

The Newsletter of the Vancouver Holocaust Education Centre

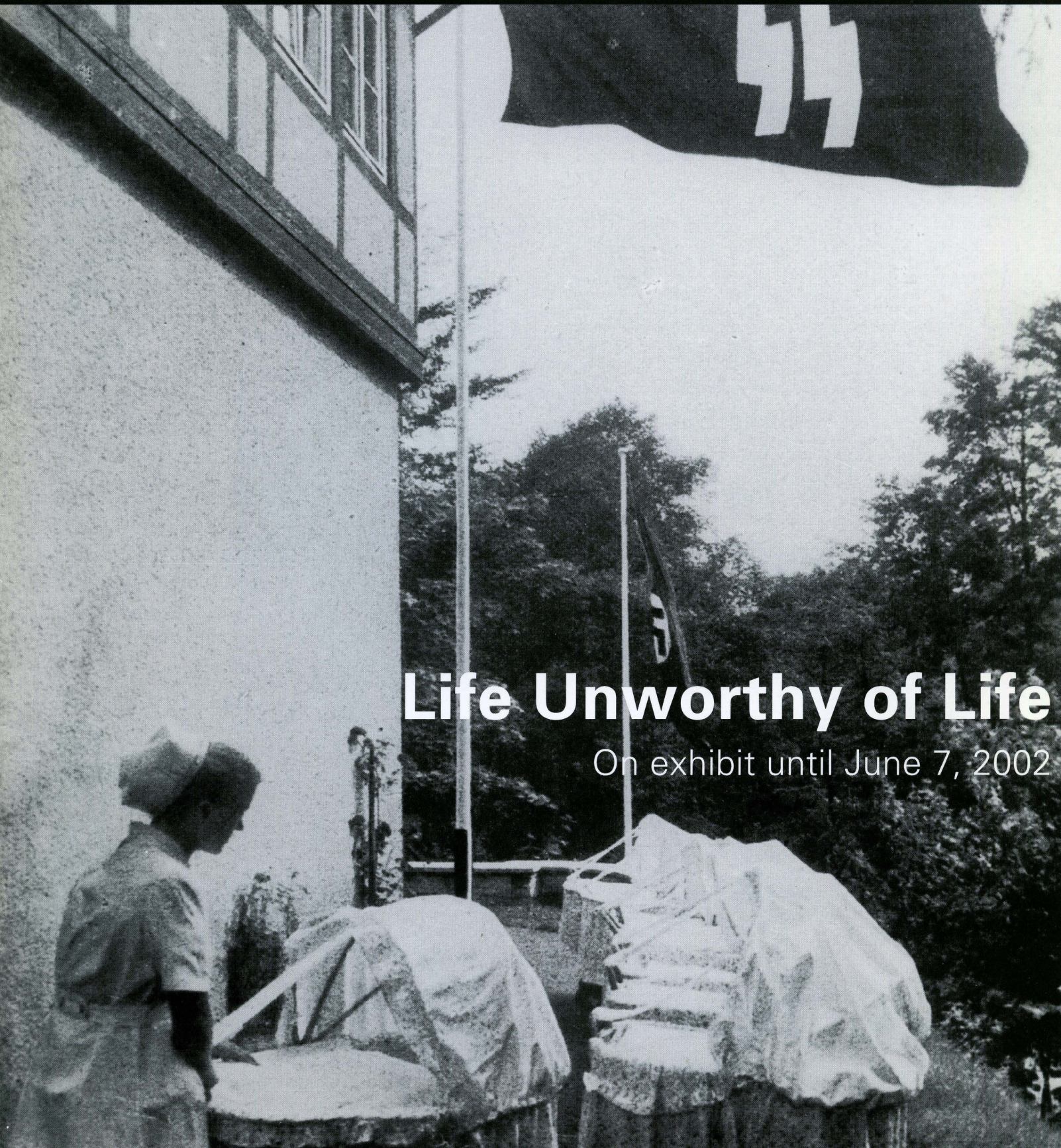
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Zachor

"Remember"

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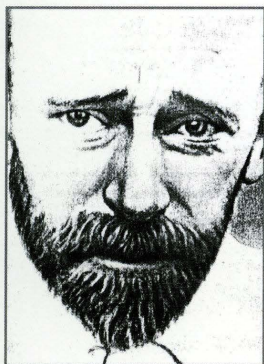
Life Unworthy of Life

On exhibit until June 7, 2002

ANNOUNCEMENTS AND EVENTS

The Janusz Korczak Association of Canada

Early this year, the Janusz Korczak Association of Canada was established in Vancouver. The association will honour the work and life of Jewish-Polish humanist and child advocate Janusz Korczak (Henryk Goldschmit 1872-1942), through the sponsorship of lectures, exhibitions and participation in international conferences. The association will work with children at risk and will work to insure the Human Rights of Children.



Korczak was a pediatrician, writer, educator, and a pioneer in the promotion of the children's rights. During the Holocaust Korczak was confined to the Warsaw Ghetto where he continued his work with orphaned children. In 1942 he was deported along with 200 pupils to the Treblinka extermination camp

where they perished together. Korczak had many opportunities to save himself but he refused to leave the children in his care. Korczak's commitment to children is now a legend and serves as an inspiration and model for moral action under extreme conditions.

To join the **Janusz Korczak Association of Canada**

please contact Gina Dimant:

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Korczak Association brochures are available at the VHEC.

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Cover: Lebensborn Association (Society for the Fountain of Life) 1943. On view at the VHEC exhibit, *Life Unworthy of Life*.

Zachor

Editor: Roberta Kremer
Design: Sean Matvenko

LECTURE SERIES

Thursday, April 25th, 7:30 pm

SFU Harbour Centre, Labatt Hall, Room 1700
515 West Hastings Street

Prospects and Perils for Humanity of Some New Genetic Technology

by Dr. Patricia Baird



Prof. Baird's internationally renowned work has focused on the population distribution of genetic disorders such as Down Syndrome, and on the social, ethical and health implications of the new knowledge on human reproductive biology and genetics.

Dr. Baird received her education and medical training at McGill University. From 1978-89, she headed the Department of Medical Genetics at UBC, the first woman to hold such a position. In 1991, she became Vice-President of the Canadian Institute for Advanced Research and in 1993 she chaired the ground-breaking Royal Commission on New Reproductive Technologies. In addition to her own research and teaching of medical students at UBC, Dr. Baird is a frequent speaker on issues relating to new genetic knowledge.

Thursday, May 23rd, 7:30 pm

Social Lounge, St. John's College, UBC
2111 Lower Mall

An Ethical Autopsy on the Old Eugenics Movement, with Lessons to be Drawn

by Dr. Allen Buchanan



Dr. Buchanan, an applied ethicist is presently Professor of Philosophy at the University of Arizona. His research interests include ethical issues in historical and contemporary effort to improve individuals and society by biotechnological means. Dr. Buchanan served as Staff Philosopher for the President's Commission on Medical Ethics, where he was a principal author of the Commission's two reports on ethical issues in genetics.

Dr. Buchanan also served as staff-consultant for the U.S. Advisory Committee on Human Radiation experiments in 1995. He is currently a member of the Advisory Council for human genome research and the Institute on Goals and Funding Priorities for Genomic Research. Dr. Buchanan co-edited the recent publication from Chance to Choice: Genetics and Justice (2000).

Irene Gut Opdyke, author of *In My Hands: Memories of a Holocaust Rescuer* will speak at the VHEC on Tuesday, May 7, 2002 at 7:30 pm

Irene Gut Opdyke was born May 5, 1922 in a small village in Eastern Poland. She enrolled in a nursing school and in 1939, when the German army invaded Poland, volunteered to join a Polish army unit. She was subsequently captured, beaten and raped by Russian soldiers. Later she was forced to work in a German ammunition factory and then as a waitress in a Nazi officers' dining room. Made aware of the German intention to exterminate the Jews, she was determined to save as many as possible. From the small step of passing food under a fence she ended up hiding 12 Jews in the basement of a German officer's villa.



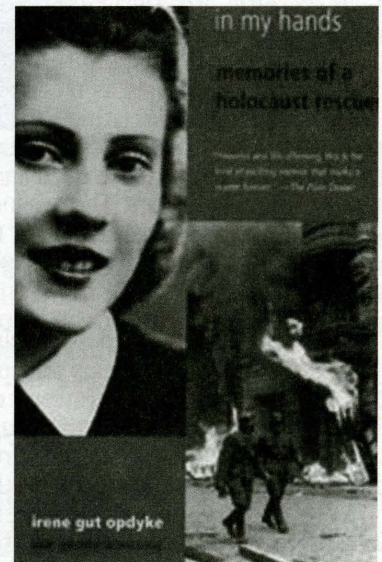
In addition to speaking at the VHEC on Tuesday, May 7, 2002 at 7:30 pm, Irene Gut Opdyke will give the Eibschutz Endowed Lecture at the Annual High School Symposium at UBC on May 8 & 9, 2002. For over 30 years she has told her amazing story to thousands of school children.

The book has been hailed as a "work of exceptional substance and style". An amazing, courageous, uplifting autobiography about a brave teenager who was not afraid to get involved. A copy of her book will be provided to each school in attendance at the Symposium through the generous support of the Leo Krell Book Fund of the VHEC.

Irene Gut Opdyke has received numerous awards and has been recognized as a Righteous Among the Nations by the Israeli Holocaust Commission, a title given only to those who risked their own lives by aiding and saving Jews during the Holocaust. She was also presented with the Israel Medal of Honor, Israel's highest tribute. She has been honoured by the Vatican, featured on ABC's Prime Time and her story is part of the permanent exhibit at the US Holocaust Memorial Museum in Washington, DC.

"An important addition to the literature of human survival and heroism, In My Hands stakes an impressive claim as a contemporary classic."

"And I had never felt so alone. A wave of pity swept over me, and my heart ached for my parents and my sisters. I had sent letters, but I had no idea if they made it to my family; I got none in return — none ever reached me. I tried to conjure up a picture of my childhood friends, of my family engaged in some pantomime game, or giggling as we stumbled over the lyrics to a half-forgotten song. But I only saw myself, as if from above, sitting alone on the seat of the dorozka, and it seemed to me as if the wagon behind stretched on forever, crowded with people, frightened people who depended on me to bring them safely home. I could not drop the reins. And there was no one who could take them from me, not even for a moment."



In My Hands: Memories of a Holocaust Rescuer will be available for purchase and signing at the VHEC.

WOMEN IN THE THIRD REICH

The Lebensborn Project

The Nuremberg Laws, also known as the "Race Laws" were drafted by the Nazis in 1933. In addition to radically altering the lives of Germany's Jewish citizens, these laws also had a profound effect on the rights and roles of women in the new German Reich.

The central goal of the Nazi attempt to socially restructure society was to create a master race of German people. To this end the Nazis set up programs to encourage Aryan women to marry and produce "racially valuable" children. At the same time other programs set out to exterminate those that did not meet the Nazi definition of the desired "Aryan". After the introduction of the Race Laws, all rights and privileges, even citizenship was based on whether you were defined as an Aryan or non-Aryan. While the history of the Holocaust is well documented, the effect of the Race Laws on German women has not been as widely discussed. These laws addressed who could marry, who could have children, the number of children needed to be defined as a family, grounds for divorce, women in the work place, men's roles, child support and family health education.

National Socialism was a male-dominated system that promoted the belief that women should be redirected into their "natural," traditional roles as mothers and homemakers, roles relating to the service of men and of the state. Nazi propaganda emphasized these roles and promoted certain behaviors. The League of German Girls, the female section of the Hitler Youth organization, prepared girls for service to the state.

The Nuremberg Laws, as well as precluding Jews from many professions also precluded women. By 1936 women were removed from the civil service, the courts, from teaching, law and in most cases from medicine; many of the same fields that Jews were excluded from. The Reich removed scores of married women from the workplace through a law prohibiting "double earners." These restrictions remained in place until the outbreak of war when severe labour shortages forced women back into the workforce.

In order to promote the development of a master race, SS leader Heinrich Himmler

created The Lebensborn Society on December 12, 1935. Its initial purpose was to encourage "good" German Aryan women to produce "racially valuable" children, efforts that were rewarded with economic incentives. Lebensborn homes (Lebensborn means *spring of life*) were initially set up in Germany and occupied countries for the benefit of Aryan mothers as a place to live during their pregnancy and delivery. In order to create a "super-



Das Leben (The Life), an exhibit poster at the German Museum of Hygiene, 1938

race," the SS also created "meeting places" for "racially pure" German women to become impregnated by SS officers who were ordered to father children with Aryan women. All children born in the Lebensborn Program were under the jurisdiction of the SS.

The Nazis created many programs aimed at promoting their goals for women in addition to the establishment of the Lebensborn Program that provided for pregnant women. They created laws that: outlawed working mothers, rewarded mothers with large families, outlawed abortion and forbid sterile women to marry. They produced school curriculum for girls that was geared towards physical

education and homemaking skills. Further incentives to produce children for the Reich were encouraged through the lowering of the marriageable age in German law. They made sexual relations with non-Aryans a punishable offense thereby encouraging sexual intercourse with only Aryan men.

The demand for Aryan children brought with it a radical change in the moral code regarding unwed mothers. Nazi propaganda successfully removed the highly negative social stigma, associated with having children outside of marriage at that time. Unwed mothers were elevated to the same status as married women, including the ability to use Mrs. in front of their name. The children of unwed mothers were often adopted out or housed in orphanages. At the same time, those Aryan women who choose to terminate pregnancies became criminals; many were interned at Ravensbrück, a camp built exclusively for women.

In contrast, the laws and programs affecting non-Aryan women and children were in complete contrast to those for Aryan women. Programs for non-Aryans, primarily Jews and Gypsies included: sterilization, forced abortions and conscripted labour. Non-Aryan children were experimented on. Twin experiments were carried out in an effort to determine how twins were conceived in order to further populate the Aryan race. In addition, non-Aryan children were not permitted to attend school, play in parks, were separated from their families, some were conscripted into forced labour in concentration camps and 1.5 million were murdered.

Lebensborn: State Ordered Kidnapping of Children

While many Aryan children were being conceived and born under the Lebensborn Program, Nazi authorities, not satisfied with the rate of population increase of Aryan children, expanded the Lebensborn Program to include the kidnapping of "racially valuable" children. From 1939, thousands of children who matched the Nazi's racial criteria (blond hair, blue eyes, etc.) were stolen by the SS from families in

the eastern occupied countries. In a speech in 1943 to SS Group leaders in Poznan, Himmler ordered that children meeting racial qualifications be abducted from families in conquered countries.

"Such good blood of our own kind as there may be among the nations we shall acquire for ourselves, if necessary by taking away the children and bringing them up among us." (*Himmler, Oct. 1943*). The abducted children came under the authority of the Lebensborn program. The intent was to "Germanize" these abducted children and place them with SS families. German authorities believed that younger children would acclimate easier than older children therefore the age of children to be kidnapped was discussed.

Thousands of abducted children were transferred to the Lebensborn centres in order to be systematically "Germanized". Their names were changed, they were forbidden to speak any language other than German and could have no contact with their families. Older children were pressured into rejecting their birth parents and culture of origin. For example, SS nurses told the children that their parents had deliberately abandoned them, did not want them or that they no longer existed. Children were told that the German way was superior to their own culture. The children were then adopted into SS families. German abductors were actually rewarded by the government for the number of "racially valuable" children stolen. Children who resisted Nazi re-education were mistreated or sent to concentration camps.

In 1942, as a reprisal for the assassination of the SS governor Heydrich in Prague, a SS unit exterminated the entire male population of the village of Lidice, Czechoslovakia. During this "operation", the SS made a selection of 91 children considered good enough to be "Germanized". The others were sent to special children's camps and later to extermination camps.

It is nearly impossible to know how many

children were kidnapped in the Eastern occupied countries. In 1946, it was estimated that nearly 250,000 had been kidnapped and sent to Germany. This figure is now estimated at over 300,000. About 200,000 children are believed to have been kidnapped from Poland; approximately 50,000 from the Ukraine and about 50,000 from the Baltic regions. Even countries like Norway and France were not immune from such kidnappings and most of the children that survived the Lidice massacre were taken into the Lebensborn Program.

After the war there were insistent claims from Eastern Europe and the Balkans, that



Unidentified orphans at the Kloster Indersdorf Children's Centre, Germany 1946.

the Nazis had kidnapped thousands of their children in order to seed their population with "racially valuable" children. The central Tracing Bureau of the UNRRA received tens of thousands of snapshots of babies, toddlers and older children, with descriptions of when and how their children had disappeared from Poland, the Baltic and the Ukraine.

Of all the kidnapped children, only 25,000 were ever identified and returned to their homelands. Even after Europe was liberated, many German families refused to return the children they had adopted from the Lebensborn centres, citing they were too "Germanized" to be returned. In some cases, the children themselves refused to

return to their original family. They were victims of Nazi propaganda and believed that they were pure Germans.

It was considered so basic and central to the Nazi racial philosophy that even at the end of the war the Lebensborn facilities were moved to an area in Bavaria where a final Nazi stronghold was planned.

The Child Victims

The effects of the Lebensborn Program are evident more than half a century later as these children, now adults, struggle for identity. Several support groups exist in Europe for former Lebensborn children to help them cope with decades of uncertainty about their true identity.

Documents relating to the children of the Lebensborn Program, who ended up in former East Germany, were hidden for decades by the Communist authorities. Wilhelm Lenz, head of the department for documents from the Third Reich claims that, until recently, many didn't know or suspect they were Lebensborn children. "Before the change (in 1989), no one ever talked about the past," says Harzendorf, a Lebensborn child, who as an adult lives only a half a mile from the former orphanage. "All my foster mother ever told me was that I didn't have any

parents anymore and I was coming to live with her. She was a good person and would never have imagined such things as Lebensborn ever existed."

"After the war, many of the Lebensborn children grew up scorned as Nazi progeny and tormented by dark uncertainties about their origins."

-Hammer, 2000

AGE APPROPRIATENESS AND HOLOCAUST EDUCATION

by Karen Doubilet,

Karen is a volunteer at the VHEC

The aging population of Holocaust survivors creates some urgency in addressing issues relating to Holocaust education. Without those who bore witness to remind us of this tragedy, it becomes even more incumbent upon us to ensure that the Holocaust is not forgotten and that the truth is not distorted, minimized or denied. In recent years we have seen a dramatic increase in the number of children's books published about the Holocaust. Many believe that this is a result of the need to pass on knowledge and the truth of the Holocaust to succeeding generations.

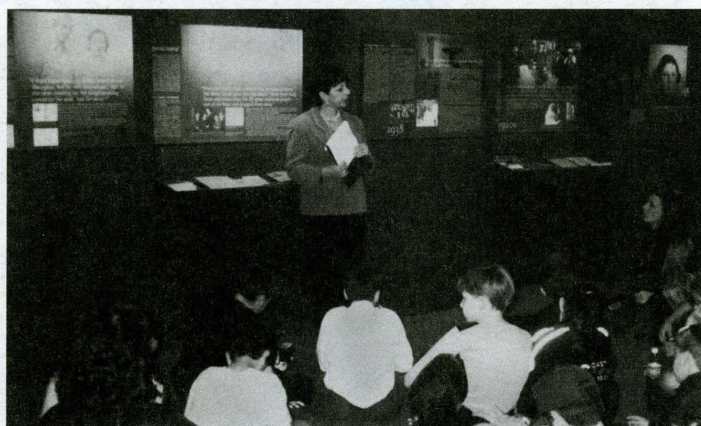
Holocaust education centres in North America have recently reported that teachers have been requesting Holocaust education materials for students as young as kindergarten age. The demand for these resources has raised concerns regarding the appropriateness of the use of such materials, making it necessary to examine the issue of age appropriateness and Holocaust education, in an attempt to develop appropriate policies, guidelines, and teaching methodologies.

While some centres propose guidelines and a curriculum for Holocaust education beginning in kindergarten and even in nursery school, other centres are more apprehensive about introducing the potentially traumatizing and complex content inherent in a pedagogical examination of the Holocaust at such a young age. Almost all experts agree that children should not be exposed to excessively graphic depictions of the camps, the victims, and the violations that they endured. However, the question of how to address this thorny educational issue remains a complex one, with no easy solution.

Some considerations that challenge the appropriateness of Holocaust education for younger students are: the students' developmental stage, and their lack of ability to think critically; the need to simplify and generalize this tragedy; their lack of

historical contextual background; and the potential for vicarious transmission of trauma. Any accurate study of the Holocaust involves critical thinking and analysis; it demands attention to the grey areas; and a complex analysis of history and human behaviour. These considerations can be easily undermined, when the Holocaust is taught inappropriately, to students not yet developmentally equipped to interpret, understand and analyse complex information.

According to the psychologist Jean Piaget there are qualitative differences between child and adult thought. Prior to adolescence, children do not have the ability to



Volunteer docent, Fran Grunberg, leads a group of students through one of the VHEC exhibits.

think abstractly. Pre-operational thinkers (ages of 2-7), generally do not understand the perspective of others or reciprocal relationships. The concrete operational thinker (ages 7-11) is also limited to reasoning based on what is, testing information against their own personal experience with the world. With the transition into adolescence (around age 12), and formal-operational thinking, the child is able to reason based on what is possible, and has the ability to test these hypotheses, and to draw conclusions, using inductive and deductive logic. At this stage the child can be a critical thinker and can better understand abstract concepts. For these reasons, many centres recommend the introduction of formal Holocaust education around grade seven.

The Vancouver Holocaust Education Centre (VHEC) like many other centres is reluctant to support the use of Holocaust educational materials in the elementary school curriculum. Many Holocaust educators urge caution when dealing with younger students. While most centres have not set a specific policy regarding age appropriateness, there is a general consensus that survivor speaker presentations be limited to students in grade seven and above. Warren Marcus, Director, Teacher Workshops and Conferences, USHMM suggests that even the exhibits at the museum which are intended for younger students (aged 8-11), should be approached with caution, as the recommended age may be too young for some.

The USHMM teaching guidelines recommends that teachers avoid generalizing, stereotyping, and over-simplification when teaching about the Holocaust. However, it is practically impossible to avoid simplifications and generalizations when we attempt to explain things to children, which are beyond their intellectual capacity, and comprehension. For example, a child who understands the world in a dichotomous fashion (in terms of black and white, right and wrong) might

deduce that the good are not protected, and that the evil are not punished, or simply that Germans are bad people.

Another concern in teaching the Holocaust to young children is the traumatizing nature of its content. The concept of vicarious or secondary trauma has been receiving a fair amount of attention in the mental health literature. Children can be vicariously traumatized just from hearing a story, watching a movie, or reading a book. The experience of vicarious trauma may challenge the child's basic faith, heighten his/her sense of personal vulnerability, and may foster distrust and cynicism in the human condition.

Holocaust educators recognize that a child's encounter with the Holocaust has-

tens his/her fall from innocence. This is why it has been difficult for some centres to recommend readings for very young children. They have however compiled such lists for grades four and up, in response to teachers' requests for age appropriate reading material. They recognize that some teachers do teach about the Holocaust in the younger grades even though they do not recommend it. Recognizing the risk of potentially traumatizing younger students, the Holocaust Resource Centre and Archives at Queensborough Community College recommends that the selection ensures that "the full horror of the Holocaust is postponed until greater maturity makes possible acceptance of that reality, and then, perhaps, understanding."

There are however, some experts who advocate that Holocaust education, or "sensitivity training" should begin as early as possible. Among these centres are, Yad Vashem in Jerusalem, and centres in Florida, Newport Virginia and New Jersey. They site evidence, that children develop prejudicial beliefs long before the age of 13, when Holocaust education is usually introduced into the curriculum.

A group of psychologists in Scotland conducted a study demonstrating some benefits of introducing Holocaust education into the primary school program (ages 9-11). This was done as part of an anti-racist initiative, having determined that even children as young as age 10, had brought anti-Semitic stereotypes and myths into the classroom. Evidence also suggests that these beliefs may be more easily tackled in young children. However, teachers who used more explicit material with younger students reported being faced with questions about the camps, which they were not prepared to answer.

Drama and role-playing were among the modalities that teachers reported being most successful with primary school students. For example, one teacher put blue

stickers on the shirts of each student when they went out to play with the other students at recess. Some teachers feel that exercises like these help students understand how it feels to be stigmatized and develop empathy for the victims. The VHEC is opposed to the use of such simulation, which tries to recreate the perpetrator-victim experience. Despite the fact that role-play may be engaging for students, it risks trivializing the experience and is potentially traumatizing for those who are victimized in the game. For the same reasons, the USHMM cautions against using simulation games as over simplistic and pedagogically unsound.



Students listen as a volunteer docent discusses a VHEC exhibit.

It is important to recognize that many of the centres that advocate early Holocaust education are also sensitive to age appropriate guidelines. They recognize however, that a child's basic moral values are usually acquired prior to adolescence, and recognize the potential benefit of fostering the development of empathy in the classroom - as many students do not learn this at home. Schools have a moral responsibility to encourage students to behave as responsible citizens, and to teach them not to stand idly by, and tacitly approve injustices in the face of human suffering.

This is why many centres emphasize "sensitivity training" which is an age appropriate method of infusing the Holocaust into the curriculum with younger students. Guidelines at the Florida Holocaust

Museum recommend beginning with tolerance and character education in grades K-4, and continue with beginning Holocaust studies in grade 5. Accordingly, students at the K-2 level are encouraged to explore personal identity, to compare likeness and differences among people in different parts of the world, and to get along with each other. The grade 3 - 4 program deals with confronting change; evaluating customs and values of groups in conflict; recognizing and resisting conditions detrimental to human development and opportunity; and becoming a responsible and respectful member of democratic society. It is not until grade 5 however, that the

historical reality of the Holocaust is directly tied into the curriculum.

This reflects the approach taken by the Vancouver Holocaust Education Centre. Some VHEC curriculum materials have been developed for grades 5-7 as links to the BC curriculum and recommended readings for those grade levels. For example, Lois Lowry's novel *Number the Stars* on the grade 5 reading list prompts many requests for age appropriate Holocaust materials dealing with resistance and rescue. However, the majority of its school programming and materials

are directed to high school students who are better able to cognitively and affectively grapple with the complex issues involved.

No one can deny that Holocaust education is important; however it is also critical to recognize the potential implications of teaching this material without consideration of age appropriateness. A well informed, properly trained, and age sensitive educator can maximize the benefits and minimize the risks. It is our responsibility, as the second and third post Holocaust generation, to assure that the lessons of the Holocaust are not lost, by pro-actively teaching tolerance, and by promoting the celebration of this diversity in future generations.

Light From the Ashes

edited by Peter Suedfeld

University of Michigan, 2001

Reviewed by Shirley Cohn, MSW

Social Worker, Burnaby Hospital

Light From the Ashes describes the tragic background endured by some leading 20th century social scientists. In his edited book, Dr. Peter Suedfeld, UBC Emeritus Professor of Psychology, includes writings by 18 scholars, all of whom were profoundly affected by the Holocaust as children. Dr. Suedfeld himself is a child survivor. In addition to being compelling reading, this book renews hope in the ability of humankind to recover from tragedy.

Suedfeld focuses not only on professors who taught in the humanities, but also those who have published widely in their fields. He invited scholars to describe their research interests, write their autobiographies, and link their work to their tragic childhoods. He found the following influences from the Holocaust: a grasp for new challenges, rejection of the "accepted," and an interest in researching people who face adversity. Some contributors admitted they had never connected their work to their childhood traumas. Other scholars declined participation, as they did not want to reflect on their difficult times. Several contributors were "hidden children," who, as Jews, were sheltered, ostensibly as non-Jews. Experiencing loss of family members, including parents, without a chance to say good-bye, was not unusual. Several professors of non-Jewish background had suffered due to their families' political, anti-Nazi stance.

Areas of study included psychology (political, experimental, experimental social, and psychoanalysis), education, political science, China studies, and physical geography. Within these areas, the following specializations were found: advocacy for the rights of minority students (Hadassah Black Gutman), relations between Jewish

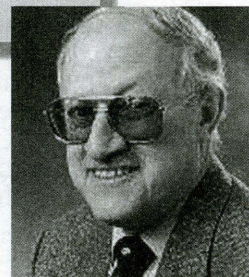
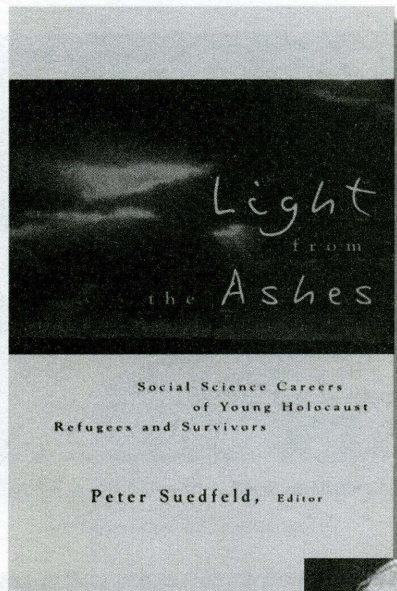
and Chinese people (Rene Goldman), identity and citizenship (Martin O. Heisler), altruism (Ervin Staub), abortion and reproductive decision-making (Henry P. David), conformity and obedience (Herbert C. Kelman), dominance/submission (Eric Klinger), marginalization of the elderly (Jacob Lomranz), and victimization (Karl W. Butzer).

Shlomo Breznitz studied denial, which was certainly an issue for many Jews in WW II Europe, who thought, somehow, either by virtue of their assimilation or their country's politics, that the Holocaust would not

law did not protect their fetuses. His on going Prague Study of unwanted children born in 1961-63, whose mothers were twice denied abortion, has found negative results in the children on all psychological measures. In October 1969, he introduced the subsequently adopted resolution to the American Psychological Association, that pregnancy termination be considered the civil right of the pregnant woman. Karl Butzer, from a German Catholic family which emigrated illegally in 1937, changed his scholarly focus in mid-career. With his PhD in physical geography, he shifted from environmental history to cultural themes leading to courses on ethnicity. "...I had come full circle, drawing now on my early experiences to try to instill tolerance in my students."

As Dr. Paul Marcus, a psychoanalyst, wrote, the themes of separation, loss and incomplete mourning are evident in this book. He adds, "Maybe fashioning themselves as scholars in the social and behavioral sciences may thus be viewed as part of their attempt to regularize their Holocaust-generated disordered and terrifying world" (p. 424). Marcus refers to W.B. Helmreich's 1992 book, *Against All Odds*, which describes Holocaust survivors and their success in the United States. Suedfeld's book also reminds this writer of John Hersey's *Here to Stay* (1963), which describes humankind's tenacity in the face of horror.

Suedfeld summarizes his contributors' writings with these afterthoughts: child survivors demonstrate a desire to make the most of every moment; Jews in Europe had been told they were worthless; work is a way of avoiding thinking about the past; there is a heightened awareness of death, leading to the desire to leave traces of one's existence; and, finally, Suedfeld notes, a search for status. These scholars all had a desire to improve the state of humanity, and especially, in some cases, the very flawed aspects of the world they grew up in.



Dr. Peter Suedfeld

affect them. "At some point, if they are repetitive, one almost stops heeding the signs of danger altogether." He viewed this "denial of personal relevance" and "denial of urgency" as temporarily comforting concepts. Henry David's reproductive studies found that fertility issues were often dominated by "autoerotic patriarchal values." The Nazis were hostile to sex education, contraception, and abortion. Their abortion prohibition, however, did not pertain to Jewish women, as German



September Retrospective

by Marion Cassirer

Memories of a different September so long ago, crowded into my mind, as I watched with horror the drama unfolding on my TV screen. "Oh my God, another war," was my first frightful thought. As I poured a cup of tea with shaking hands, I could not believe the images that were flashing before my tearful eyes.

I wanted to hide all over again, to run away with the panic-stricken victims on the streets of New York. I even yelled "run, run," at the walls of my solitary room. The screams and noise, the explosions and crumbling buildings transported me back in an instant to my World War II childhood in occupied Holland.

Then one scene triggered more of the same. On a darkened street filled with smoke and flying debris, a policeman was running with all the others away from the falling Tower. Suddenly a woman ahead of him stumbled, leaving behind her shoe. Without even a moment's hesitation the policeman stops in his flight to pick it up.

This simple act of helpfulness and kindness is what brought back my memories of my liberation from the Nazis.

Again and again I watched the tired blackened faces of the brave firemen and police as they courageously entered into the inferno, sacrificing their lives in order to help free others from the horrors of a new type of war. Though these were not heroic soldiers liberating a nation, they were nevertheless, dedicated men and women doing their duty to protect the citizens of their city.

A different time and place, yet the emotional impact seemed the same to me now as then.

How well I remember that other September morning as I was pumping water from the well outside, to fill a kettle for Moeke, my wartime mother.

I heard planes and quickly looked up. These were "good" planes, I had learned their markings by now. More and more planes flew overhead when suddenly the sky was filled with large mushrooms of men dangling from them, and funny double ones with jeeps or large boxes hanging in nets.

I wanted to see them up close, so I started to run into the fields, but Moeke quickly ran outside and pulled me back into the farmhouse. Soon we were surrounded by Canadian soldiers in their khaki uniforms and brown boots. They motioned to us with smiles, can you imagine, SMILES? This was the beginning of the battle for the now-famous Bridge at Arnhem in southern Holland.

We heard the "ping" of bullets, and the "ack-ack" and "boom-booms" of heavy fighting. By early evening the sky was red, orange, purple and black from all the smoke of battle. Our fields were empty now of soldiers and their equipment except for broken boxes and parachutes. Parachutes were everywhere, covering the ground like a patchwork quilt, even in the trees.

Those wonderful parachutes soon were to become skirts and dresses, ribbons for my hair, curtains and tablecloths, bedcovers and so much more.

Father explained to us that these were Canadian soldiers who had arrived to liberate us and that now we were FREE! With a little laugh, Moeke ran out to her "Resistance" garden. A tiny patch not filled with potatoes or beets, but with flowers. Only orange flowers, symbolic of the House of Orange. I saw her hold her hands in prayer as she looked up into the red sky with her lips moving. Then she bent down and picked all her flowers and brought them into the farmhouse.

I see a parallel between the actions of the brave Canadian soldiers and the brave New York firemen and police, for all were fighting for the dignity and liberation of human life.

So different yet so similar, these two events reassure me that human courage and bravery will always overcome the hatred let loose in the world.

Respect for Life

Respect for life

Valuation of all humanity

The most esteemed

The truest assertion of reverence

How do we learn this respect

If it is not shown?

How long ago

Did all this start?

Hatred is lack of understanding

Those other than ourselves

Even simple speech is difficult

Since the Tower of Babel

Jealousy has ignited the world

Since Sarah and Hagar

Anger has grown since

Esau and Jacob

In the name of God

Buddha, Allah and Jesus

All the other names

We give the One

We kill one another

While professing our love

For our God

However this is not love

Love is selfless regard for others

Love is encouragement and hope

Love is all

That hatred is not

by Marion Cassirer

In Memory

In Memory of my parents Jacob A & Kreindel Stelzer & their children Isaac, Mandel & Reizele who perished March 28, 1944. Emmy Krell Stelzer

In Memory of Ernie & Klara Forrai, For their dedication to Holocaust remembrance through the High School Symposium. Dr Robert & Elke Mermelstein, Rob & Marilyn Krell & Family

In Memory of Sophie Waldman. Sheryl & Saul Kahn, Ruth & Cecil Sigal

In Memory of Rabbi Balla. Izzy Fraeme

Julia Ages & Family, Our Deepest Condolences on the loss of your beloved Mother. Debby & Mark Choit & Family

Peter Ballin. In loving memory of your Mother, Analise. Michelle & Eli Mina

Morris Belzberg, Our Sincere Sympathy on the loss of your dear Mother. Leon & Evelyn Kahn

Susan Bluman, With Deepest Sympathy on the loss of your beloved Daughter, Barbara. Norman Gladstone & Birgit Westergaard, Dan & Rita Propp, Ilana & Benno Strummer

Bill Brandt, In Memory of Irene. Karl & Sabina Choit, Regina Wertman, Jack & Margaret Fraeme, Abe & Goldie Miedzygorski & Family, Emerich Klein, The Board & Staff of the VHEC, Robert & Marilyn Krell & Family, Bernice Neuwirth, Rachel & Herschel Wosk & Family, Susie & Chaim Micner, Harold & Bella Silverman, Jocy & Leo Lowy, The Szajman Family

Evelyn Charach & Family, We are so sorry to hear about your loss. Leo & Jocy Lowy

Sanford Cohen & Family, Deepest Sympathy on the loss of your beloved Wife, Mother & Grandmother. Rose & Ben Folk

Mrs M. Dewitt & Family, Our Deepest Sympathy to you & your family on your loss. Len & Mollie Korsch

Faye Elias & Family, On the loss of your Father & Grandfather. Odie Kaplan

Arnaldi & Wise Families, We were saddened to hear of the passing of your beloved Husband, Father & Grandfather. Ivor Gaynor, Samantha & Mark Levine

The Klempner Family, We were so sorry to hear about your loss. Eddy & Debby Lewin, Stephen, Ellen, Max & Zach Cronk

The Mastai Family, In Memory of Judith. Grace &

Martin Robin & Family

The Hollander Family, In Memory of your beloved Husband, Father & Grandfather. Ben & Rita Akselrod

Corinne Zimmerman & Jon Festinger, Our Deepest Condolences on the loss of your Father. Regina & David Feldman, Sheryl & Saul Kahn, Rob & Marilyn Krell & Family

Ancie Fouks & Family, Deepest Sympathy on the loss of your Husband, Father & Grandfather. Ida Kaplan, Rob & Marilyn Krell & Family

Kathi Fugman & Family, Our Sincere Condolences on the loss of your Mother & Grandmother. David, Cathy, Tyler & Shane Golden

Rita & Jerry Jacobson, In loving memory of your Mother, Charlotte Berger. Manfred & Corinne Gumphrich

Rowena Kleinman & Family, With Deepest Sympathy on the loss of your Grandfather & Father. Lili & Izak Folk

Shanie Levin, With Deepest Sympathy on your loss. Helen Alko, Ruth Hess Dolgin & Avi Dolgin

Max Morton, In Memory of Sam Steimans & Sherrie Salvte. Shoshana & Moshe Fidelman

The Swartz Family & Bill Brandt, In Memory of Irene. Barrie, Ellen, David & Cathy Yackness

Pola Nutkeiwicz, On your loss. Sherie, Odie & Jordan

Agi Rejto, In Loving Memory of my Mother, Magda Rejto. Agi Rejto & Marian Collins

Sondra & Rome Ritter, With Deepest Sympathy on your loss. Rob & Marilyn Krell & Family

Harvey Shaffer, With Deepest Sympathy on your loss. Harry & Kathy Herman, Margaret & Jack Fraeme

Annette Shafron, Our Deepest Sympathy on your loss. Evelyn & Leon Kahn

Uzi Shulman, In Memory of your dear Mother. Ruth & Cecil Sigal

Harry & Wendy Stryer & Family, In loving memory of your Mother & Grandmother, Freda. Hymie & Rome Fox

Claire Swartz & Family, Our Condolences on the loss of your Mother & Grandmother. Cathy, David Golden & Family, Mark, Sylvie & Mary Epstein, Rosalie, Saul,

Dov & Sally Dimant, Izak & Lili Folk

Joan Wittenberg & Family, On the passing of your dear Husband, Erwin. Izzy Fraeme

Heather Wolfe, In Memory of your Father. Jack, Ruth & Cecil Sigal

Viktoria Wosk, In loving Memory of your Grandmother Sarrah. Carol & Hall Leiren & Family

Judith & Arthur & Family, Hall & Carol Leiren, Sam Zalkow & Family, Our Deepest Sympathy on your loss. Barry Dunner & Sue Fitterman

Sally Zimmerman, Our Heartfelt Sympathy on your loss. Evelyn & Leon Kahn & Family, Regina & David Feldman, Ida Kaplan, Lillian Fryfield, Ben & Rose Folk, Rose Lewin, Lola Apfelbaum, Izak & Lili Folk, Karl & Sabina Choit, Susie & Chaim Micner, Sheila & Norman Archeck, Abe & Goldie Miedzygorski, Bernice Neuwirth, Jack & Margaret Fraeme, Ben & Rita Akselrod, Grace & David Ehrlich, Sheryl & Saul Kahn, Barry Dunner & Family, Rob & Marilyn Krell & Family, George & Frieda Wertman, Len & Mollie Korsch, Eugene & Shirley Trademan, George & Frieda Wertman, Judy Zaitzow & Family, Leo & Jocy Lowy, Rosalie Saul, Dov & Sally Dimant, The Szajman Family

Gerry Zimmerman, Our Deepest Condolences on your loss. Regina & David Feldman, Ethel Kofsky, Stephen, Ellen, Max & Zach Cronk, Aron & Neri Tischler

Gertie Zack, In Memory of your Brother, Arthur Fouks. Leo & Jocy Lowy

Dr Krivel & Families, With Deepest Sympathy. Leo & Jocy Lowy

Mrs B Morris, With Deepest Sympathy. Leo & Jocy Lowy

Susan Bluman & Family, In Memory of Barbara Bluman & in Honour of the Bluman family's dedication to Social Justice & Holocaust Education. John Duddles, Robert Seligman

Speedy Recovery

Tibor Bergida, Wishing you a very Speedy Recovery. David & Grace Ehrlich, Judy & Bert Smollan, Helen Berger

Esther Dayson, Thinking of you & hope this note finds you feeling better. Cathy & David Golden

Dora Finkelstein, Wishing you a Speedy Recovery. Bert

Donations received after March 31 will appear in the next issue of *Zachor*

& Judith Smollan

Leonore Freiman, Wishing you a Speedy Recovery.
The Board & Staff of the VHEC
Morton Kaplan, Thinking of you. Sherie, Odie &
Jordan Kaplan

Rob Krell, Wishing you a very Speedy Recovery. Herb
& Barbara Silber, The Board & Staff of the VHEC,
Gloria Waisman, Gerri London & The Survivor Drop-in
Group, Gerri, Mark, Dana & David London, Sheryl &
Saul Kahn, Susan Bluman, Geoffrey Druker, Hymie &
Fay Davis, Michel & June Mielnicki, Howard & Elayne
Shapray, Rita & Ben Akselrod, Mancy & Irving
Koenigsberg, Leon & Evelyn Kahn

Leo Lowy, Hope you are feeling better soon. The
Board & Staff of the VHEC

Zvi Mammon, Wishing you a Speedy Recovery. Ida
Kaplan, Izak & Lili Folk

Harry Nortman, Best Wishes for a Speedy Recovery.
Susan Bluman, Izzy Fraeme, Ida Kaplan, Aron Szajman,
Corinne Zimmerman & John Festinger, Margaret &
Jack Fraeme, Lola & William Mendelson, Regina &
David Feldman, Lili & Izak Folk, Regina Wertman,
Harold & Bella Silverman

George Wertman, Wishing you a Speedy & Full
Recovery. Helen Berger, The Board & Staff of the
VHEC, Gloria Waisman Gerri London & The Survivor
Drop-in Group

Al Hersh, Wishing you a Speedy Recovery. Leo & Jocy
Lowy

Sam Mandelbaum, Wishing you a Speedy Recovery.
The Szajman Family

Mazel Tov

Ben Akselrod, In Honour of your 81st Birthday. Rita
Akselrod

Boris Chenkis, In Celebration of your Birthday. David
& Cathy Golden

Sam & Marion Cotsman, Mazel Tov! On your 60th
Wedding Anniversary. Susan & Joe Stein

Dr Louis Epstein, Happy 75th! Leo & Jocy Lowy

Corinne & John Festinger, Mazel Tov! On the birth of
your Daughter. Regina & David Feldman, Harvey,
Jody, Rebecca, Arieh & Eli Dales

John Frank, With Best Wishes for your Birthday. Paul
Meyer

Sam Geller, On your Special Birthday. Bernice
Neuwirth

Paul Heller, Happiness & Health for the New Year.
Tamara Frankel

Dr Ben & Vivian Herman, Wishing you happiness on
the Engagement of Emily & Sebi. Bronia & Dan
Sonnenschein

Dorothy Hoffman, Wishing you much Health &
Happiness on this very Special Birthday. Frieda,
Charna & Archie Miller & Danny Shapiro

Rose Jordan, In Honour of your Husband Louis & in
Honour of your Grandson Daniel's Bar Mitzvah. Cathy
David Tyler & Shane Golden

Ariel Kahan, Mazel Tov on your upcoming Bar Mitzvah.
Shoshana & Moshe Fidelman

Leon Kahn, Wishing you a very Happy Birthday!
Hymie, Fay & Arne Davis

Gabriella Klein, Congratulations! On the success of
your one woman show. Louise Sorensen

Al Kooper, First we celebrate the millennium. Now it
is your centenary, Janice, Randy, Aaron, Benjamin Ling

Rob & Marilyn Krell, Mazel Tov! On the engagement of
your Daughter, Simone. Yvette & Hershey Porte,
Johanna & Sid Levitt, Robbie & Gloria Waisman,
Howard & Elayne Shapray

Gerri London, Happy Birthday. Robbie & Gloria
Waisman

Marilyn Jordan & Marvin Lithwick, In Memory of Louis
Jordan & Ruth Lithwick. In Honour of Daniel's Bar
Mitzvah. Cathy David Tyler & Shane Golden

Randy Morris, In Honour of your Birthday. Susan &
Joe Stein

Haya Newman, Wishing you a very Happy Birthday!
Ellen Hamer

Shimi Salem, Mazel Tov! On your Special Birthday.
Cathy David Golden & Family

Fran & Stan Schill, In Honour of Lesley's Engagement.
Carole & Lucien Lieberman

Sid Sigal, Mazel Tov! On your Retirement. Leah &
Herb Mills

Robbie Waisman, Love & Best Wishes for a Happy &
Healthy Birthday. Gerri Mark Dana & David London

Larry Meyer, In your Honour on your Birthday. Paul
Meyer

Michel Mielnicki, Happy Birthday! Three quarters of a
century -- only another quarter to go. Vivian & Jeff
Claman & Family

Rose Jordan, Best Wishes & Good Health on your
Special Birthday. Regina & David Feldman

Thank you

Vancouver Talmud Torah High School, Thank-you, for
all your help. The Board & Staff of the VHEC

David Ehrlich, Thank-you for sharing your story with
us. The Legacy Group

Rabbi Feinberg, For leading an informative discussion
at our last Survivor Drop-in. Gerri London, Gloria
Waisman & The Survivor Drop-in Group

Dr Chris Friedrichs, In appreciation of your informa-
tive presentation to our group. Gerry London, Gloria
Waisman & The Survivor Drop-in Group, The Flori
Brown Discussion Group of the Vancouver Section of
the National Council of Jewish Women

The VHEC, Thank-you for all your support. The 2nd
Generation Group

Stan Taviss, Thank-you. Julie Gutovich

Rabbi Hillel Goelman, In appreciation of the beautiful
Seder Service conducted for the Survivor Drop-in
Group. Gerri London, Gloria Waisman & the Survivor
Drop-in Group

Fran Grunberg, Thank-you. The VHEC Board
Executive

Gisi Levitt, Thank-you. The Board & Staff of the VHEC

Gerri London, Thank-you. The Board & Staff of the
VHEC

Dr Gabor Mate, We want to express our appreciation
to you for your help & support/. Larry & Miri Garaway

Gabe Meranda, Your commitment to Holocaust edu-
cation, support of our programs & our Survivor speak-
ers is very much appreciated. The Board & Staff of the
VHEC

Bronia Sonnenschein, Thank-you for the wonderful
presentation you gave us. Mr Pare's English Eight Class

Gloria Waisman, Thank-you. The Board & Staff of the
VHEC

Rosalie & Joe Segal, Your generosity has been greatly
appreciated. Leo & Jocy

Generous donations recently came to the VHEC
through The Jewish Federation of Greater Vancouver
from, Alex Buckman, Dr Robert Krell, Phyllis Simon,
and Harry Stryer

Z

ANNOUNCEMENTS AND EVENTS

The International Child Survivors / Hidden Children Annual Conference

October 11-14, 2002, Toronto, Ontario

Sponsored by the Federation of Jewish Child Survivors of the Holocaust

For more information contact:

Anita Ekstein (905) 770-4923 aekstein@rogers.com

Eve Bergstein (416) 322-0890 ebergstein@sympatico.ca

Living the Legacy: A Gathering of Descendants of the Shoah and Their Families

June 30-July 2, 2002, Chicago, Illinois, USA

One Thousand Children Reunion

As part of the *Living the Legacy* conference, Chicago will be hosting the first reunion of One Thousand Children, Inc. (OTC), celebrating the lives of a unique group of Holocaust survivors and their rescuers. This first reunion of the approximately 1,000 unaccompanied children rescued between 1934 and 1945 who were brought to the United States and placed with foster families across America, will include presentations by scholars and OTC children, the second generation and their rescuers. A single registration process will provide attendees admission to both OTC and other conference activities and events.

For more information about OTC visit their website www.onethousandchildren.org or call Iris Posner at (301) 622-0321

DID YOU KNOW?

There are many ways to donate to the VHEC.

Through the United Way, just designate the Vancouver Holocaust Education Centre as the recipient of your gift.

Through the Jewish Federation of Greater Vancouver – you can donate 75% of your increase to a designated organization. For example: If you increase your pledge by \$100 then \$75 can be designated to the VHEC. Just write us in under "Other" organization.

Send a card; For a minimum of \$10 a card can be sent for any occasion. Call the VHEC at 604 264 0499.

LOST FROM THE LIBRARY

The following books have gone missing from the Holocaust Centre's library. We do not have the funds to replace them. Please check your shelves to see if perhaps you have any of these books. The VHEC does not charge a fine, even for very late books! If you happen to own any of these books and would be willing to donate them, please bring them to the VHEC.

Child of the Warsaw Ghetto
Adler, David A.

Jews For Sale?: Nazi-Jewish Negotiations, 1933-1945
Bauer, Yehuda

Klaus Barbie: His Life and Career
Beattie, John

Behind Enemy Lines: WWII Allied/Axis propaganda
Boehm, Edward

The Sunflower Diary
Boraks-Nemetz, Lillian

Terrible Things: An Allegory of the Holocaust
Bunting, Eve

A Holocaust Reader
Dawidowicz, Lucy S.

Short Eternity: A Novel
Ehrlich, Avi

Gershon Iskowitz: Painter of Light
Freedman, Adele

Nazi German and the Jews—Vol.1: The Years of Persecution
Friedlander, Saul

Dying We Live
Follwitzer, Hellmut

Holocaust Memorial Fund of Illinois, Bound for Nowhere Study Guide

The Holocaust, 1939-1946
Kallen, Stuart A.

The Painted Bird
Kosinski, Jerzy

After The Smoke Cleared
Kuper, Jack

Art From the Ashes: A Holocaust Anthology
Langer, Lawrence

Journey to America
Levitin, Sonia

Semites and Anti-Semites: An Inquiry Into Conflict and Prejudice
Lewis, Bernard

The Nazi Doctors: Medical Killing and the Psychology of Genocide
Lifton, Robert Jay

A Pocket Full of Seeds
Sachs, Marilyn

The Last of the Just
Schwarz-Bart, Andre

Breaking Crystal—Writing and Memory after Auschwitz
Sicher, Efraim (ED.)

The White Hotel
Thomas, D.M.

The Texture of Memory: Holocaust Memorials and Meaning
Young, James E.

Readings
Bar-on, Dan

Hitler's Apologists: The Anti-Semitic Propaganda of Holocaust Revisionism

In The Warsaw Ghetto: Summer 1941

Theresienstadt: Gateway to Auschwitz