

**Adara Goldberg. *Holocaust Survivors in Canada: Exclusion, Inclusion and Transformation, 1947-1955* (Winnipeg: University of Manitoba Press, 2015), 312 pp., ISBN: 978-0887557767.**

A little more than a year after the defeat of Nazi Germany and the rupture of the wartime alliance between the Soviet Union and the Western democracies, the first few Jewish Displaced Persons, Holocaust survivors, began arriving in Canada. By 1955, approximately 35 000 survivors had resettled in Canada, putting an end to more than twenty-years of draconian restrictions against Jewish admission to Canada. The story of Canada's denial of sanctuary to the condemned Jews of Europe and the gradual lifting of immigration regulations in the postwar era is now accepted as part of the chronicled history of Jews in Canada and of Canadian immigration in general. However, the story is far from complete. One area of omission, and one that Adara Goldberg's *Holocaust Survivors in Canada: Exclusion, Inclusion, Transformation, 1947-1955* goes a long way to fill, concerns the often-difficult postwar adaptation of Holocaust survivors to new homes in Canada and the uneasy if not testy interaction many survivors had with the established Canadian Jewish community. Goldberg's book, written with considerable grace of style and with obvious compassion for the struggles of survivors attempting to rebuild their lives in Canada – some successfully; others less so – is a 'must read' not just for those interested in the survivor experience but also for those interested in the adaptation of refugees more generally.

One of the highlights of the book is the way Goldberg skilfully integrates the lived experience of individual survivors into the larger story of survivor adaptation in Canada. Some of this material is drawn from interviews Goldberg conducted with postwar stakeholders, from testimony of Holocaust survivors preserved in various oral history collections and from the case files of Jewish social agencies tasked with facilitating the settlement and Canadian integration of Holocaust survivors. These materials allow Goldberg to put a human face on the not-always easy encounters between survivors – many dealing with unresolved Holocaust-related issues – and the larger Jewish community and its social service agencies. As Goldberg explains, many survivors came to regard the larger Jewish community as indifferent to the Holocaust and uncaring of the suffering that survivors endured. And, Goldberg argues, this indifference was not without some justification. In the aftermath of war, few in the established Jewish community, including Canadian-born and educated social workers and other gatekeepers, had a clear notion of what individual survivors had suffered. In their ignorance, they too often misread or minimized the impact of Holocaust trauma. As a result, many assigned to help in survivors' settlement could not understand why the survivors could not pull up their socks, put it all behind them and get on with it. As a result, Goldberg explains, survivor relations with the larger Jewish community were often marked by distance, silence, and mutual mistrust.

If the encounter of survivors with the established Jewish community was often problematic, specifics varied among different subsets of survivors. Among the survivor categories Goldberg centres on for in-depth discussion are: child survivors; the very observant; those who sought to distance themselves from Judaism if not the Jewish community; and women. Well aware that each of these categories is inclusive of a patchwork quilt of individual narratives, Goldberg is able to draw the reader's attention to common threads of experience.

Take but one example – the case of children and young adults. Goldberg's analysis differentiates the experiences of two distinct groups of child survivors. One group was the approximately 1200 Jewish orphans, most in their mid-to-late teens, brought to Canada under the umbrella of a postwar government-approved scheme authorizing the organized Jewish community to sponsor their arrival and settlement. The other group of child survivors were those who came to Canada as part of family units. Goldberg notes that the organized Jewish community was the official guarantor of these orphans' welfare, it invested its communal energy and resources behind the settlement program, and it attempted, with varying degrees of success, to monitor the orphans' integration into Jewish households that stepped forward to take them in. Some of these placements worked well. Others didn't. But until an orphan reached the age of majority, his or her welfare remained a community concern.

Those children who entered Canada as part of established family units, Goldberg observes, did not receive nearly the same amount of community attention or support as the sponsored orphans. The reason, Goldberg argues convincingly, was not that children in family units were ignored. It was that they were invisible. How so? It was widely assumed that if the family was adequately housed, the head of household gainfully employed and the children in school or easing into the workforce, the family as a whole, including the children, was well on the road to integration. Children in survivor families might have had emotional or other problems, but few who worked with survivors regarded this as any different from what existed in families more generally. The result was a downplaying or sweeping under the community rug of Holocaust-related trauma suffered by many youth survivors.

Goldberg's analysis of other subsets of survivors is equally thoughtful and thorough. Ultimately, Goldberg's research makes clear to the reader that while it is common to reference Holocaust survivors as a single cohesive group, this can be misleading. No doubt the Holocaust was a shaping experience for all survivors. But particulars of that experience were markedly different from place to place, group to group, and individual to individual. And as Goldberg ably demonstrates, the same is true of survivor resettlement in Canada. How survivors were received by the established Jewish community and the different paths open to survivors once in Canada also differed from place to place, group to group, and individual to individual.

Just one small but important factual error in an otherwise first-rate book: With reference to prewar and wartime Canadian immigration policy regarding Jews, Goldberg makes reference several times to a Canadian “Jewish quota.” There was no quota. A Jewish quota would have required immigration officials to set a number for Jews admissible to Canada. They never did so. And as we know, if Canadian immigration authorities had specified a Jewish quota number, it would likely have been zero.

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