

# DOWNLOAD PDF HOLOCAUST SURVIVORS IN POSTWAR GERMANY, 1945-1957

## Chapter 1 : Jewish Museum Berlin | Collections - theinnatdunvilla.com

*Stranded in Germany after the Second World War, , Holocaust survivors began to rebuild their lives while awaiting emigration. Brought together by their shared persecution, Jewish displaced persons forged a vibrant community, redefining Jewish identity after Auschwitz.*

Formation of the DP camps[ edit ] School children at Schauenstein DP camp in In an effort to destroy the evidence of war crimes, Nazi authorities and military staff accelerated the pace of killings, forced victims on death marches , and attempted to deport many of them away from the rapidly shrinking German lines. As the German war effort collapsed , survivors were typically left on their own, on trains, by the sides of roads, and in camps. Concentration camps and death camps were liberated by Allied forces in the final stages of the war, beginning with Majdanek , in July , and Auschwitz , in January ; Buchenwald , Bergen-Belsen , Dachau , Mauthausen , and other camps were liberated in April and May The vast majority of non-Jewish DPs were repatriated in a matter of months. It is estimated that a total of more than , Jewish DPs resided in camps or communities in Germany, Austria, and Italy during the period from to A large number of refugees were in critical condition as a result of malnutrition , abuse, and disease. Many died, but medical material was requisitioned from military stores and German civilian facilities. Military doctors as well as physicians among the survivors themselves used available resources to help a large number recover their physical health. The first proper funerals of Holocaust victims took place during this period with the assistance of Allied forces and military clergy. Shelter was also improvised in the beginning, with refugees of various origins being housed in abandoned barracks, hotels, former concentration camps, and private homes. As Germany and Austria came under Allied military administration , the commanders assumed responsibility for the safety and disposition of all displaced persons. The Allies provided for the DPs according to nationality, and initially did not recognize Jews as constituting a separate group. One significant consequence of this early perspective was that Jewish DPs sometimes found themselves housed in the same quarters with former Nazi collaborators. In early July , Patton issued a directive that the entire Munich area was to be cleared of displaced persons with an eye toward repatriating them. Joseph Dunner , an American officer who in civilian life was a professor of political science, sent a memorandum to military authorities protesting the order. Based on these efforts and blatant antisemitic remarks, Patton was relieved of this command. Harrison Report By June reports had circulated back in the United States concerning overcrowded conditions and insufficient supplies in the DP camps, as well as the ill treatment of Jewish survivors at the hand of the U. American Jewish leaders, in particular, felt compelled to act. Harrison was sent by president Truman to investigate conditions among the "non-repatriables" in the DP camps. Arriving in Germany in July, he spent several weeks visiting the camps and submitted his final report on 24 August. While there has been marked improvement in the health of survivors of the Nazi starvation and persecution program, there are many pathetic malnutrition cases both among the hospitalized and in the general population of the camps It is questionable which clothing they hate the more Most of the very little which has been done [to reunite families] has been informal action by the displaced persons themselves with the aid of devoted Army Chaplains, frequently Rabbis, and the American Joint Distribution Committee The first and plainest need of these people is a recognition of their actual status and by this I mean their status as Jews While admittedly it is not normally desirable to set aside particular racial or religious groups from their nationality categories, the plain truth is that this was done for so long by the Nazis that a group has been created which has special needs Their desire to leave Germany is an urgent one They want to be evacuated to Palestine now, just as other national groups are being repatriated to their homes Palestine, while clearly the choice of most, is not the only named place of possible emigration. Some, but the number is not large, wish to emigrate to the United States where they have relatives, others to England, the British Dominions, or to South America No other single matter is, therefore, so important from the viewpoint of Jews in Germany and Austria and those elsewhere who have known the horrors of the

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concentration camps as is the disposition of the Palestine question As matters now stand, we appear to be treating the Jews as the Nazis treated them except that we do not exterminate them. They are in concentration camps in large numbers under our military guard instead of S. Many of these were Polish Jews who had initially been repatriated. Between fall and summer as many as Jews were killed in anti-Jewish riots in various towns and cities, [16] including incidents in Cracow , around August 20, ; [17] Sosnowiec , on October 25; and Lublin , on November Most notable was the pogrom in Kielce on July 4, , in which 42 Jews were killed. These camps varied in terms of the conditions afforded to the refugees, how they were managed, and the composition of their population. In the American sector, the Jewish community across many camps organized itself rapidly for purposes of representation and advocacy. In the British sector, most refugees were concentrated in the Bergen-Belsen displaced persons camp and were under tighter control. However, the beginnings of the agency were plagued by organizational problems and corruption. Over time the UNRRA supplemented the latter basic services with health and welfare services, recreational facilities, self-help programs, and vocational guidance. However, since camp committees did not yet have any officially sanctioned role, their degree of power and influence depended at first on the stance of the particular UNRRA director at the given camp. In late a new successor organization, the International Refugee Organization IRO absorbed some of the UNRRA staff and assumed its responsibilities, but with a focus turned toward resettlement, as well as care of the most vulnerable DPs, rather than repatriation. From representation to autonomy[ edit ] The refugees who found themselves in provisional, sparse quarters under military guard soon spoke up against the ironic nature of their liberation, invoking an oft-repeated slogan "From Dachau to Feldafing. The session also included representatives of the Jewish Brigade and the Allied military administration. It resulted in the formation of a provisional council and an executive committee chaired by Zalman Grinberg. The delegates passed a fourteen-point program that established a broad mandate, including the establishment of a Jewish state in Palestine with UN recognition, compensation to victims, participation in the trials against Nazi war criminals, archival of historical records, and full autonomy for the committees. As it turned out, the American and British sectors developed independent organization structures. In the American sector, Zalman Grinberg and Samuel Gringauz and others led the formation of the Central Committee of the Liberated Jews , which was to establish offices first in the former Deutsches Museum and then in Siebertstrasse 3 in Munich. The central organizations for Jewish refugees had an overwhelming number of issues to resolve, among them: Ensuring healthy and dignified living conditions for the refugees living in various camps and installations Establishing political legitimacy for themselves by establishing a constitution with a political process with debates, elections, etc. Facilitating and encouraging religious, educational, and cultural expression within the camps Arranging for employment for the refugees, though not in enterprises that would contribute to the German economy Supporting the absorption in the camp infrastructure of "new" refugees arriving from Eastern Europe Resolving acrimonious and sometimes violent disputes between the camps and German police Managing the public image of displaced persons, particularly with respect to black market activities Advocating immigration destinations for the refugees, in particular to the British Mandate in Palestine, but also the United States, Australia, and elsewhere Military authorities were at first reluctant to officially recognize the central committees as the official representatives of the Jewish refugees in DP camps, though cooperation and negotiations carried characteristics of a de facto acceptance of their mandate. But on September 7, , at a meeting in Frankfurt , the American military authorities recognized the Central Committee of the Liberated Jews as a legitimate party to the issue of the Jewish displaced persons in the American sector. Their outlook, needs, and aspirations varied tremendously. There were strictly observant Jews as well as individuals that had earlier been assimilated into secular culture. Religious convictions ran from the Revisionist group to Labor Zionists and even ideological communists. Although Yiddish was the common language within the community, individuals came from virtually every corner of Europe. There was lively political debate, involving satire, political campaigns, and the occasional acrimony. The growth of Yiddish newspapers within the camps added fuel to the political culture. The political environment of the community

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evolved during its years of existence. In the first year or two, it was predominantly focused on improving the conditions in the camps and asserting the legitimacy of the community as an autonomous entity. At every turn, the community expressed its opposition and outrage against British restrictions on Jewish immigration to Palestine. In the British sector, the protests approached a level of civil disobedience; in the American sector, attempts were made to apply political pressure to alleviate these restrictions. Morgan - then UNRRA chief of operations in Germany - claimed that the influx of Jewish refugees from Eastern Europe as "nothing short of a skillful campaign of anti-British aggression on the part of Zion aided and abetted by Russia. In late 1946, the UNRRA conducted several surveys among Jewish refugees, asking them to list their preferred destination for emigration. While officially detached from the committees, there was considerable support for clandestine immigration to Palestine through the Aliya Beth programs among the refugees; and tacit support for these activities also among American, UNRRA, Joint and other organizations. A delegation consisting of Norbert Wollheim, Samuel Schlumowitz, Boris Pliskin, and Leon Retter flew to the United States to raise funds for the community, appealing to a sense of pride over "schools built for our children, four thousand pioneers on the farms. It coordinated efforts with the political leadership in the Yishuv and the United States, forming a transient power triangle within the Jewish world. A community dedicated to its own dissolution[ edit ] With the exception of 10,000, who chose to make their homes in Germany after the war see Central Council of Jews in Germany, the vast majority of the Jewish DPs ultimately left the camps and settled elsewhere. To make the point, many of the leaders emigrated at the first possible opportunity. Both overt lobbying efforts and underground migration sought to open for unrestricted immigration to Palestine. And the camps largely emptied once the state of Israel was established, many of the refugees immediately joining the newly formed Israel Defense Forces to fight the Arab-Israeli War. Of the original group that founded the committee, only rabbi Samuel Snieg remained for the dissolution. All the others had already emigrated, most of them to Israel. Its experience highlighted the challenges of ethnic groups displaced in their entirety without recourse to their original homes. It also demonstrated the resolve and ingenuity of individuals who had lost everything but made a new life for themselves. Some struggled with survivor guilt for decades. Suicide amongst survivors has been a subject of some disagreement amongst Israeli medical professionals. Aharon Persikovitz, a gynecologist who had survived the Dachau concentration camp gave a lecture called "The Psychological State Of the New Immigrant" in which he said: According to Professor Yoram Barak this statement became "an accepted national myth".

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## Chapter 2 : Sh'erit ha-Pletah - Wikipedia

*Get this from a library! Holocaust survivors in postwar Germany, [Margarete Myers Feinstein] -- "Stranded in Germany after the Second World War, , Holocaust survivors began to rebuild their lives while awaiting emigration.*

April to September We looked at all the beautiful American tanks lined up. God bless the American soldiers—they had soda and chocolate. So I went into the house, and fell asleep under the oven. There were pails of milk and fresh white bread. The soldiers made us cream of wheat—they made sure that we ate slowly. It was like a dream. I am still looking for those guys from Texas—they were tall, blond, and so good-looking! We had a good time. We went to live in a repurposed school—there were ten girls together in a room. Displaced persons identity card for Esther, from Leipheim, Germany, where Esther met her future husband. Displaced persons identity card for Goldie Iren , Leipheim, Germany. Meanwhile, they took our sister Adel Udika out of the hospital, with the other sick people. She wrote to us from a town named Penig. When we went to see her, she was near the end. She was very weak. At that time I had a terrible pain in my stomach. It was appendicitis, so they removed my appendix. While I was in the hospital, I learned that Udika had died. An American rabbi buried her in an Evangelist [Lutheran] cemetery in Germany. Wedding photograph, January 27, In August , the Russians took over the camp in Germany, so we had to leave. We went home to Hungary, to look for our parents. First we went to see our oldest sister Borishka, who was living in Debrecen. Sister Esther not pictured took the picture. We were driven by two wagon-drivers, who left us on the wagon. Some Russians took the wagon, and threw us down into a ditch—the wagon, the horse, the wine barrels. I had a terrible concussion. We went back to Debrecen. The doctor said that I had to lie quietly. In December we went to Budapest, and from there we illegally returned to Germany. Barry and Bina Move from Hungary to Israel: Our brother Berel Barry was a big dreamer. He left Hungary to live in Italy and Switzerland. He tried to go to Palestine, but he was caught as an illegal. In , when the Russians entered Hungary, Barry returned from a labor camp. The Russians thought he was a German so they sent him to Siberia. He was there until , when everybody was liberated. In , at the time of the Hungarian revolution, he and his family went to Israel. So did our sister Berta Bina , who also had been living in Hungary. I met a Lithuanian man, who asked me who I was staying with. Goldie and Anna both got married to men they met in Leipheim. I traveled around Germany with my friend Marta Sternbach. I went to Toronto. In , Sammy came to visit his cousin in Toronto, and he found out that I was there. We went to a movie, and I came home and told my landlady that I was getting married. Starting in Some quotes from Esther: I always dream about carrying my grandmother. I dream about jumping through fences. At the Holocaust Museum in Washington, I cried when looking at the liberation exhibit, when the Americans came in—seeing Eisenhower standing at Ohrdruf—my sisters saved me—my mother saved me when I was dying—she told me I had to live. I am blessed with three wonderful children, six beautiful grandchildren, and four precious great grandchildren. The Grossman Family Legacy The six Grossman siblings who survived the Holocaust started families soon after liberation.

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## Chapter 3 : Holocaust survivors in postwar germany - | KsiÄ™garnia BookMaster

*Holocaust Survivors in Postwar Germany, by author Margarete Feinstein is another well-read and well researched book. I liked it better than her first book she wrote. Very illuminating and poignant reading.*

Jewish Studies Table of contents Introduction; 1. The living and the dead; 3. The new Jewish man and woman; 4. Guarantors of the future: Performing identity and building community; 6. Out of the wilderness; Conclusion. Meticulously researched and well written it tells the compelling story of the immediate post-liberation years in which Holocaust survivors returned to life - to Jewish life in social, political, religious, cultural and above all personal terms. Margarete Myers Feinstein presents a rich array of personal narratives and archival sources, and thus provides the Jewish Displaced Persons in postwar Germany with a powerful posthumous voice. Margarete Myers Feinstein demonstrates how victims became survivors and how survivors took responsibility for their own lives after the tragedy that had befallen them. Their decisions in memorializing the past, living in the present, and preparing for the future played a crucial role in their psychological and physical rehabilitation. This book will serve as an illuminating epilogue to the history of the Holocaust and the first chapter in a new history of the Jews after the catastrophe. It is the post-Holocaust history of a third of a million Jewish survivors, whose presence on the soil of defeated Germany was heavy with significance both for the traumatized Jews and the morally bankrupt Nazis. Feinstein reconstructs a Jewish rebirth and self-empowerment indiscernible in a previous scholarship that cast the Jewish DPs as pawns in the political strategies of outsiders to their ranks. It demonstrates, too, the enormous strength of Judaism and Jewish identity. The book will represent an important point of reference for any further study of Jewish life in post-Holocaust Germany. Those years and that experience shaped modern Jewish history and created a Jewish future that flourishes onto our day. Feinstein is even handed in her assessment as she explores Allied policy, the interaction between Germans and Jews in immediate postwar Germany and the attempt to create a Jewish future in Palestine. She shatters the myth that survivors did not speak of their experience in that early years, did not develop memorials and rituals of mourning. Her mastery of this era is complete; her sensitivity admirable. Survivors and historians often organize their narrative into three chapters Before, During and After. It is the post-Holocaust history of a third of a million Jewish survivors, whose presence on the soil of defeated Germany was heavy with significance both for the traumatized Jews and the morally bankrupt Nazis. Interested in questions of identity and legacies of the Nazi regime, her research has focused on postwar German national identity and Jewish displaced persons. She is the author of State Symbols:

## Chapter 4 : Liberation and Postwar " United States Holocaust Memorial Museum

*In this new contribution to the large literature on Jews after the Holocaust, Margarete Myers Feinstein grounds the reconstruction of Jewish identity in interactions among themselves and between Jews, Germans, Britons and Americans. Her impressive range of sources includes archival records, memoirs.*

## Chapter 5 : Holocaust survivors in postwar Germany, in SearchWorks catalog

*In Holocaust Survivors in Postwar Germany, Margarete Myers Feinstein uses survivor memoirs and interviews, allowing the reader to 'hear' the survivors' voices, focusing on the personal aspects of the transition to normalcy.*

## Chapter 6 : Nathan Friedenbergr | Tel Aviv University - theinnatdunvilla.com

*Margarete Myers Feinstein Holocaust Survivors in Postwar Germany, Publisher: Cambridge University Press (July 17, ) Language: English.*

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## Chapter 7 : Holocaust Survivors in Postwar Germany, : Margarete Myers Feinstein :

*Margarete Myers Feinstein. Holocaust Survivors in Postwar Germany, New York: Cambridge University Press. Pp. viii, \$*

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