

But it is ultimately Browning's careful analysis of the evolution of antisemitic policy that is of central importance in this book. Browning underscores that the mass killing of Jews began almost immediately after the German army crossed Poland's border. Yet, what one witnessed was hardly comparable to "the final solution." Indeed, not only were more Poles murdered in the fall of 1939 and the spring of 1940 but German authorities remained committed to a process of demographic engineering and "ethnic cleansing" that envisioned both the relocation of tens of thousands of ethnic Germans (*Volksdeutsch*) together with the emigration and expulsion of Europe's Jews. Browning points out that Jewish emigration remained an option until October 1941. Only when the war made emigration virtually impossible did the Nazi regime decide to solve "the Jewish question" through comprehensive annihilation.

Browning packs a wealth of detailed information into the pages of this book. Although the result may prove daunting, it is an unsurpassed examination of the route Nazi Germany took to the Holocaust.

— C. Paul Vincent

New Titles in the Center for Holocaust Studies

In addition to Browning's *Origins of the Final Solution*, the following titles were added to the Cohen Center's collection over the past six months. Please note that this is but a small

sample of titles added since the spring issue. Thank you for your generosity in helping us maintain the richness of the Center's collection.

— C. Paul Vincent

Aschheim, Steven E., ed. *Hannah Arendt in Jerusalem*. Berkeley: University of California Press, 2001.

Berenbaum, Michael. *A Promise to Remember: The Holocaust in the Words and Voices of its Survivors*. Boston: Bulfinch Press/AOL Time Warner Book Group, 2003.

Cornwell, John. *Hitler's Scientists: Science, War, and the Devil's Pact*. New York: Viking, 2003.

Ganor, Solly. *Light One Candle: A Survivor's Tale from Lithuania to Jerusalem*. New York: Kodansha International, 1995.

Gerstenfeld, Manfred. *Europe's Crumbling Myths: The Post-Holocaust Origins of Today's Anti-Semitism*. Jerusalem: Yad Vashem, 2003.

Hale, Christopher. *Himmler's Crusade: The Nazi Expedition to Find the Origins of the Aryan Race*. Hoboken, N.J.: John Wiley & Sons, 2003.

Klepfisz, Heszal. *Inexhaustible Wellspring: Reaping the Rewards of Shtetl Life*. New York: Devora, 2003.

Magonet, Jonathan. *Talking to the Other: Jewish Interfaith Dialogue with Christians and Muslims*. New York: I.B. Tauris, 2003.

Rafael, Marc Lee, ed. *The Representation of the Holocaust in Literature and Film*. Williamsburg, Va.: Dept. of Religion, College of William and Mary, 2003.

Rosner, Bernat, and Frederic C. Tubach. *An Uncommon Friendship: From Opposite Sides of the Holocaust*. Berkeley: University of California Press, 2001.

Silver, Daniel B. *Refuge in Hell: How Berlin's Jewish Hospital Outlasted the Nazis*. Boston: Houghton Mifflin, 2003.

Wyden, Peter. *The Hitler Virus: The Insidious Legacy of Adolf Hitler*. New York: Arcade, 2001.

Forthcoming Events

Kristallnacht Remembrance

Featuring Dr. Martin Rumscheidt
Tuesday, Nov. 9, 2004, 7 p.m.
Charles Larracey Auditorium
Keene Middle School

8th Annual Charles Hildebrandt Holocaust Studies Awards Program

Monday, April 18, 2005, 7:30 p.m.
Alumni Recital Hall, Redfern Arts Center
Keene State College

8th Annual Holocaust Memorial Lecture

Dr. Peter Hayes
"German Corporate Complicity in the Holocaust"
Monday, Sept. 26, 2005, 7:30 p.m.
Mabel Brown Room, Young Student Center
Keene State College

THE NEWSLETTER OF THE Cohen Center for Holocaust Studies

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"To Remember...and to Teach"

Holocaust Memorial Lecture Nechama Tec Addresses "Resilience and Courage"

Compassion, altruism, resistance, mutual care, and assistance – these are the concerns, Nechama Tec told a crowd of over 400 people, which focus her attention as she examines the Holocaust. Her 1993 book on the Bielski brothers, *Defiance: The Bielski Partisans*, led her to investigate issues of rescue and resistance in



the Pripet forests and marshes of Belorussia. In the process, she was drawn to the special circumstances of women in the resistance. "Partisans," she notes, "rarely accepted women, except as sex objects." Thus, when her research uncovered those few women who took leadership roles while fighting the Nazis – women such as Zenia Minkow ("the Tiny One") and Anda Luft – Tec was immediately drawn to them. "They were the exceptions" – the exceptions, unfortunately, that prove the rule. It was only in the most desperate of circumstances, she notes, that one found women in positions of equality – circumstances in which women, now indispensable, were able to thoroughly exercise their "resilience and courage." Of course, given the acute danger of those circumstances, their stories generally ended in disaster.

Nechama Tec, a sociology professor at the Stamford campus of the University of Connecticut and a child survivor of the Holocaust in Poland, delivered the Holocaust Memorial Lecture on Monday, September 27. Addressing a question about hate at the end of her presentation, she recalled her father's admonition that, rather than hating the Germans, she

should feel sorry from them. "Don't become a hateful person," he told her. "Well," she confessed, "I don't feel sorry for them like he told me to, but I don't hate them." Few statements speak so well to the character of Dr. Tec. She is one who, despite the Nazis' best efforts to dehumanize their victims, rose above the pain and continues to embrace her own humanity. Dr. Tec's excellent presentation was supported by a gift from the Women's Studies Program at KSC.

Kristallnacht Remembrance "What Did You Do The Night They Burned the Synagogues?"

This year marks the 66th anniversary of *Kristallnacht*, "The Night of Broken Glass." Our speaker at November's *Kristallnacht* Remembrance is Dr. Martin Rumscheidt, an ordained minister in the United Church of Canada, a distinguished and well-known theologian in both North America and Europe, and professor emeritus of systematic theology at the Atlantic School of Theology in Halifax, Nova Scotia, where he taught from 1970 until his retirement earlier this year.

Dr. Rumscheidt was born in Germany, and his passion for Holocaust studies is directly related to his own compelling story – a story that he is sharing at this year's event when he addresses the topic, "What did you do the night they burned the synagogues?"

Dr. Rumscheidt, who completed both his undergraduate and graduate education at McGill University in the 1950s and 60s, has enjoyed a distinguished career in teaching and scholarly research. He has authored, edited, and translated numerous books and articles, and he is especially well known for his excellent translation of the work of Dietrich Bonhoeffer – Adolf Hitler's most renowned Christian martyr.

Please join us at 7 p.m. on Tuesday, Nov. 9, as we assemble in the Keene Middle School's Charles Larracey Auditorium to remember the night when the world received a foretaste of the Holocaust.

Mass Murder, Genocide, and the Holocaust

"What's so special about the Holocaust?" It's a common and simple question, and one worthy of some reflection. What separates Stalin's crimes from Hitler's murder of the Jews? Why should we distinguish the barbarity of the Japanese in Nanking from the industrial killing at Auschwitz-Birkenau? How do the Turks' crimes against their Armenian population during World War I differ from the Holocaust? In fact, Holocaust scholars are quick to point out that, in a long human history strewn with blood and corpses, there is no difference from the perspective of the victims. As Yehuda Bauer notes, there is no gradation of human suffering. "Extreme forms of human suffering are not comparable, and one should never say that one form of mass murder is 'less terrible,' or even 'better,' than another."*

The distinction lies in the motivation of the killers. The example of the so-called "rape of Nanking" is a case in point. In July 1937 the forces of Imperial Japan began an arduous 200-mile offensive from the port city of Shanghai up the Yangtze River to the inland city of Nanking. Already facing fierce resistance in house-to-house combat prior to leaving Shanghai, the Japanese suffered well over 100,000 casualties before reaching Nanking. Tired, hungry, and angered by their heavy losses, Japanese troops were eager for revenge. Disregarding the orders of their commander to maintain the highest standards of military conduct and discipline (significantly, at the time, the ill Gen. Matsui Iwane was recuperating a hundred miles from Nanking), Japanese troops went on a rampage of rape,

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looting, and murder. Over a six-week period, more than 20,000 women were raped and 200,000 men, women, and children were murdered – shot, bayoneted, decapitated, and burned alive. Yet, while similar atrocities were perpetrated by Japanese troops until Japan's defeat in 1945, they were not systematic and there was never a long-range plan to exterminate the entire Chinese population. Thus, while Nanking represents a particularly brutal case of mass murder, it was not genocide.

Turkey's massacre of its Armenian population during and after the First World War is of a different nature; indeed, it is the case of genocide most commonly linked with the Holocaust. As Bauer points out, this mass murder had a pragmatic underpinning in which a radicalized Turkish nationalism played a central role. At a point when the "Young Turks" were intent on creating a Pan-Turkic empire, the Armenians were increasingly viewed as an alien presence. Their systematic, government-supported murder was based on a complex combination of pragmatic impulses that included geopolitical expansion, confiscation of wealth, removal of economic competition, and the fulfillment of a chauvinistic agenda.

Bauer is clear that in virtually every case, genocide – here one might include Stalin's liquidation of the *kulaki*, the massacre of the Khmer people by the Khmer Rouge, the Tutsis' destruction in Rwanda at the hands of the Hutus, and the threatened elimination of black Moslems by Arab Moslems in the Dafur region of Sudan – is motivated, as with Turkey's Armenians, by pragmatic considerations. Whether one aims to create a classless utopia, to gain valued agricultural lands, or to assert an assumed nationalistic prerogative, the utter removal of a supposed foreign element is linked to a distorted rationality.

Such was not the case, Bauer argues, with the Holocaust. Although the Nazis exerted considerable effort to rob Europe's Jews of their property, the actual underpinning of the Holocaust was an abstract ideology claiming that the survival of the "Aryan Race" depended upon the complete removal, ultimately through extermination, of the Jewish race. While I am not entirely convinced that this motivation is so different from the Turks' prognosis that their homeland would only be safe upon the destruction of the Armenians, I am increasingly persuaded by Bauer's argument that the overarching core of Nazi ideology was so extraordinarily extreme – Bauer uses Saul Friedländer's descriptor of "redemptive antisemitism" – that the Nazis were

compelled to eradicate the corrupting germ of this "race" in its totality. This, indeed, is what sets the Holocaust apart from other genocides. Whereas the Turks were not interested in Armenians living in Greece or the United States – or, it might be noted, in Jerusalem, which, while within the Ottoman Empire, was not viewed as part of a greater Turkey – the Nazis, by 1942, were embarked on a plan that envisioned the total and universal annihilation of the Jews. This radical commitment makes the Holocaust an unprecedented instance of genocide.

– C. Paul Vincent

* See Yehuda Bauer, *Rethinking the Holocaust* (New Haven: Yale University Press, 2001), p. 13. I am indebted to Bauer's book; this essay is largely developed from his chapter entitled "Comparisons with Other Genocides" (pp. 39-67).

News From Educational Outreach

Quotation: *"I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented."*

– Elie Wiesel

New video/DVD *Telling Their Stories: New Hampshire Holocaust Survivors Speak Out*

A 2004 film, produced by Trinity films in conjunction with the Cohen Center for Holocaust Studies, profiles Manchester's Anna Klein and Stephan Lewy, in addition to Ruth Segal of Hanover and the late Joseph Regensburger of Lee. Former Governor Jeanne Shaheen narrates the documentary, which examines the four survivors' lives under the Nazi regime and follows their journeys to the Granite State. It is the first film recording the experiences of Holocaust survivors now living in New Hampshire. We wish to thank the N.H. Humanities Council for helping the Center promote the film.

There are many excellent films on the Holocaust, but I am recommending this one specifically for use in your classroom. With the exception of Anna Klein, who spent time in Bergen-Belsen, these are the stories of people

who, with considerable luck, were able to escape. Such topics as rescue, collaboration, good and bad Germans, Kristallnacht, refugees, and personal responsibility are interwoven in this effective documentary. It will also connect your students to survivors who chose to make New Hampshire their home. The Center has produced a Teacher's Guide for use with the film; it includes lesson ideas, topics for discussion, research topics, a glossary of terms, and answers to questions commonly asked by students. Please contact me, Tom White, if you're a teacher interested in obtaining a copy: twhite@keene.edu or 603-358-2746.

Educator Workshops

Dr. Helen Frink, a professor in both Holocaust Studies and Women's Studies at Keene State College, assisted in presenting the September 23 workshop on Nechama Tec in anticipation of the 2004 Holocaust Memorial Lecture. It was an excellent beginning to this year's workshop series. In our ongoing effort "To Remember...and to Teach," the Cohen Center is offering the following Friday workshops for teachers. Each one combines both content presentation and lesson development. The registration fee for each workshop is \$20, and the sessions take place between 9 a.m. and 3:30 p.m. in the Cohen Center's Reading Room at Keene State College. Check the web site or contact Tom for registration forms.

- November 19, 2004: "Teaching the Holocaust." Applications must be received by 11/2/04.
- January 21, 2005: "The Nazi Conscience." Applications must be received by 1/14/05
- March 11, 2005: "The Origins of the Final Solution." Applications must be received by 3/04/05.

Summer Institute on the Holocaust, 2004

During the week of July 11-16, seventeen Fellows took part in the 2nd biennial Summer Institute, which offered a wide range of graduate-level presentations on the Holocaust, together with group discussions about applying its lessons to the classroom. Participants included educators from New Hampshire, Massachusetts, and Rhode Island, as well as from Estonia and Germany. The mix of American and overseas teachers added much to the collective experience. Our two German participants shared their personal stories at separate

luncheons – Dr. Elke Heege presented "Jewish History in Einbeck, Germany," and Ingeborg Hüttig discussed "Jewish Connections in My Family" – where they deeply moved Fellows and community members in attendance. Both women have direct contact with the memory of events and the difficulty in dealing with such memory in today's Germany. (See the web page for Inge's story.) Thomas Weissshaus, a Holocaust survivor from Hungary, provided the keynote address at the Institute's opening dinner. To help Fellows implement programs in their schools and communities, a follow-up winter seminar is being planned as well as a small grant program.

This year's institute attendees were Ellen Barry, Winnisquam High School; Diane Bush, Jaffrey-Rindge Middle School; Stephanie Cassidy, Brentwood School; Brooke Chaney, David R. Cawley Middle School; Laura Dwyer, Alton Central School; Clare Fedolfi, Tobey School; Loel Greene, Brown University; Karen Levitt, Northfield Mount Hermon School; Linda Minickiello, Monadnock Regional High School; Alan Shulman, Sunapee Middle High School; James Trill, Pioneer Valley Regional School; and Kim Ziegler, Goffstown High School.

In Memory: The Cohen Center is sad to announce the passing of Loel Greene, a supporter of the Cohen Center and a 2004 Summer Institute Fellow. *Zichrono livrachah* – "May his memory be a blessing."

Jewish Foundation for the Righteous

Glenda McFadden from Nashua Catholic Regional Jr. High School was the recipient of this year's scholarship to the JFR Summer Institute in New York City. Glenda also participated in this summer's JFR European Study Program to Germany and Poland. We are proud of Glenda's dedication to this topic and of her contributions to the Cohen Center and her students.



The Center's new bookmark. See their stories at www.keene.edu/cchs/bookmark.cfm.

New Bookmark

Please stop in to get the Center's new bookmark. It weaves together stories of people affected by the Holocaust and pertinent information about the Center's activities. See their stories at www.keene.edu/cchs/bookmark.cfm.

New Documentary Series

"Auschwitz: Inside the Nazi State" will premiere on Public TV in January 2005. The Cohen Center, in partnership with NHPTV, will host a series of discussion groups around the state in conjunction with the documentary.

New Small Grant Initiative

The Cohen Center for Holocaust Studies (CCHS) is committed to supporting CCHS Fellows in their school community. Teachers who have attended the CCHS Summer Institute are invited to apply for a small grant, not to exceed \$250. A total of \$500 has been allocated for this program. Grants will be awarded to teachers who demonstrate the ability to implement an innovative project in the area of Holocaust education. Thomas White, the Cohen Center's Coordinator of Educational Outreach, will manage the CCHS Small Grants program.

The application for the 2004-05 school year includes a cover page, a detailed description of the proposed project, and supporting documentation. **All applications for funding must be received in the CCHS office by 5 p.m., Friday, Nov. 19, 2004.** Awards will be announced by Friday, Dec. 1, 2004. Projects must be completed by May 27, 2005.

Send applications to:

Mr. Thomas White, CCHS
Coordinator of Educational Outreach
229 Main Street
Keene, NH 03431-3201
Please do not hesitate to contact Tom:
twhite@keene.edu; 603-358-2746.



Another New Holocaust History

Browning, Christopher R. *The Origins of the Final Solution: The Evolution of Nazi Jewish Policy, September 1939 – March 1942*, with contributions by Jürgen Matthäus. Lincoln and Jerusalem: University of Nebraska Press and Yad Vashem, 2004 (615 pp.)

Few people are so well equipped as Christopher Browning to address the immediate origins of the Holocaust. His expertise is evident through numerous studies, almost all of which examine Nazi policy and actions within the confines of the dates covered by the current title. His *Ordinary Men: Reserve Police Battalion 101*, investigating how a group of conventional German policemen evolved into the "willing executioners" of massive numbers of Jews, is among the most heavily assigned books in classrooms dealing with twentieth-century European history (my students are required to read it). But nothing to date is quite so detailed as *Origins of the Final Solution*, the first of a planned three-volume series covering Nazi racial policy from the prewar years through Germany's defeat in 1945.

After providing some brief background on the medieval roots of modern racial antisemitism, Browning systematically and analytically leads his reader from the outbreak of the Second World War in September 1939 to March 1942, the point at which the Germans began razing the Polish ghettos and transporting Jews to the extermination camps. Although several crucial steps preceded the beginning of the Final Solution – especially important, Browning argues, were the invasion of the Soviet Union (Operation Barbarossa, initiated in June 1941), the phenomenal early triumphs of the German army in the East, the initial use of poison-gas vans for killing Jews in December 1941, and the formal agreement among several German agencies to proceed with total annihilation at the Wannsee Conference in January 1942 – it was only in March 1942 that Nazi authorities initiated the industry-like effort to liquidate every Jew in Europe.