

MEMORY & ACTION

UNITED STATES HOLOCAUST MEMORIAL MUSEUM MAGAZINE | SPRING 2016



Decoding Its
ENDURING POWER

UNITED STATES
HOLOCAUST
MEMORIAL
MUSEUM



What did **Americans** know about the Holocaust?

Help the Museum answer this question by conducting research in local newspaper archives. Your discoveries might appear in a special exhibition opening in 2018 on Americans and the Holocaust.

HISTORY UNFOLDED

US NEWSPAPERS AND THE HOLOCAUST

A girl reads a newspaper at a restaurant in Tower, Minnesota, in August 1937. *Library of Congress*

ushmm.org/USnews

   #HistoryUnfolded

UNITED STATES
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United States Holocaust Memorial Museum Magazine

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from the Director

IT IS SAID THAT WE ARE LIVING IN AN ERA OF "THE GREAT UNRAVELING." An era overwhelmed by hatred and antisemitism, extremism and violence, ideologies and propaganda.

How is the Museum responding? We are bringing the lessons of history to leaders and young people, reminding them of the consequences of their decisions and that the Holocaust did not begin with killing; it began with words.

Earlier this year in Paris and Los Angeles—areas that both recently experienced terrorism—we opened our traveling exhibition *State of Deception: The Power of Nazi Propaganda* (see page eight). Our objective is to stimulate an important conversation, because today the appeal of ideologies remains as strong as ever, and new technologies make propaganda more ubiquitous than ever.

Technology has changed much in the world, but it hasn't changed human nature. The goal of the Museum is to continually remind a global audience of this terrible truth: that not just in eras of great unraveling, but in **every era** the unthinkable will always be possible.

Last fall, the Museum's Bearing Witness trip to Iraq demonstrated that the unthinkable is indeed happening today. As the US government announced in March, ISIS has committed genocide there, targeting religious and ethnic minorities for destruction (see page 14).

Our mission to inspire people to confront hate, prevent genocide, and promote human dignity has never been more urgent. Thank you for your partnership, because this mission has no end.

Cover: See page 8.

All photographs *US Holocaust Memorial Museum* unless otherwise indicated.

All photos from Iraq: *Mackenzie Knowles-Coursin for the US Holocaust Memorial Museum.*

A Muslim Perspective on HOLOCAUST HISTORY

DR. MEHNAZ AFRIDI, A MUSLIM SCHOLAR OF THE Holocaust, struggles with a contradiction: How did antisemitism take hold in Islamic cultures, even though some individuals sheltered and rescued Jews during the Holocaust?

Afridi has found that when Germans needed allies in the 1930s and 1940s, they looked to the Arab world and sought to vilify the Jews as a common enemy. Since then, she said, Nazi propaganda “has remained intact in the memory of Muslims.” Its messages vilifying Jews were reinforced by Arab states after the 1948 founding of the State of Israel.

Afridi, who serves on the Museum’s Committee on Ethics, Religion, and the Holocaust, believes there is a basis for empathy between Jews and Muslims, rooted in the not-so-distant past when they lived together peacefully in Arab countries. Her conviction comes from frequent conversations with both Muslims and Jews.

When she speaks with Jews, Afridi said, “What I hear is fear: fear of losing Israel, fear of being refugees again, and really fear of being exterminated.” Muslims today can relate to that fear, she said, especially given violent extremism and the anti-Muslim rhetoric in reaction to it.

As director of the Holocaust, Genocide and Interfaith Education Center at Manhattan College—a Catholic institution—Afridi creates

opportunities for people of different faiths to come together. For example, she worked with a nearby yeshiva to bring together three Jewish students, two Catholic students, and one Muslim student on a yearlong project to film Holocaust survivors. They visited each other’s homes, broke bread, and collaborated on a project each community had committed to.

The history of the Holocaust can be a powerful tool for creating connections among people of different faiths. Afridi is drawn to the Museum as a place where “you can recall your own community’s persecution and learn about others’—you can understand that you are not the only victim.” In an upcoming lecture at the Museum, Afridi will focus on the roots of Muslim antisemitism and will conclude by telling some positive stories of interfaith cooperation today. “My work,” she said, “is about giving some optimism.” ■

DR. MEHNAZ AFRIDI serves on the Committee on Ethics, Religion, and the Holocaust of the Museum’s Jack, Joseph and Morton Mandel Center for Advanced Holocaust Studies. On June 1, she will deliver the 2016 Annual Monna and Otto Weinmann Lecture, “Redefining Antisemitism through the Stories of Jews and Muslims during the Holocaust.” Visit ushmm.org/events/weinmann-lecture-2016 to reserve tickets or view the webcast of this program. This lecture has been made possible through the generosity of Janice Weinman Shorestein.

“My work is about giving some optimism.”



Dr. Mehnaz Afridi taught a course in Venice for 18 Manhattan College students in January 2016, the year marking the 500th anniversary of the Jewish ghetto’s creation. *Joseph Ryder*

For Jews desperate to flee, there were NO EASY OPTIONS



DIARY ENTRY FROM DECEMBER 19, 1938

“First came two refusals from Argentina for lack of letters of credit.... We don’t have an affidavit for the US. India requires firm employment there, or a contract.... [Father] also wrote to Peru and he was told to go to the Uruguayan consulate.”¹

—Klaus Langer

HOPE TURNED TO DESPAIR FOR KLAUS LANGER, THE GERMAN TEENAGER WHO wrote the diary entry to the left. He immigrated to Palestine with a youth group, but his father and grandmother never managed to leave Germany and were killed.

“When they teach about the Holocaust, teachers are often asked, ‘Why didn’t the Jews leave?’ said Kristin Thompson, a program coordinator at the Museum’s William Levine Family Institute for Holocaust Education. In response, the Levine Institute offers an exercise that changes the way students think about the situation of Jews in the years before the Holocaust. It’s popular among teachers, in part because it sparks questions about the difficulties of immigration that resonate with students today.

The exercise starts by asking students to list documents they would need to leave the United States to live in another country, as well as documents they think would be required by their destination.

The teacher then hands them the actual lists from before World War II (right). The exercise changes students’ question from, “Why didn’t the Jews leave?” to “How did anyone get out?” Finally, they read excerpts from Langer’s diary, which presents the terrible choices facing Jews through the eyes of someone their age. They realize their judgments were colored by hindsight—and they might never think about history the same way again. ■

Above: Jews seeking visas line up in front of the Polish consulate in Vienna on March 22, 1938. AP

DOCUMENTS REQUIRED FOR EMIGRATION FROM THE GERMAN REICH AFTER 1937

PASSPORT

CERTIFICATE FROM THE LOCAL POLICE

CERTIFICATE FROM THE REICH MINISTRY OF FINANCE, WHICH REQUIRED:

- Payment of an emigration tax of 25 percent on total assets valued at more than 50,000 RM
- Submission of an itemized list of all gifts made to third parties since January 1, 1931
- Payment of a capital transfer tax of 25 percent
- Certification from the local tax office
- Certification from a currency exchange office

CUSTOMS DECLARATION, DATED NO EARLIER THAN THREE DAYS BEFORE DEPARTURE, PERMITTING THE EXPORT OF ITEMIZED PERSONAL AND HOUSEHOLD GOODS. THIS DECLARATION REQUIRED:

- Submission of a list, in triplicate, of all personal and household goods accompanying the emigrant stating the value of those goods
- Documents attesting to the value of personal and household goods, and written explanations for the necessity of taking them out of the country
- Certification from a currency exchange office permitting the export of itemized personal and household goods, dated no earlier than 14 days before departure

VALID TRAVEL ARRANGEMENT AND ENTRANCE VISA FOR ANOTHER COUNTRY

DOCUMENTS REQUIRED FOR IMMIGRATION TO THE UNITED STATES

VISA APPLICATION

BIRTH CERTIFICATE

IMMIGRATION VISA

TWO SPONSORS (CLOSE RELATIVES PREFERRED) WHO HAD TO PROVIDE THE FOLLOWING:

- Affidavit of Support and Sponsorship (notarized)
- Certified copy of most recent federal tax return
- Affidavit from a bank about accounts (two required after July 1, 1941)
- Affidavit from another responsible person testifying to assets and good conduct

CERTIFICATE OF GOOD CONDUCT FROM GERMAN POLICE AUTHORITIES, INCLUDING:

- Police dossier prison record
- Military record
- Other government records about the individual

AFFIDAVITS OF GOOD CONDUCT (after September 1940)

EVIDENCE OF PASSING A PHYSICAL EXAMINATION AT A US CONSULATE

PROOF OF PERMISSION TO LEAVE GERMANY (after September 30, 1939)

PROOF THE PROSPECTIVE IMMIGRANT HAD BOOKED PASSAGE TO THE WESTERN HEMISPHERE (imposed September 1939)

¹Alexandra Zapruder, *Salvaged Pages* (New Haven: Yale University Press, 2015).

NURTURING SURVIVORS' FAITH

For the First Time, a Government Published the Talmud



US Holocaust Memorial Museum, gift of Norbert and Irene Weinburg

HISTORY CONTAINS MANY TALES OF TALMUDS BURNED.

From 13th-century Paris, to 16th-century Rome, to Nazi Germany, governments have attacked the Jewish religion by incinerating its essential compilation of law and lore. In 1948, however, a government published a 19-volume edition of the *Talmud*—that government was our own.

The effort began in 1946. By that time, the United States had improved conditions in the camps where about 250,000 Holocaust survivors lived, distant from their former communities and places of worship. With their basic physical needs met, Jewish displaced persons (DPs) could begin to think about what it meant to survive—for themselves and their faith. It was in this atmosphere that a nascent rabbinical council

for camps in the American zone began to think about starting schools. For schools, they would need books.

A group of DPs who were also rabbis approached General Joseph McNarney, commander of the American zone in postwar Germany, to support their efforts to publish an edition of the *Talmud*. Thanks to America, the rabbis said, their physical needs had been met. Would the US Army support their spiritual revival as well? Religious schools were being set up in the DP camps, but the texts they needed were in short supply.

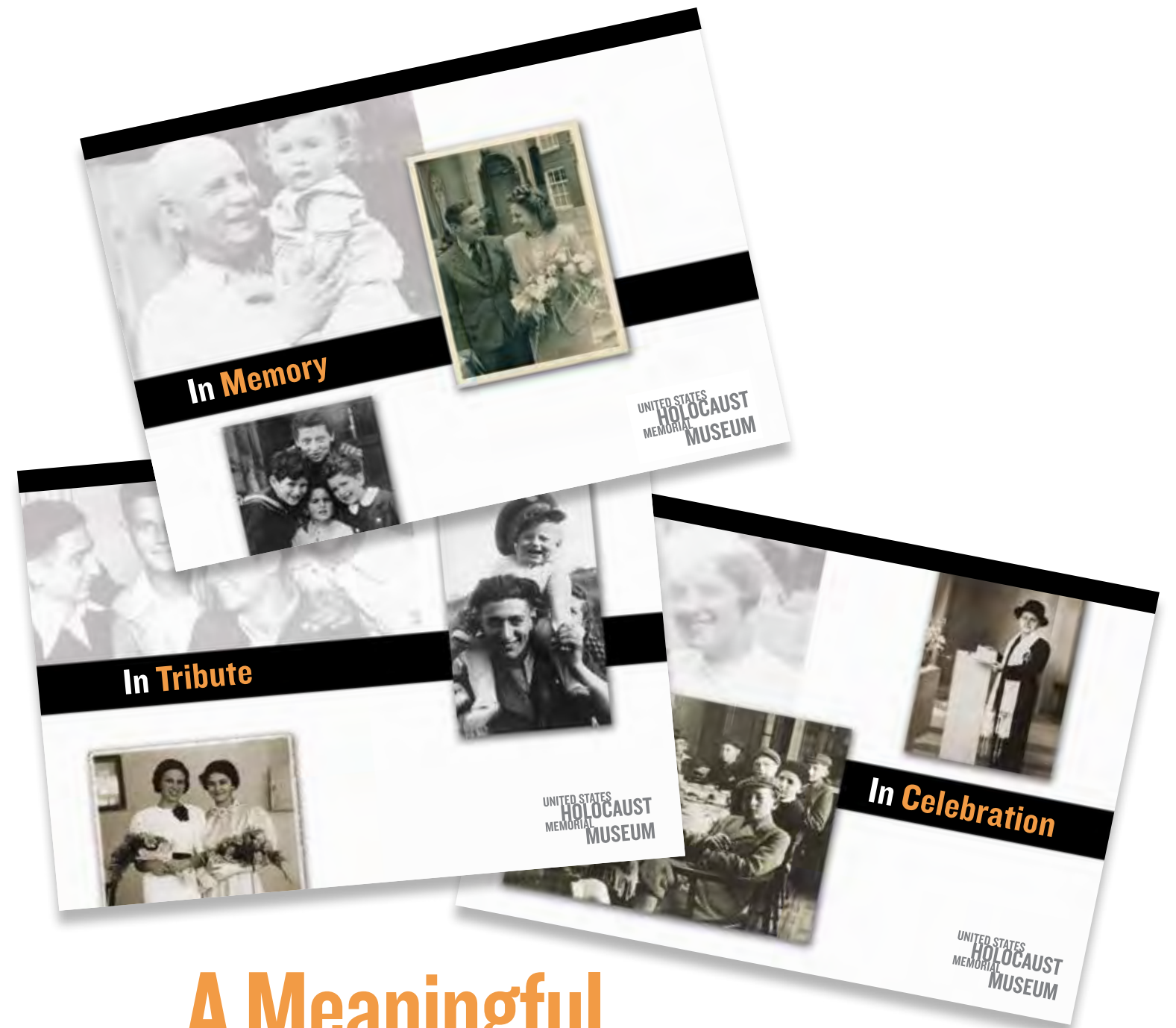
McNarney agreed and the rabbis took on the logistical challenges of publication, with supervision from the US Army and the American Jewish Joint Distribution Committee. It was just the first step: A complete *Talmud* could not be located in Europe, so two sets were brought from New York. Paper and other printing supplies had to be located. The Army requisitioned a printing plant in Heidelberg for the purpose—one that just a few years before had produced Nazi propaganda.

Only a few hundred copies of the edition were printed; the Museum holds one complete set in its collection, which will be housed for all time in the David and Fela Shapell Family Collections and Conservation Center, scheduled to open in 2017. It will help educate future generations about America's commitment to memorializing the victims of the Holocaust, embodied so much later by the Museum itself.

Said Michael Grunberger, the Museum's director of Collections, "the 'Survivors' *Talmud*' symbolizes America's commitment to religious freedom and its understanding that allowing people to exercise their faith and spiritual traditions can strengthen a democracy." ■

"From slavery to redemption, from a deep darkness to a great light."

—Inscription on the title page of the "Survivors' Talmud"



A Meaningful Gift to Pay Tribute

With a contribution to the Museum, you can commemorate a milestone or memorialize someone special. The recipient will receive a card featuring historic images from the Museum's collection and your custom message. Your tax-deductible gift will support our living memorial.

Send a tribute gift at ushmm.org/tribute or by calling toll-free 1.866.99USHMM.

Why We Need to Study

Nazi Propaganda

By Dr. Steven Luckert

Today's Extremists Use Proven Techniques To Win Followers and Spread Hate

IN THE EARLY 1920S, LONG BEFORE HE BECAME A HOUSEHOLD NAME IN GERMAN POLITICS, Adolf Hitler visited a collector of political posters in Munich. He went there to learn how the United States, Great Britain, and France designed their propaganda against Germany in World War I. He believed that the still-insignificant Nazi Party could draw lessons from it.

The Nazis perfected their techniques of political advertising in a democracy, where they had to compete against a multitude of parties vying for a majority. Using these skills, Hitler's movement emerged from the beer halls of Munich to become, in just a few years, the largest political party represented in the German parliament.

In the 1930s and 1940s, Americans, such as famed Hollywood director Frank Capra, studied Nazi propaganda to create potent anti-fascist messages. During World War II, these messages helped to mobilize the United States to combat Nazi Germany.

Today, studying Nazi propaganda can help us counter dangerous speech that undermines democratic values, demonizes groups, and facilitates mass atrocities and genocide.

At the recent openings of our traveling exhibition *State of Deception: The Power of Nazi Propaganda** in Paris and Los Angeles, students, teachers, and other visitors said that now, more than ever, we need this exhibition to start national conversations about the power and perils of propaganda in our own time. Extremist groups, from the self-proclaimed Islamic State to neo-Nazis, use the Internet and social media to spread their ideas and recruit members around the globe. And youth are the most at risk.

*This exhibition was underwritten in part by grants from Katharine M. and Leo S. Ullman and the Blanche and Irving Laurie Foundation, with additional support from the Lester Robbins and Sheila Johnson Robbins Traveling and Special Exhibitions Fund, established in 1990, and Dr. and Mrs. Sol Center.



Visit ushmm.org/propaganda to learn more about Nazi posters.

Propaganda posters used to promote the Nazi Party and its antisemitic agenda. All posters US Holocaust Memorial Museum unless otherwise noted. Row one: (first from left) Library of Congress; (fourth from left) Hessisches Landesmuseum Darmstadt; (fifth from left) Hoover Institution Archives. Row two: (third and fourth from left) Muzeum Okregowe w Rzeszowie; (fifth from left) Courtesy of Randall Bytwerk. Row three: (first from left) Hoover Institution Archives; (fourth from left) Library of Congress; (fifth from left) Muzeum Okregowe w Rzeszowie.



German propaganda posters on display in Kharkiv, Ukraine, in 1942. *Courtesy of Bildarchiv Preussischer Kulturbesitz*

The Nazi Party revolutionized political messaging, drawing upon advertising techniques and new technologies to win over audiences.

Tools to Persuade the Masses

While 2016 is not 1933, looking back at how the Nazis used propaganda and the latest technologies to sway millions of people and to facilitate their radical goals may help us confront problems today.

The Nazi Party revolutionized political messaging in Germany, drawing upon advertising techniques and new technologies to win over audiences. Its innovative approaches to propaganda and insights into mass psychology continue to be applied today by populist and extremist organizations. Learning how the Nazis used propaganda and why audiences responded positively to their messages can help prepare democratic societies to better resist and counter dangerous speech.

The Nazi Party emerged out of the revolution and chaos after World War I, merely one of many extremist parties in Germany. But in a few

short years it went from political insignificance to prominence. Nazi representation in the 500-member German parliament rose from 12 seats in 1928 to 230 seats in 1932. This was a feat unparalleled in German or world history. The Nazis accomplished this by communicating carefully crafted messages that appealed to a German people devastated by the Great Depression and disillusioned with the status quo. They played on popular fears of communism and pledged to end reparations payments forced on Germany by the Versailles Treaty that ended World War I. Many voters deserted mainstream political parties to throw their support to political outsiders, who tapped into their fears and sold a vision of hope, unity, and prosperity.

To garner such mass appeal, Hitler, Joseph Goebbels, and others had to persuade millions

of ordinary Germans to give them a chance. The Nazis drew on successful messaging techniques employed by Socialists, Communists, Italian Fascists, and even American propagandists in World War I. Building upon this pioneering work, they created a brand for the Nazi Party that differentiated it from 30 other political rivals. Hitler crafted an image of himself as an unknown soldier, a common man, who pulled himself up by his bootstraps to become a national leader. It was a new narrative in German politics.

Equally innovative was Hitler's design of the Nazi flag, a black swastika emblazoned on a background of red and white. It amounted to a logo for his movement, rare for a political party at the time. Few logos have had such success in gaining immediate or long-lasting visual recognition.

Hitler understood that he had to appeal to all segments of society, so the Nazi Party promoted the idea that it alone could unify the nation and

speak on behalf of all Germans, regardless of class, region, or religion. Jews were perceived as an alien "race," not a religious group and not part of the "true" German nation. The Nazi Party negatively branded its political rivals as special interest groups who cared only about their narrow constituencies.

Appealing to all Germans required skillful communications strategies to retain the party's extremists, while reaching out to mainstream voters. Although the Nazis never abandoned their antisemitic platform, they understood from their audience research that anti-Jewish rhetoric did not appeal to all segments of the German population or resonate in all areas of Germany. When Hitler ran for the German presidency in 1932, he refrained from antisemitic rants because he was interested in gathering as many votes as possible. Instead of confronting Nazi antisemitism and racism, many Germans just preferred to overlook these ugly aspects of the party's ideology.



As we are again confronting the rise of extremism in society, it is vitally important that we learn from Holocaust history. Propaganda works only when there is a receptive audience to its messages and a lack of voices countering this dangerous speech.

Left: Members of the Hitler Youth marching band participate in a large parade through the streets of Memmingen, Germany. Courtesy of Holocaust Museum Houston. Below: Dr. Steven Luckert leads French high-school students on a tour of the traveling exhibition *State of Deception: The Power of Nazi Propaganda*, presented at UNESCO headquarters in Paris in January and February 2016. Vincent Huber for US Holocaust Memorial Museum

Grassroots Organizing

To Germans far and wide, Nazi propagandists employed the latest technologies, film, recordings, and eventually radio. Such novel tools attracted audiences, much as social media does today. But the Nazis realized, as does ISIS, that the party had to establish a human connection to the targeted audiences. Nazi propagandists encouraged members to invite a friend to a rally or meeting, and then suggested the new recruits invite their friends. Through such contacts, the Nazis built up a huge grassroots organization that mobilized its base during electoral campaigns.

While the Nazi Party never attained a majority in any free German election, its mass support convinced German President Paul von Hindenburg to appoint Adolf Hitler chancellor. Once in power, the Nazis eradicated German democracy in a few short months. In his first 100 days, Hitler abrogated the civil rights of all Germans, set up concentration camps, and

initiated anti-Jewish legislation and policies. Germany went from a state with more than 30 political parties to a one-party dictatorship. This cleared the path for world war and the Holocaust.

Today, as we are again confronting the rise of extremism in society, it is vitally important that we learn from Holocaust history. Propaganda works only when there is a receptive audience to its messages and a lack of voices countering this dangerous speech. Making young people aware of the power of propaganda and the horrible consequences of unchecked hatred is an urgent need in today's world if we hope to inoculate our societies from the virus of extremism. ■

DR. STEVEN LUCKERT is senior program curator in Digital Learning and New Media in the Museum's William Levine Family Institute for Holocaust Education.



“THERE IS NO HUMANITY”

The Genocidal Crimes of ISIS

BY NAOMI KIKOLER

When I was a child, the stories my grandmother told me were of the Holocaust. They horrified me.

When I traveled to northern Iraq in September 2015 on behalf of the Museum’s Simon-Skjodt Center for the Prevention of Genocide, I once again heard horrifying stories. I made this “Bearing Witness” trip to gather firsthand testimony about victims’ experiences—the accounts we needed to determine the nature of the crimes that had occurred.



A Christian man who fled Mosul now lives in a container in Erbil, Iraqi Kurdistan.



Naomi Kikoler meets a group of Muslim women who fled ISIS and are now at a displaced persons camp in Erbil, Iraqi Kurdistan.

FOR TWO WEEKS I VISITED TENTS, MAKESHIFT SHELTERS, AND houses, speaking to Iraqis who had fled as the self-proclaimed Islamic State terrorized and cleansed Ninewa province in northern Iraq of its religious minorities a year prior. More than 800,000 Christians, Yazidis, Shabaks, Turkmen, Kakai, and Sabaeen-Mandaeans now live in displaced persons camps and other temporary dwellings in Iraqi Kurdistan.

ISIS targeted these populations on the basis of their group identity, committing mass atrocities to control, expel, and exterminate ethnic and religious minorities in areas it seized. The violence could have been prevented. The failure of local governments and the international community to protect these people leaves us to document their suffering and sound the alarm about the risks that remain.

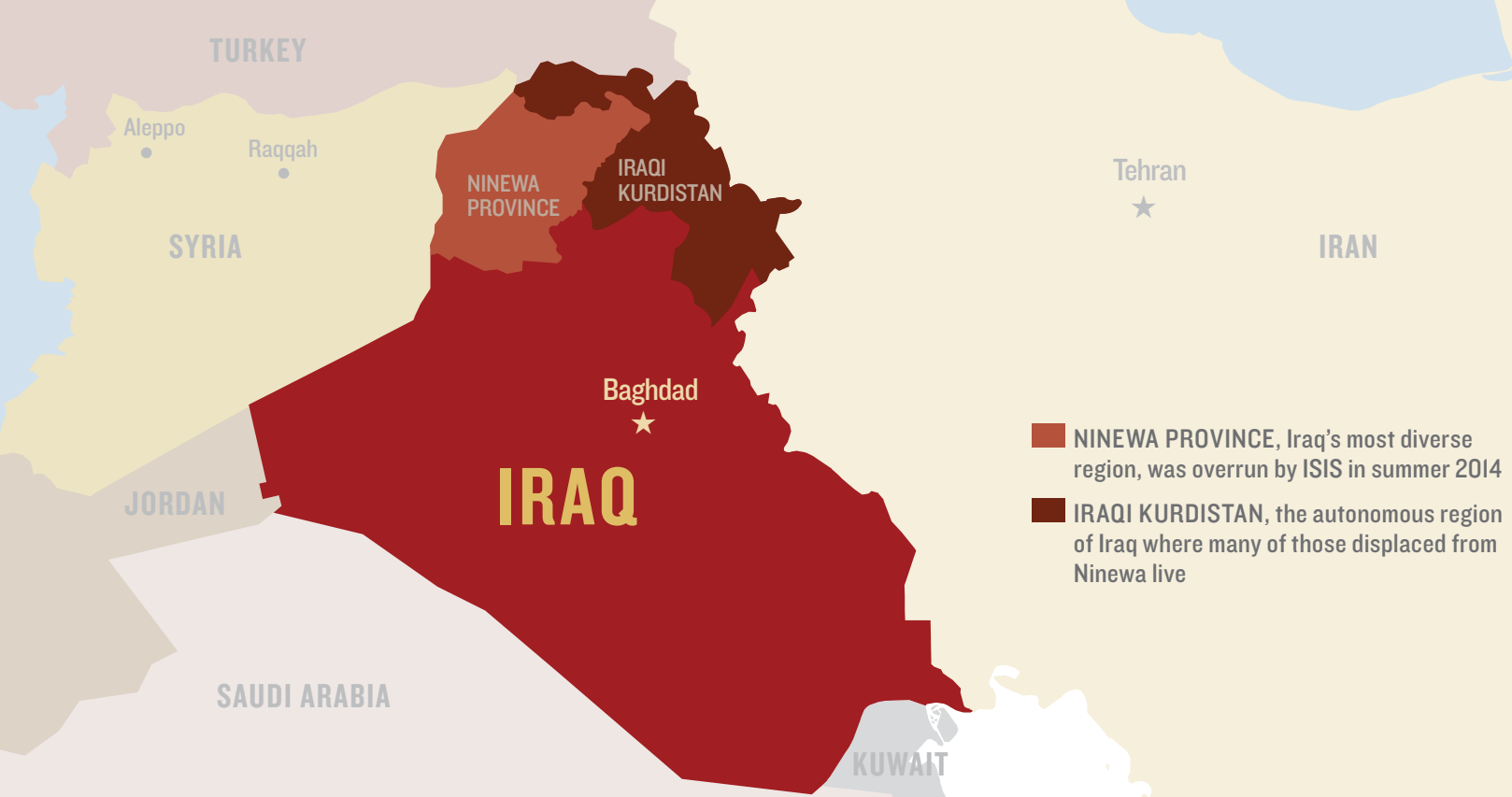
FROM TERRORISM TO GENOCIDE

Yezidis, who practice a more than 5,000-year-old polytheistic religion, found their very existence threatened as ISIS—whose ideology calls for their destruction—conquered territory in northern Iraq's Ninewa province. Yezidi survivors told me about their family members who were killed, kidnapped, held as sex slaves, or who were missing.

While I spoke with one father, his seven-year-old son clung to his leg. The child had only recently escaped captivity. The man's young daughter was still being held by ISIS; and his wife also had been kidnapped. I had hoped not to hear such accounts, which revealed the intentional targeting of a people for elimination on the basis of their identity—accounts of genocide.

More than 70 years after the horrors of the Holocaust, genocide is a persistent threat to communities around the world. To say that means that we as an international community are failing to prevent, and are failing to protect.

The consequences of that failure are all too real. Elias, a Yezidi who survived a massacre of hundreds of men, wrote for me the names of more than 50 missing family members, including his wife, mother, and each of his sons, save for one. As I spoke to Elias, I thought of my own grandfather, who lost his entire family in the Holocaust. That knowledge of his experience, and his silence about it, affected me deeply and compelled me to work as a human rights lawyer. It is why I came to work at the Museum—to ensure that others do not experience the horrors that he and the Jews of Europe endured. Yet there, before me, was another man who feared he had lost almost everyone.



A VOICE FOR THE VOICELESS

The work of the Museum to shine light on crimes perpetrated against Elias and other minorities in Iraq is critical.

We were the first independent organization to document that genocide was perpetrated in Iraq. The accounts of victims also point to both the early warning signs of mass atrocities that were missed and the future risks that these and other communities face.

By publishing a report of our findings (see ushmm.org/Iraq), we are striving to do what was not done for the Jews of Europe: to be a voice for the all-too-often voiceless populations at risk of genocide and related atrocities today. Through the work of the Simon-Skjodt Center, we call for action to prevent these crimes and protect vulnerable populations. That is why my colleagues also have recently traveled to Burma, the Turkish-Syria and Jordan-Syria borders, and the Central African Republic to interview those suffering from group-targeted violence.

Genocide—defined by the United Nations as *the intent* to destroy, in whole or in part, a national, ethnical, racial, or religious group—is a rare event. Intent is hard to prove and it is normally left to courts of law to determine whether a genocide has been perpetrated. But in those instances where we see that genocide is imminent, occurring, or ongoing, we must call for protective action to halt atrocities, draw attention to the suffering, and lend our support to survivors seeking justice and recognition of their experiences. Working with a group of top legal experts and practitioners, we analyzed the information gathered in Iraq and determined that there were substantial grounds to believe that genocide had occurred.

The Museum’s report has helped prompt internal assessments by the US government and the United Nations over the nature of the crimes perpetrated and the ongoing risks facing civilians. On March 17, the US government announced its determination that ISIS had committed genocide against groups—including Yazidis, Christians, and Shia Muslims—in areas under its control. This is an essential first step in what must be a broader effort to investigate the full extent of the crimes committed against all populations, to hold perpetrators accountable, and to protect remaining at-risk populations.

Hundreds of thousands of people have been the victims of ISIS crimes. We hope their stories (see photos and videos at ushmm.org/Iraq) compel governments to recognize the crimes they experienced as genocide and crimes against humanity and take steps to hold the perpetrators accountable. We also hope our findings highlight the urgency of the ongoing threat posed by ISIS and the continued vulnerability of these minority communities.

Seventy-one years ago my grandfather survived a horror that I, today, struggle to come to terms with. I am humbled by the strength and resilience that he showed in building a new life. Yet I know that in his silence about the past lay the deep pain that he carried with him each day. It grieves me that 71 years later, Elias endures a similar pain, that he also was targeted for extermination on the basis of his identity. It also compels me to continue to work toward a world without such pain.

This is the enduring goal that we at the Simon-Skjodt Center are committed to realizing: A world without genocide, a world where “Never Again” has meaning. It is possible. ■

NAOMI KIKOLER is deputy director of the Simon-Skjodt Center for the Prevention of Genocide at the Museum. She was formerly director of policy and advocacy with the Global Centre for the Responsibility to Protect.

Khalif, a Yazidi man who had immigrated to New Zealand, returned to Iraq to search for his missing wife and mother.



THE DECLARATION OF GENOCIDE

On March 17, the US government declared that the self-proclaimed Islamic State has committed genocide and crimes against humanity. In November 2015, the Museum’s report “OUR GENERATION IS GONE”: THE ISLAMIC STATE’S TARGETING OF IRAQI MINORITIES IN NINEWA, identified numerous grounds for asserting that ISIS perpetrated genocide against the Yazidi and ethnic cleansing and crimes against humanity against Christian, Yazidi, Turkmen, Shabak, Sabaeen Mandaean, and Kakai minority populations:

- The forcible transfer of more than 800,000 men, women, and children from their homes
- The deliberate destruction of mosques, shrines, temples, and churches
- Severe deprivations of physical liberty, rape, sexual slavery, enslavement, and murder, perpetrated in a widespread and systematic manner
- Yazidis systematically targeted for murder on the basis of their identity
- Thousands of women forcibly converted and held captive for sexual slavery
- ISIS sought to prevent the births of Yazidi children and kidnapped scores of children
- Tens of thousands of Yazidis encircled and trapped on Mount Sinjar as ISIS attempted to starve them to death.

The Museum also found that genocide was continuing to be perpetrated against those Yazidi women and children who, a year after ISIS captured their towns, are still being held captive as sex slaves and child soldiers.

Preparing the Museum for Permanent Relevance in a Constantly Changing World

The Battle for Ideas

14 For the first time in five years, the number of hate groups in the United States rose in 2015, swelling by 14 percent.¹



Nearly 50,000 Twitter accounts recruit young people for the self-proclaimed Islamic State.²

50,000



“Technology has changed much, but it hasn’t changed human nature. We live in a world where notions of authority and leadership are changing as the power of the individual is on the rise. We need to harness that power for this battle of ideas.”

—Museum Director Sara J. Bloomfield

3.7 billion



Half the world’s people have cell phones, a number that is growing by one million every day.³

9



American teens spend nine hours a day consuming media on screens, including laptops, smartphones, and tablets.⁴

THAT THE HOLOCAUST WAS PREVENTABLE IS NOT JUST A FACT; IT IS A CHALLENGE. Today, the appeal of ideologies remains as strong as ever. Human nature remains as susceptible as ever. And new technologies make propaganda more dangerous than ever. “Hitler famously said, ‘Propaganda is a truly terrible weapon in the hands of an expert,’” explained Museum Director Sara J. Bloomfield. “The unprecedented challenge we face—that our children and grandchildren face—is that in today’s interconnected world, anyone is an expert.

“We are not in a war of technologies; we are in a war of ideas—a war that must recognize our human tendencies to fear, hatred, and ignorance, and our need for acceptance and belonging,” emphasized Bloomfield. “We must cultivate

young people who understand the consequences of unchecked hate and have the critical thinking skills to become responsible citizens.”

REACHING A 21ST-CENTURY AUDIENCE

Today, the Museum is harnessing the power of new technologies and our global network of partners to build a permanent educational platform. It will inspire new generations to confront extremist, antisemitic, and nationalistic ideas with ideas that promote individual freedom, human dignity, and just societies.

The **Holocaust Digital Learning Center** is a cornerstone of the global platform. Built on the foundation of a fully accessible *collection of record on the Holocaust*—the irrefutable evidence

of what happened—and the scholarship to understand why it happened and how it can be prevented, the Learning Center will put new educational tools and resources into the hands of students, educators, leaders, and policy makers around the world in ways that challenge assumptions, develop critical thinking, and in the long term support change in societal attitudes and behavior. “This huge aspiration requires thoughtful partners, dedicated investors, a talented staff, and substantial unrestricted support,” explained Bloomfield. “Securing the permanent relevance of the Holocaust demands nothing less.”

SOURCES: ¹ Southern Poverty Law Center: Hate Census, 2015; ² Brookings Institution: ISIS Twitter Census, 2015; ³ GSMA Intelligence, Erickson Mobility/compiled by We Are Social, 2015; ⁴ Common Sense Census: Media Use by Tweens and Teens, 2015

“The best thing we can do for the Museum is to enable it to be flexible and responsive to the challenges of this very demanding world.”

—Linda and Schuyler (Sky) Sylvers



Standing at the construction site in 1991, in the shadow of the Washington Monument, Linda and Sky Sylvers sensed the Museum would be a singular institution. “We just knew it was destined to become a very important part of national life and our lives, which is why we saved the receipt from our first charter member gift,” explained Sky.

The Sylvers, from Ventura, California, feel fortunate that neither lost family members in the Holocaust. “Over time and many visits, and the more we read and understood, the more important the Museum’s mission became to us,” continued Sky. As their passion grew, so did their support. “The wonderful thing is we know that our gift of any size—from our first gift of \$36 to over \$1 million—has impact when you give it unrestricted to the Museum.” Today, through a combination of outright and deferred legacy gifts, the Sylvers are among the most generous contributors to the Museum.

The Sylvers’ unrestricted support has enabled the Museum’s evolution from a national museum into a global institution. “Our motivation is simple,” explained Linda. “We want the Museum to have the permanent resources to be able to respond to the challenges of the present and plan for the opportunities of the future. In this uncertain world, nothing could be more important.”

Above: Linda and Sky Sylvers unveil their names on the Museum’s Founders Wall in October 2009.

Preparing the Museum for Permanent Relevance in a Constantly Changing World

Investing in People

“Our bold vision isn’t possible without our creative and dedicated staff.”

Sarah Ogilvie, Chief Program Officer



“We need to be the voice Europe’s Jews didn’t have in the 1930s and ’40s. Whether sending staff into places where mass atrocities are threatened or occurring—such as Burma and Iraq—or providing a Capitol Hill briefing on Syria—held in cooperation with a bipartisan group of members of Congress—we’re educating, provoking discussion, and sounding the alarm when mass atrocities threaten.”

Cameron Hudson, Director, Simon-Skjoldt Center for the Prevention of Genocide

Cameron Hudson interviews members of the Rohingya minority at an internment camp during a “Bearing Witness” trip to Burma. *Paula Bronstein Getty Images Reportage for the US Holocaust Memorial Museum*

“What’s ours belongs to the world. We’re custodians of the truth of the Holocaust—for all time. Nothing personalizes this history more for our diverse audiences than these ‘object witnesses.’ That’s why we’re intensifying our acquisition effort before it’s too late. This means additional staff to hunt down the evidence, preserve deteriorating objects, and ensure universal accessibility online.”

Michael Grunberger, Director, Collections

Museum photographer Max Reid documents our growing collection.



“Without securing Holocaust memory in the lands where it occurred, its legitimacy will be irreparably compromised. Unrestricted support allowed us to remedy a critical problem in Germany, which lacked permanent infrastructure to sustain Holocaust scholarship. Through work with former Mandel Center fellows from Germany and government officials, we helped create a new German-funded Center for Study of the Holocaust in Munich.”

Paul Shapiro, Director, Jack, Joseph and Morton Mandel Center for Advanced Holocaust Studies

Prof. Dr. Stephan Lindner (left) and PhD candidate Verena Lucia Nägel from the Free University of Berlin participate in a Museum seminar in July 2015.



“Complacency is not an option in a world of extremism, ignorance, and antisemitism. Changes in technology and how young people learn demand new approaches to Holocaust education. It needs to emphasize compelling ideas, be personally meaningful, and cultivate critical thinking. Our staff must be on the front lines of the revolution in both teaching and learning.”

Mike Abramowitz, Director, William Levine Family Institute for Holocaust Education

Mina Abdelmalak, the Museum’s Arabic audience outreach specialist, engages in Arabic-language social media conversations related to the Holocaust.

“People, not organizations, are what make things happen, and the Museum assembles outstanding teams.”

—Alan Davis, President of the Leonard and Sophie Davis Fund



Alan Davis credits his parents for instilling in him a sense of justice

and the understanding that privilege comes with responsibility. He established the Leonard and Sophie Davis Fund to put those values into action. His parents were dedicated supporters of the Museum from its inception. The recent gift of their namesake fund establishes three challenge grants to incentivize an additional \$4 million in matching endowment gifts. The Museum is actively seeking individuals to match these gifts, the first of which has been met by Jay and Deanie Stein. When fully realized, a total of \$6.5 million will create two new named staff positions to direct the International Relations and Campus Outreach Programs and two Genocide Prevention Fellowships in perpetuity. These positions will help the Museum expand its global reach and build its presence on campuses, which are so formative in shaping the lives of American youth. The genocide prevention fellowships enable experts to research and incubate new strategies for atrocity prevention.

The motivation in creating this innovative challenge was sparked by what Davis characterized as “a transformative visit” that he and his wife, Mary Lou, made to central and eastern Europe. “I believe the greatest enemy of good is the ignorance that leads to antisemitism, intolerance, and genocide. The Museum has programs in place and in development—along with the clout to create relationships and break down barriers—that can begin to whittle away at that ignorance.”

Above: Mary Lou and Alan Davis (right) meet with Mandel Center staff members Elizabeth Anthony (left) and Robert Williams (center).

Two Americans Who Acted

Despite Risks, the Sharps Took on a Lifesaving Mission



IN 1938–39, THE UNITARIAN CHURCH ASKED 17 PEOPLE to travel to Europe to coordinate its refugee relief. Waitstill Sharp was the first to say yes.

The young Unitarian minister and his wife, Martha, agreed to travel to Prague, which was flooded by refugees from the Sudetenland. Weeks after they arrived, Nazi Germany invaded Czechoslovakia and the Sharps' mission changed: Instead of distributing aid, they started helping people get out.

As the Museum prepares for a major institutional initiative on Americans and the Holocaust—anchored in a special exhibition opening in 2018—it is researching stories about Americans like the Sharps, who took action in response to news of Nazi persecution when most did not.

The Sharps' work aiding refugees entailed great sacrifice. They had lived a quiet life in suburban Boston. To spend months at a time in a Europe on the verge of war, they had to leave their two young children in the care of friends. Despite the toll on their family and relationship (they ultimately divorced), the couple returned to Europe in June 1940—and Martha went back again in 1944 to continue helping refugees.

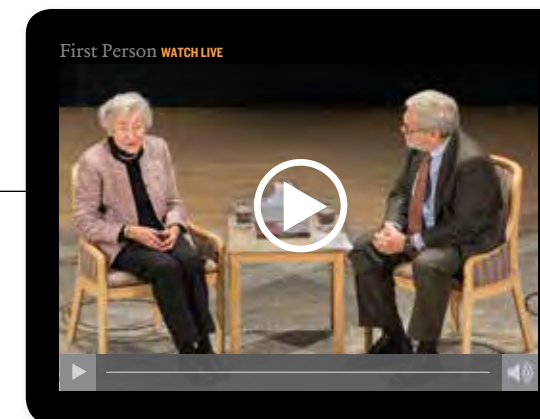
"I know that if I asked you to do something that... would make it possible for you to really aid a family to live, let's say maybe for a week, I bet you'd do it," Martha said in a 1990 television interview about her wartime experiences. How would Americans today answer that challenge?

Audiences around the country contemplated that question last fall at Museum public programs about the Sharps. The documentary *Defying the Nazis: The Sharps' War*, created by their grandson Artemis Joukowsky and filmmaker Ken Burns, will air September 20 on PBS stations. Stay tuned for information on additional Museum programming featuring the story of Martha and Waitstill Sharp. ■

Studio portraits of Martha (top) and Waitstill Sharp. Courtesy of Artemis Joukowsky.

ONLINE

Visit ushmm.org/watch to view past Museum programs and put upcoming webcasts on your calendar. Online attendees can participate in many of the question-and-answer portions of live programs using Twitter. Archived programs include *First Person: Conversations with Survivors*, as well as programs on rescue, new Holocaust scholarship, and contemporary genocide.



Holocaust survivor and Museum volunteer Margit Meissner (left) and journalist Bill Benson

IN YOUR COMMUNITY

For a complete schedule of traveling exhibitions, visit ushmm.org/traveling-exhibition. Visit ushmm.org/events to learn about and register for upcoming programs.

Deadly Medicine: Creating the Master Race

Explore the history of the early 20th-century international eugenics movement and the complicity of physicians and scientists in Nazi racial policies. This exhibition challenges us

to reflect on the present-day interest in genetic manipulation that promotes the possibility of human perfection.

Richmond, Virginia
Virginia Holocaust Museum
June 2–July 31, 2016

Dallas, Pennsylvania
Misericordia University
January 19–March 12, 2017

Galilee, Israel
Ghetto Fighters' House Museum
through December 31, 2017

The Nazi Olympics: Berlin 1936

In August 1936, Nazi Germany used the Olympic games as propaganda to further its antisemitic agenda. This exhibition includes stories of the spectacle as well as individual athletes who were barred because of their ethnic heritage, who boycotted the Olympics in protest, or who dispelled the Nazi myth of "Aryan" supremacy.

Skokie, Illinois
Illinois Holocaust Museum and Education Center
through August 28, 2016

State of Deception: The Power of Nazi Propaganda

The Nazis used propaganda to win broad voter support, implement radical programs, and justify war and mass murder. This exhibition highlights the power of propaganda and challenges us to actively question, analyze, and seek the truth.

Los Angeles, California
Los Angeles Public Library
through August 21, 2016

Austin, Texas
Bullock Texas State History Museum
September 17, 2016–January 8, 2017

New Orleans, Louisiana
National World War II Museum
January 29–June 18, 2017



A banner promotes the Museum's traveling exhibition in Los Angeles. Los Angeles Public Library

The United States Holocaust Memorial Museum exhibitions program is supported in part by the Lester Robbins* and Sheila Johnson Robbins Traveling and Special Exhibitions Fund established in 1990.

*Deceased

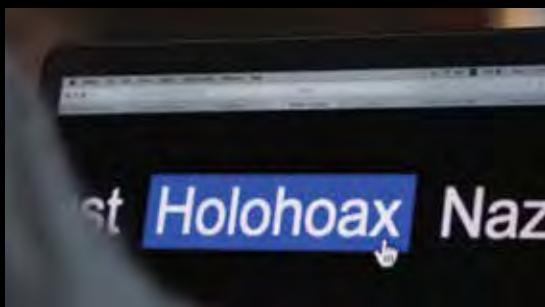
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HATE IS THE ENEMY. BUT SO IS TIME.

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With your annual support, we can inspire new generations to create stronger societies where hate can't flourish. **Please give generously.**

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