



Holocaust & Intolerance
Museum of New Mexico

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*Eliminating
hate and
intolerance,
one mind
at a time.*

President's message

The future is ours to build

by Jennie L. Negin

One of the hats I wear as board president of the museum is as an organizational director of the Jewish Community Foundation of New Mexico (JCFNM). At its recent LIFE & LEGACY event, the program closed with a young man singing and strumming "If I had a Hammer" by Pete Seeger and Lee Hays. The words spoke to me as never before.

If I had a hammer, I'd hammer in the morning
I'd hammer in the evening, All over this land
I'd hammer out danger, I'd hammer out a
warning
I'd hammer out love between, My brothers and
my sisters
All over this land.

When I consider what we are about, it's indeed hammering out hate and intolerance. And although we've been doing that for 17

see *Grab a hammer*, page 2



Jennie L. Negin

Coming up

Celebrate Juneteenth, the end of slavery in USA

On January 1, 1863, President Abraham Lincoln issued the Emancipation Proclamation. It declared "that all persons held as slaves within the rebellious states ...are, and henceforward shall be free."

The nation was approaching its third year of bloody civil war.

Because of the proclamation, black men were accepted into the Union Army and Navy, and by the end of the war in April of 1865, almost 200,000 black soldiers and sailors had fought for their freedom.

For slaves in Texas, the story was different. They didn't hear of the Emancipation Proclamation until June of 1865, two-and-a-half years after the executive order of human freedom was signed.

The news was delivered by Union Major General Gordon Granger who landed in Galveston on June 19 that year. The

reactions ranged from shock to glee. The institution of slavery was finished in the United States.

The date became known as Juneteenth, and rejoicing in freedom grew into a variety of festivities that became a time of celebration for slaves and their descendant all across America. It became an official Texas state holiday in 1980.

Today, Juneteenth celebrates African America freedom and achievement.

For in-depth information on Juneteenth, check the website: JUNETEENTH.com.

For in-depth information on slavery in America, visit our museum.

Eichmann Interrogated

by Peter Eller, Volunteer

Eichmann Interrogated needs no drama; its horror lies in the overwhelming revelation of fact. The book's setting is the methodical questioning of the war criminal prior to his trial in Jerusalem. The interrogator is prepared, and Eichmann testifies without coercion. He wants to set the record right. Personally and officially he had nothing to do with the killings.

In a string of foregone conclusions, each successive denial contributes to the inevitability of his ineluctable, overwhelming guilt. The record of the Wannsee Conference points to the word "transport" without irony. Yet its meaning is perfectly clear to all who attended. The transport of Jewish bodies to annihilation in the East. Packed train and rail cars of no return. The organization of these mass transports was Eichmann's job; one to which he readily and repeatedly admits. He delivers the victims to the door; but with the killers and killings beyond he has nothing to do and is blameless.

At the same time the argumentative noose draws tighter and tighter as his interrogator produces official document after official document. Some also by the infamous Rudolf Hoess make plain Eichmann's direct involvement and his awareness of the entire process. And so his denials become ever more cloying and absurd. His was "my little office," in the gargantuan machinery of annihilation. Visiting inside the camps, he often was too sensitive to face the gruesome goings on. He himself was not and had never been an "Anti-Semite." In truth, he had never given an order or directive that had not first come down from Himmler.

Were he not Eichmann, we might consign him to the company of pathetic villains. As Eichmann, however, we gradually understand what he is doing. Denial after denial, for posterity and for himself, he is building a mythology of lesser involvement. A man merely doing his job as ordered. If we can identify him with Hannah Arendt's concept of "banal," it is because he lacks the self-awareness and integrity to admit the magnitude of his own guilt. [da Capo Press, 1999; first published in German, *Das Eichmann-Protokoll*.]

The Herald

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Editors

Lyn Berner
Marcia Rosenstein

Grab a hammer

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years, to keep that hammering up, we need to look to the future. The JCFNM LIFE & LEGACY program can help us build that future.

JCFNM was selected to participate in the Harold Grinspoon Foundation's LIFE & LEGACY program as one of only 52 Jewish communities from across North America.

"The Harold Grinspoon Foundation is excited to partner with the Jewish Community Foundation of New Mexico to establish a culture of legacy giving in New Mexico," said Arlene D. Schiff, national director of the LIFE & LEGACY program.

Although the HIMNM will not be actively involved in the program, we can benefit from the energy generated in the community by the program. As community members develop their legacy plans, they can include HIMNM in their legacy giving. Each of us can develop a legacy plan and include the museum. One of the most common misunderstandings about legacy giving is that it must be a "big" gift. Not so. e.g., you could leave 5 percent of an investment or insurance policy.

I'm not the expert, but I can put you in touch with Erika Rimson, executive director of the JCFNM (505-348-4472; erika@jcfnm.org).

Step one is establishing the intent to take part in legacy giving. Step two, is adding shape to that intent.

The HIMNM has one legacy gift in hand and I know of at least one other bequest.

Let's commit to turning those "ones" into many.

The future is ours to build.

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New exhibit explores hate in America

—by Wren Caplan, Senior Project —
Amy Biehl High School

The newest addition to our exhibit lineup, *Hate in America*, focuses on current hate groups across the United States and the crimes they commit against individuals based on factors of identity. The exhibit had a successful opening reception on February 18th.

Hate in America shines light on the undeniable fact that the acts of intolerance our museum addresses are far from fixed and presents a call to action for viewers. The exhibit features a short film covering a number of current active US hate groups, their motivations, as well as documentation of a number of their crimes spanning from early in the Civil Rights Era to current day. The film ends with a parting message, asking viewers to resist intolerance and injustice as an upstander, advocating for social justice in their communities.

Aside from the film, the exhibit contains an interactive element: six questions are printed on the walls and viewers are provided sticky notes on which to write responses. This portion was met with many thoughtful answers and opinions, and comments continue.

One question asks, “At what point would you risk your reputation to fight injustice?”

Responses varied, but a few in particular stood out. Several wrote that fighting injustice takes precedence over reputation and that it does not matter what others think if one believes it is the right thing to do. The simple phrase “anytime, anywhere” was also recurrent, along with the belief that when one saw people being oppressed and silenced, without a way to fight perpetrators of injustice, they would use their voice to do what is right.

The adjacent question asks visitors to define tolerance. The most common responses stated that tolerance takes the form of spreading and encouraging love and peace, refraining from judgment and understanding that others

are entitled to their own opinions and that everyone deserves to be treated with dignity and respect.

Next, visitors were asked to define an upstander. The most common responses were “brave,” “bold,” “knowing right from wrong,” and “standing up for what is right.” Responses varied but centered around the idea that an upstander protects and defends those being oppressed, giving them a voice and an ally.

On the opposing wall, the prompts continue: “How can we combat hate and intolerance in our everyday lives?” Many stated that we must not judge, instead be loving and understanding. A few others emphasized the importance of fostering empathy and combating intolerance through education, using teaching as a preventive measure. One poignantly stated, “We must empower educators in our schools with strategies to make change.”

The next question asks visitors to write about an instance where they witnessed hate or intolerance, and how they responded. A number of visitors wrote that they had witnessed bullying, others that they had witnessed racial profiling, and violence against women. Some had been victimized due to sexual orientation and had been ostracized by

their church. To these acts of hatred, some said that they ignored it during the moment, not knowing what to do or finding it difficult to take action. But still, many others wrote that they chose to spread love and positivity, some taking to civic participation in the form of voting in order to counteract injustice.

The last question asks, “What issue today would inspire you to protest tomorrow?” This question was met with a wide variety of responses. Some said, “Women being disrespected,” others focused on abuse of children or animals. A number of people said racism and profiling, another wrote about the passing of unjust laws discriminating against women, ethnic minorities, or the



see *Hate in America*, page 4

Learning from the past

Article and photos by Sarah Sophia Gallant
Senior Project
Albuquerque Academy

We are the *voice* for the people who didn't have one, were the words written on my sign as I marched from Auschwitz I to Birkenau. It was Yom HaShoah, Holocaust Remembrance Day, and I along with thousands of other Jews made up of teens, adults, and survivors, bore witness to the largest of the concentration camp complexes. Other paddles were equipped with the slogans "Never Again" and "We Remember." With anti-Semitism on the rise in Eastern Europe and especially Poland, right now it is more important than ever to just simply *remember* the facts of the Holocaust.

Holocaust education is drenched with numbers. Many people hear the numbers six million, or 11 million, and while these facts are essential to understanding the story, numbers dehumanize the Holocaust. How is it possible to comprehend the murder of six million Jews, or the murder of 11 million lives in total? To speak frankly, it is not. There is no way to know each of their individual stories, passions, or pain. To even just begin to grasp the devastation caused by the Holocaust, it must somehow be humanized.

Much of this was the basis for my two week trip through Poland and Israel, called the March of the Living.

Starting first in Krakow and then to Warsaw, we traveled through

Poland before heading to Israel, visiting concentration camps and Jewish quarters along the way.



The purpose of this trip was to spread Holocaust awareness to the younger Jewish population, and by doing so create advocates for Holocaust remembrance education. Although we made a pilgrimage to Israel and I traveled with a Jewish youth group, BBYO (B'nai B'rith Youth Organization), the trip was more educational than religious. Our delegation was made up of 250 Jewish teens, around 20 staff members including chaperones and tour guides, and one survivor.

In

Auschwitz, there is a book of names. Inscribed are all of the names of

those murdered at Auschwitz. Paul, the survivor who traveled with us, told us the story of how his uncle saved his family's life. After his

family's escape from the Nazis, he never heard from his uncle again, and no one in his family ever knew for a fact what happened to him, although they had their suspicions of Auschwitz.

On April 12th, 2018, Paul, for the first time, saw his uncle's name written in the book at Auschwitz along with the small town they were from. Seeing this 87-year-old man completely break down at the sight of his uncle's name was the moment everything clicked for me.

Of the 1.1 million names in this book, each of them had a family who might not even know that they are there.

This is by no means the first time I've traveled abroad, however this

Hate in America

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LGBT community. The remaining responses simply summarized with "any violation of human rights."

Overall, responses to our new exhibit have been overwhelmingly positive. Many visitors have been moved by the film and more still take time to write introspective answers to the questions we posed. Reading people's responses is a hopeful sign given these trying times, and one can only hope to see these opinions reflected in future political developments. For now, we will continue fighting hatred and intolerance in our communities, encouraging awareness and educating ourselves and others.



Learning from the past

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trip was the first time I really felt like the world was a bigger place when I returned. For the first time in my life I felt like I had an understanding of the formation and roots of the Zionist movement, and could articulate the necessity and importance of the Jewish state. The effect that bearing witness to the concentration camps and Jewish quarters had on me changed my understanding of the present equally as much as it did of the past. As George Santayana said, "Those who cannot remember the past are condemned to repeat it."

Going forward, I encourage everybody reading this to listen to a survivor's story. There are a plethora recorded online. I encourage everybody to stay up to date on current breaches of human rights, beyond just the Jewish people. Stand up for what you believe in, stand up for the people who don't have the power to stand up for themselves. And most of all, don't forget the past, but learn from it.



Eva Moses Kor shares theories on forgiveness

by Shannon Lindauer, volunteer



Eva Moses Kor is a survivor of Auschwitz concentration camp. She was born in Romania in 1934 and was brought up large farm in Portz with two older sisters and her twin sister, Miriam. In 1944, the Nazis sent Eva's family to Auschwitz. Eva and Miriam were immediately separated from their family and led to a special barrack where Dr. Josef Mengele kept subjects for his medical experiments on twins. The rest of Eva's family perished shortly after arriving in the camp.

My mother died unexpectedly one hour before I was going to see one of my lifelong heroes. I kissed my mother goodbye on the forehead for the last time as she lay still in her bed at Lovelace Medical Center, and drove to the museum to attend a reception in honor of Eva Kor. Despite being in shock, I knew there would be very few opportunities remaining to meet Eva Moses Kor, so I could not miss this chance.

When I shared with Eva that my mother had passed a mere 63 minutes before, she said, "I'm sorry. At least you got a lifetime with your mother." Yes. And I knew Eva had lost her mother at 10 years of age when they were separated on the train platform at Auschwitz.

Eva Kor was in Albuquerque on March 3rd to speak at a conference of the New Mexico Association of the Social Studies about the Holocaust and her path to healing trauma through forgiveness. After the event held in the National Museum of Nuclear Science and History, Eva joined us at a small reception in our museum.

She was accompanied by Indiana documentary filmmaker, Ted Green. He and fellow filmmaker Mika Brown were at the end of a global journey with Eva, capturing her transformative message on forgiveness.

The documentary, *The Story of Eva*, premiered in Indianapolis on April 4th to high acclaim.

After signing copies of her book, *Surviving the Angel of Death*, for guests, and enjoying some hors d'oeuvres, we traveled downstairs to the Silvan Library & Study Center to hear about the documentary-making experience from Ted Green and Eva.

One of the more poignant moments of the evening was observing Eva Kor watch black and white footage of herself and Miriam being liberated from Auschwitz by Russian forces. I could only assume she had viewed these same images thousands of times. Still, I wondered if the trauma still surfaced each and every time she saw her child self in that moment. And then, I wondered if she quickly shifted her thinking to a place of forgiveness.

see *Forgiveness explored*, page 6

Input welcome

Native American genocide exhibit underway

The museum's exhibit committee is pleased to announce that research and planning has begun toward the creation of an exhibit to address the genocide that the Indigenous People of this area have suffered. Initially, the 17-year-old museum had a Native American exhibit which was retired a

few years ago so we could concentrate on a new, upgraded display.

We feel it is important to address and honor the experiences of those who originally inhabited this beautiful land so we have chosen to focus in on history specific to the New Mexico area with topics of discus-

sion that will include Spanish and Mexican colonization, The Long Walk to Bosque Redondo, and Native boarding schools.

It is important also to include current issues still being faced today; both in how they relate to the legacy of the past and how we can move toward healing together in response to the traumatic events that are a part of all of our American history.

We are looking for all and any input, suggestions, opinions, stories, responses or reflections you may have in response to this subject matter. Your participation is crucial to this project as we aim to ensure that Native voices are the ones telling their own stories. Please feel free to contact me, Kimberly Caputo-Heath, at kcaputoheathholocaustmuseum@gmail.com

Thank you!

Local men's club supports our museum

The Federation of Jewish Men's Clubs annually supports Yom HaShoah, Holocaust Remembrance Day, with its yellow Candle Program.

The candle is modeled after a traditional memorial candle which burns for 24 hours during periods of mourning and on the anniversary of the death of a family member. The color of the wax reminds us of the yellow arm band Jews were forced to wear during the Nazi regime. The photo on the container is youngsters at the gates of Auschwitz which emphasizes the importance of teaching youth about the Holocaust.

Congregation B'nai Israel's Men's Club participates by sending candles to congregants and asking for a donation. This year they have added extra meaning: Club president Aaron Horowitz declared that this year funds received over and above the program cost will go directly to the Holocaust & Intolerance Museum of New Mexico "which can help to insure the future of our people," he said.

Forgiveness explored by founder of CANDLES Museum

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Since 1995, Eva has asserted that forgiving the Nazis, and even Josef Mengele, is what freed her from the burden of victimization. Forgiving is not, of course, the same as condoning.

For Eva, forgiveness was an act of power over those who sought to destroy her and her twin sister, Miriam.

If you're not familiar with Eva Kor's theory of power through forgiveness, I recommend you take a few moments to read about it. At a minimum, I would take time to read about her controversial 1995 "Declaration of Amnesty to the Nazis that murdered her family and millions of others," and her subsequent forgiveness of SS Guard Oskar

Gröning at his trial in Germany in 2015. If you're like most people, including myself, you will wrestle a bit with the very idea of forgiving the unforgiveable.

In 1995, the same year as her Declaration of Amnesty, Eva opened the CANDLES Holocaust Museum and Education Center in Terre Haute, Indiana. The museum focuses on the prevention of prejudice and hatred through education about the Holocaust.

Whatever you think about Eva's assertion of forgiveness, the woman herself is to be respected for her lifelong commitment to sharing the reality of the Holocaust through more



Eva Kor signing her book,

than 6,000 lectures and appearances.

I often run something she said through my mind when days are hard and people are even harder: "Getting even has never healed a single person."

Indeed.

Reminded by the Parkland massacre

It was Valentine’s Day, the holiday of love. I had just wrapped up a lesson on combating hate in my fourth period Holocaust education class at Marjory Stoneman Douglas High School. My students were researching the hate groups that they could encounter on a college campus and discussing ways to stand up against them.

It was a tragic segue into what happened next.

We heard loud blasts. The students didn’t even hesitate. They flew out of their seats, scrambling to find cover, but there was none. My classroom is one big square: no closets, nothing to hide under or behind.

Under a backdrop of Holocaust posters and a large banner displaying the words “Never Forget,” my petrified students tried to remain quiet, holding hands and shielding themselves with textbooks.

Within seconds, the gunman started shooting into the glass panel of the door. We were sitting ducks, just waiting for him to enter the room. I kept thinking to myself: What will I say to him if I recognize him? What if he’s one of my own students? We held our breath, hoping he would think he had shot everyone and move on.

And eventually he did, but not until he fired a round of bullets into my classroom. Just after our thoughtful discussion about resisting hate, a person so filled with rage killed two of my amazing students – Helena Ramsay and

Nicholas Dworet – and injured many others.

Helena and Nicholas were among the 17 innocent people he killed in a matter of minutes during one of the deadliest shootings in history.

The aftermath

My Holocaust class included me in a group chat that began immediately following the shooting. I woke up every morning with dozens of texts from them –

supporting each other, giving each

other rides to wakes and funerals and coordinating the March for Our Lives.

My students, current and former,

including Emma Gonzalez, Aalayah Eastmond, Delaney Tarr, Dylan Kraemer and Samantha Fuentes, have garnered international acclaim for their powerful, articulate protests against the hate that permeated our school that day. At a time when it would be easier to isolate themselves, they continue to tell their stories at rallies, to reporters and in Washington. They speak for those who cannot, plead for effective change and unite under the goal of #NeverAgain.

There is no doubt in my mind that learning about the Holocaust and other hate-based tragedies is helping to fuel my students’ passion for social activism. After their own tragic experience and hearing Holocaust survivor testimonies, they know they cannot stay silent

in the face of hate. They know the dangers of being bystanders. And so they decided to be upstanders.

How and why I teach

In Florida, Holocaust education is mandated – as I believe it should be. I have taught social studies at Marjory Stoneman Douglas for more than 17 years, and I consider the Holocaust to be one of the most important events in history.

Four years ago, I helped create and began teaching a Holocaust elective. There was no precedent at my school – no go-to textbook or teachers to consult. I had a daunting task before me, so I asked around online for the best resource to use when planning a Holocaust curriculum. The response was consistently *Echoes & Reflections*.

Echoes & Reflections, a partnership of the Anti-Defamation League, the University of Southern California Shoah Foundation and Yad Vashem, gives tens of thousands of educators like myself the means to teach the Holocaust effectively in middle and high school classrooms across the U.S. – and at no cost. Its entire library of educator resources – from lesson plans to audio and video tools to maps and photos – is available online and completely customizable to the teacher and the considerations of his or her students.

This comprehensive print and digital content, especially firsthand testimonies and witness accounts – helps my students make personal connections to the stories of individuals who experienced the Holocaust and now, unfortunately, the

The lasting lessons of the Holocaust are found in countless social issues unfolding in the world today.

Holocaust education empowers us with insight

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relevance to their own lives and larger society.

Teaching the Holocaust

Every year, my Holocaust class hosts a party for the Holocaust survivors in our area. We raise the money ourselves, and the local chapter of Jewish Family Services helps find survivors and issue invitations. As the years go by, the invitation list grows smaller and smaller. The last remaining voices are dwindling, which is why it's more important than ever to keep their memories alive.

The lasting lessons of the Holocaust are found in countless social issues unfolding in the world today. On a daily basis, there is some-

thing in the news that relates to what I teach in my class. Stereotypes and prejudices are still alive and well; some may even seem harmless, but genocides like the Holocaust start with simple, small biases. It's never been clearer to me that the Holocaust is more than a historical event; it's part of the larger human story that needs to be told over and over again.

So I continue to go to school and teach. My classroom is still a crime scene; I teach out of a different room. I am moving through the curriculum, but what happened to us is woven into every lesson.

Learning about the Holocaust empowers us with the insight

needed to question the past and the foresight to impact the future. *Echoes & Reflections* believes that through the study of the Holocaust, students can grow as responsible citizens and develop critical thinking, empathy and social justice skills for the future. My students have already exemplified that in the aftermath of this tragedy, and I'm so proud of their perseverance.

On Holocaust Remembrance Day - and every day - we honor the victims, survivors and upstanders of the Holocaust during the Nazi regime. We must continue to learn, grow and teach, doing our part individually to be upstanders in our communities and prevent future acts of violence from happening.

Give because it feels good

Our museum is a 501(c)3 non-profit educational organization. We are determined to steadfastly continue our work to combat hate and intolerance, and encourage understanding. Our operating funds come from private donors. Please become a one: you can use the form below and mail it to New Mexico Holocaust & Intolerance Museum, POB 1762, Albuquerque NM 87103-1762 or donate via our website: www.nmholocaustmuseum.org. Remember to like us on Facebook.



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