

1
00:00:00,000 --> 00:00:08,070

2
00:00:08,070 --> 00:00:10,900
Bauer, 4.

3
00:00:10,900 --> 00:00:12,320
OK.

4
00:00:12,320 --> 00:00:19,830
I think one ought to make
the very clear picture

5
00:00:19,830 --> 00:00:24,030
of the periods in which
the Judenrate operated.

6
00:00:24,030 --> 00:00:27,210
You find in Eastern Europe,
especially in Poland,

7
00:00:27,210 --> 00:00:30,690
that in the first, what they
call at that time, Kadenzia,

8
00:00:30,690 --> 00:00:31,560
which meant--

9
00:00:31,560 --> 00:00:32,945
Who called this Kadenzia?

10
00:00:32,945 --> 00:00:37,170
The people themselves,
in the ghettos.

11
00:00:37,170 --> 00:00:42,510
The first period of
the first Judenrat,

12
00:00:42,510 --> 00:00:46,110
you find a very high

proportion of Judenrate

13

00:00:46,110 --> 00:00:49,860

who were supported
by the population

14

00:00:49,860 --> 00:00:52,890

and of whom the
population thought

15

00:00:52,890 --> 00:00:55,200

that they were good people.

16

00:00:55,200 --> 00:00:58,800

Afterwards, they thought that
they had been good people.

17

00:00:58,800 --> 00:01:02,880

What you found when afterwards
in Israel was the people

18

00:01:02,880 --> 00:01:08,590

said the Judenrate were bad,
but our Judenrat was good.

19

00:01:08,590 --> 00:01:14,330

We had a research made of
128 Judenrate in Poland,

20

00:01:14,330 --> 00:01:18,890

where you could define
exactly what they did.

21

00:01:18,890 --> 00:01:21,000

There were about 250 altogether.

22

00:01:21,000 --> 00:01:25,970

But 128 you could say
exactly what happened.

23

00:01:25,970 --> 00:01:33,590

And we found that of these
128, 107 were of the kind

24
00:01:33,590 --> 00:01:37,100
that the people
said they were good,

25
00:01:37,100 --> 00:01:40,640
or that we found
that they resisted

26
00:01:40,640 --> 00:01:43,700
the Germans, whether
it was already

27
00:01:43,700 --> 00:01:48,320
in the economic persecution
at the beginning or later

28
00:01:48,320 --> 00:01:51,290
on when they were
asked to supply lists.

29
00:01:51,290 --> 00:01:54,920
In other words, none
of these 107 Judenrate

30
00:01:54,920 --> 00:01:59,420
went to the point of handing
over Jews to the Germans.

31
00:01:59,420 --> 00:02:04,940
That is the decisive
line of these 128.

32
00:02:04,940 --> 00:02:06,950
Now, that's the first period--

33
00:02:06,950 --> 00:02:09,139
Because they didn't stay long.

34
00:02:09,139 --> 00:02:11,550
No, no, some of them
stayed a very long time.

35

00:02:11,550 --> 00:02:15,190

Some of them stayed
till the destruction.

36

00:02:15,190 --> 00:02:19,090

And then you have
the second group.

37

00:02:19,090 --> 00:02:21,160

Now, the second group
after the first big murder

38

00:02:21,160 --> 00:02:23,470

action, the Germans
chose usually

39

00:02:23,470 --> 00:02:25,990

people who are suitable to them.

40

00:02:25,990 --> 00:02:29,740

And there, the proportion
of the Judenrate

41

00:02:29,740 --> 00:02:33,400

who cooperated with the Germans
to the point of handing over

42

00:02:33,400 --> 00:02:36,490

people is much higher.

43

00:02:36,490 --> 00:02:40,810

But when you look
at the situation

44

00:02:40,810 --> 00:02:43,450

that the Judenrate
were in, you find

45

00:02:43,450 --> 00:02:48,070

that whether they resisted,
or whether they refused

46

00:02:48,070 --> 00:02:52,990
to hand over lists, or whether
they did hand over lists,

47
00:02:52,990 --> 00:02:55,660
the possibilities,
the parameters,

48
00:02:55,660 --> 00:03:00,930
of what they could do
is extremely limited.

49
00:03:00,930 --> 00:03:04,510
They were part and parcel--

50
00:03:04,510 --> 00:03:08,260
and in that the other
historian colleagues of mine

51
00:03:08,260 --> 00:03:10,030
who say this, I
think are right--

52
00:03:10,030 --> 00:03:15,310
they were part of a bureaucracy,
which was set up by the Nazis

53
00:03:15,310 --> 00:03:18,850
all over Europe to
facilitate cooperation

54
00:03:18,850 --> 00:03:20,590
or collaboration with them.

55
00:03:20,590 --> 00:03:26,350
This is true of Czech mayors of
French mayors of French cities,

56
00:03:26,350 --> 00:03:30,940
of puppet governments
all over Europe.

57
00:03:30,940 --> 00:03:33,650

I mean, you have
to ask yourself,

58
00:03:33,650 --> 00:03:38,920
how many French mayors
resisted the German call

59
00:03:38,920 --> 00:03:46,480
to send French slave workers
to Germany after February 1943?

60
00:03:46,480 --> 00:03:52,510
How many Czech
officials objected

61
00:03:52,510 --> 00:03:56,710
or acted against
the German design

62
00:03:56,710 --> 00:04:01,330
to send hundreds of
thousands of Czech workers

63
00:04:01,330 --> 00:04:02,440
into Germany factories.

64
00:04:02,440 --> 00:04:04,000
Yes, it is true,
but the conditions

65
00:04:04,000 --> 00:04:05,083
were completely different.

66
00:04:05,083 --> 00:04:07,150
But nobody knew that.

67
00:04:07,150 --> 00:04:08,740
Nobody knew that.

68
00:04:08,740 --> 00:04:14,230
In Holland, when they sent
the Dutch workers to Germany,

69

00:04:14,230 --> 00:04:16,600

many Dutch people
were utterly convinced

70

00:04:16,600 --> 00:04:18,490

that they will never
see these people again.

71

00:04:18,490 --> 00:04:21,339

72

00:04:21,339 --> 00:04:24,520

You have the same situation
in Poland, in Warsaw,

73

00:04:24,520 --> 00:04:27,040

after the big Polish
rebellion, when

74

00:04:27,040 --> 00:04:30,690

the Germans evict all the
Polish population out of Warsaw.

75

00:04:30,690 --> 00:04:32,440

The Poles were utterly
convinced that they

76

00:04:32,440 --> 00:04:35,590

were going to be murdered
just like the Jews.

77

00:04:35,590 --> 00:04:40,340

But the Polish underground
signed a treaty

78

00:04:40,340 --> 00:04:44,620

after the rebellion,
when they surrendered

79

00:04:44,620 --> 00:04:48,430

to the German, in which they
enabled the Germans to do that.

80

00:04:48,430 --> 00:04:49,710

They had no other choice.

81

00:04:49,710 --> 00:04:52,110

They had to surrender.

82

00:04:52,110 --> 00:04:57,770

So within that framework
of the Nazi terror machine,

83

00:04:57,770 --> 00:05:01,440

the possibility of
action were very limited.

84

00:05:01,440 --> 00:05:03,740

Now, we are talking about
what the Judenrate did

85

00:05:03,740 --> 00:05:06,560

within that framework.

86

00:05:06,560 --> 00:05:08,270

And within that
framework what they

87

00:05:08,270 --> 00:05:12,770

did was Lvov, for
instance, the first head

88

00:05:12,770 --> 00:05:16,370

of the Judenrat in Lvov
refused to hand over

89

00:05:16,370 --> 00:05:21,520

Jews for slave labor, not
destruction, slave labor.

90

00:05:21,520 --> 00:05:23,480

And he was killed.

91

00:05:23,480 --> 00:05:26,120

So they put a second one in.

92

00:05:26,120 --> 00:05:29,990
And when he did not collaborate
or cooperate with the Germans

93

00:05:29,990 --> 00:05:31,995
as the Germans expected him to--

94

00:05:31,995 --> 00:05:35,630
he opposed them in a
way, in his own way--

95

00:05:35,630 --> 00:05:37,890
he was removed.

96

00:05:37,890 --> 00:05:41,040
So you could say that
the result is the same.

97

00:05:41,040 --> 00:05:44,230
But again, what
we are discussing

98

00:05:44,230 --> 00:05:48,160
is the attitude and the policy.

99

00:05:48,160 --> 00:05:51,310
The fact that very
few people survive

100

00:05:51,310 --> 00:05:54,340
is a result of the German
policies, obviously.

101

00:05:54,340 --> 00:05:59,800
And so let me tell you a story,
which I think makes this clear.

102

00:05:59,800 --> 00:06:04,690
In the Eastern Galicia, there
is one of these 128 Judenrate,

103

00:06:04,690 --> 00:06:08,140
which I mentioned before.

104
00:06:08,140 --> 00:06:12,820
The place is called
Kosow Huculski.

105
00:06:12,820 --> 00:06:17,170
And it was a small Jewish town.

106
00:06:17,170 --> 00:06:20,680
And there was a Judenrate.

107
00:06:20,680 --> 00:06:23,390
The Jews were in an
area in the town.

108
00:06:23,390 --> 00:06:25,840
It wasn't really a ghetto.

109
00:06:25,840 --> 00:06:31,330
And the Germans came
from the neighboring town

110
00:06:31,330 --> 00:06:33,490
to destroy the Jews of Kosow.

111
00:06:33,490 --> 00:06:35,770
At least that is what
the Jews of Kosow

112
00:06:35,770 --> 00:06:38,410
got by telephone from
that neighboring town,

113
00:06:38,410 --> 00:06:39,020
from Kolomyia.

114
00:06:39,020 --> 00:06:41,590

115
00:06:41,590 --> 00:06:45,400

And the road from
Kolomyia to Kosow

116
00:06:45,400 --> 00:06:50,800
took about 25 minutes,
half an hour, by car.

117
00:06:50,800 --> 00:06:53,770
The Judenrat in Kosow
decided that they

118
00:06:53,770 --> 00:06:57,010
would warn all the
Jewish population

119
00:06:57,010 --> 00:06:59,830
and tell them to hide.

120
00:06:59,830 --> 00:07:05,290
In order to hold up the Germans
when they came to Kosow,

121
00:07:05,290 --> 00:07:11,380
four Judenrat members remained
in the building of the Judenrat

122
00:07:11,380 --> 00:07:14,470
to hold them up for 5
minutes, for 10 minutes,

123
00:07:14,470 --> 00:07:16,690
for a quarter of an hour.

124
00:07:16,690 --> 00:07:19,540
Out of these four people
who stayed behind,

125
00:07:19,540 --> 00:07:21,370
while all of the
others ran around

126
00:07:21,370 --> 00:07:25,370
to tell the Jews to

hide, one of them

127

00:07:25,370 --> 00:07:29,900
became faint, understandably so.

128

00:07:29,900 --> 00:07:31,730
And the other three
told him, well,

129

00:07:31,730 --> 00:07:36,600
we cannot have you with us.

130

00:07:36,600 --> 00:07:38,375
You are too weak.

131

00:07:38,375 --> 00:07:40,940
And they sent him to hide.

132

00:07:40,940 --> 00:07:44,180
And the three people in
the Judenrat in Kosow

133

00:07:44,180 --> 00:07:48,620
remained behind to
meet the Germans.

134

00:07:48,620 --> 00:07:52,250
Now, this isn't
armed rebellion, yes?

135

00:07:52,250 --> 00:07:53,870
There were no arms.

136

00:07:53,870 --> 00:07:56,810
The environment
was the Ukrainian.

137

00:07:56,810 --> 00:08:01,070
Ukrainians hated the Jews,
collaborated with the Germans.

138

00:08:01,070 --> 00:08:04,590

There's nowhere to
hide on a large scale.

139
00:08:04,590 --> 00:08:06,860
And they dug bunkers.

140
00:08:06,860 --> 00:08:09,620
They dug places to hide in.

141
00:08:09,620 --> 00:08:12,706
But what they did was the
only thing they could do.

142
00:08:12,706 --> 00:08:17,730
And I think, as a
historian I think,

143
00:08:17,730 --> 00:08:22,420
that the action of these
three people in Kosow

144
00:08:22,420 --> 00:08:24,235
was a heroic action.

145
00:08:24,235 --> 00:08:26,860

146
00:08:26,860 --> 00:08:30,610
And so you have that
as against Holland.

147
00:08:30,610 --> 00:08:35,370
You have that on the opposite
scale to the Dutch case.

148
00:08:35,370 --> 00:08:40,990
Yes, but I am thinking of the
case of Gens, for instance.

149
00:08:40,990 --> 00:08:43,960
Although the speeches
he delivered,

150

00:08:43,960 --> 00:08:45,780

he didn't stop to
talk, said Chevalier,

151

00:08:45,780 --> 00:08:48,980

because he wanted to
explain what he was doing.

152

00:08:48,980 --> 00:08:51,340

He wanted to explain
his policy to the Jews

153

00:08:51,340 --> 00:08:55,630

and ask for their understanding.

154

00:08:55,630 --> 00:08:58,580

On the beautiful
speech he gave, he

155

00:08:58,580 --> 00:09:05,260

informed those
intellectuals of Vilna

156

00:09:05,260 --> 00:09:09,650

when you said, "I am the
one who has the dirty hands.

157

00:09:09,650 --> 00:09:13,770

You will get out of
this with clean--

158

00:09:13,770 --> 00:09:15,420

you will be very clean."

159

00:09:15,420 --> 00:09:17,323

So could you talk about this?

160

00:09:17,323 --> 00:09:18,010

Yes.

161

00:09:18,010 --> 00:09:25,240

That is another Judenrat policy,

which, again, was engaged

162
00:09:25,240 --> 00:09:27,970
by some Judenrat heads--

163
00:09:27,970 --> 00:09:30,220
Gens was one of them--

164
00:09:30,220 --> 00:09:36,670
to sacrifice a minority,
so they hoped, in order

165
00:09:36,670 --> 00:09:40,870
to save a majority,
so they hoped.

166
00:09:40,870 --> 00:09:43,930
In the speech that
you mentioned,

167
00:09:43,930 --> 00:09:49,060
Gens was justifying the action
of the Vilna Jewish police

168
00:09:49,060 --> 00:09:54,100
in the ghetto of Osniany,
where the Nazis came in

169
00:09:54,100 --> 00:10:00,400
with the Jewish police
help to kill old people.

170
00:10:00,400 --> 00:10:01,570
And the Jewish police--

171
00:10:01,570 --> 00:10:04,397
The Jewish police
participated in the killing,

172
00:10:04,397 --> 00:10:05,980
yes-- well, they
didn't actually kill.

173

00:10:05,980 --> 00:10:10,540

But they helped the Germans
to select the old people,

174

00:10:10,540 --> 00:10:13,060

to hand them over to be killed.

175

00:10:13,060 --> 00:10:16,150

And Gens justified
it by saying if I

176

00:10:16,150 --> 00:10:21,310

hadn't done that, they would
have taken women and children.

177

00:10:21,310 --> 00:10:26,990

This kind of policy was
done not only by Gens.

178

00:10:26,990 --> 00:10:30,430

There were a few others
who did that too.

179

00:10:30,430 --> 00:10:37,210

A very extreme case happened in
Vilna in that very same ghetto.

180

00:10:37,210 --> 00:10:40,720

You had there the head
of the Jewish resistance

181

00:10:40,720 --> 00:10:45,610

movement, a Jewish communist by
the name of Yitzhak Wittenberg.

182

00:10:45,610 --> 00:10:50,530

He had been elected head of
the Jewish resistance movement.

183

00:10:50,530 --> 00:10:54,490

A Lithuanian, apparently
a Lithuanian communist,

184

00:10:54,490 --> 00:10:57,010

was caught by the Germans
outside the ghetto.

185

00:10:57,010 --> 00:10:58,750

He told the story
about Wittenberg.

186

00:10:58,750 --> 00:11:03,310

The Germans demanded Wittenberg
to be delivered to them.

187

00:11:03,310 --> 00:11:05,350

Gens knew that Wittenberg
was in the ghetto.

188

00:11:05,350 --> 00:11:06,970

He had met him.

189

00:11:06,970 --> 00:11:09,010

He demanded that
Wittenberg be handed over.

190

00:11:09,010 --> 00:11:15,250

191

00:11:15,250 --> 00:11:16,100

Bauer, 5.

192

00:11:16,100 --> 00:11:19,410

193

00:11:19,410 --> 00:11:25,450

The Nazis demanded that
Wittenberg be handed to them.

194

00:11:25,450 --> 00:11:28,350

This means that, of
course, the Nazis knew

195

00:11:28,350 --> 00:11:29,970

that there was an underground--

196
00:11:29,970 --> 00:11:32,070
They knew that there was
an underground movement

197
00:11:32,070 --> 00:11:32,790
in the ghetto.

198
00:11:32,790 --> 00:11:34,410
And Gens is the head--

199
00:11:34,410 --> 00:11:36,810
And Gens was the
head of the ghetto.

200
00:11:36,810 --> 00:11:38,670
And they demanded
of Gens that they

201
00:11:38,670 --> 00:11:40,620
wanted the head of the
Jewish underground,

202
00:11:40,620 --> 00:11:45,300
the communist Yitzhak Wittenberg
to be handed over to them.

203
00:11:45,300 --> 00:11:48,420
Now, Gens was faced
with a problem

204
00:11:48,420 --> 00:11:55,740
of either resisting the Germans
or acceding to their demand.

205
00:11:55,740 --> 00:11:59,850
And he called in the heads of
the Jewish underground, whom

206
00:11:59,850 --> 00:12:01,170
he knew--

207

00:12:01,170 --> 00:12:02,700
And he knew who they were.

208
00:12:02,700 --> 00:12:04,630
He knew exactly who they were.

209
00:12:04,630 --> 00:12:06,180
And they do.

210
00:12:06,180 --> 00:12:07,620
And they went into him.

211
00:12:07,620 --> 00:12:13,260
And he demanded that they find
Wittenberg and hand Wittenberg

212
00:12:13,260 --> 00:12:16,410
over to him, to Gens.

213
00:12:16,410 --> 00:12:18,720
And they refused.

214
00:12:18,720 --> 00:12:21,060
They refused.

215
00:12:21,060 --> 00:12:26,460
Gens organized the ghetto
against the Jewish underground.

216
00:12:26,460 --> 00:12:28,725
And you have here a case
where the underground,

217
00:12:28,725 --> 00:12:33,120
the resistance, faced
not only the Judenrate.

218
00:12:33,120 --> 00:12:36,120
It faced the whole
Jewish population,

219
00:12:36,120 --> 00:12:41,640

because the Jewish population
saw that if Wittenberg was not

220
00:12:41,640 --> 00:12:46,320
handed over to the Nazis, the
Nazis would come and destroy

221
00:12:46,320 --> 00:12:47,620
the ghetto.

222
00:12:47,620 --> 00:12:50,580
This is the way that Gens
presented it to them.

223
00:12:50,580 --> 00:12:56,260
And probably, it is not
far away from the truth.

224
00:12:56,260 --> 00:12:59,070
The fact that in
the end Wittenberg

225
00:12:59,070 --> 00:13:01,110
was handed over to the
Germans and the Germans

226
00:13:01,110 --> 00:13:04,590
nevertheless destroyed the
ghetto is beside the point.

227
00:13:04,590 --> 00:13:07,560
Therefore the population
started to demonstrate.

228
00:13:07,560 --> 00:13:11,520
The population demanded the
handing over of Wittenberg

229
00:13:11,520 --> 00:13:12,270
to the Germans.

230
00:13:12,270 --> 00:13:14,790

231

00:13:14,790 --> 00:13:19,650

In the streets of the ghetto,
and the ghetto was very small,

232

00:13:19,650 --> 00:13:23,640

whoever looked like he could
be a member of the underground,

233

00:13:23,640 --> 00:13:24,570

he was attacked.

234

00:13:24,570 --> 00:13:25,350

He was asked.

235

00:13:25,350 --> 00:13:27,600

He was pushed.

236

00:13:27,600 --> 00:13:29,280

They shouted and so on.

237

00:13:29,280 --> 00:13:31,470

People whom they
more or less knew

238

00:13:31,470 --> 00:13:33,900

must belong to the
underground were in trouble,

239

00:13:33,900 --> 00:13:36,780

in serious trouble.

240

00:13:36,780 --> 00:13:43,200

s the question really
became one of a decision

241

00:13:43,200 --> 00:13:48,150

for the underground
either to yield,

242

00:13:48,150 --> 00:13:52,260

to hand over the command of

the underground to Gens--

243

00:13:52,260 --> 00:13:55,260

that means to the Germans--

244

00:13:55,260 --> 00:13:57,480

or to rebel.

245

00:13:57,480 --> 00:14:02,100

To rebel means not only
against the Germans,

246

00:14:02,100 --> 00:14:05,130

not only against Gens,
but against the ghetto,

247

00:14:05,130 --> 00:14:09,270

against the population,
against the very population

248

00:14:09,270 --> 00:14:12,960

whom they wanted to lead
against the Germans.

249

00:14:12,960 --> 00:14:15,720

This means there would have
been a kind of avant garde

250

00:14:15,720 --> 00:14:17,090

without any support.

251

00:14:17,090 --> 00:14:21,120

Avant garde without any support
whatsoever, left in front

252

00:14:21,120 --> 00:14:25,020

without anyone to follow them.

253

00:14:25,020 --> 00:14:27,000

Nevertheless, they could
not bring themselves

254

00:14:27,000 --> 00:14:29,310
to make that decision.

255
00:14:29,310 --> 00:14:33,090
According to material
that we now have,

256
00:14:33,090 --> 00:14:36,990
it was apparently a
decision of the cell,

257
00:14:36,990 --> 00:14:42,480
of the Communist
Party cell, that

258
00:14:42,480 --> 00:14:47,550
forced the issue by
having the representatives

259
00:14:47,550 --> 00:14:49,890
of the Communist Party
in the leadership

260
00:14:49,890 --> 00:14:53,040
of the underground
support the handing over--

261
00:14:53,040 --> 00:14:57,870
No, but as far as I know,
Wittenberg himself was himself

262
00:14:57,870 --> 00:15:04,530
as distrustful of his
comrades as he was of Gens--

263
00:15:04,530 --> 00:15:06,480
He was distrustful not only of--

264
00:15:06,480 --> 00:15:08,130
He was alone.

265
00:15:08,130 --> 00:15:09,570
He was really alone.

266
00:15:09,570 --> 00:15:13,530
But he accepted-- this is
the information that we now

267
00:15:13,530 --> 00:15:16,470
have of some of the
people who were members

268
00:15:16,470 --> 00:15:21,570
of the communist cell and who
participated in the decision,

269
00:15:21,570 --> 00:15:29,190
they say that Wittenberg
was not in agreement.

270
00:15:29,190 --> 00:15:31,480
But he accepted the
decision of the cell.

271
00:15:31,480 --> 00:15:35,310
Yes, but this not only a
decision of the communist cell.

272
00:15:35,310 --> 00:15:37,350
It was a decision of
the whole underground.

273
00:15:37,350 --> 00:15:40,590
But they would
not have decided--

274
00:15:40,590 --> 00:15:42,750
this I think this is quite
clear-- they would not

275
00:15:42,750 --> 00:15:46,020
have decided to
hand over Wittenberg

276
00:15:46,020 --> 00:15:49,463
if they had not been supported

by the communist cell.

277

00:15:49,463 --> 00:15:50,130

All right, but--

278

00:15:50,130 --> 00:15:50,713

This is quite.

279

00:15:50,713 --> 00:15:53,220

Yes, but I don't think
it is exactly the point.

280

00:15:53,220 --> 00:15:58,620

Whether the communist
cell decided this or not,

281

00:15:58,620 --> 00:16:00,480

the fact is that the
whole resistance--

282

00:16:00,480 --> 00:16:02,610

Yes, but you see,
the interesting thing

283

00:16:02,610 --> 00:16:06,450

is that in their decision,
the communist cell

284

00:16:06,450 --> 00:16:13,710

reflected the view of the whole
underground at that point.

285

00:16:13,710 --> 00:16:15,000

They were very united.

286

00:16:15,000 --> 00:16:15,990

They were united.

287

00:16:15,990 --> 00:16:18,510

But they waited for
the cell to decide,

288

00:16:18,510 --> 00:16:19,980
because he was one of them.

289
00:16:19,980 --> 00:16:21,390
Yes, all right, but--

290
00:16:21,390 --> 00:16:22,900
Then they went over--

291
00:16:22,900 --> 00:16:26,790
then this came to discussion
in the general meeting

292
00:16:26,790 --> 00:16:27,900
of the leadership.

293
00:16:27,900 --> 00:16:30,630
And the decision was taken.

294
00:16:30,630 --> 00:16:34,560
And Wittenberg handed
himself over to the--

295
00:16:34,560 --> 00:16:36,040
No, no, it's not so simple.

296
00:16:36,040 --> 00:16:39,210
They said, OK, we can
then ask to surrender.

297
00:16:39,210 --> 00:16:41,830
And they went to him,
as far as I know.

298
00:16:41,830 --> 00:16:42,970
And he didn't want--

299
00:16:42,970 --> 00:16:46,230
you see, he fought
for one night.

300
00:16:46,230 --> 00:16:47,800

He didn't want to go.

301
00:16:47,800 --> 00:16:51,270
He knew that he was
going to his death.

302
00:16:51,270 --> 00:16:53,100
I'm talking already after that.

303
00:16:53,100 --> 00:16:53,790
Yes.

304
00:16:53,790 --> 00:16:56,910
In other words, the
after that night--

305
00:16:56,910 --> 00:16:58,650
I made it short.

306
00:16:58,650 --> 00:16:59,730
You're right.

307
00:16:59,730 --> 00:17:01,170
There was first a decision.

308
00:17:01,170 --> 00:17:02,080
They went to him.

309
00:17:02,080 --> 00:17:02,700
He objected.

310
00:17:02,700 --> 00:17:04,329
There was a long discussion.

311
00:17:04,329 --> 00:17:08,460
And then what decided the issue
was the decision of the cell.

312
00:17:08,460 --> 00:17:10,260
They went back.

313

00:17:10,260 --> 00:17:13,470

He agreed to accept the
decision of his own comrades.

314

00:17:13,470 --> 00:17:16,800

He did not agree with
it, but he accepted it.

315

00:17:16,800 --> 00:17:20,130

And he handed himself over.

316

00:17:20,130 --> 00:17:24,450

I think what comes out
in this episode is a--

317

00:17:24,450 --> 00:17:26,400

Kind of a lesson.

318

00:17:26,400 --> 00:17:27,210

Yes.

319

00:17:27,210 --> 00:17:30,330

I think that what
comes out very clearly

320

00:17:30,330 --> 00:17:40,410

is the terrible moral problem
of an underground, which

321

00:17:40,410 --> 00:17:45,180

sees itself responsible for
the lives of the whole ghetto.

322

00:17:45,180 --> 00:17:49,320

Whatever they do,
they may be accused

323

00:17:49,320 --> 00:17:54,180

of causing the death of the
people in whose name they

324

00:17:54,180 --> 00:17:55,230

want to fight.

325
00:17:55,230 --> 00:17:58,350
But it is exactly the same
problem as for the Judenrat,

326
00:17:58,350 --> 00:17:59,340
in one way.

327
00:17:59,340 --> 00:18:00,300
Exactly.

328
00:18:00,300 --> 00:18:02,250
And therefore, you
find, for instance,

329
00:18:02,250 --> 00:18:07,620
in Vilna and in Bialystok, that
the policies of the Judenrat

330
00:18:07,620 --> 00:18:09,600
and the policies
of the underground

331
00:18:09,600 --> 00:18:13,800
sometimes have a
very similar tinge.

332
00:18:13,800 --> 00:18:14,880
They converge.

333
00:18:14,880 --> 00:18:19,050
They conver-- they are parallel.

334
00:18:19,050 --> 00:18:23,640
And there are points of meeting.

335
00:18:23,640 --> 00:18:28,800
You have another case,
which is even clearer, where

336
00:18:28,800 --> 00:18:36,990
in Bialystok in February

1943, the Germans tell Barash

337

00:18:36,990 --> 00:18:40,830
that they will
deport 5,000 Jews.

338

00:18:40,830 --> 00:18:45,160
And the underground has to
decide whether to rebel or not.

339

00:18:45,160 --> 00:18:47,490
And there's a
terrible discussion.

340

00:18:47,490 --> 00:18:51,210
And they decide in the
end, no, because if we

341

00:18:51,210 --> 00:18:54,060
wait for another few weeks,
we'll have more arms.

342

00:18:54,060 --> 00:18:56,590
The rebellion will be greater.

343

00:18:56,590 --> 00:19:01,950
And if the Germans take only
5,000, then we won't rebel.

344

00:19:01,950 --> 00:19:08,200
So in effect, they sacrificed
5,000 Jews in order,

345

00:19:08,200 --> 00:19:12,150
so to speak, to make a
rebellion for the whole ghetto.

346

00:19:12,150 --> 00:19:16,490
Yes, and I think that this was
one of the great dilemmas of--

347

00:19:16,490 --> 00:19:17,980
It was a terrible dilemma--

348
00:19:17,980 --> 00:19:20,940
Resistance in many
ghettos, because they said,

349
00:19:20,940 --> 00:19:23,370
we prepare ourselves to resist.

350
00:19:23,370 --> 00:19:25,950
But when?

351
00:19:25,950 --> 00:19:26,570
Exactly.

352
00:19:26,570 --> 00:19:27,570
When will we start?

353
00:19:27,570 --> 00:19:30,210
And they said, the day
of the liquidation.

354
00:19:30,210 --> 00:19:31,260
But what is--

355
00:19:31,260 --> 00:19:33,480
But nobody knows what
the liquidation is.

356
00:19:33,480 --> 00:19:36,460
And in Bialystok,
the 5,000 Jews who

357
00:19:36,460 --> 00:19:40,770
were supposed to be taken out
of the ghetto became 12,000.

358
00:19:40,770 --> 00:19:42,870
Yeah, and it is a
liquidation too--

359
00:19:42,870 --> 00:19:45,450
And no rebellion occurred.

360
00:19:45,450 --> 00:19:49,350
Or to be more
precise, a small part

361
00:19:49,350 --> 00:19:51,450
of the resistance
group in Bialystok

362
00:19:51,450 --> 00:19:56,670
nevertheless rebelled in
February without arms,

363
00:19:56,670 --> 00:19:59,910
without any hope, and with
no results whatsoever.

364
00:19:59,910 --> 00:20:03,210
And this means, why do I
insist on this, because I

365
00:20:03,210 --> 00:20:07,870
think there was a cooperation--

366
00:20:07,870 --> 00:20:10,590
Between the Judenrate--

367
00:20:10,590 --> 00:20:13,140
Of the resistance too.

368
00:20:13,140 --> 00:20:15,930
Well, you can't
call it cooperation.

369
00:20:15,930 --> 00:20:22,470
There was an acceptance
of the same situation

370
00:20:22,470 --> 00:20:24,870
that the Judenrate
had to accept.

371

00:20:24,870 --> 00:20:28,290
And in Bialystok, Tenenbaum
was in touch with Barash.

372
00:20:28,290 --> 00:20:30,660
It's not as though
Tenenbaum did not

373
00:20:30,660 --> 00:20:33,840
know what the problem
was before Barash.

374
00:20:33,840 --> 00:20:34,860
They met.

375
00:20:34,860 --> 00:20:36,720
They discussed this together.

376
00:20:36,720 --> 00:20:38,220
It was one decision.

377
00:20:38,220 --> 00:20:39,330
It was one decision.

378
00:20:39,330 --> 00:20:40,710
Yes.

379
00:20:40,710 --> 00:20:44,100
I'll give you another
example of the same thing.

380
00:20:44,100 --> 00:20:53,700
In a small place near Vilna,
two Jews, two young Jews,

381
00:20:53,700 --> 00:20:55,620
escape to the forests.

382
00:20:55,620 --> 00:20:57,660
This is an area
which was not too far

383

00:20:57,660 --> 00:21:00,900
away from the Rudniki Forest.

384
00:21:00,900 --> 00:21:05,160
And they were caught
by the Germans.

385
00:21:05,160 --> 00:21:07,710
And they were put into prison.

386
00:21:07,710 --> 00:21:09,780
And they were tortured.

387
00:21:09,780 --> 00:21:10,650
And they escaped.

388
00:21:10,650 --> 00:21:12,733
They managed to escape in
the middle of the night.

389
00:21:12,733 --> 00:21:14,820
They went and hid.

390
00:21:14,820 --> 00:21:17,070
And the Germans came
to the Judenrate.

391
00:21:17,070 --> 00:21:20,230
And they said, look, if these
two people don't come back,

392
00:21:20,230 --> 00:21:22,710
we are going to execute all
the Jews of the village.

393
00:21:22,710 --> 00:21:26,310

394
00:21:26,310 --> 00:21:31,860
And the message was given
to these two young men.

395

00:21:31,860 --> 00:21:33,300
And they decided
not to come back

396
00:21:33,300 --> 00:21:38,670
to the village and not to hand
themselves over to the Germans.

397
00:21:38,670 --> 00:21:43,680
And the next day, 150 Jews
from the village were killed.

398
00:21:43,680 --> 00:21:46,450

399
00:21:46,450 --> 00:21:50,020
Now, this was the
type of dilemma

400
00:21:50,020 --> 00:21:53,260
which the resistance faced.

401
00:21:53,260 --> 00:21:55,360
The Germans made
them collectively

402
00:21:55,360 --> 00:21:59,350
responsible for the whole
ghetto, for the whole village,

403
00:21:59,350 --> 00:22:01,570
for the whole population.

404
00:22:01,570 --> 00:22:06,810
And in this kind of a
situation, they had no way out.

405
00:22:06,810 --> 00:22:07,310
Yes.

406
00:22:07,310 --> 00:22:10,870
This is a reason why I
think that to emphasize

407
00:22:10,870 --> 00:22:18,070
too much the contrast between
the resistance of the Judenrat

408
00:22:18,070 --> 00:22:21,370
can lead to a completely
distorted picture of what

409
00:22:21,370 --> 00:22:22,690
was a real situation.

410
00:22:22,690 --> 00:22:28,880

411
00:22:28,880 --> 00:22:32,650
Bauer, 6.

412
00:22:32,650 --> 00:22:37,400
We talked about the fact
that in certain respects

413
00:22:37,400 --> 00:22:41,380
and in certain cases,
the conditions that

414
00:22:41,380 --> 00:22:45,700
were imposed on the Judenrat
and on the resistance

415
00:22:45,700 --> 00:22:53,020
forced both sides to adopt
similar policies, to converge.

416
00:22:53,020 --> 00:22:55,420
But, of course, there
is a vast difference

417
00:22:55,420 --> 00:22:58,870
between the resistance and the
Judenrat in these two ghettos

418

00:22:58,870 --> 00:23:00,100
and in a number of others.

419
00:23:00,100 --> 00:23:02,500
Of course, there were
Judenrate that were resisters.

420
00:23:02,500 --> 00:23:04,870
We are not talking about those.

421
00:23:04,870 --> 00:23:08,380
Because in the case of Bialystok
or in the case of Vilna

422
00:23:08,380 --> 00:23:11,140
and in other cases,
the resistance

423
00:23:11,140 --> 00:23:15,130
realized that there was
literally no way out.

424
00:23:15,130 --> 00:23:17,320
They accepted the
fact that the Jews

425
00:23:17,320 --> 00:23:19,630
were being killed by the Nazis.

426
00:23:19,630 --> 00:23:23,890
And that the only possible
reaction to that kind of policy

427
00:23:23,890 --> 00:23:25,250
was armed resistance.

428
00:23:25,250 --> 00:23:28,270
There was no other-- although
they knew perfectly well

429
00:23:28,270 --> 00:23:30,430
that everybody would be killed.

430

00:23:30,430 --> 00:23:31,510

Themselves too.

431

00:23:31,510 --> 00:23:32,260

Themselves too.

432

00:23:32,260 --> 00:23:36,100

So in that sense, there
was a clear cut line

433

00:23:36,100 --> 00:23:40,090

of difference between
themselves and the Judenrat.

434

00:23:40,090 --> 00:23:43,540

435

00:23:43,540 --> 00:23:47,200

I think I'll read
this letter now.

436

00:23:47,200 --> 00:23:56,140

It's the speech of Jacob
Gens after the destruction

437

00:23:56,140 --> 00:24:00,160

of the ghetto of Osniany
with the help of the police,

438

00:24:00,160 --> 00:24:01,690

Jewish police from Vilna.

439

00:24:01,690 --> 00:24:04,990

Exactly what did the
Jewish police do?

440

00:24:04,990 --> 00:24:08,427

They selected old
people in Osniany.

441

00:24:08,427 --> 00:24:09,010

They selected.

442
00:24:09,010 --> 00:24:12,400
But did they participate
actually in the shooting?

443
00:24:12,400 --> 00:24:13,610
No.

444
00:24:13,610 --> 00:24:14,110
No.

445
00:24:14,110 --> 00:24:14,530
No.

446
00:24:14,530 --> 00:24:15,030
No.

447
00:24:15,030 --> 00:24:16,310
It is sure.

448
00:24:16,310 --> 00:24:18,880
They didn't have weapons.

449
00:24:18,880 --> 00:24:20,040
Yes, it's what I thought.

450
00:24:20,040 --> 00:24:25,240
But they led them to be killed.

451
00:24:25,240 --> 00:24:25,740
Yes.

452
00:24:25,740 --> 00:24:27,400
And this was known in Vilna?

453
00:24:27,400 --> 00:24:29,590
This was known when
other people came back

454
00:24:29,590 --> 00:24:32,390
and this became

general knowledge.

455

00:24:32,390 --> 00:24:35,830

"Many Jews regard me as
a traitor," Gens says.

456

00:24:35,830 --> 00:24:38,770

"And many of you wonder
why I show myself

457

00:24:38,770 --> 00:24:41,080

at this literary gathering.

458

00:24:41,080 --> 00:24:44,620

I, Gens, led you to death.

459

00:24:44,620 --> 00:24:48,250

And I, Gens, want to
rescue Jews from death.

460

00:24:48,250 --> 00:24:54,190

I, Gens, order the
uncovering of malinas"--

461

00:24:54,190 --> 00:24:56,510

that's the hiding places.

462

00:24:56,510 --> 00:24:59,380

"And I, Gens, try to get
more food and more work

463

00:24:59,380 --> 00:25:02,350

and more certificates
for the ghetto.

464

00:25:02,350 --> 00:25:05,710

I cast my accounts
with Jewish blood

465

00:25:05,710 --> 00:25:08,200

and not with Jewish respect.

466

00:25:08,200 --> 00:25:11,320

"If they ask me
for 1,000 Jews, I

467

00:25:11,320 --> 00:25:15,040

give them, because if the
Germans themselves came,

468

00:25:15,040 --> 00:25:19,210

they would take with violence
not 1,000, but thousands

469

00:25:19,210 --> 00:25:21,280

and thousands.

470

00:25:21,280 --> 00:25:23,890

And the whole ghetto
would be finished.

471

00:25:23,890 --> 00:25:27,460

With 100"-- meaning
that he gives them 100--

472

00:25:27,460 --> 00:25:29,620

"I save 1,000.

473

00:25:29,620 --> 00:25:32,980

With 1,000, I save 10,000.

474

00:25:32,980 --> 00:25:36,400

You are a people of
spirituality and letters"--

475

00:25:36,400 --> 00:25:37,270

He's addressing--

476

00:25:37,270 --> 00:25:40,240

He's addressing
the intelligentsia

477

00:25:40,240 --> 00:25:42,590

of the Vilna ghetto.

478

00:25:42,590 --> 00:25:46,960

"You keep away from such
dirty doings in our ghetto.

479

00:25:46,960 --> 00:25:48,940

You will go out clean.

480

00:25:48,940 --> 00:25:51,970

And if you will survive
the ghetto, you will say,

481

00:25:51,970 --> 00:25:54,580

we came out with a
clear conscience.

482

00:25:54,580 --> 00:25:58,150

But I, Jacob Gens,
if I survive, I'll

483

00:25:58,150 --> 00:26:00,910

go out covered with
filth and blood.

484

00:26:00,910 --> 00:26:03,610

Blood will run from my hands.

485

00:26:03,610 --> 00:26:07,810

Nevertheless, I would be willing
to stand at the bar of judgment

486

00:26:07,810 --> 00:26:09,310

before Jews.

487

00:26:09,310 --> 00:26:13,240

I would say I did everything to
rescue as many Jews as I could.

488

00:26:13,240 --> 00:26:15,970

And I tried to lead
them to freedom.

489

00:26:15,970 --> 00:26:18,610

And in order to save
even a small part

490
00:26:18,610 --> 00:26:21,160
of the Jewish
people, I alone had

491
00:26:21,160 --> 00:26:23,710
to lead others to their deaths.

492
00:26:23,710 --> 00:26:28,840
And in order to ensure that you
go out with clear consciences,

493
00:26:28,840 --> 00:26:33,580
I have to forget mine
and wallow in filth."

494
00:26:33,580 --> 00:26:36,670
It's a fantastic declaration.

495
00:26:36,670 --> 00:26:42,200

496
00:26:42,200 --> 00:26:44,195
What do you--

497
00:26:44,195 --> 00:26:48,260
I think this is, first
of all, an attack

498
00:26:48,260 --> 00:26:49,820
on the Jewish intelligentsia.

499
00:26:49,820 --> 00:26:52,340
You are with your clean hands.

500
00:26:52,340 --> 00:26:54,530
You don't do the dirty
work that has to be done.

501
00:26:54,530 --> 00:26:56,090

Somebody has to do it.

502
00:26:56,090 --> 00:26:58,280
I am doing it.

503
00:26:58,280 --> 00:27:00,620
I hope to try to save--

504
00:27:00,620 --> 00:27:05,580
I hope to save a section
of the Vilna ghetto.

505
00:27:05,580 --> 00:27:10,370
I think he was actually
convinced then by his policy

506
00:27:10,370 --> 00:27:15,200
he would manage to lead
a remnant of the Jews

507
00:27:15,200 --> 00:27:17,070
to the world after the war.

508
00:27:17,070 --> 00:27:19,310
But there is something
else which is striking,

509
00:27:19,310 --> 00:27:23,040
whether it is Gens
or Rumkowski or even

510
00:27:23,040 --> 00:27:26,870
Czerniakow but Czerniakow
is very different we know.

511
00:27:26,870 --> 00:27:31,940
But all of them were insisting
on the saving of the youth.

512
00:27:31,940 --> 00:27:32,870
Yes.

513

00:27:32,870 --> 00:27:36,620

They said that the
youth was the hope.

514

00:27:36,620 --> 00:27:38,840

And this is
extraordinary, because--

515

00:27:38,840 --> 00:27:44,840

Well, it's a tradition really.

516

00:27:44,840 --> 00:27:47,780

You can find, in a
different setting,

517

00:27:47,780 --> 00:27:50,390

of course, a continuation
of the Jewish tradition

518

00:27:50,390 --> 00:27:52,640

from previous times.

519

00:27:52,640 --> 00:27:59,780

During the time of the
tsars, the Jewish communities

520

00:27:59,780 --> 00:28:05,270

in Russia sent poor
youngsters to be

521

00:28:05,270 --> 00:28:07,040

sent into the
Russian army, which

522

00:28:07,040 --> 00:28:12,350

meant either death or
conversion away from Judaism.

523

00:28:12,350 --> 00:28:19,190

In order to save the
spiritually valuable youth

524

00:28:19,190 --> 00:28:23,270

of the community, there too
you had a sacrifice of some

525
00:28:23,270 --> 00:28:24,320
in order to save.

526
00:28:24,320 --> 00:28:26,060
To save who?

527
00:28:26,060 --> 00:28:34,640
To save, in those days, it was
the intelligent, rich, young

528
00:28:34,640 --> 00:28:37,370
population of the
Jewish community.

529
00:28:37,370 --> 00:28:40,730
Here, the concentration
is on the youth.

530
00:28:40,730 --> 00:28:44,900
All the Jewish
parties and groups

531
00:28:44,900 --> 00:28:49,200
had this orientation
on young people.

532
00:28:49,200 --> 00:28:50,690
There's no doubt about that.

533
00:28:50,690 --> 00:28:54,080
And it was the hope
of these leaders

534
00:28:54,080 --> 00:28:57,360
to save youngsters in that way.

535
00:28:57,360 --> 00:29:01,670
But, again, I'm afraid
that if we overemphasize

536

00:29:01,670 --> 00:29:05,270

Gens and Barash and
Rumkowski, the impression

537

00:29:05,270 --> 00:29:10,550

will be gained as though
that was the general picture.

538

00:29:10,550 --> 00:29:13,280

And I insist that this is
not the general picture.

539

00:29:13,280 --> 00:29:15,080

It is part of the picture.

540

00:29:15,080 --> 00:29:18,200

And there were other
parts of that picture too.

541

00:29:18,200 --> 00:29:21,590

And if I may introduce
another case,

542

00:29:21,590 --> 00:29:24,800

it is the case of
Slovakia, where

543

00:29:24,800 --> 00:29:31,670

you had a Judenrat, which
became in 1942 in the course

544

00:29:31,670 --> 00:29:39,290

of the deportations, a Judenrat
which represented groups

545

00:29:39,290 --> 00:29:42,560

of Jews who wanted to
save the whole community,

546

00:29:42,560 --> 00:29:45,950

not part of it, the whole of it.

547

00:29:45,950 --> 00:29:49,460
And they did it in a number
of ways-- by negotiations,

548
00:29:49,460 --> 00:29:56,750
but not only by negotiations,
by trying to pay money

549
00:29:56,750 --> 00:29:58,700
to the Slovak government--

550
00:29:58,700 --> 00:30:01,670
Slovakia was a puppet state--

551
00:30:01,670 --> 00:30:06,770
and establish work camps
for Jews in Slovakia.

552
00:30:06,770 --> 00:30:09,350
There too you have
that emphasis on youth.

553
00:30:09,350 --> 00:30:11,630
But in a different
setting altogether.

554
00:30:11,630 --> 00:30:13,910
The youth will work.

555
00:30:13,910 --> 00:30:18,950
They will give the Slovaks
furniture and whatever

556
00:30:18,950 --> 00:30:22,250
they produce in these camps.

557
00:30:22,250 --> 00:30:24,950
And as a result of their
work, the whole community

558
00:30:24,950 --> 00:30:26,750
will be safe.

559

00:30:26,750 --> 00:30:33,050

That same Judenrat also,
in 1943 and in early 1944,

560

00:30:33,050 --> 00:30:37,400

tried to smuggle arms to
the youth in these camps.

561

00:30:37,400 --> 00:30:39,770

And this is a completely
different policy,

562

00:30:39,770 --> 00:30:41,900

although there is also that
concentration on youth.

563

00:30:41,900 --> 00:30:44,330

Yes, but the conditions
were completely different.

564

00:30:44,330 --> 00:30:45,800

Conditions were different.

565

00:30:45,800 --> 00:30:47,540

There were no ghettos.

566

00:30:47,540 --> 00:30:49,880

Well, if you want to
take a similar condition,

567

00:30:49,880 --> 00:30:52,070

you can take the again
the ghetto of Minsk

568

00:30:52,070 --> 00:30:58,820

or the ghettos of
Wolinia and Belorussia,

569

00:30:58,820 --> 00:31:03,650

where the Judenrate, some
of the Judenrate certainly,

570

00:31:03,650 --> 00:31:09,110
tried to organize the youth in
order to go out into the forest

571
00:31:09,110 --> 00:31:11,570
and fight against the Germans.

572
00:31:11,570 --> 00:31:14,261
Yes, I know very well
the case of Slovakia.

573
00:31:14,261 --> 00:31:23,230
In light of [INAUDIBLE]
OK, now, you wanted to say,

574
00:31:23,230 --> 00:31:27,020
and I think it has to be
said, about difference

575
00:31:27,020 --> 00:31:28,530
with the generations.

576
00:31:28,530 --> 00:31:30,590
Yes.

577
00:31:30,590 --> 00:31:35,130
I think what we find in the
ghettos of Eastern Europe,

578
00:31:35,130 --> 00:31:40,430
but also partly in the
West, is a rift, an abyss,

579
00:31:40,430 --> 00:31:43,385
developing between
youth and older people.

580
00:31:43,385 --> 00:31:45,950

581
00:31:45,950 --> 00:31:48,500
The youngsters, especially
the youth movements

582
00:31:48,500 --> 00:31:52,790
in Eastern Europe, whether
they were Zionist or Bundists

583
00:31:52,790 --> 00:31:55,010
or communist--

584
00:31:55,010 --> 00:31:56,810
most of them were Zionist--

585
00:31:56,810 --> 00:31:57,900
The Jewish youth movement.

586
00:31:57,900 --> 00:31:59,720
The Jewish youth movement.

587
00:31:59,720 --> 00:32:06,260
They had not participated in
the life of the adult community.

588
00:32:06,260 --> 00:32:10,970
The Nazi conquest forced
them into redirecting

589
00:32:10,970 --> 00:32:15,180
their attention to the
community, first in education.

590
00:32:15,180 --> 00:32:18,860
They had to try to encompass
as many young people

591
00:32:18,860 --> 00:32:21,530
in the educational
activity as possible.

592
00:32:21,530 --> 00:32:24,890
And later on, they
found themselves,

593
00:32:24,890 --> 00:32:28,580

against their will
really, representatives

594
00:32:28,580 --> 00:32:32,370
of the whole Jewish population
in its struggle for life.

595
00:32:32,370 --> 00:32:35,360
And this is really what
the resistance meant.

596
00:32:35,360 --> 00:32:37,700
These youngsters who
made the rebellion

597
00:32:37,700 --> 00:32:44,480
in Warsaw or in Krakow or in
Bialystok and in other places,

598
00:32:44,480 --> 00:32:47,000
before the war, they had
no interest at all in what

599
00:32:47,000 --> 00:32:48,950
was happening in the community.

600
00:32:48,950 --> 00:32:52,370
And now because
the old generation

601
00:32:52,370 --> 00:32:56,540
was so slow in understanding
what was happening around them,

602
00:32:56,540 --> 00:33:00,950
it was under a
shock, the youngsters

603
00:33:00,950 --> 00:33:04,370
freed themselves
quicker from the shock.

604
00:33:04,370 --> 00:33:09,080

And they established a life,
a new life for themselves,

605
00:33:09,080 --> 00:33:11,300
in which they
became the leaders.

606
00:33:11,300 --> 00:33:13,370
But while it is
very interesting,

607
00:33:13,370 --> 00:33:19,340
why they were cut before
the war off the community?

608
00:33:19,340 --> 00:33:23,240
Well, if there were Zionists,
they wanted to go to Palestine

609
00:33:23,240 --> 00:33:24,530
and rebuild a new life.

610
00:33:24,530 --> 00:33:26,120
They have nothing
to do with the life

611
00:33:26,120 --> 00:33:29,090
in Eastern European
Jewish communities.

612
00:33:29,090 --> 00:33:30,080
This was old.

613
00:33:30,080 --> 00:33:32,180
They rebelled against it.

614
00:33:32,180 --> 00:33:34,220
If they were communists--

615
00:33:34,220 --> 00:33:36,860
Now, this is a very
important point too.

616

00:33:36,860 --> 00:33:39,532

There is a discussion in the--

617

00:33:39,532 --> 00:33:40,032