

'THAT DAY DIDN'T FEEL GOOD'

IMAGES AND TEXTS OF THE MINI-DOCUMENTARY

(Huib and Karen Schoonhoven, Pim Ligtoet, North-Holland 2005, 14 minutes)



Prologue - 0.00

- Image: façade of the Hollandsche Schouwburg in Amsterdam.
- Written text:

60 years after the Second World War members of the Migrants Platform and the Youth Council from Hoorn wanted to know more about the backgrounds of the Commemoration (4 May). They went to Amsterdam to visit the Resistance Museum and the place for the deportation of Jews 'the Hollandsche Schouwburg'.

- Image: filmfragment, shown in de Hollandsche Schouwburg, of a train leaving 'East' from Westerbork¹.
- **Spoken text 1** (Mrs. Orlando Deyl, Surinam-Dutch, member of a Surinam organisation for women):

"No oxygen I say, everything closed. Dear me! Just like cattle they were transported. That's real bad. Completely closed!"

Reactions on the Commemoration (4 May) – 1.25



- Image: title film and several fragmentens, finally a Turkish travelling agency in Hoorn.
- **Spoken text 2 (Senol Ocakli, Turks-Dutch, owner travelling agency):**

“4-5 May – it makes my flesh creep. Because people are people. Don’t escalate this way, gassing people, then burning. That’s terrible. I feel that’s terrible, it’s real bad, these are people.”

- Image: a small bronze statue of a chained hand², the start of the Silent Procession to the Monument at the Grote Kerk of Hoorn.
- **Spoken text 3 (Phil van Dijk, Dutch, member of the 4-5 mei comittee):**

“First of all my thoughts are with the many who fell for us here and ... it’s grieve.”

- Image: platform in the station of Hoorn with one of the two posters who were made late 2005 by the Dutch Railways³. The text: ‘*In ‘40-‘45 the jews had to sod off, who are next ...?*’
- **Spoken text 4 (Tülay Olcay, Turkish-Dutch, student) on the question ‘What do you think about Holland commemorating the Second World War every year?:**

“I think it’s good, but I have to be honest: with the new youth it’s not an item yet. It doesn’t appeal to people anymore. People have no feelings about it anymore. It happened in the past and they look forward: what’s going to happen now and not: what happened back then?”



- Image: youth centre Grote Waal in Hoorn.
- **Spoken text 5 (Priscilla Gerard, Antillian-Dutch, chairman of the Youth Council):**

“I hardly knew anything about it. Be silent for a minute. I always thought: yes, it’s got to do something with the war. Ofcourse we were also told at school, in groep 8 and 9 at history.”

- Image: studio of Radio Surinam in community centre De Grote Waal.
- **Spoken text 6 (Mrs. Mildred Braam-Creebsburg, Surinam-Dutch, member of the city council):**

“You usually have to sing the national anthem (Wilhelmus). The’re a lot of Dutch people who don’t know the anthem, which makes me think: well ... do I also have to sing?”

- Image: the street near a bikers tunnel with ‘respect-graffiti’ in Hoorn.
- **Spoken text 7 (Mo El Hayani, Moroccan-Dutch, member of the graffiti team):**

“Yes, on the 4th of May, if I’m correct, there’s a minute of silence for all the people who helped in freeing the jewish people⁴. The jewish people themselves are commemorated, and the moral of the whole story: how quickly things can get out of hand in the world when people don’t accept each other.”

The demolished synagogue – 3.15

- Images: members of the Immigrants Platform and the Youth Council in the train from Hoorn to Amsterdam Central on 13 November 2005.
- **Spoken text 8 (Pim Ligtoet, Dutch - Pim -, interviewer):**

“From 1780 there was a synagogue in Hoorn. Thus very old. It stood at the main gate on the Italian Sea Dike. It was demolished⁵ in 1960 or so. Then they put a stone ...”



- Image: the remembrance stone with the old synagogue of Hoorn and underneath the words: *'This stone weeps from the wall'* (also in Hebrew). Later: the historic harbour at the main gate:.
- **Spoken text 9 (Mahesh Ramgoelam, Hindustan-Dutch, city registrar):**

"A little while ago there was a synagogue behind me. It was demolish just after the Second World War by the City and replaced by a remembrance plaque. Just before the Second World War jewish people in Hoorn lived like Dutch together with the population, just like me now. I've been to school here, I've took my education and I'm just a normal Dutch citizen. Like the jewish community back then. But when welfare dwindled in Germany, the jews were seen as the bad guys, the culprits. They were seen as the people who took the chances from the 'regular' population. It happens to be I'm passionate and I try to achieve something in life. But what if I'm somewhere higher-up? Am I considered as the bad guy when economics dwindle here? If it starts going worse, will I be cleared out? It makes you think."

- Image: the Hollandsche Schouwburg in Amsterdam, with a short film about a jewish wedding in 1942.
- **Spoken text 10 (Rachida Chakir, Moroccan-Dutch, assistant in a community centre):**

"That's a wedding, isn't it?" Pim: "They all had to wear a jew star." Rachida: "Also at the wedding? Also at the wedding! That's a bit overdone!" Pim: "Right you are."

- Image: waterside of Hoorn near the Park Theatre.
- **Spoken text 11 (Rachida Chakir):**

"I'm worried about the things that happen nowadays. That we judge people by their faith or their background or even by their name."

- Image: a small service in the Surinam Church (Evangelic Brother Congregation) in Hoorn; later: pictures from the Slavery Monument in Amsterdam and of the incidents at the unveiling on 1 July 2002.
- **Gesproken tekst 12** (Mrs. O. Deyl):

“The jews suffered so much, and also the black people in Surinam. So it’s about the same oppression. The same pain that the Dutch feel, the same pain we feel in Surinam. And our past of slavery – I feel: it’s been handled not to well. There was a statue to be unveiled. The black people even couldn’t come close to the statue. The queen, she stood there, and it was all fenced up. Nobody could come near, but it was our pain!”⁶



- Image: the group from Hoorn leaves from the Amsterdam Central Station to the tram. Later: a street in Hoorn, near a bikers tunnel.
- **Gesproken tekst 13** (Mr. Mo El Hayani):

“I don’t feel welcome on the 4th of May. I don’t feel at ease to stand there, while I don’t feel invited.” Pim: “I heard from people here that the 4th of May had been disturbed one time by fireworks.” Mo: “Man, only by fireworks? By yelling, by arguments, by offending feelings; I think: why you and not us? We’re all in the same boat, now and then.”

Addresses and Ausweis – 6.44

- Image: the members of the group enter the Amsterdam Resistance Museum. First the go to the temporary exposition of Moroccan soldiers in the Second World War⁷.
- **Spoken text 14** (Rachida Chakir):

“This is Mohammed V. He’s the grandfather of the present king. This man said: I won’t do what the Germany wants me to, but I’ll consider the jewish people to be citizens of Morocco. I won’t participate in what you are doing⁸. That’s this man. He really was a perfect man.”



- Image: the Turkish mosque in Hoorn.
- **Spoken text 15:** Mr. **Levent Helelespe**, Turkish-Dutch, chairman of the Immigrants Platform:

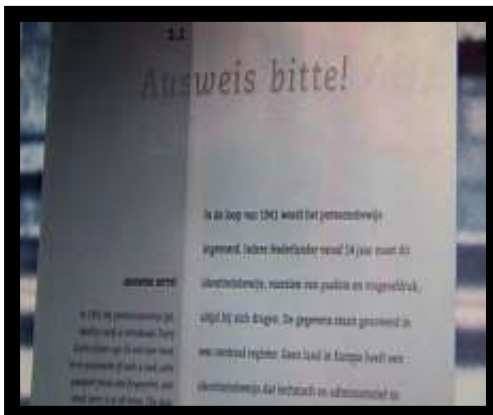
“The king didn’t hand over the addresses of the jews. He didn’t want to hand over the addresses⁹ to Hitler, the German side. And with all respect, I think he stood very strong in his shoes. Because if you look at Holland, the surrender came real soon, that’s a pity”.¹⁰

- Image: the Resistance Museum, the permanent exposition with a guide.
- **Spoken text 16** (Mr. **Ruud Bos**, Dutch, guide of the Resistance Museum, pointing at a map of the Bureau of Statistics of the City of Amsterdam from May 1941).

“Every dot on this map stands for 10 jewish people. The very moment they had this map, they could start the deportations.”

- Image: the Turkish mosque.
- **Spoken text 17** (Levent Helelespe):

“I think it’s a pity the Dutch handed over the addresses of the jews. They could have said: ‘Boy, don’t give it to them, because we know where the’re going’.”¹¹



- Image: the City Hall of Hoorn. Later: racks with cards and people in a shopping centre.
- **Spoken text 18** (Mahesh Ramgoelam):

“The city administration is very elaborate. You can consult all kinds of things. It looks really great. In my every day work I’ve to consult the administration quite a lot. Such an administration therefore is a dangerous instrument.” Pim: “What do you mean?” Mahesh: “It means that you can summon everyone you want. You can divide people into categories: jew, Surinam, Moroccan, you name it, and then run them in.”

- Image: the Resistance Museum.
- Gesproken tekst 19 (Ruud Bos):

“From 1941 every Dutch person had to carry an identity card with him (‘Ausweis’), and that’s exactly the same we got last year in Holland again.”¹²

After September eleven 2001 – 8.34

- Image: a street in Hoorn, near a bikers tunnel.
- Gesproken tekst 20 (Mo El Hayani):

“I think fear plays an important role nowadays. Just like then, during the Second World War, when fear also played an important role, which put the population under great pressure. Fear.”

- Image: the Turkish mosque, a visitor is washing his feet, another visitor reads the Koran.
- Spoken text 21 (Levent Helelespe):

“Extreme right wing people: the’re among us. We walk beside each other and suddenly, when something changes or happens in society, they make a 180 degree turn.”

Pim: “Also in Hoorn?”. Levent: “Also in Hoorn. At many places we’ve seen that people smashed windows during the night. Here they threw [Molotov]cocktails in and threatening letters were delivered.”



- Image: the waterside of Hoorn.
- Spoken text 22 (Rachida Chakir):

“When September 11 happened a boy said to another boy – he was always his friend, they always played together – and that day this Dutch boy was angry with him because he couldn’t borrow something from him – then he said to him: ‘Bin Laden!’. A 10 year old! And he was always his friend. Still, that day he’s Bin Laden. He said: why do you say Bin Laden?! I’m no Bin Laden! And then they fought and went to their teacher ... well, that’s what you see.”

- Image: a street in Hoorn, near a bikers tunnel.
- Spoken text 23 (Mo El Hayani):

“Putting people into categories is the problem. It’s been a problem from the beginning of humanity. You’re that, I’m this. The fact you’re doing this, already causes differences. Then you’re already giving someone the choice, forced or unforced. There’s a choice between these two, which one do you take. While there’s actually only one choice: both human.”

- Image: the bikers tunnel. Here the graffiti ‘*Respect and Peace*’ en ‘*Respect 2-voegen*’ (*give respect*) and finally a burning globe in two hands.
- Spoken text 24 (Mo El Hayani):

“Two be honest, the graffiti actually was for fun. To be honest. But the message behind it we all carry inside us ofcourse. I hope, when people pass, the project ‘respect’ is spread through Hoorn, and people try to live by it. Otherwise we won’t make any progress. Otherwise it’ll become a conflict.”

- Image: the Resistance Museum.
- Spoken text 25 (Rachida Chakir):

“That’s the same with integration. It must be mutual. It never works from one side. One hand never applauds. It must be done by both hands.”

Commemoration revisited – 11.03



- Image: two hands, later: the studio of radio Surinam in Hoorn.
- Spoken text 26 (Mildred Braam-Creepsburg):

Speaking before the radio: “That’s what you said before, Human Rights Day. You know, every year ... Amnesty ...”
Speaking to the interviewer: “I’m a black woman. I go to the commemoration on the 4th of May, because I want to show respect. And if someone else thinks: but he of she is black and can’t participate, then this person has a problem.”

- Image: youth centre in Hoorn.
- Spoken text 27 (Priscilla Gerard):

“What I used to have, were kind of things like Anne Frank. That was interesting to me. Yes, because she was a girl and it was a diary. Ofcourse I also had a diary, like every other girl. She writes about everything that happens, which is quite disturbing. I mean, she had to go in hide, she was jewish, and finally they found her and she had to go to a concentration camp. That really moved me. But I never looked any further. And now you hear that there were also Moroccans, and Turks, Antillians, Surinam, who also joined the fight. That we could fight together for this country in those days and that we’ve now drifted a little apart.”

- Image: platform in railway station of Hoorn with the poster: *In '40-'45 the jews had to sod off, who's next now ...* Later: a slowly departing train.
- Spoken text 28 (Tülay Olcay):

"I've always had the feeling that I don't belong there on such a day. Later I thought, no that's not true. It also concerns me. I've got to participate."

- Image: the Grote Kerk of Hoorn, with the 4 May monument.
- Spoken text 29 (Senol Ocakli):

"It doesn't matter whether you're Dutch or Turkish, or from some other country. When you see a monument like this, yes, that day doesn't feel good. And therefore we have to show respect, keep thinking: what happened back then and where are we going now? And before something strange happens in this world: what can I do to tell the people? To organise things so we can learn from this. That's very important: taking lessons from this."



- Image (13.20): the remembrance plaque of the monument at the Grote Kerk
- Written text:

Here, on 4 January 1945 fell as victims of the inhuman cruelty of the German oppressors Johan Verselt born in The Hague on 29 May 1886, Gerard Jonker born in Amsterdam on 16 October 1903, Jaap Jansen born in Amsterdam on 15 December 1910, Hendrikus Imming born in Amsterdam on 19 July 1917 and Johan Janssen born in Bandoeng on 21 March 1921. Homage and gratitude for the offer of their lives they gave for our country.¹³

Notes with additional information



Note 1:

Soon after the occupation of Holland by Nazi Germany in the May days of 1940, anti-Jewish measures were installed. Dutch Jews couldn't do military, educational or medical jobs for non-Jews, had a special stamp in their identity card, couldn't possess private factories or private properties, couldn't live, work or relax together with non-Jews, and had to wear from 3 May 1942 on all clothes a yellow David star – even on wedding clothes. The Jewish community became more and more isolated from the rest of the population and was forced to live in Jewish living areas (ghetto's), especially in some districts in Amsterdam. There was resistance from Jews and non-Jews, 25,000 Jews went in hiding (www.joodsmonument.nl), but the punishments were horrific: imprisonment, torture, and in many cases deportation to a camp or execution.

From now on the Nazis started the deportation of Jews to other countries, mainly Poland, 'to work there'. On 15 July 1942 the first train from Amsterdam drove, through the Dutch transfer camp Westerbork (in Drenthe) to Auschwitz. Most people, Jewish and non-Jewish, didn't know these deportations were meant to wipe out the European Jews, by poisonous gas, starvation, torture and slave labour. From October 1942 the Hollandsche Schouwburg, which stood in the middle of one of the ghettos, was used as the main roundup place for Jews. At least 20,000 Jews have stayed there, probably many more. People stayed from a couple of hours up to several weeks, to wait for deportation to Westerbork and further. Until the middle of September 1944 (cattle) trains with over 100,000 Jews, and 250 Sinti and Roma, went through Westerbork to the concentration camps Auschwitz, Sobibor, Bergen-Belsen and Theresienstadt. Only a few thousand Jews returned alive from the camps.

Note 2

At this place on 4 January 1945 five hostages from Amsterdam arrived. They were taken to Hoorn to be killed, as a punishment for the attack on a German military at a Hoorn hairdresser, a few days before. The five were led through the town to the base of the Grote Kerk, where they were shot. At three other places of this route there are symbolic bronze hands. All sculptures have been made by former resistance fighter Truus Menger from Grootebroek. Since 1947 there's a monument at the Grote Kerk with the names of the hostages (also see note 13).

Note 3

The two posters were the result of the talks between the Central Jewish Consultative Body (CJO) and the Dutch Railways (NS). 60 years after the end of the Second World War the Railways wanted to apologize for the transports in the years 1942-1944 of over 100,000 Jews to Westerbork and the concentration camps. Because pictures from the deportations were considered to be too shocking for the surviving relatives, the posters only provided with texts. As well as the filmed and cited poster there was, on 66 Dutch railway stations, another poster was put up saying: 'Here used to leave the train for Auschwitz' (see www.cjo.nl).

Note 4

Liberty Day and the preceding Commemoration are established because of the liberation of The Netherlands, which was occupied by nazi-Germany between 10 May 1940 and 5 May 1945. The total death toll of Dutch people during the Second World War, including about 10,000 fallen pro-German Dutch, is estimated by the Resistance Museum at 205,000 – 230,000. About 105,000 of them were jewish. In the Netherlands Indies 20,000 Dutch died (see [www.verzetsmuseum.org/feest - bevrijdingsdag](http://www.verzetsmuseum.org/feest-bevrijdingsdag)).

Note 5

The jewish community of Hoorn flourished until about 1900; before the war about 60 jews lived in Hoorn; 16 of them were murdered during the Sjoa (Hebrew word for the persecution of jews by Hitler); see www.joodsmonument.nl. The synagogue was demolished in 1953, with consent of the jewish authorities, because the returned community was too small to maintain the building. In 1979, when new building appeared on this spot, a remembrance stone was placed.



Note 6

On 1 July 2002, exactly 139 years after the abolition of slavery in the Dutch West Indies colonies (1 July 1863), after years of discussion, a slavery monument was unveiled in the Amsterdam Oosterpark. The queen and many officials attended the ceremony in a fenced area around the sculpture, with stands and some partytents. Surinam and other visitors, many of them having travelled from everywhere in Holland, wanted to be present at their 'Keti Koti' (Chains Broken). They only were admitted to the monument when the ceremony was over.

Note 7

An estimated 107,000 Morrocans fought in the French army during the Second World War. 30,000 during the first fase (1940); 77,000 during the second fase (1942-1945). 8,000 of them fell during the second fase of the war. 23 identified North-Africans, of them 12 Moroccans, and 1 Syrian, are buried in Dutch soil, most of them in Kapelle, Zeeland. There has been some attention for it only for the last couple of years (see also the section about Morocco on this website).



Picture: Pim Ligtvoet

Note 8

The southern, most important part of Morocco was a French protectorate since 1912, the northern part Spanish. The sultan (king), Mohammed V, encouraged his men in 1939 to join the French army to fight nazi-Germany. After the defeat in May 1940 southern Morocco was a part of the Hitler favouring Vichy-regime. After the entering of American troops in November 1942 the colonial authorities choosed the side of the French resistance and the allies. From 14 until 24 January 1943 US president Franklin D. Roosevelt and the English prime minister Winston Churchill held a conference in Casablanca (Anfa) about the continuation of the battle against Germany Japan and their allies. King Mohammed V was their host. Again he approved of the deployment of Moroccan troops against Germany. See note 7; 'Moroccans and the Second World War' (www.verzetsmuseum.org); Ad van den Oord, Today's immigrants and latter day war. Forum 2004.

Note 9

After the French defeat in May 1940 anti-jewish laws were established in southern Morocco by the Hitler favourable Vichy-regime, resident Noguès. There also were anti-jew incidents. Mohammed V refused to define the jews as a different race; at most as a different religion. In the summer of 1942 he received a jewish delegation in his palace.



Note 10

About the situation in Morokko, see former notes. Concerning the Dutch situation, capitulation indeed followed after four days, on 14 May 1940, after the bombing of Rotterdam and the threat of new bombing raids. It's important to know though, just like during the First World War, Holland was a neutral state and only had a small army. It took the view of non-agression by Germany and the protection of France and England.

Note 11

With the authorities there war resistance and sabotage, and the armed resistance attacked the Registrar of Births, Deaths and Marriages (Amsterdam 27 March 1943), but this helped especially the people who were in hide and who were illegal. What exactly was going to happen to the jewish citizens wasn't known during the war. Most people, including jews, believed they were going to be transported to labour camps. That the nazi's were giving the jews a bad time, was generally known though.

Note 12

'In April 1941 the German occupier imposed on every Dutch person over 14 years of age the duty to always carry with them an identification card. ... The identification card achieved great perfection in Holland. The system, the register with annex an identity card, was fairly watertight and it was almost impossible to forge the identification card. ... The Dutch identification card was invented and designed by the pro-German Dutch civil servant Jacobus Lambertus Lentz' (www.wikipedia.org/wiki). The duty was lifted after the war.

From 1 January 2005 the identification duty was re-introduced in Holland for people over 14 years of age, 'as part of a major package of measures to make Holland safer and decrease crime and inconveniences (see www.justitie.nl/themas).

Note 13

The five men, in Amsterdam imprisoned resistance fighters, were liquidated that day at the base of the Grote Kerk, as retaliation of the shooting of a German military in Hoorn a few days before (see note 2). Their names are mentioned in order of age, from 58 to 23 years. Gerard Jonker, Jaap Jansen and Johan Janssen, born in the Netherlands Indies, are known as members of the resistance and have graves at the Honourary Cemetary Bloemendaal in Overveen. Jonker was hiring workman, Jansen a trader. The grave of Johan Janssen, the youngest, bares the inscription 'rest in peace dear boy' (www.ogs.nl).

Pim Ligtvoet

All pictures are from the film, unless noted otherwise.