

Kindertransport Association Oral History Project
KINDERTRANSPORT 2 MEETING
June 15, 1999

KEY:

- [brackets] describe action in the interview
- *Italics* indicates a word in a foreign language, spelled correctly
- {italics in bracket} indicates a word in a foreign language that may be incorrect
- {brackets} indicate indecipherable words

[FILE: 99_ROK_A_3_KT2Meeting_06_15_99]

- Tamara: I'm Tamara Meyer and I'm from Washington DC, and my mother was born in {unintelligible} and my father in Mannheim. My mother is a Kindertransport survivor. She was brought to Whitby. She went to Whitby and she married my father in the United States.
- Woman: I'm {unintelligible}. My mother is {unintelligible}. She's a KTA survivor. She was born in Berlin and sent to England for about eight years. She was separated from her parents and then was reunited with them about eight years later, actually in Paris. And she's now living in the United States {inaudible}.
- Woman: My name's {Laura Bartlett}. I'm currently living in Jersey City, New Jersey, United States. My father came from {unintelligible} to the UK in December of 1938, {unintelligible}. And in 1940, he was interned, taken on the *Dunera* ship, which was almost torpedoed, into Australia, was there for about a year, and then came back to the UK, fought with the English army, made his way through France to Antwerp into Germany, and actually was a translator for the English as they were rounding up Nazis. Came back to England in '45 and stayed until '49, when he went to the States. Then went to see his brother, ten years older than him, who was living in Israel. He made it out prior to the war. And that is where he met my mother. It was a *shidduch* that was made there. And he took her out of Israel, brought her to the States, and that's how my brother and I came to be.
- Ann: My name {Ann} Rosen. My mother, {unintelligible} or {unintelligible} is from Czech, outside of Prague, {unintelligible}. She came on a children's transport to London, I think in 1939. And then she came to the United States through the generosity of an aunt who sponsored her. She came to New York, met my father, who's a European from Vienna, Turkey/Vienna, and then she had three children, and now she has five grandchildren.
- Robert: My name is {Robert Nissen}. My mother is from Dortmund, Germany. She came over with Kindertransport in June of '39. She went to London initially, then she went to Newmarket. She came back to London to stay in a Jewish hostel. She met my father, who was born here, and she had a family in London and stayed in London.

- Lisa: I'm Lisa {unintelligible}. My father came from {Krefeld}, June '39, to the UK. Lived in many different places during his time here. Was with his brother {unintelligible} brothers. Parents both died. In '47 they came to the States, and that's where he's been since.
- Charles: My name is Charles Levenback. My mother was born in Vienna and arrived in England on February 22, 1939, a date which she always reminds me of. She spent five years in {Bedford}, England, where she met my father, who was in the United States Army. She insists that he had other girlfriends at that time. Two years later, they both returned to New York City. My mother had additional family. They met by chance in the subway, both students at City College. I have a sister who's not here today. My parents have five grandchildren. And it's wonderful to be here. I live, by the way, in Houston, Texas.
- Shoshana: My name is Shoshana Wolfson. My mother is Eva Goldman from Wuppertal, Germany. We live in New York. And my mother came over on the Kindertransport and was supposed to meet up with her parents in America, and they ended up in Bergen-Belsen. But she continued with her plan to come to America and met my father, married, stayed. And actually we are planning, along with this trip and visit to the reunion, to go on to Amsterdam to see where her parents last stayed, and then to Germany, her home town, for the first time in 60 years.
- Mark: I'm Mark {Kay}, and this is my wife Renee Golda, and she has the story. [laughter]
- Renee: I'm about to say, I'll pass it on to my sister Mona.
- Mona: My mother was from Vienna, like your mother. I believe she came over in 1938. She passed on to us her love and faith of God and music. And we are actually the performers tomorrow night. It's so emotional for me, because our beloved mother died a year and a half ago, and my daughter will be playing tomorrow night. Third generation. So it's incredible to be here, really incredible.
- Doron: My name is {Doron Weber}. My mother {unintelligible} Kindertransport. I don't know the exact day, although I can tell you that one thing we all have in common is, our parents {unintelligible}. It was after Kristallnacht. She met my father in Liverpool and went to Israel, {inaudible} New York, where they immigrated about 20 years ago, 30 years ago.
- Felicia: Hi. I'm Felicia {Haverburg}. My father is Fred {Haverburg}. He's from Dortmund, Germany. He was sent to {unintelligible} before being evacuated on the Kindertransport. He was on what he believes to be the last Kindertransport right before the war broke out. While he was in England, he was sent to Shefford. At the end of the war he went to America, to New York, met my mother in New York. Subsequently they've lived in Belgium for the past twenty-some-odd years. They also spend winters in Florida. And I'm living in New York. Thanks.

Beatrice: My father was from Vienna, Walter {Weitzman}. He left in the first Kindertransport and stayed at {unintelligible} in the UK and then in Leeds, because they closed the hostel. The hostel was only for two years. My grandmother managed to escape and took a boat that stopped in Trinidad and some other places. They wouldn't let them down. And they finally stopped in Venezuela, where the government kindly let them down and let them live there. And when the war ended, my father came there, and we {unintelligible}.

Interviewer: What's your name?

Beatrice: Beatrice {Weitzman}.

Man: My grandmother, Susan {Spritzer}, she came from Vienna to Scotland, and is living in Israel {with} my mother. My grandmother went from Scotland to New York. My mother grew up there, and she moved to Israel and I was born in Israel, {unintelligible}.

Martin: Martin {unintelligible}, {Zaev's} uncle. {unintelligible} My mom was born in Vienna and came to Scotland in 1939. And I've been a member of the KT2 for quite a few years.

Interviewer: Where do you live?

Martin: In New York.

Interviewer: Introduce your sister. Go ahead.

Woman: {unintelligible} sister. My name is {unintelligible}. I'm the daughter of {unintelligible}. She came from Munich, and she was lucky enough to see her parents after five years. And they settled in England. And my sister is right here.

Woman: {unintelligible} '39. when he was 11 years old, together with his sister {Inge}, who is a year older. They were luckier than most of the Kinder, because both their parents got out of Germany. And my father stayed in England and married my mother, who was born in England of Lithuanian Jewish extraction. They emigrated to Australia, but we came back. I've lived in Israel as well, and I now live and teach in North London, and I teach refugee children who are coming to England now.

Monica: My name is Monica {Loberg}. My father came over with {unintelligible}, which came under the Kindertransport scheme, on the 29th of August 1939, one of the last transportations out of Germany. Only he and his mother survived. His mother came over. She was a musician and was able to get a visa. The rest perished in various camps. I live in London and I'm currently working at Sussex University in the Center for German Jewish Studies, researching actually my father's school and another school from Cologne, the {unintelligible} Gymnasium, that came over and the kind of lives that {unintelligible} been leading since the time of their arrival in England.

- Thomas: My name is Thomas {Corniel}. I'm coming from Germany. The name of my mother is Helga {Jesman}, which was born and came from Leipzig. And she {unintelligible} Britain, it was in 1939, and she went back in 1949. Before that, she fell in love with another German immigrant who was a Communist, and that's why she went back.
- Koranna: My name is {Koranna} Goodman. My mother came from Czechoslovakia in 1939, on one of the transports {unintelligible}. There are a number of us here from the English Second Generation network, and particularly one of my colleagues who, together we've worked with {unintelligible} and others on the reunion committee to help to put together workshops specifically aiming and designed for second generation. So then I think some people who've looked at the program think that there are things that are for second generation. We've worked very hard to show that there are. And we hope that you'll find some of these workshops answer some of your questions and deal with some of the issues. Thank you.
- Barbara: My name is Barbara {Doherty}, My father is Ralph {Bresnan}, and his sister Helga {Bresnan}, they both came from Leipzig in June 1939. Their parents didn't survive. I'm quite involved with the Second Generation here in the UK. I'm the editor of {unintelligible} *Second Generation Voices*, which some of you might have seen lying around here. If anybody would like to make connections with Second Generation in the UK, I would love to hear from you. Thanks.
- Bernard: My name is Bernard {Werner}. I live in Israel. My father was born in Hanover. [interruption by loudspeaker] His parents were born in Poland. He took the transport in January '39, {unintelligible}. He married my mother in Liverpool. I'm one of three. My father has 11 grandchildren and {unintelligible} daughter, which makes him a proud great-grandfather.
- Rachel: I'm Rachel {unintelligible}. My father, Walter {unintelligible}, I think he came here in January of '39 with his sister Eva. He was born in Frankfurt and they moved to Berlin when he was three. And he lived in {unintelligible}.
- Man: He came over the— I'm her brother. [laughter] My name is {unintelligible}. I'm a cantor from Margate, New Jersey. My sister Rachel lives in New York. My father came over in January of '39. After settling in London, he was sent to Whittingham in Scotland. After leaving Whittingham, he went to Buckingham, then went to Faxton, left Faxton, went to Buckingham, left Buckingham, went back to Faxton.
- Rachel: With the British army.
- Man: With the British army.
- Rachel: Emigrated to Palestine, and met my mother in Israel, {unintelligible}, they got married, emigrated to the United States.

Man: Had us. [laughter]

Rachel: My mother was on the *St. Louis*, and ended up in Cuba and eventually came to the United States.

Rachel: My name is {Rachel Shir}. My step-father's name is Ernst {unintelligible}. He came over on a Kindertransport when he was four years old, from Vienna. And he has an older sister. She's two years older, and she also came over. I suppose that they were somewhat fortunate that their mother died of breast cancer and not of other {unintelligible} means. And their father made it out, from what I understand, on foot through Switzerland. And they were reunited in New York many years later, although {unintelligible}, it's difficult {unintelligible}.

Wendy: My name is Wendy Henry. My mother came from Berlin and she left in March '39, and she was here until 1946, when she had to go to the United States to meet up with her father, who had gotten out of Sachsenhausen concentration camp to Cuba, and then he got to the United States. So she basically had to go there to take care of him. And she didn't want to leave England. I became involved, I guess, in this work probably about eight years ago. {unintelligible} in German Jewish history. I was working at the Leo Baeck Institute in New York, and now I do freelance research.

Susan: My name is Susan {Camis}. My mother, Ilse Gross at the time, left Vienna, Austria, on March 13, 1939. If you've seen the little notecards that are on display in one of these sections, she has her quote there. Her uncle is the one who took her to the train station. She never saw him again. Her grandmother was hiding behind a pillar, because my great-grandmother didn't want my mother to see her that way, though she did get a chance to see her anyway. When my mother came here to England, luckily my grandmother was a very resourceful person, having to be here on business, and never went back to Austria. So she's responsible for any of my maternal family who survived. My mother was in a hostel. She worked, and then she joined the Royal Air Force and repaired planes, {unintelligible}. My father was in the Royal Air Force from 1939 till I was born, and that's how my parents met. With my parents and my brother, we moved to the United States in 1956, and I now live in Troy, Michigan.

Man: [speaks in Hebrew]

Translator: He was 15, the youngest of . . . [translation not audible]

Jenny: My name is Jenny Alexander, and my father came to England in July 1939, from Heidelberg. He was six. His parents were a mixed marriage, and he was taken in by a Quaker family, called the Alexanders, and he lived with them all through the war and thereafter. And his family were lucky enough to survive in Germany, and are still there, though his mother's dead. [loudspeaker interrupts] And he also had a brother who came here in March '39, who died in a Bernardo's Home. So if anybody had any relations to

the Bernardo Home, I'm looking desperately for somebody who was there at the Bernardo's Home with him. And that's it.

Melissa: I'm Melissa Hacker, and my mother was a Kindertransport from Vienna. And I made a documentary, *My Knees Were Jumping*, about my mother's experiences and the Kindertransports, which has been shown at festivals all around the world. And I'm actually meeting with someone next week to talk about showing it at the {Barbican} here, but tapes are for sale.

But besides that, Anita and I have been very active in the Second Generation group in the States. And also what's happening right now is, we have an active email list. And for things like searches, the email, for those of you who have it, can be very good. So what I'd love to do is if everyone, before you go can sign up, if you want to. I mean, it would be wonderful for at least us to get some idea of how many people have been here and so on, if not, your name and address and your email address. And that would be great. We're going to pass it around. It's already going around. We're going to pass some extras, just so that we make sure that everyone gets it. Because there's an active group in the US, and email is international. And it's great to see so many people. I had no idea.

And one of the things we're very involved in, which we're doing now, is the oral history project, which anyone can do anywhere. We have a questionnaire that we have available, that a group of Second Generation people put together, of questions to ask our parents, because one of the things we realized was that we really didn't know much about— Our parents tend to, if they talk about it, tell the same stories in sort of bits and pieces, not in a very linear: this happened, then this happened. You can't find any logic to it. So to try to break through that, we put together a questionnaire that we've used as a guide, with just questions that you can ask your parents. What we like to do is have someone who is a member of the Second Generation but not someone interviewing their own parents, because that can lead to too much trouble. But we do these interviews. We're doing them here, and we try to set them up periodically in New York. But anyone can do them, either with a camera or just audiotape. And you can interview your own parents. Or what's nice also for the third generation is interview your grandparents, because that really breaks away from some of the over-protectiveness that tends to happen in the first-generation/second-generation interaction. So that's it. And thank you all so much for coming.

Sarah (child): My grandma came on the Kindertransport from Vienna to London. And she stayed in a hostel. She was a wonderful musician. And after she left the hostel, she passed on music to my family. And I'll always remember her. She was a wonderful grandma. And my name's Sarah.

Woman: In order to avoid any kind of overlap, I wonder if the two of you could describe the workshops that are going to be offered for the Second Generation, so that we'll know what we can expect.

- Woman: It's for pre-registering. So it could be a bit chaotic tomorrow. There was no way that we could anticipate or know how many people would want to go to any particular workshop. So I'm afraid it's a little bit "first come, first served." So if you want to go to something in particular, I think the best thing is to try and get there early. We try to repeat some of the workshops, some of the topics that we thought might be of greater interest, both morning and afternoon. I think from this program it may be a little bit difficult to work out which are just talks (because some of these things are actually just talks) and which are workshops. So I don't know if people feel it would be helpful to go through it or not.
- Many: Yes. {inaudible}
- Woman: Some of them, we don't know in detail because some of the people {unintelligible}.
- Wendy (?): In the {Jeffrey} Hall, the three speakers {unintelligible} Dr. Elizabeth Maxwell and Nicole David. As it says below, it's a panel, and they're obviously going to give a lecture. None of them is second generation although Nicole David was a hidden child, and feels that there is an overlap between first and second generation. {Dorit Breitman} is giving a talk specifically about Russian Kindertransport. And {Karen Arthur} is also giving a talk. Mike {Whine} is head of what we call the Community Security Organization. He's lectured very widely. He's also giving a talk (it's not a workshop) about racism and anti-Semitism.
- Woman: And if people want to ask questions as we're going through?
- Wendy (?): Yes. Some of the workshops, {Karen} and I know quite a lot about. Others, the First Generation organized, so we can only tell you a bit about them.
- Woman: The one that says "Attitude to Germany and Austria Today," is that attitude of Jews, of survivors, or attitude of Germans?
- Woman: I think you're mainly going to find that that's, I would have thought, attitudes of survivors. But as Dr. {unintelligible} is an historian, should address both.
- Woman: Mike Whine is talking. Kurt {unintelligible} is Writing your Memoirs. It's also a talk, as is Abraham Frank. James Taylor works at the Imperial War Museum. He'll be talking about that project.
- Woman: Again, if you want to say just a little bit about the Imperial War Museum, {unintelligible}.
- Woman: It is just a little bit further south than we are here. And it features a lot of aspects of war. And the Holocaust part of that is a new and very exciting development, and quite something for London to be developing a major Holocaust exhibition, which is aimed at

the whole population. This isn't aimed at Jews. This is aimed at schools and educational people. It's a very wide, broad-based exhibition. That should be very interesting. Stephen Smith, you had the opportunity of hearing today. And I can assume he will talk about the birth of the museum, the idea, and tell you what's there. {Jo Reilly} works at the Wiener Library, which is a sort of archive. It's a wonderful building, again not very far from here, which is lined with books on the Holocaust. It's a study center. It has archive material. It's a place where students can go and sit from work. And the people who work there, a lot of them have Holocaust backgrounds—from both sides, I might add. And Jo Reilly is their education officer. And that will be a lecture, although she'll take questions.

Woman: Specifically about the non-Jewish rescuers.

Woman: Lord Dubs is a lord, and he's the only lord who was as Kind. So he's going to talk about his experiences.

Woman: He's a very lovely, warm, kind man, and I'm sure his talk will be very, very entertaining.

Woman: {unintelligible} is talking about her experiences of teaching the Holocaust. You also may have seen her book on display in the other building. {Ben Barkow} is also involved with the Wiener Library, about which Karen just spoke. And he's actually going to talk about the history and the background of the library. Richard Grunberger, as it says, is going to talk about particular refugee writers. David Lewin, this is very interesting.

Woman: David is a guy who comes originally— I can't remember. Is it from Germany?

Woman: Again, very lovely, warm person who has devoted his later life to making searches on the Internet—and he's incredibly successful—at reuniting people. He does this on a daily basis. And he's got lots of stories of a very kind of human flavor that he'll tell.

Woman: And also he'll assist anybody that want to make searches. He's really one of the experts, and does it in a very, very lovely way. It's a highly recommended talk.

Woman: {Edward Furtwangler} is a professor of history, and he's going to be giving a talk about that period, the Third Reich. Now, those are all talks. The things that are designated workshops will all take place in the Institute of Archaeology, which is a different building, which {Bea} was trying to describe, which is the left, right, right. But that's {unintelligible}. So if you get to the Institute of Archaeology, all the rooms in there will be workshop-oriented.

Woman: What's the address of that?

Woman: There's a map. It's in Gordon Square. It's on the north side.

Woman: Tomorrow morning there's going to be a group of {unintelligible}. There's going to be trains run between the toward places.

Woman: There's also a map {unintelligible}. [loudspeaker interrupts]

Woman: {Leah Thorn} {unintelligible} many, many different stages in her life. In the last few years, she's been working as a performance poet at the poet in residence on a kibbutz in Israel. She does a wonderful poetry workshop. I think her workshop, which again I highly recommend, will be very, very limited in space. For it to work, I think there will probably be a maximum of about 15 people. [loudspeaker interrupts] But this is the first thing she will have done since returning from Israel. And she's published a very wonderful collection of poems called "I Place My Stones," which she'll also have on sale tomorrow.

Woman: Ruth Barnett is a Kind. She's also a trained psychotherapist, having been a teacher for many years, and it says here, member of LINK Psychotherapy Centre. For those of you from abroad, LINK was a group of us who are psychotherapists. We decided we wanted to set up some kind of something to make ourselves available for the Jewish community, as a therapy service. And what actually happened was that many of the people who came to us were second generation and had Holocaust-related difficulties. And so it was out of this group of LINK that we decided to put on a conference for second generation in this country. Tomorrow the groups are for children of Kindertransportees. But she and a colleague, Judith Elkan, have actually run groups for Kinder. So they have a quite a wide perspective.

Woman: Is that a talk? Is that a workshop?

Woman: No, no. I'm sorry. That's an experiential {view} for all of you.

Gaby Glassman and Irene Bloomfield are both psychotherapists. Gaby is sort of our age, and Irene is first generation. And the two of them together have done some very interesting work in facilitating intergenerational discussion. As somebody was saying before (was it Melissa?), it's very difficult to talk with your own parents. Sometimes it's easier to talk to somebody else's. But they'll be running an intergenerational group. So if anybody wants to come with their parents or with somebody else's parents, that should be for them.

The next one is me, and I'm not a Holocaust psychotherapist. I'm a child and adolescent psychotherapist. And it is a workshop. I'm not giving a talk about lost Jewish identity. It's really for those of you who have that experience, either directly or through your parents, where you lost touch with your Jewishness and perhaps you felt very isolated about it, and would like the opportunity to come together with other people. This topic is very important, because when we ran our conferences for second generation, we didn't have people from abroad. But in England, we got in touch with people who came from Cheddar Gorge and places where no one's ever heard of Jews. And they were people in

their forties and coming up to 50, who had just been told that they were Jewish, and wanted desperately to be together with other people. So those are the kinds of issues. It's not necessarily just lost Jewish identity.

Woman: Right. The Armed Forces piece, I don't think will affect any of us, unless {unintelligible}.

Women: {inaudible comments}

Woman: I don't know if there'll be more conferences. What we decided was, more important than the sort of catharsis at a conference was to form a network so that all across the country we could be in touch. And that's what Barbara was talking about earlier, those second generation voices. {unintelligible}

Woman: I think she also mentioned about the Second Generation Trust, which is an organization run by a colleague of ours, {Katherine}. And I think she organizations various conferences. And then there are other groups as well that organize dialogue between children of survivors and children of perpetrators. So there are a lot of activities going on in and around London.

Woman: Actually we should have brought *Voices* here.

Woman: There are some.

Woman: Yes, there are copies of *Voices* on the table as you go into the room where the food is. It looks like that. If anybody wants a copy and would like to be sure of getting one, then have a word with me. Leave your address with me.

Woman: That's just a little bit of the {unintelligible}. Carry on.

Woman: Yes. After these two conferences that the LINK organized, the suggestion was made that the people who'd been to the conferences would like to keep in touch with one another. And therefore the best way of doing that would be to use those who attended the conference, who were prepared to give their addresses, who'd then go on a mailing list. And we could form this newsletter and then keep people in touch in that way. So we've been doing that for three years. And it's just very sad. As I say, how do we get in touch with people who aren't connected? We have to find some way. It's difficult, but we keep working at it. And we're now in the process of— We have an organization called Second Generation Network. There was, pre-existing that, an organization called the Association of Children of Jewish Refugees, the sort of children's version of the Association of Jewish Refugees that Michael {unintelligible} spoke about earlier today. And at the moment, we're talking about a way of bringing these organizations together, also the Trust that {Karen} mentioned, to have a national organization that really truly will reach out to all {unintelligible} of the UK, but will also forge links with other groups abroad, as

I mentioned earlier. That's what we're about, and we are about being second generation. And that encompasses the whole range, from people who have a full Jewish identity to people who are not quite sure where they fit into all of this, people like myself with a Jewish father and a non-Jewish mother, the whole range. We're open to everybody who's had this experience.

Woman: {unintelligible}

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Woman: (Sorry, Wendy.) We have missed a bunch, about an hour. This is returning to the KT2 meeting after an hour break. Here we go.

Women: –seven years in {New York} and then went to the United States. And when she was interviewed for the Shoah Foundation, which {unintelligible} my mother {unintelligible} last year, she {unintelligible}. She sees her life as three different people: she's an Orthodox Jew in Austria, she was a Christian here in the United States, and then she was someone in the United States growing up with an aunt; she didn't know what she was, and she still doesn't go {unintelligible} temple. Even though I was bat-mitzvah'ed and graduated Hebrew High School, and I teach Hebrew school, she's still very uncomfortable. So I think that there are, as everyone says, a lot of issues and a lot of stories. And I think that everyone feels pain. It's just how you move forward and just live.

Man: I've been trying to say something here since this gentleman started coming in. I let about eight or nine people go. Just give me two minutes. I want to get a little back on track to what the original question was. I'm a cantor by trade. I {deal with} Holocaust survivors on average of 10 to 15 times a week. My congregation is in Margate, New Jersey. Half of it is a survivor community from Eastern Europe, and we even have a couple of Kinder in my congregation. My father was a Kind. He passed away ten years ago. I know very little about his life. Only at one time in his life did he open up to me to tell me about life in pre-war Berlin. He never talked about his experience of things that we found out later on. And I came to this conference with my sister and my mother, who is sitting in the back there, and two very amazing things have happened. One is that we actually found people who knew him, because I think nine years ago I'd come with my mother here {unintelligible} to find the place called Whittington. It's really Whittingham. But since my father had the little German slur, we went all over Scotland, they thought we were daft. [laughter] So now we know where this place is, and that's wonderful. That's very important that we found some people who were on the same transport with him. Secondly, my mother was on the *St. Louis*, which is not what we're all about, but my mother found a picture. Actually we found a picture of my mother's school and her class, with her in it, a picture we didn't know existed. So for second generation people like myself, who don't have the opportunity except from learning from organizations like this conference and from yourselves, this is our only way to— And I encourage you, to those who have parents that do not talk about, and it is painful, you need to go on your own,

without their assistance, because one day you will not have their assistance. And if they're not going to open up, it is their desire and their want to deal with that, you definitely need to respect that.

I've been in Berlin five times in the last 18 months. It's been on business. But while I've been there, I found where my father lived. It was important for me to go through these steps. I was in Frankfurt yesterday and on Sunday, and I saw—actually had pictures—of where my family is buried in Frankfurt, things that we knew existed but no one actually ever went out to touch, because have to deal with the pain and the hardship. I encourage all of you to rethink or focus on the point that the Kinder now, the youngest Kinder, are maybe 63 years old, 64 years old. There will not be third— There will not be a 70th. There may be a first second, or a second second, or whatever you want to call it, and that would be marvelous if it could be pulled off. But the simple fact of the matter is, go to your parents. If your parents won't talk, go to their relatives. If they won't talk about it, go to their schoolmates. Go to whoever knew these people, and go out and get whatever information that you can glean off them. Because the archives only have data of dates of birth, where they went to school, when they were here and when they were there. But the personal relationships. It never occurred to me at one time until the lovely lady who runs this conference said very nicely, "I wonder what my grandparents, who died in Theresienstadt, said to my father as the train was leaving." Never occurred to me at any time that these were pains of things that he had to deal in his life.

Woman: I want to say that as she said, some {Kind} say, "This would never happen again." They're organizing a neo-Nazi congress in Chile for next year. It's been in the Caracas Jewish newspaper, so {unintelligible}. So some {Kind} say it will never happen; some are still with that {unintelligible}.

Woman: Could you just say again what they're organizing? We didn't hear it properly.

Woman: They're organizing a neo-Nazi congress in Chile. [two speak at once] I don't know much about it because I didn't read the whole article, but it's in an article in the *Nuevo Mundo Israelita* in Caracas. I can mail a copy.

Woman: {unintelligible} I want to know what really are we looking for. Because here we've been talking about the {gleaning} from the trauma that our parents had when they came as unaccompanied children. And they had a traumatic experience. So therefore their lives with us, it had its influences. Like one said, her father was insecure. And there were other problems that we have all had from our parents having had these traumas. But we ourselves haven't had these traumas. And we're looking really now to get archives from them and to give more information to the future generation. That's what the subject has been here. But what I've been listening to a little bit is that— I'm worried a bit, because I'm worried about the future of where are we going. Because as that lady said over, when she was interviewing perpetrators' children, they also had an upheaval, which could be equated. That worries me, because if that will be the future ideas of the Second Generation conference, then, in my view— (Let me just {unintelligible}) Because I think

it's belittling the Shoah if we forget about the rage that we should have, like the gentleman in the blue shirt said. Because if we're forgetting the real reasons why this all happened, why they were sent out of Germany and Europe, if we're forgetting this and interviewing and using our organization {unintelligible} (Second Generation organization {unintelligible}) for equating, almost, our traumatic experience with the perpetrators' traumatic experiences. You can get second generation children from Nazis who are now in Argentina, and they've also had a— Their parents have had a terrible upheaval, and they're insecure, etc., etc. I really feel it's a dreadful mistake we're making, if this is the direction that we're going to take. And I think that if we're together as a group here {unintelligible} the conference, maybe we should put our opinions out on paper, or just let us hear from one another: What is the future? What is the purpose of the future of this Second Generation group going to be? (You understand what I said? What did you ask?)

Woman: I thought you were {unintelligible}.

Woman: No, I'm finished, more or less. I just think it's very important that we find out where we're going from here. Is it just a group? Is it just a community group to find lost souls as well?—which is also important. But why should we forget our rage? Why should we interview— equate our parents' traumas with Nazis' traumas? I think it's a dreadful mistake. And I think that we should take a vote on it, maybe how we should go from here.

Man: I haven't heard anybody make that equation.

Woman: Well, almost. {It might} go there. Another five years, another ten years, if that's where the direction is going, then we're belittling the whole thing that's been built up.

Man: I don't think anyone's even hinted at that.

Woman: {unintelligible} and I started thinking all of the things that have been said {unintelligible}. I think that there definitely is value in sharing a common experience which many people in the room have had as a second generation. I myself have not had quite the same experience because it's my stepfather, who I didn't even know he'd had this experience as a Kind for several years. {I had never known him.} But one of the things that I have caught in listening to survivors of the Holocaust and also listening to the {Kinder} speak is their hope for their children and their grandchildren, that they see future generations as sort of proof positive of continuity. And I might suggest that while it's all very well to sit in a room and talk about shared experiences, because that's important, it's also important to collect history so that our children and people outside of this group have an understanding of what happens so that we may learn from it. That is important. I would also suggest that a big responsibility has been laid on our shoulders because of the people in the other room, who look to us for leadership for future generations. And I would suggest that in discussing what the Second Generation might do as an organization, I would suggest that while maybe it's okay to have an organization

that talks about shared experiences, perhaps we would do our parents and other relatives greater honor by using our energies to think about how to work to create tolerant, democratic institutions that won't allow the kind of atrocities that happened in the thirties and forties. We might also want to think about— I guess in my personal experience, one of the sadnesses is seeing people have their religion and their faith really shaken in really terrible ways, do not know who they are. And as somebody who is a practicing Jew, one of my goals is to help institutions that provide for the continuity of Judaism, which may not be everybody's goal. We all have different backgrounds. But certainly I think our energy would be well spent to think about the dual challenge of the continuity of democratic and tolerant and educated institutions, as well as perhaps the continuity of the Jewish historical experience and the Jewish religious experience for those {inaudible} [applause]

Woman: I just want to say, I think I was misunderstood as far as forgiveness and forgetting. That's not what I meant when we did go back to Germany, when I did try to find my roots, when we did go back to the school. I don't forgive. I mean, I can't forgive. My grandmother survived the concentration camps. My grandmother on my mother's side survived {unintelligible}. My grandfather was killed in Buchenwald. My grandparents on my father's side were killed in Auschwitz. So I don't have any family, other than my father. {unintelligible} So I don't forgive and I don't forget. I don't even know how to explain, when I was {unintelligible}.

I want to say something to you. {It's what} you said about anger and rage. My father (it was sometime last year) got a form from the German government to apply for a pension. Now, he's entitled to a pension. However, in order to get that pension, he has to apply for his German citizenship. And I read that letter, and I was livid. I was so angry. I said: How dare the German government say to you, "Apply for your citizenship. You can give it up"? I mean, he didn't give it up. It was taken away from him. How dare they say, in order for him to get a German pension, he has to re-apply to become a German citizen? He never gave it up. So there is anger and there is rage there.

Woman: Is there anyone else here who would like to share, who hasn't yet?

Woman: Yes. I've got a lot of surviving family in Germany, who are very German, who are very happy to be German. And there are some products of mixed marriages, and so they look very {mixed-Jewish/German}. I've met with some of them, very lovely people. I think it is important to learn what happened, and perhaps the word {unintelligible} is the wrong word to use. But unless you go forward, trying to produce what you were talking about, the democratic, tolerant institutions—which is not always possible because there are horrible dictators like Milosevic, who take that away from people. Unless you have that mentality of trying to understand other people's point of view, even if you don't agree with it, and even if it is obviously wrong, then you put yourself back in a bunker. Now, in fact we had an opposite experience at Beth Shalom a couple weeks ago, when some first generation people went with second generation. And the first generation were incredibly gung ho: "The {other} people who live in Israel should be glad to be able to live there

with the Jews. Let them live there.” I mean, things like this coming out, which I hear and I think, “Hey, I don’t agree with you at all.” That’s just one example. I don’t want to get too much into Israel. But I don’t think that the elder generation are necessarily short on anger. And I think they’re possibly longer on anger than the next generation. And I think it is for our generation to be able to achieve the balance. Our parents {unintelligible}.

The other thing is, I’ve been interviewing my family. (My father’s got a lot of surviving brothers, and I’ve got cousins and second cousins.) I think it’s absolutely fascinating, because even about same events in the family, they could have completely different memories and completely different stories, because of what they want to believe. So lots of stories, and even people’s identities, are part myth—or at least I think it’s an interesting question to be begged. And so often by writing these things down or putting them on tape, you’re just putting a myth down on tape. Now, it’s not a myth that shouldn’t be written down or should be recorded. It’s good. It’s good {to talk about it} if they want to. It’s good that there’s a record of it. But it shouldn’t be mistaken as a historical record, because in many cases it’s impossible to prove one way or the other. It’s just the feeling. And it’s a repeated memory in their own heads, often. I could go into a lot of details about the stories, but I mean, it’s fascinating. But in many cases we’ll never know. There’s so many things that we’ll just never know, either because people don’t remember them, or remember them in different ways, or, as in everything in life, people have different points of view.

Woman: I just want to say, part of what you said, I really agree with, about our parents sort of taking it all so well and being so nice about it. I was really angry this morning, when there’s all this expression of gratitude to the English government and to the families and to {unintelligible}, because I think it was horrible what the English government did, only taking children {unintelligible}, and not really even helping, saying, “Okay, we might let them in, but you guys have to organize it.” Stories I’ve heard from Kinder about the way they were treated by their families, including my mother, are horrendous.

Woman: {unintelligible: the two speak at once}

Woman: Okay. But my mom says— Okay. But the thing is, what do we take as the norm to compare something with? Do we take how a child’s life *should* be, or do we take genocide? And then we say, “Well, this wasn’t quite as bad as genocide, so it was good.” I think we should look at what should a child’s life be like. And then when we look at what happened to our parents, it was horrendous. And I think they were told from the day they got here how lucky they were, and they were told by the families that took them in that they were lucky, and they internalized it.

Woman: My father has taken on England as his second country. He won’t go back to Germany, although now that he’s 76, he might. {unintelligible} convenient. But regardless, all my life (and I’m 30 now) England was his mother country. And in the same breath he would tell me how guilty he felt that he survived. And he knows. He knows that his purpose for living these 76 years, through all these traumatic experiences, was to bring another

generation, and for them to bring another generation. And he will knowingly, openly talk about: (yes) Why was he one of 2,000 men that Winston Churchill rounded up and put on a ship (the *Dunera*) and had more horrific experiences there than he's ever had in his life. So sure, that's life, the black and the white. {unintelligible}

Anita: Can I just say? We're going into a lot of discussions, and maybe not everybody's interested in the same discussion. We've touched on a lot of different areas of people's interests and directions and that sort of thing. It's 9:30, which isn't really horribly late, but for some people it is.

But what I'd like to suggest: One thing is that a picture be taken. The thing I'd like to suggest is that if people would write down these concepts, these ideas of what they think is important, either for themselves or for the organizations or for the future or any organization or for anything related to what we're talking about, whether it has to do with how should we orient ourselves in relation to perpetrators or whatever, any issue, some personal feelings, and send them in. I can tell you that what we would do is, we would publish it in the KTA newsletter, and we can send it to the ROK, duplicate everything to ROK, they can distribute it, so that it can give us something to start with and to work from. I think there's a lot of ideas, a lot of good points, but it's all going to dissipate if we don't have some way of pulling it together.

Woman: Anita, the list of names you collect, if you would simply disperse the address of the KTA newsletter for everyone, or a website address for everyone, so that {unintelligible}.

Woman: Also, can I just say, it is 9:30.

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Interviewer: Hello. {unintelligible}. Sarah?

Sarah: Yes.

Interviewer: Can you tell me your full name?

Sarah: My name is Sarah Golabek Goldman, and my last name is spelled G-o-l-d-m-a-n.

Interviewer: And how old are you now?

Sarah: I'm 11 years old. My birthday's January 20th.

Interviewer: And you're 11. And you had someone in your family who came on the Kindertransport?

Sarah: Yes, my grandma. She went on the Kindertransport from Vienna, where she lived with her mom and two sisters. And she went on the Kindertransport to London. And the last words her mom told her was "Hold onto your music. It will be your best friend in life." Because she was a wonderful musician.

Interviewer: Do you know how old she was when she left?

Sarah: She was 13. And she went to London. She was sent to London. And her cousins, her aunt was supposed to take care of her, and they made her work very hard. She had to take care of her aunt's son. She had to change the diapers. And she saved up her pennies and she bought a bike and she ran away, because she wanted to do something with her life.

Interviewer: Where did she go?

Sarah: She went to this hostel where they had kids. And this lady, she was the head of the hostel, and she had a son, a blind man. And there was a little upright piano in the hostel, and she used to play it. And this blind little boy, he always listened to her, and he loved her music very much. And then after my grandma left the hostel, when she became older, she became a wonderful concert pianist. And one night she was performing, and my grandpa was in the audience, and he fell in love with her.

Interviewer: They didn't know each other before?

Sarah: No. And she was engaged to another man, though. And so she didn't know what to do. And so she went to America, and my grandpa was so in love in her, he cashed in one of his diamonds and he went after her. And they got married, and they had two daughters, my mom and my Aunt Mona.

Interviewer: What's your mom's name?

Sarah: Renee. And my grandma Lisa, she taught music. She taught me and my sister music, and she passed it on. And she just died. And I'll always remember her.

Interviewer: She played the piano?

Sarah: She played the piano beautifully.

Interviewer: And your sister plays the piano too?

Sarah: Yes. So do I.

Interviewer: You all do?

Sarah: Yes.

Interviewer: Did she teach it to you?

Sarah: She taught it to me, and now my mom and my aunt teach me.

Interviewer: What was your {grandmother's} name? Lisa?

Sarah: Lisa Jura Golabek.

Interviewer: What else do you remember about her? Anything special that you did together?

Sarah: She was just extraordinary. She was always there for me. And she always told me the stories about her childhood. And I just thought it was amazing how she could come to a place, she didn't know the language, she was all by herself, and she actually survived. I think it's quite amazing.

Interviewer: Do you know anyone else like that?

Sarah: No. Well, my grandpa, he was a soldier in the army, and he was amazing too. He got special awards. He got the— (What was the award?) He got this award. And the Germans, there was a price on his head, and he just escaped. And I think they're my heroes.

Interviewer: That's good. And if I understood right, you had to take a week off school to come here?

Sarah: Yes. It's worth it. My teacher said that I'll learn more here than I could learn years at school.

Interviewer: Are you going to tell your class when you get back?

Sarah: Yes.

Interviewer: What do you think you're going to tell them?

Sarah: I'm going to tell them about the Kindertransport, and how my grandma survived, how all the Kinder survived. I just think it's amazing.

Interviewer: Is there anything else you'd like to say? Do you have any stories that you family told you, actual stories?

Sarah: Yes. She told me that when she was living with her cousins, she always had to change the diaper of the little boy. And she was supposed to wash it, but she always threw it away because she never wanted to wash it.

Interviewer: [laughs] That's good.

Sarah: Oh yeah. When she was on a bike, and this guy—

Interviewer: Where was this? In England?

Sarah: Yes. When she was in— yes. She saved her pennies, and she bought the bike, and she escaped because she wanted to do something with her life. And then this man, he fell in love with her. My grandma Lisa, she didn't know what to do, and so she said, "I'll be back," and she never came back.

Interviewer: So she married your grandfather and she never came back to the other guy?

Sarah: Yes. She was engaged to a guy named Max.

Interviewer: So Max stayed in England? Was Max in England?

Sarah's mom: Actually Max came to America.

Interviewer: And how is it for you in England? Is this your first time here?

Sarah: Yes.

Interviewer: What do you think of it?

Sarah: It's different. I can't imagine my grandma living her as a kid all by herself.

Interviewer: Could you imagine living here?

Sarah: By myself?

Interviewer: No, not by yourself.

Sarah's mom: Did you tell about meeting {Hans}, the blind boy?

- Sarah: A few days ago, the blind boy at the hostel that always listened to her playing the piano, we met him. We saw him. He talked about my grandma and he said how much he loved her music.
- Interviewer: That's a real special meeting, I think. Some of you tomorrow night are going to be giving a concert?
- Sarah: Yes, my family. We're going to play in honor of the Kinder and the parents that had the courage to let them go on the train.
- Interviewer: So who's going to be playing?
- Sarah: My Aunt Mona, my mom Renee, and my sister Michelle. I play too, but I'll play in something else.
- Interviewer: What are you going to be doing then, tomorrow night?
- Sarah: They're going to be performing the piano. They're going to play pieces that my grandma taught them.
- Interviewer: What pieces? Do you know?
- Sarah: I know my sister's going to play the Claire de Lune and a rhapsody. And they're going to play the Jamaica Rhumba {unintelligible}.
- Interviewer: Where will you be sitting?
- Sarah: In the front row.
- Interviewer: Okay. Anything else? You can say anything you want. It's up to you.
- Woman: What will you tell your children about the it?
- Interviewer: Yes. If you have children one day, what would you tell them about the transport?
- Sarah: I'd tell them how amazing it is, and I'll tell them what courage the people had. And we should never forget it because it's so important, and we never want anything like that to happen again.
- Interviewer: Why do you know so much about it? Who told you?
- Sarah: My grandma and my family. And I just think it's amazing.

Interviewer: Does your sister know as much as you do?

Sarah: Yes.

Interviewer: Do you ever talk about it together?

Sarah: Yes, we talk about it.

Interviewer: You both find it pretty amazing?

Sarah: Yes, we do.

Interviewer: It sounds like you're pretty proud of your family.

Sarah: Yes, I am.

Interviewer: Okay. Thank you, Sarah. It's been fun talking with you.

Sarah: Thank you. Pleasure. Thank you.

Interviewer: And we'll see you tomorrow night at the concert.

Sarah: Okay!

Interviewer: All right. Bye.

Sarah: Bye.

[End of Meeting, End of Interview]