been used as a synagogue has also been uncovered at the site of Huqoq.

"A monumental public building was erected on the same spot as the late Roman synagogue, reusing some of the earlier structure's architectural elements, but ex-

panding it in size," said Jodi Magness, the director of the Huqoq excavation project.

By the Middle Ages and throughout the Ottoman Period Huqoq had transformed into a Muslim village called Yuquq, which was ultimately abandoned in 1948. In 1960, the military bulldozed the remaining houses, the rubble of which covered the area below where the synagogue was situated.

Dr. Magness and her team's first dig revealed the mosaic floor -- a panel showing Samson, containing Hebrew lettering as well as some Aramaic lettering. The mosaics discovered at Huqoq use Greco-Roman imagery, reflecting end-of times scenarios such as those described in the Book of Daniel, which was written hundreds of years before the synagogue was built.

Other mosaics uncovered during subsequent excavations include those depicting Noah's arc, Pharaoh's soldiers being swallowed by an enormous fish in the Red Sea (based on Midrash), Jonah being swallowed by the great fish, and even the Zodiac motif.

Dr. Magness' role in all of this, as director of the dig, includes overseeing excavation, conservation, and the publication of research. It is up to the many overlapping branches of the Israeli government to decide the future of the space. While there is talk of opening the site to tourists, incredible care would need to be taken to ensure the preservation of the pieces.

So, for now, at least, we the public will have to settle for the knowledge that Dr. Magness and her team will continue to carefully excavate these ancient masterpieces, sharing their findings along the way.

We would like to thank Jodi Magness again for taking the time to come and share her exceptional research with us!



Picture by Michaela Bax-Leaney

Faculty Members' Corner

Presentations and Publications

Professor Robert Barsky (Tier 1 Canada Research Chair: Law, Narrative and Border Crossing in the Department of Law and Legal Studies.) is pursuing several research projects with strong connections to Jewish Studies.

The first is a documentary film and accompanying book about Avukah, the Zionist student organization founded at Harvard in 1925 and dissolved in 1943.

The second is a wide-ranging project on the 1967 Protocol to the 1951 Refugee Convention, which will recreate the context within contemporary International Refugee Law was negotiated. Barsky is blogging about the progress of this project on the Yale Journal of Regulation site, at <<https://www.yalejreg.com/?s=barsky>>

The third is a new international initiative, connected to the MIT Knowledge Futures Group and housed on the MIT Media Lab's PubPub site, called *Contours Collaborations* <<https://contours.pubpub.org/>>. *Contours Collaborations* grows out of a journal that Barsky started as the

Canadian Bicentennial Visiting Professor at Yale, called *AmeriQuests* <www.ameriquests.org>. *Contours Collaborations* is rooted in the idea that artistic and humanistic representations can raise awareness, engender questions, and provoke reflection about border crossing beyond the cacophony of current policy debates.

In early March (just before the lockdown) Professors **Deidre Butler** and **Betina Appel Kuzmarov**, were invited to Temple Emanuel (Montreal) to present "The Agunah: At the Crossroads of Feminist Midrash and Tradition." They led a lively workshop that explored a contemporary feminist Israeli midrash that wrestles with the challenge of Agunot (women who cannot obtain religious divorces).

Also in March, **Professor Deidre Butler** was invited to be a keynote speaker at the Université de Montréal conference *Beyond Borders: Les Juif.ve.s et les autres / Across Borders: The Jews*

and the Others under the auspices of the International Research Training Group (IRTG) Diversity mediating difference in transcultural spaces. IRTG pursues an innovative research program in the contested fields of diversity, multiculturalism, and transnationalism.

The perspective of the conference was to question the notion of otherness in relation to the study of Jewishness (s). It will not only be a question of exploring the modes of alteration of the Jews, but also of articulating reflections which highlight the multiple levels of interactions, connections, and conflicts between Jews and "their", "of" or "the" others, or, if applicable, their absences.

Professor Butler's bilingual keynote address was "All of Israel Are Responsible for One Another": (kol yisra-el areivin zeh ba-zeh): Troubling the Other in Jewish Divorce in Canada « Tous les israélites sont solidaires les uns des autres » : Troubler l'autre dans le divorce juif au Canada



Professor Robert Barsky



Professors Deidre Butler and Betina Appel Kuzmarov

Spotlight on our External Research Affiliates

The Zelikovitz Centre for Jewish Studies (ZC) recognizes the need to develop opportunities for scholarly collaboration. We regularly invite emerging scholars, graduate students, and faculty at other universities, as well as independent scholars to partner with the ZC and our researchers. Although Research Affiliate positions are unpaid, the ZC offers scholars a place to share their work-in-progress, and their completed research and publications, to encourage the cross-fertilization of ideas and approaches. Where possible, the ZC invites scholars from off campus to present to the public, and participate in Carleton courses.



ZC affiliate **Dina Ripsman Eylon**, PhD, has written extensively on literary theory, feminism, and religion. Since 1997, she serves as the editor-in-chief and publisher of *Women in Judaism: A Multidisciplinary Journal* <https://wjudaism.library.utoronto.ca/index.php/wjudaism>. *Women in Judaism* is a refereed multi-disciplinary e-journal devoted to scholarly debate on gender-related issues in Judaism. Professor Eylon came up with the idea to start an academic journal focused on Jewish women while researching the lives of women in the military in pre-state Israel. Even though these

women - Rachel Yanait Ben Zvi, Mania Shochat and Netiva Ben Yehuda - were instrumental in military organizations before the establishment of the Jewish state, nothing about them was mentioned in history textbooks of the period.

Professor Eylon wanted to help create ‘a paradigm shift’ within the field of Jewish Studies through *Women in Judaism: A Multidisciplinary Journal*. Since its inception, the journal had gained international readership and is listed in dozens of directories and indexes. Its primary goal is to give Jewish women an uninterrupted voice, a place where all voices are heard and listened to. In addition to publishing prominent scholars, the journal promotes young and emerging scholars to give a voice to materials that most likely would have never been published by the “mainstream” Jewish periodicals. The journal welcomes a diversity of points of view, conflicting or harmonizing, in order to develop a genuine dialogue.

Professor Eylon’s PhD dissertation was revised and published as *Reincarnation in Jewish Mysticism and Gnosticism*, published by Edwin Mellen Press in 2003.

In 2005, she founded the Vaughan Poets’ Circle, a poetry writing group that still meets in the Bathurst Clark Resource Library in the city of Vaughan. Professor Eylon’s poems have been published in

various literary magazines (*Poetica Magazine*, *Pseifas*, *Hador*, *Verse Afire*) and anthologies (*Coffee Poems*, *Voices of Vaughan*, *Letters to the World*, *Waging Change*, *Enchanted Crossroads*). Her first published poetry collection was the chapbook *Songs of Love and Misgivings* (The Ontario Poetry Society in 2006; rereleased in 2017) <https://www.kobo.com/ca/en/ebook/songs-of-love-and-misgivings>

A bilingual poet, Professor Eylon was selected to participate as a guest poet at the 2011 *Semana Poetica*, held annually by Dickinson College, in Carlisle, Pennsylvania. Until *Borders Collapse: A Bilingual Poetry Collection* was published in 2017: <https://www.scribd.com/document/347931046/Until-Borders-Collapse-by-Dina-Ripsman-Eylon> This compilation is a translation of poems from her book *On the Horizon in the First Person* (Eked Publishing: Tel-Aviv, 2011. [Hebrew]) She also published two chapbooks *In the Heart of the City* and *The Heart of the City and Other Urban Poems* (Sisterhood Press, 2011) <http://www.sisterhoodpress.com/>

Presently, Professor Eylon is working on a memoir in verse and a manuscript featuring *Dualism in the Dead Sea Scrolls*.



ZC affiliate **Rabbi Jonathan W. Malino** is Professor of Philosophy and John A. Weissenfluh Professor of Ethics and Religion, Emeritus, at Guilford College in Greensboro, NC. At Guilford, he chaired the Philosophy Department for eighteen years, served as faculty head, and played a leading role in academic events planning.

Shortly after his move to Ottawa, Professor Malino was invited to join the ZC Advisory Board. He noted, “as someone who had recently retired from a long academic career, and moved to a new community, I appreciated the opportunity to be associated with a university program and to contribute to it.”

Professor Malino’s research and publications have centered on philosophy of language, philosophy of religion, including the philosophy of Moses Maimonides, and philosophical psychology, particularly the concept of individual autonomy.

In 2004, he edited *Judaism and Modernity: The Religious Philosophy of David Hartman* (Routledge: September 28, 2004) and in 2012, he contributed “Interpretation, Modernity and the Philosophy of Judaism” to the Cambridge

History of Jewish Philosophy: The Modern Era (Publisher: Cambridge University Press, Online: September 2012 <<https://www.cambridge.org/core/books/cambridge-history-of-jewish-philosophy/11F8FDA94553F7148D2F448D3D082C68>>

Most recently (2018), Professor Malino published “The Epistemic Standards of Biblical Scholarship,” on TheTorah.com as a contribution to a Symposium on “Revelation and Authority of a Participatory Torah” <<https://www.thetorah.com/article/the-epistemic-standards-of-biblical-scholarship>>

He shared that the topic was a natural extension of his earlier article, which explored some of the philosophical implications of modern biblical scholarship. More broadly, he is interested in the tensions between historical scholarship, with its emphasis on radical contingency and unpredictability, and philosophy and theology, which tend to convey a sense of necessity and certainty.

This past month, Professor Malino spent two weeks as a fellow at the American Jewish Archives (AJA) in Cincinnati. The Archives is a remarkable resource for all aspects of American Jewish History, and fellowships are available for scholars around the world. <<http://americanjewisharchives.org/programs/fellowship.php>>

Professor Malino was there to consult the papers of Henry Slonimsky. Slonimsky received his PhD in philosophy in 1912 from the renowned German Jewish philosopher Hermann Cohen. After teaching at Columbia, Johns Hopkins University, and Hebrew Union College, Slonimsky became professor of ethics and philosophy of religion (1926) at Stephen S. Wise’s non-denominational rabbinical school, the Jewish Institute of Religion (which subsequently joined with the Hebrew Union College (HUC-JIR). He remained there for the rest of his life, serving as dean for over twenty years.

Slonimsky was a profound scholar, and a teacher of uncommon genius, who influenced generations of American rabbis among them Professor Malino’s father who was ordained at the Jewish Institute of Religion (JIR) in 1935, and often quoted Slonimsky. Professor Malino himself took a course with

Slonimsky while studying jointly for the rabinate at HUC-JIR and a PhD in philosophy at Columbia. Slonimsky was then eighty-two, and, as Professor Malino notes ruefully, “I was too caught up in my philosophical studies at Columbia to appreciate what it meant to be in the presence of someone who had been close to one of the greatest Jewish philosophers of all time.” Professor Malino commented that the highlight of his discoveries was a hand-written letter of recommendation for Dr. Slonimsky by Hermann Cohen. “It was a bit like finding a letter of recommendation from Maimonides!”

Professor Malino’s interest in Slonimsky was sparked serendipitously while leading a study abroad program in the Italian Alps in a castle owned by Ezra Pound’s daughter. Slonimsky, it turns out, had become friendly with Pound and his circle in London in 1912, and is mentioned in Pound’s *Pisan Cantos*. Professor Malino gave a paper on their relationship at an international conference on Ezra Pound in 2005.

Despite his immense scholarship, Slonimsky published only a handful of articles during his lifetime. Indeed, it was a lack of publishing that forced him to leave Johns Hopkins. One of Professor Malino’s research questions is why Slonimsky wrote so little, and whether this was in part the cost of his enormous gifts as a teacher. Through the archives, Professor Malino has gained a broader perspective on this through his discovery of Slonimsky’s unpublished writings, as well as outlines of many synagogue talks from the 1930s and 40s in which Slonimsky tried to help Jews cope with the devastating rise of anti-Semitism, and eventually the Holocaust.

In 1956, at age 72, Slonimsky published his longest article, a seminal study entitled “The Philosophy Implicit In The Midrash.” The article contains extended reflections on the philosophy and theology of human suffering as expressed in the unique language of Rabbinic midrash. It also makes provocative comments on the relationship between poetry and philosophy. Professor Malino hopes to explore these issues in a conference next year in Germany on Hermann Cohen and his students.



As of July 1, 2020, Zelikovitz affiliate **Sarah Waisvisz**, PhD will be at Queen's University; her new tenure-track appointment will be Assistant Professor of Drama in the Dan School of Drama and Music.

Sarah Waisvisz completed her PhD in the Department of English at Carleton

University (Ottawa, Canada). Her SSHRC-funded dissertation *Dissident Diaspora: Genres of Maroon Witness in Anglophone and Francophone Caribbean Literature* illustrated how generically innovative writers from the Caribbean diaspora invoke the tradition of the fugitive slave or maroon, and in so doing, put forward revolutionary ideas about identity, race, and belonging.

Her artistic work intersects with her scholarship, and she has published and presented many academic papers over the years on Caribbean literature, Human Rights drama, and the Black Atlantic. Her paper "The Kunstlerroman and Second-Generation Witnessing in Edwidge Danticat's *The Dew Breaker*" is in *The Routledge Companion to Literature and Human Rights* (2015).

She is also a playwright, dramaturge, and multi-disciplinary performer with training in dance and physical theatre (classical ballet, puppetry, acrobatics, stilts, West African dance styles).

Her first solo show, *Monstrous*, about her experience as a multi-racial, Afro-Caribbean Jewish person, premiered in 2016 and has been performed several times. She had been invited to perform

at Victoria's UNO Fest in May 2020 (cancelled due to Covid), and Winnipeg's FemFest in September 2020. The full script of the play has been published in *Alt.theatre* (Issue 13.3) <<https://alttheatre.ca/2017/08/01/issue-13-3/>>.

Recently her new full-length play *Heartlines*, about French-Jewish surrealist artists Claude Cahun and Marcel Moore, enjoyed a sold-out run at Ottawa's undercurrents festival this past February.

<<https://ottawacitizen.com/entertainment/local-arts/why-so-many-in-ottawa-are-making-art-about-a-lesbian-couples-outrageous-bravery>>.

Her writings and her plays wrestle with loss of the African diaspora and the Holocaust; acceptance; prejudice; the complexity of being multi-racial in our "Multicultural" Canadian society; and what it means to live at the intersection of all of these. It is these liminal areas where identity is created that Dr. Waisvisz will be exploring with her students at Queen's: the intersections memory, race, diaspora, and performance and embodied field work practices in performance creation.

The ZC Welcomes Research Affiliates

Affiliate positions are unpaid, and may include students, independent scholars, or faculty from other universities. All Research Affiliates have full online access to Carleton University libraries. This initiative is part of ZC's larger mandate of building a dynamic group of national and international Jewish studies scholars.

"Interested candidates should email jewish_studies@carleton.ca with a letter of introduction, CV, photo, and short research statement, noting areas of interest as they pertain to Jewish Studies, which will be made public on our website. Applications should contain subject line: ZC Research Associate."

External Research Affiliates Publications and Presentations

Dr. Judith R. Cohen is a performer and ethnomusicologist specializing in Judeo-Spanish (“Ladino”) Sephardic songs, as well as in medieval and traditional music, including Balkan, Portuguese, Yiddish, and French Canadian, pan-European balladry, and songs from Crypto-Jewish regions of the Portuguese-Spanish border.

She has travelled extensively this past year and given several performances, both of songs and of storytelling, related to Sephardic music and cultural life, also, to some extent, Yiddish; in Canada (Toronto, including the Aga Khan Museum; Halifax, Napanee), the USA (New York City, Bloomington Indiana, Los Angeles), Spain (Madrid, Toledo, Zamora, Hervás), Germany (Hannover) and Portugal (Lisbon, Braganza).

Publications:

2020 (In press) « Adultery, Conversion and Fires: shared themes of Yiddish and Judeo-Spanish ballads », for Acts of the International Ballad Symposium, Palermo, Italy, May 2017 https://www.academia.edu/33644716/Street_Music_and_Narrative_Traditions.pdf, <<https://www.edizionimuseopasqualino.it/wp-content/uploads/2020/03/7.jpg>>

Presentations

2020 (May) Presentation for Global Nação, American Sephardi Federation,

NYC.

(Feb.) Presentation on Iberian Jewish poetry and song in the medieval period, for Lyric Landscapes Symposium, Indiana University, Bloomington.

“The Bride Beneath the Lemon Tree: Songs of Moroccan Jewish Women”, Aga Khan Museum, Toronto.

2019 (December) “Beating the Water” to Mimouna: Music among the Judeus of Portugal 25 years later. Association for Jewish Studies, San Diego.

(July) “Lekha Dodi – Gens du Pays’ – del Atlántico marroquí al Atlántico canadiense. Zamora Sefardí conference, Spain.

(June) “Sete Dias Enserrados’: what

the Sephardim sang in the Holocaust”, Terras de Sefarad Conference, Braganza, Portugal.

(June) “There’ll always be a gap’: Participant observation in Moroccan Sephardic Musical Life across the Atlantic – Montreal and Toronto”. Sociedad Sefarad, Lisbon 2019.

“If you see me walking alone on the road’: Sephardic Songs of Exile, Expulsion, Memory - and Return. Conference “We will live after Babylon: Armenian and Jewish Historical

Experience between Expulsion, Exile and Destruction.” Hannover, Germany, Centre for Jewish Music and the German-Armenian Society. Invited: lecture and workshop.





Professor Hilary Earl teaches Modern European History and Genocide Studies at Nipissing University in North Bay. Her research and teaching interests include the history of the Nazi Holocaust, comparative genocide, war crimes trials of high and mid-ranking Nazis, perpetrator testimony, atrocity film and photography, and the cultural impact of the Holocaust and genocide in the twenty-first century. She has published in a variety of journals and essay collections and her book, *The Nuremberg SS-Einsatzgruppen Trial, 1945-1958: Atrocity, Law, and History* won the 2010 Hans Rosenberg prize for the best book in German history. Professor Earl discusses her book at this link: <https://radiopublic.com/new-books-in-german-studies-G31DOA/sl!fa093>

Her current project is “Murder on the Beach: a case study of a single Einsatzgruppen execution in Liepāja, Latvia in photographs, on film, and in testimony, 1941.” She was recently awarded a two-year Social Sciences and Humanities Insight Development Research grant for this project.

Auschwitz is a familiar symbol of the industrial killing process that characterized the Nazi Holocaust against Europe’s Jews during World War II. But killing began well before the gas chambers were operational. Beginning in June 1941, 4 units of Einsatzgruppen (the mobile killing units of the SS) perpetrated hundreds, if not thousands of individual massacres from the Baltic Sea to the Crimea, across the vast territory of the Soviet Union. With the help of local militia and some civilians, German SS troops, soldiers, and policemen sent from Germany, killed more than a million innocent people a few dozen at a time. The four units of Einsatzgruppen designated A, B, C, and D, followed the German army into remote areas of Soviet territory to identify, round up, and murder their victims in open-air shootings. After the initial German invasion on June 22, 1941, killing targeted civilians escalated quickly. The single largest massacre took place at Babi Yar, a ravine on the outskirts of Kiev, on September 29 and 30, 1941 when Sonderkommando 4a of Einsatzgruppe C under the leadership of Paul Blobel, robbed and murdered 33,771 Jewish men, women, and children. Some Germans photographed portions of the massacre. Today these photographs are easily accessible on the Internet. A simple Google search reveals that Babi Yar – the single biggest massacre by bullets during

WWII – is a photographic category for some amateur Pinterest image collectors.

A lesser known, but equally horrific series of massacres took place a few months later in the coastal town of Liepāja (Le’PIE-ya), Latvia. Between August and December 1941, Sonderkommando 1a and Einsatzkommando 2 of Einsatzgruppe A, robbed and murdered virtually the entire Jewish community of Liepāja. Like Babi Yar there is a visual record of the destruction. Two men, Karl Strott and Reinhard Weiner documented the process. Weiner, a Kriegsmarine stationed near Liepāja was an amateur filmmaker. Sometime in August or September 1941, Weiner was on furlough and filmed an execution. The footage was never confiscated, and he donated it to Yad Vashem in 1971. SS-Scharführer Kart Strott, present at the executions in Skede in December took photographs at least 14 images survive. One of the central questions of this research is why? Why would ordinary individuals such as Strott and Weiner want to document the killing process? Do they want to remember it? Were they proud of German actions? Although one can speculate about their motives, unfortunately perpetrators have not explained what compelled them to document violence.

The goal of the “Murder on the Beach” project is to interpret the context, content, and composition of the Strott photographs and the Wiener film footage as a way to challenge existing perpetrator narratives of the victims’ experiences as they explained them in courts of law, and as I have written about them thus far. I am an historian of the Holocaust whose previous and on-going research on perpetrator motivation will come to bear on this project.

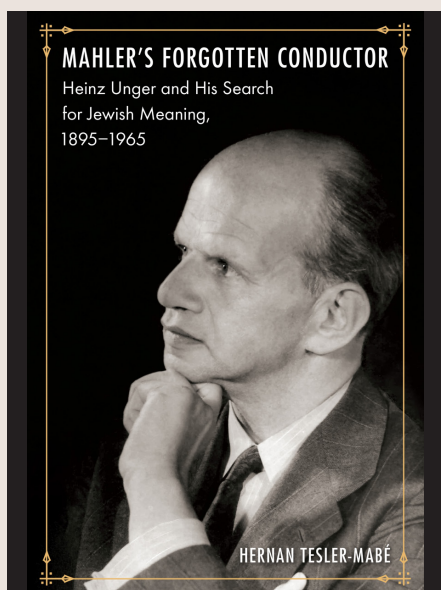


Professor Dani Kranz works as an academic anthropologist at Ben Gurion University, Israel, and as an applied academic and director of Two Foxes Consulting in Germany, and Israel. Trained in anthropology, social psychology and history, her thematic expertise covers migration, ethnicity, law, state/statelessness, political life, organizations as well as memory politics. She has worked on various intersecting issues ranging from interfamilies and interchildren, citizenship to intergenerational transmission in Israel and Germany as an academic and

as an applied academic. <<https://www.pij.org/articles/1978/the-israeli-diaspora-in-germany-one-of-a-kind>>.

The Israeli “Diaspora” in Germany: One of a Kind,” *Palestine-Israel Journal* Vol. 24 No. 3 2019 <<https://journals.tplondon.com/index.php/ml/article/view/770>>.

“Towards an Emerging Distinction between State and People: Return Migration Programs, Diaspora Management and Agentive Migrants, *Migration letters*”, Vol. 17 No. 1 (2020): *Special Issue: Diaspora Politics*.



Kudos and Mazel tov to **Professor Hernan Tesler-Mabe**, Coordinator of the Vered Canadian Jewish Studies program at the University of Ottawa and ZC research affiliate on his new book *Mahler's Forgotten Conductor: Heinz Unger and his Search for Jewish Meaning, 1895-1965* <https://utorontopress.com/ca/mahler-s-forgotten-conductor-2>

A self-avowed “historian of the human condition,” Hernan engages in broad-ranging historical research devoted to better understanding our place in the world, as well as the way in which people have constructed and reconciled themselves to their contexts and realities. In his book, Professor Tesler-Mabe unravels the con-

nection between identity construction, and travel through his detailed research on orchestral conductor Heinz Unger's (1895-1965) many movements and activities around the world and covering his eventual emigration to Canada. This is done in the context of Unger's immersion into the music of Gustav Mahler, whose works defined Unger's life as a German Jewish musician.

This work discusses the process of Jewish emancipation in Central Europe and in so doing sheds light on the complex issues of ethnicity, “race,” nationalism, secularization, and culture and thought as they developed in the modern period and impacted upon Europe and beyond in the first half of the twentieth century.

Join us on our virtual venture:



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Please share your Jewish Studies news about publications (articles and books), events (on campus and in the community), courses, etc. The newsletter is published every early fall with a supplement in early winter when warranted. Send your information to jewish.studies@carleton.ca at any time and it will be included immediately on our web site and in the next issue.

Words from the Director



Mina Cohn

Dealing with the imposed changes due to the Covid-19 pandemic is a challenge for everyone. We thank all the doctors, nurses, healthcare staff and all the essential workers who work tirelessly on the front lines to help the sick and make sure we all stay healthy.

This year we mark 75 years since the liberation of Auschwitz and the end of WW II, committing to remember those who perished and honouring those who survived. During January 2020, CHES was a partner in two important commemorative projects: “Remembering the Holocaust: Conveying its Lessons” on the occasion of the 75th anniversary of the liberation of Auschwitz-Birkenau on Parliament Hill on January 24th and the International Holocaust Memorial ceremony on January 27th at Library and Archives Canada. (See articles on both events below.)

The event on Parliament Hill was initiated by Senators Donna Dasko and Marc Gold, a first by senators and the first collaborative event involving CHES and senators. By all accounts, the event was timely, memorable, and poignant. To show our appreciation for their initiative, thank you letters were sent to all partners in this commemoration. The letters

were also an opportunity to introduce CHES’ work.

A special thank you to CHES member Annette Wildgoose for the interview with Brody Hamilton of *National Post Radio*, and to Marlene Wolinsky and Marion Silver for their interview with Stuart Miller-Davis, a reporter for the current affairs show *Midweek* on CKCU about January 27th commemoration (see links to the interviews below).

Early on, as we became aware of the Covid Pandemic, an important Law Enforcement Workshop for the RCMP, scheduled for March 14th, was cancelled. As more restrictions were imposed, all the other plans and projects of CHES and our partners were cancelled as well, including

- the Ottawa Choral Society production of *Annelies* scheduled for March 29th at the Carleton Dominion-Chalmers Centre in Ottawa.
- the Anne Frank Exhibit in cooperation with the Canadian War Museum, scheduled to open on April 2nd.
- the Canadian Society for Yad Vashem’s Ambassadors of Change Program.
- the National Holocaust Memorial event scheduled for April 21st at the Canadian War Museum.

CHES member and survivor Elly Bollegraaf had been invited to speak at the opening of the Anne Frank exhibit and the National Holocaust Memorial event. CHES was working with Yad Vashem and Carleton University Media Centre to edit Elly’s testimonial to create a visual that would complement the event theme of Rescuers.

When Yad Vashem’s April 21st event was cancelled, the understanding that all Jewish communities across Canada would have to cancel their Yom Hashoah ceremonies became a reality. The Azrieli Foundation approached us to discuss how to replace these events. CHES partnered with other Canadian Holocaust Centres, Yad Vashem, the Sarah and Chaim Neuberger Holocaust Education Centre, the Azrieli Foundation, and the March of the Living to create and to

present the first-ever, cross-Canada virtual Yom Hashoah commemoration on April 20th. The commemoration began with a message from Prime-Minister Justin Trudeau:

https://pm.gc.ca/en/news/statements/2020/04/21/statement-prime-minister-yom-hashoah?fbclid=IwAR39cmYao7rKZubTdB_vr9hi7n7GpG-Fkk8HAYAD9chWg9kZ2iDfoT6lmitY.

CHES was honoured to be part of this unique project and we thank the organizing committee for their dedication and hard work. In less than a month, they created a memorable program that united Canadians across the country. From the material CHES provided, two participants in our testimonial project, Tova Clark and David Moskovic, were featured among Holocaust survivors from across Canada as was a message from CHES (see below).

Due to Covid-19, for the first time in 32 years, the March of the Living occurring yearly on Holocaust Remembrance Day was also cancelled. Click on the link below to view and to join *The March of the Living Plaque Project*, enabling the tradition of placing messages on plaques on the train tracks of Auschwitz-Birkenau to continue <https://nevermeansnever.motl.org/>.

Since September 2019, CHES has been working on an educational program for Liberation 75, a global gathering of Holocaust survivors, their descendants, educators, and friends scheduled for May 31st – June 2nd in Toronto. That event has been postponed until 2021. For the scope of CHES’ participation, read *Liberation 75: CHES’ Participation Confirmed*.

In my words I included details of events that have happened since January 2020 and of those that could have happened if not for Covid-19. Looking ahead, we will see better days and overcome the Covid-19 challenges. CHES will continue to create meaningful educational programs working with existing colleagues and reaching out to new partners. Until then, please follow the instructions of the Canadian Public Health Services, stay indoors, and keep safe.

Remembrance: 75 Years After Auschwitz-Birkenau Liberation

By Sheila Hurtig Robertson,
CHES member

Survivors, ambassadors, politicians, and representatives from 10 partner organizations, including the Centre for Holocaust Education and Scholarship (CHES), gathered in Ottawa on January 24th to commemorate the 75th anniversary of the liberation of Auschwitz-Birkenau.

Welcomed by Senators Donna Dasko and Marc Gold, and Jack Jedwab, CEO of the Association of Canadian Studies and a son of Holocaust survivors, the audience listened attentively as speaker after speaker paid poignant homage to the six million “silenced” victims of the Holocaust and warned of the current terrifying and unforeseen rise of antisemitism in many parts of the world, including Canada.

Senator Dasko welcomed dignitaries from Austria, Belgium, Bulgaria, Germany, Lithuania, Israel, Poland, Romania, Slovak Republic, and Ukraine. She reminded us of the horrific scene that awaited soldiers of the First Ukrainian Front as they entered Auschwitz: 648 corpses, more than 7,000 living skeletons, and six storehouses filled with hundreds of thousands of dresses and suits, 110,000 shoes, 3,800 suitcases, 12,000 pots and pans, 40 kilograms of glasses, and several tons of hair shaved from women’s heads. She mentioned a Soviet soldier, who had already seen so many deaths, who said they had now “seen things we will never forget as long as we live.” And she thanked the survivors for bearing witness.

Senator Gold brought a message from Prime Minister Justin Trudeau who specifically mentioned “the scourge of antisemitism and hatred that is becoming all too common once again.” He wrote: “The murder of 6 million Jews by the brutal and antisemitic regime started with a slow erosion of rights, and the normalization of discrimination. We cannot permit the passage of time to diminish

our resolve never to allow such horrors to happen again.”

Jack Jedwab spoke of his mother, Bella Gelbart, who survived Auschwitz and of his grandmother Fremet Gelbart, and his aunts Luba, Sara, and Chaya Jedwab, who did not. He told of his mother’s last moments with Fremet who, realizing death was imminent, urged her daughter to survive; somehow, she did. Years later Jack and his family were with Bella when she returned to Auschwitz, a visit that rekindled painful memories. He believes the world has not learned the lessons of Auschwitz, listing as proof the many genocidal massacres that have since occurred.

In his welcoming remarks, Steven Garten, Rabbi Emeritus of Temple Israel, spoke of having “an obligation to the victims of Auschwitz as antisemitism flares [today].” He noted that that “antisemitism thrives on the Internet where people encounter untruths in the privacy of their homes and so the lessons of Auschwitz are lost in the cacophony of gunshots.”

Eva Kuper, who survived as a hidden child and emigrated to Canada in 1949, was born in Warsaw at the onset of World War II and “survived by a series of miraculous events involving luck, coincidence, and the courage and faith

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Her Excellency Michaëlle Jean (R) and Hilda Bleyer share memories following the presentation

Remembrance: 75 Years After Auschwitz-Birkenau Liberation Con't

of family members and strangers.” She explained that because “the chances of survival were so small, all such stories are improbable.” In her case, the actions of an aunt and a Roman Catholic nun, Sister Clara, enabled Eva’s survival. “Mine is a story of hope,” said the Montreal-based retired educator.”

Dr. Rebecca Wittman, an associate professor of history at the University of Toronto, studies the Holocaust and postwar Germany, trials of Nazi perpetrators and terrorists, and German legal history. Querying what it means to “Never Forget”, she said it is important to try to comprehend the Holocaust and attention must be paid to “apathy, indifference, and collaboration.” While noting the positive action of today’s Germany in placing a Holocaust memorial in the centre of Berlin, she added that it was decades before such actions happened. Instead, in the years following the war, only perpetrators who displayed “cruel, sadistic, and aberrant behaviour were prosecuted and not ‘order followers’”.

Jean-Paul Samputu is a Rwandan singer and songwriter and an Ambassador of Peace. Now living in Ottawa, the survivor of the Rwandan Genocide sang of healing and love and then spoke of the killing of his parents, two brothers, and a sister. His father was killed by a friend, whom Jean-Paul spent years tracking, only to spare his life following an epiphany. Together they organized a Forgiveness Campaign and today he preaches peace and reconciliation, not revenge.

Judy Young Drache, a child Holocaust survivor, retired civil servant, and member of CHES, touched on the “quiet, polite years of antisemitism” when Toronto law firms did not hire Jews, when Canada’s official policy towards Jewish

refugees was “None is Too Many”, and many social clubs would not accept Jews as members as recently as the 1970s. She then turned to positive steps Canada has since taken, including The Report of the Special Committee on Hate Propaganda in Canada (<https://www.worldcat.org/title/report-to-the-minister-of-justice-of-the-special-committee-on-hate-propaganda-in-canada/oclc/85755894>) which was followed by a “significant body of anti-hate legislation and anti-racism policies” at home and internationally. Judy quoted Hon. Irwin Cotler who memorably said: “Indifference in the face of evil is acquiescence with evil itself; it is complicity with evil” and, from the Auschwitz Museum, “The Holocaust actually did not start from the gas chambers. This hatred gradually developed from words, stereotypes, and prejudice through legal exclusion, dehumanization, and escalating violence.” For her, the Holocaust “is not an event ... It is part of me, it goes on, is never finished, and the older one gets, the more it weighs on one.” See below for the full text of her remarks.

One of Judy’s Positive Examples

Renowned Israeli British street artist Solomon Souza has painted a commemorative mural of Jewish football players and British POWs who were sent to Nazi camps, to mark Holocaust Remembrance Day on 27 January. The artwork is being displayed on a wall on the outside of the West Stand at Stamford Bridge and is part of Chelsea FC’s ‘Say No to Antisemitism’ campaign. The club has also adopted the International Holocaust Remembrance Alliance’s definition of antisemitism, the first sports team in the world to do so.

<http://www.israelnationalnews.com/News/News.aspx/274444>

Dafina Savic is the founder and executive director of Romanpipe, a Montreal-based not-for-profit organization seeking to fight discrimination against Roma worldwide. She called for recognition of the Romany genocide through an Act of Parliament because “Roma stories remain forgotten and untold and Roma history has been erased.”

The final speaker was Michaëlle Jean, the 27th Governor-General of Canada and the former Secretary-General of the Organisation internationale de la Francophonie. She mentioned meeting a survivor during a program she made for The Passionate Eye and how his words affected her deeply, unaware that the survivor’s wife – Hilda Bleyer – was in the audience. It was a profoundly moving moment for Hilda, who shared a warm moment with Madame Jean after the presentation. The lesson to be drawn from her wide-ranging, passionate speech is the need for “constant vigilance” and being on the alert for early warning signs through the use of words such as vermin and garbage to describe a people. “The target of such language is hate,” she said. “To do nothing would be to let the other side win by default.” And she fittingly quoted author James Baldwin: “The glorification of one race and the consequent debasement of another – or others – has been and always will be a recipe for murder.”

At their core, the lessons of the commemoration convey urgency: From the duty to remember comes the duty to react; educating the younger generation about the Holocaust is imperative; and, indifference to the difficulties befalling others can never be an option.

Remembering the Holocaust; Conveying its Lessons on Parliament Hill

By Judy Young Drache

Survivors, ambassadors, politicians, and representatives from 10 partner organizations, including the Centre for Holocaust Education and Scholarship (CHES), gathered in Ottawa on January 24th, 2020, to commemorate the 75th anniversary of the liberation of Auschwitz-Birkenau.

Welcomed by Senators Donna Dasko and Marc Gold, and Jack Jedwab, CEO of the Association of Canadian Studies and a son of Holocaust survivors, the audience listened attentively as speaker after speaker paid poignant homage to the six million “silenced” victims of the Holocaust and warned of the current terrifying and unforeseen rise of antisemitism in many parts of the world, including Canada.

The speakers included Judy Young Drache, a child Holocaust survivor, retired civil servant, and member of CHES

who touched on the “quiet, polite years of antisemitism” when Toronto law firms did not hire Jews, when Canada’s official policy towards Jewish refugees was “None is Too Many”, and many social clubs would not accept Jews as members as recently as the 1970s. Following is the full text of her thoughtful remarks.

“I may not remember but I can never forget.”

Canada is now generally considered to be an example to other countries for its openness to pluralism and cultural diversity with well-entrenched and extensive policies and programs of multiculturalism at all levels of government covering a wide range of areas (from health and social services, to the arts, to politics, and education, including anti-racism education at all levels of the public school systems. In fact,

Canada is usually praised for its legislative and policy responses to social inequality, discrimination, and racism, including antisemitism.

Of course, we all know that this this was not always so. I am not going back to the years before WWII when overt and crude forms of antisemitism were part of life in Canada - when for instance a largely Jewish baseball team was attacked by fascist sympathizers at a baseball game at the Christie Pits Riot in Toronto (1933). And I am sure most of you know that during the Nazi era and WWII, right up to 1947, “None is Too Many” was sadly Canada’s official policy towards Jewish refugees trying to flee from Europe. I will just

Continued on next page



Judy Young Drache with her husband Arthur Drache

mention a couple of anecdotal examples from a little closer to our time.

Not too long ago, in 1965, when my husband was finishing law school at the U of Toronto, his then professor Bora Laskin, (later Chief Justice of Canada – and the first Jew appointed to the Supreme Court! – by Pierre Trudeau in 1970) gave him a list of Toronto law-firms not to apply to for an articling job as they would not hire a Jew. When Laskin was appointed to the Ontario Court of Appeal in 1965, he was the first Jewish lawyer appointed there. Traditionally until then appointments to the Ontario Court of Appeal had alternated between Catholics and Protestants. So, on Laskin's appointment, some members of the Ontario legal community wondered if he was going to be considered a Catholic or a Protestant – so the traditional succession could continue.

Many of you will know that the Granite Club of Toronto (and similar social clubs across Canada) would not accept Jews as members into the late 60's or early 70's. I also recall being surprised when an older colleague in the Multiculturalism Programs of the Secretary of State department where I started working in the mid 70's told me that McGill (which had accepted me into its MA program when I arrived as an immigrant to Canada in 1967) was well-known for excluding Jewish students or faculty well into the late 60's, as did many other Canadian universities.

Remember, these were already the “quiet” polite years of antisemitism, no longer the crude ones from the 30's like Christie Pits. By the 60's and 70's this kind of action was no longer socially acceptable.

If we look at some of the steps Canada has taken since the Holocaust to deal with hate speech and antisemitism specifically, we do find some positive threads. More or less at the same time as the above examples was the first major attempt to introduce legislation against hate speech and its promotion on the basis of a serious study which was The Report of the Special Committee on Hate Propaganda). The report was published in 1966 and is largely forgotten now but was the basis for subsequent legislation.

For this report a blue-ribbon panel was appointed in 1965, chaired by McGill Law Dean and later International Court of Justice Judge Maxwell Cohen, and included then professor and later-to-be Prime Minister Pierre Trudeau as well as Saul Hayes of the Canadian Jewish Congress, Professor Marc McGuigan (later Minister of Justice), and others. The committee examined the pernicious effects of hate propaganda and cautiously recommended a legislative response. As a result of this study the Criminal Code was amended in 1970 to include various anti-hate provisions. That the Holocaust and antisemitism were driving forces behind this is clear from the explicit references to genocide and the public promotion of hate against identifiable groups. Since that time Canada has developed a significant body of anti-hate legislation and anti-racism policies (and is a signatory to many UN and other international conventions against racism). But even so we are not immune to incidents of discrimination, racism, hate speech, and antisemitism.

On this International Holocaust Remembrance Day, we come together to

ask what can we learn from the horror that was the Holocaust? Over the years, I have found some guides for helping to answer that question. Former Justice Minister Irwin Cotler has frequently reminded us that the Supreme Court of Canada has affirmed the importance of human rights and anti-hate legislation by upholding their constitutionality – even using words often repeated from the Auschwitz Museum's permanent exhibition: “the Holocaust did not begin in the gas chambers – it began with words”: words of exclusion and hate. In Nazi Germany such words became a state-sanctioned ideology of hate, incitement to hate and led to the demonization of “the other.” And the Holocaust continued with the industry of death on an enormous scale and utilized a whole “technology of terror.” But it could not have succeeded so well without the collaboration of others, the conspiracy of silence, and because of the indifference of many. Author and teacher Elie Wiesel, one of the most famous survivors of the Holocaust, considered indifference to be as deadly as murder. “Indifference is always a friend to the enemy, for it benefits the aggressor – never his victim.” Irwin Cotler adds: “Indifference in the face of evil is complicity in evil.”

In my mind, one of the most important lessons of the Holocaust has to do with remembrance – especially for Holocaust survivors who were witnesses to the evil or who were personally affected by it. I believe survivors have an important role to play in standing up for the truth and for justice. They can fight the deniers and effectively oppose those who want to minimize, distort, falsify history, or just misrepresent the facts. A well-known 94 year old Hungarian survivor, Eva Fahidy, participated in the recent trial in Germany of Oscar Groening, a former official from Auschwitz, and was able to testify

Continued on next page

that he was not always in the office doing accounts as he claimed but was present at the selections and the sorting of the victims' belongings.

I firmly believe the truth is very important, especially for Holocaust survivors who need to be bulwarks against denial and falsification. We cannot change the past, but we can and do learn from it and this helps us to understand our present better.

As a child survivor I do not remember what happened to my family and me when the murderous part of the Holocaust came to Budapest in the spring and summer of 1944. I was just 1 year old when my parents, three grandparents, and various other family members were taken first to a brickyard outside of Budapest and then forced into the cattle cars of one of the last trains with which the Nazis and their Hungarian collaborators deported about 440,000 Hungarian Jews to Auschwitz-Birkenau, never to return. I was handed to a relative and remained hidden until liberation, although in fact I remained hidden for much longer than the end of the war and the liberation of the camps. I have had to do a lot of research to find out the facts about my family and myself; and I am still learning the lessons.

I may not remember but I can never forget. For me the Holocaust is not an event (an unimaginable, terrible one at that) to remember like a car accident or an outing that turned bad. It is part of me, it goes on, is never finished (and the older one gets the more it weighs on one).

And this is so not just for me but for my children and perhaps my grandchildren (though hopefully not for their children). People speak of "Transgenerational trauma", which may be theoretical and academic, but for me the Holocaust is a reality of my everyday life. The search for the parents and grandparents I never knew continues. As does the search for the meaning of my survival.

But of course remembering by itself is not enough, one must remind others so on this Holocaust Remembrance Day we should also come together to remind ourselves of the situation of those who are now suffering around the world as a result of hatred and exclusion, or attempted genocide. Canada has tried to help in some of those situations, but so far with not much result in the case of the Rohingya who are being persecuted (and killed), with 800,000 having been expelled from Myanmar or who sought refuge in neighbouring Bangladesh. Recently their plight was in the news again, with no solution in sight, though at least the International Court of Justice just ordered the Burmese authorities to "protect the Rohingya Muslims from genocide." Let us hope this has some result.

Unfortunately, hatred, racism still do terrible things to people; and there are countries in which genocide and strife happen among groups on the basis of religion, ethnicity, skin colour, language, and so on. Rwanda was spoken of here this morning: Canadian General Romeo Dallaire who headed the UN peacekeep-

ing force there, has not been able to recover from what he witnessed; but especially from the inability to help. What he has trouble getting over is that this was an avoidable genocide; the world knew, he knew, but he was helpless against it.

For the Jews, and others who were persecuted during the Holocaust, the main lesson – other than the one of having the proverbial packed suitcase ready to flee – is not really a lesson but an obligation and a responsibility: never to forget, and to speak out against hatred in all its forms, to educate and tell the truth, to warn, to seek justice for victims and those in trouble.

For me personally: this is the responsibility to share the truth; to tell my story about where exclusion, hate, indifference can lead to; the responsibility to remind the people around me to be mindful and to express the hope that by sharing and telling what happened the current generation and the next one can help to make the world a better place.

This responsibility includes the work I do with CHES as a volunteer. CHES members are all volunteers and they include a number of survivors. Our main goal is to develop educational programs to promote knowledge and understanding of the history and legacy of the Holocaust. Among examples of our activities are video testimonies of survivors online (also archived at the United States Holocaust Memorial Museum), education work with teachers, students, academics, and Holocaust survivors.

Moving, Emotional International Holocaust Remembrance at Library and Archives Canada

Close to 250 people attended the International Holocaust Remembrance Day event, held at Library and Archives Canada (LAC) on January 27th. Along with dignitaries were local Holocaust survivors Elly Bollegraaf, Kati Morrison, and Vera Gara.

Partners for the event included CHES, LAC, the Centre for Israel and Jewish Affairs, the Jewish Federation of Ottawa, and the Wallenberg Citation Initiative. Emcee was Ashbury College student Taylor Ages, representing March of the Living.

Brief opening remarks were delivered by LAC's Director General Robert McIntosh and local MPP John Fraser.

The keynote speaker was Pinchas Gutter, who delivered a moving, emotional, and powerful speech covering a range of topics around his personal story of survival as well as his general outlook.

"Indeed, we are profoundly challenged," Gutter said of the struggles facing the world in 2020.

He said hope in the immediate post-war period turned to challenges not long after, but to this day he continues to hope of a brighter future.

Gutter shared details on his happy life in pre-war Poland as a member of a thriving Hasidic family. Things took a sharp turn when, at eight-years-old, he saw his father taken by the Gestapo and beaten in the family wine cellar. He told of his years spent in the Warsaw ghetto - an "apocalyptic hell". As the Nazis moved in on Erev Pesach April 19th, 1943, Gutter and others were hiding in a bunker, but eventually marched out and ended up in Majdanek. In part, Gutter attributes his survival to his father instructing him to tell authorities he was older than he was.

Gutter detailed his experiences in Majdanek followed by a number of work camps. He eventually ended up at Buchenwald for a few weeks towards the end

of the war and was finally liberated from Thereisenstadt.

He spoke of having a secret Bar Mitzvah and being told he would be a good Jew and outlive Hitler. "It was important not just to survive as a body - a 'what' - but as a person. A 'who.'"

Gutter closed by saying he has anger towards deniers, but also towards those who accuse Jews of marching to their death like sheep. Gutter says he saw Jews fighting constantly, not just to live, but to live as Jews. He brought his speech into the present, saying he is hurt by images from around the world today such as people living in tent cities and fleeing Myanmar. He mentioned telling his story in new virtual reality projects and is the first survivor to take part in the USC Shoah Foundation's Dimensions in Testimony, where a hologram-like image of himself can have interactive conversations with people asking him questions.

"As long as I have breath in my body and legs to carry me, I intend to share my story," Gutter said in closing.

Before and after the keynote, the audience was treated to a violin solo performance by Ralitsa Tcholakova. Rabbi Eytan Kenter led Kaddish and Martin Sampson of CIJA offered closing comments. The audience then held up signs saying "#weremember" for a photograph for the World Jewish Congress' campaign.

Interview with Marlene Wolinsky and Marion Silver

<<https://soundcloud.com/capital-news-online/midweek-january-29-2020>>

From The Canadian Jewish News:
<https://www.cjnews.com/living-jewish/holocaust-survivors-testimony-will-live-on-as-holograms>

CHS member Abigail Bimman's interview with Pinchas Gutter on Global News:

<https://globalnews.ca/video/6470719/how-holocaust-survivors-are-keeping-their-stories-alive>



Participants in January 27th 2020 Ottawa-International Holocaust-remembrance

Cross-Country Virtual Yom Hashoah a Huge Success

When the COVID-19 crisis forced the cancellation of the annual Yom Hashoah commemoration, the Canadian Society for Yad Vashem, the Azrieli Foundation, the Sarah and Chaim Neuberger Holocaust Education Centre, and March of the Living organized a cross-Canada online memorial that was aired on April 20th.

As the organizers explained: "While this is a disheartening choice to have made, we hope that it can help prevent wider spread of this disease and loss of life, particularly amongst our most vulnerable populations.

"Nonetheless, we recognize the centrality of marking Yom Hashoah for our communities and the importance of the day, and we know many people will look to our organizations for guidance and leadership at this time.

"Our plans have now shifted, and we are excited to present a collaborative, digital community commemoration opportunity, with pre-recorded and livestream content.

"We believe that this challenging situation forces us to look for a silver lining, and together as partners in Holocaust education, we are embracing a new opportunity to unite our communities across Canada and make this year's commemoration a national one.

"Our program will mark the 75th anniversary of the end of the Holocaust and will focus on the resilience and faith of the survivors. We hope to share stories of how they rebuilt their lives despite the trauma and loss that they endured. We believe that this message will resonate with our audiences, especially today."

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To view the cross-country program, click on <https://vimeo.com/411138928/1a5942b7c5>

The thank you note below from Rachel Libman and the Neuberger team captures the highlights of the Virtual Yom Hashoah.

Dear Partners,

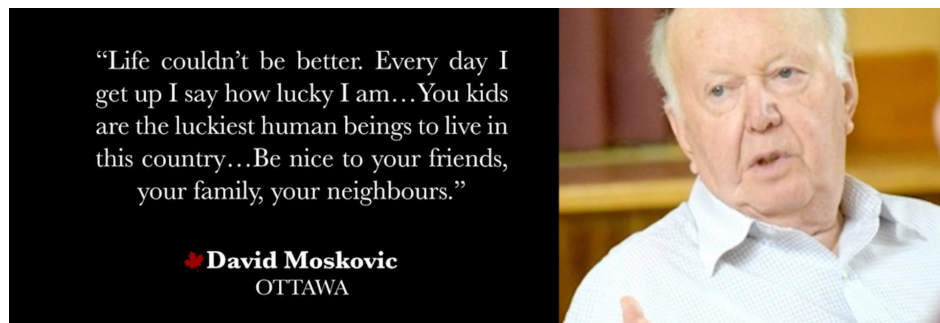
After a very hectic week, I wanted to take a moment to thank each of you for partnering with us to present the cross-Canada virtual Yom Hashoah commemoration this past Monday.

The feedback has been tremendous, and I hope you have received similar comments from your communities ... We took a challenging moment and created something that resonated with audiences far beyond our expectations. We heard from young families and older adults, survivors, descendants, and elected officials, people who would normally attend and those who took advantage of being home to participate in a way they never normally would have.

Thank you for being a part of it with us. It was a very special experience for us and we are deeply appreciative to you for that.

Comments from the viewers (emails, private messages, social media, disqus):

- *"Tonight's commemoration was very lovely – impactful, relevant, moving and beautifully executed."*
- *"Sitting in my home and watching it on my computer created such a connection, more than being in a large audience. I can't thank you enough and everyone involved for connecting us, as Jews, in such a meaningful way by remembering the Holocaust."*



David Moskovic shared his message at the cross Canada Holocaust Memorial

- *“What a moving experience showing how people can work cooperatively together. This commemoration shines a light on a very dark time, showing how the ugly face of hatred can tear us apart while providing hope for the present and the future.”*
- *“Let me congratulate you on putting together such a beautiful, meaningful, and hopeful programme. It was truly extraordinary and was especially necessary for those of us experiencing such sadness in Nova Scotia. Thank you.”*
- *“What an amazing program. Thanks to all of you for the time and effort in making this such a worthwhile experience in spite of the difficulties of this time.”*
- *“Jake Epstein struck the right note and all the components of the programme were very moving.”*
- *“Thank you for the inspirational stories of survival and the courage to come to Canada to help build a great united country.”*
- *“It was very meaningful and so beautiful that even though we couldn’t be together physically we were united for the first time all across the country virtually.”*
- *“... sincere appreciation from members of the community for making the effort to provide such an impressive program at this unique time.”*
- *“Thank you for all your efforts in making tonight’s program a memorable and powerful educational tool to honour our survivors and their stories.”*
- *“It captured the essence of why we observe this perfectly, considering the fact we are all at home these days.”*
- *“The programme ...for Yom HaShoah with Jake Epstein as MC was phenomenal. We both felt the balance in the programme was just right and want to let you and everyone concerned know.”*



Tova Clark offered inspiring thoughts to future generations about resiliency and survival. at the cross-Canada memorial Service

CHES was privileged to take part as a sponsor with Director Mina Cohn speaking through video. We are pleased to present her comments below:

“Good afternoon, everyone, and thank you for joining us on this very special program. My name is Mina Cohn, and I am the director of the Centre for Holocaust Education and Scholarship at the Zelikovitz Centre for Jewish Studies at Carleton University in Ottawa, Canada’s capital. I want to extend a warm welcome to the survivors and students in Ottawa and across Canada who joined us on this special evening.

“On April 21st, Ottawa’s Jewish community expected to gather with survivors, dignitaries, and politicians for the National Holocaust Memorial ceremony at the Canadian War Museum, as we do each year, to commemorate the lives of those who perished in the Holocaust and to honour those who survived.

“Sadly, as we deal with the necessary restrictions enacted because of the Covid-19 Pandemic, the commemorative event has been cancelled. Instead, we have been provided with an opportunity to partici-

pate in Canada’s first-ever multi-community memorial program based on the twin themes of Resilience and Liberation.

“CHES, the most recent Holocaust Centre in Canada, is proud to participate in this unique program. We share the hope that together our institutions can unite Canadians as we commemorate the 75th anniversary of the end of the Holocaust, pay tribute to the resilience of the survivors, and celebrate their liberation.

“Today we fight a global war against an invisible enemy. An enemy that challenges our everyday

lives and upends our daily routines. Many worry: Can we defeat this enemy?

“Holocaust survivors have much to teach us when it comes to overcoming extremely difficult and life-threatening situations. They survived the worst genocide of the 20th century, traumatized and often alone. They did not define their lives based on trauma and loss, but on their ability to rise from the ashes, bear witness to their pasts, and rebuild their lives. It is their resilience and resourcefulness that helped them overcome all odds. Every one of us can learn from them.

Students View Virtual Online Cross-Canada Yom Hashoah Commemoration

By Kenra Mroz, CHES member and an English teacher at Sir Robert Borden High School



On the evening of April 20th, Canadians from across the country came together to join in a virtual Yom Hashoah remembrance event. As an educator who uses Holocaust history and legacy a great deal in my teaching practice, I felt that this would be a unique and meaningful experience for my students. I decided to create an optional Thought Share assignment wherein my students could contribute comments, as well as respond to, and ask questions of, one another. I was very pleased with not only how many students decided to participate, but also with the maturity, depth, and insight of their observations and exchanges.

The students, aged 15- to 18-years-old, emphasized that “we can all learn” from the stories of survivors and that we must “do [our] best to treat everyone equally.” They were “glad ... to hear what it was like to be liberated and to escape the terror and pain that the Nazis inflicted upon the Jewish population.” One student, whose family was significantly affected by the Holocaust, also pointed out that the trials and sufferings endured did not end with Liberation. He shared the reality that “this tragedy has left an eternal sense of emptiness within our family” and went on to explain that this is why the expression “never again” means so much to him.

Many students highlighted the “strength of the Jewish people” and said “the world must stay committed in ensuring that such a horrific event is never forgotten or repeated.” The comments some of my Jewish students wrote about their own personal connections to the Holocaust

prompted their peers to reach out through questions and expressions of support. When asked if he would be comfortable sharing “any family stories”, one student replied: “The unfortunate truth is that my family does have stories related to the Holocaust. My great-grandmother was a survivor and was taken by the Nazis. She has shared many difficult moments she has had to endure.” All of my students commented upon how they were captivated by “the many moving segments” of the event, and some were “left in tears” due to the emotional impact of many of the survivor stories. Above all, they were firmly of the belief that “it is time to use the power of choice to create positive change.”

Overall, this was a highly successful student commentary collaborative. My students genuinely appreciated the opportunity to “tune-in” to the Yom Hashoah virtual event and share their thought-provoking personal reactions and responses.

Covid-19 Forces Postponement of Liberation75

By Marilyn Sinclair, Founder, and the Liberation75 team

It is with tremendous disappointment that we announce the postponement of Liberation75, which was to be held in Toronto from May 31st to June 2nd.

The safety of our attendees - especially Holocaust Survivors - is our greatest concern. Amid the COVID-19 pandemic, we believe it is only prudent to reschedule.

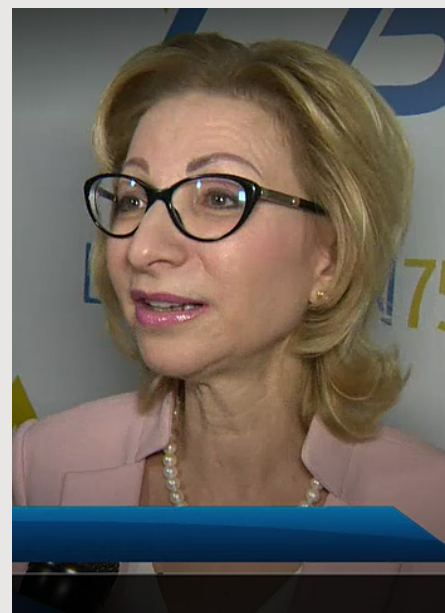
Liberation75 was created as a global gathering to commemorate the 75th anniversary of the liberation from the Holocaust. Our mission has been to remember victims, honour Survivors, showcase the future of Holocaust education, discuss and take action against antisemitism, and commit to protecting free-

dom, diversity, human rights and inclusion.

Over the past two years, more than 300 Survivors, educators, speakers, exhibitors, artists, donors, committee members, volunteers, Dine-Around hosts, and participating organizations have worked tirelessly on this passion project.

We will announce updates for this once-in-a-lifetime event as soon as possible. We are committed to bringing the world together to mark this important point in time and will inform you of new dates and venue(s) as they are determined.

Thank you to everyone who reached out with kind words. We are most grateful for your ongoing support of Liberation75. Stay healthy and safe.



Marilyn Sinclair, the founder of Liberation75

Liberation 75: CHES' Participation Confirmed

By Sheila Hurtig Robertson,
CHES member

Note: In the expectation that Liberation 75 will be re-scheduled for 2021, we present the article below which spells out CHES' planned involvement.

Liberation 75, a once-in-a-lifetime "global gathering of Holocaust survivors, descendants, educators, and friends", will commemorate and celebrate the 75th anniversary of liberation from the Holocaust. Gathering in Toronto, May 31st to June 2nd, will be over 3000 participants, including 7500 students and 600 educators supported by over 135 organizations, including the Sherman and Azrieli Foundations.

Liberation 75 founder Marilyn Sinclair, the daughter of a Hungarian Holocaust survivor, attended the Canadian Gathering of Holocaust Survivors in 1985. "That gathering instilled in me a life-long commitment to Holocaust remembrance and education," she says. She adds that with the gradual loss of survivors, "the need is greater than ever to inspire others to continue this important work." As noted on its website

(<https://www.liberation75.org/>), Liberation 75 "will explore the past, pre-

sent, and future of Holocaust education and remembrance through captivating discussions and presentations, interactive workshops, survivor testimony, films, artistic and musical performances, unique exhibits, ground-breaking technology ..."

"Given that the Centre for Holocaust Education and Scholarship (CHES) develops educational programs and activities that promote knowledge and understanding of the history and legacy of the Holocaust, presenting a workshop at Liberation 75 is a unique opportunity to share our learnings and to benefit from the wisdom of so many distinguished speakers, including Supreme Court Justice Rosalie Silberman Abella, Hon. Irwin Cotler, and Dr. Deborah Lipstadt," says CHES director Mina Cohn.

CHES' workshop, entitled "Inspiring and Empowering Youth Through Holocaust Education", will be delivered by Kenra Mroz, an Ottawa high school teacher and CHES member, and is expected to attract 80 youth delegates and their educators. She will explore the concept of empowerment as it relates to youth, demonstrate how courageous and determined young

people made a significant difference during such next-to-impossible situations as the ghetto uprisings and Jewish resistance in German-occupied Europe, and discuss the strength and bravery of young Jewish couples who married and started families immediately following Liberation.

"My workshop is designed to emphasize the importance and significance of Holocaust education, and why we must continue to study, think about, and discuss the Holocaust, as well as to make clear connections between the material I will be covering and issues that matter to young people (and, indeed, all people) today," says Mroz, who will also focus on legendary Polish-Jewish educator Janusz Korczak, a strong advocate for the empowerment of young people who is remembered as the orphanage director who refused sanctuary for himself and died with his orphans in Treblinka.

A special feature of the workshop will be a CHES-produced video featuring 18-year-old Anne Kazzam, who participated in the 2018 March of the Living and will bring a message encouraging youth's involvement in remembrance.

Membership on the CHES
committee is open to new members.
To support CHES please visit

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