

RG-50.407.0239

Summary

Anat Rosburg was born in Poland 1951. Parents had both been married to others before but met in Poland postwar. Mother's name Hannah Pinska(?). Father a communist who rejected Judaism, but most of his friends were Jewish. Parents were not in the camps during the war. Mother went to Kazakhstan to work cutting wood. Father went to Bialystok where he escaped from the ghetto and joined the Russian partisans at the end of 1942 and the Russian army in 1944. When they returned to Poland postwar they found that all relatives had disappeared. They moved to Lodz and both worked in a textile factory. Mother, at some point, belonged to Brichat which sent Jews to Israel, although she did not go. As a child, Anat was not aware of her Jewishness. In 1957, parents left Poland as there "was no future for Jews" and went to Israel. Initially, her father was rejected as he was a communist, but mother had a cousin in Israel which apparently allowed them to stay. They lived with the sister and had to learn Hebrew. They tried not to look/act like East European Jews and wanted to look Israeli, i.e., tan and fit. Parent were upset that they had not done more to help their families during the war. Although parents and others talked about the Holocaust, Anat never learned about it in school. She says there was no attempt to help survivors adjust psychologically, but instead Israel concentrated on integration into the community. There were radio programs where survivors looked for other family/friends. After the Eichmann trial in 1961, which was broadcast on the radio with "heartbreaking" survivors' stories, the Holocaust began to be taught in the schools. Holocaust Day changed from a recognition of heroes and partisan to a remembrance of victims, "more Shoah." Organizations were set up to help survivors. And survivors became more open about speaking of the war etc., to their grandchildren who were less critical than their parents who wanted to know why their parents did not fight back more vigorously. Her children and other High school students went to the camps in Poland. Anat says that she saw much antisemitism in Poland, including swastikas and Poles complaining about too many Jews and that "Jews were coming again," and "feelings of jealousy." For her, this is why the State of Israel is critical. She notes that many Holocaust survivors were killed in the War for Independence. She says that the recently arrived Russian Jews were more likely to celebrate VE Day than Holocaust Memorial Day. Middle Eastern Jewish refugees are suspicious of Ashkenazi Jews who run the country and also survivors as sources of inequality. She became a history teacher because of the Holocaust.