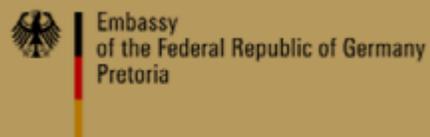
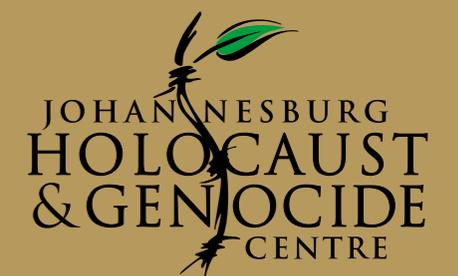


Johannesburg Holocaust & Genocide Centre Catalogue

Welcome to the **Johannesburg Holocaust & Genocide Centre (JHGC)**, a place of memory, education, dialogue, and lessons for humanity.



The exhibition catalogue was made possible through the generous support of the Embassy of the Republic of Germany in South Africa.



Introduction

Welcome to the Johannesburg Holocaust & Genocide Centre (JHGC), a place of memory, education, dialogue, and lessons for humanity.

The JHGC aims to raise awareness of the evils of Genocide with a focus on the Holocaust and the 1994 Genocide in Rwanda. It serves as a memorial to the victims of genocide and teaches the consequences of prejudice in all its forms and the dangers of indifference, apathy and silence.

The JHGC, in partnership with the City of Johannesburg, moved into its new building in mid-2016. This site, where the Bernberg Museum of Costume stood for 86 years, was bequeathed to the City by the sisters, Anne and Theresa Bernberg, on condition that it may only be used as a museum or cultural public space.

Through extensive workshops with different stakeholders, including Holocaust and Rwandan survivors, the conceptual and symbolic features of the building and permanent exhibition were defined. Lewis Levin, award winning architect and artist had this to say about working on the project: **“It’s especially exciting to be able to use art as a vehicle for recovering memory – that’s the way it should be.”**

“The Holocaust and Genocide Centre allows us to keep in public memory the abiding dangers of supremacist thinking, whether based on race as in wartime Germany or on ethnicity as in Rwanda. The Centre does and should remind us, daily, how quickly ordinary people can turn from living and learning alongside one another to exterminating each other with deadly justification.

I plead with you, bring millions of schoolchildren and university students through the Centre; it might be the only education they receive that could yet rescue this wounded nation from having its citizens turn on each other with the kind of rage and anger that we see in our communities”.

PROFESSOR JONATHAN JANSEN



CATHERINE BOYD

“

**It happened,
therefore it can
happen again:
this is the core
of what we
have to say.**

**It can happen,
and it can
happen
everywhere.**

Primo Levi

Auschwitz survivor and writer

”

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HANNES UYS

The Making of the JHGC



Symbolic Architecture

Railway lines, deportations and cattle trucks, were the most enduring images for Holocaust survivors. Cattle trucks were also used in the Herero and Nama genocide and in the Armenian genocide. The railway lines that surround the building, most notably in the plaza at its entrance, draw a direct connection to these images. They are not straight and are reflected in the water of the pond and end in the sky, intended to show the endlessness of genocide.

The railway lines, which are embedded in concrete and rock, also allow the visitor to make connections to the impact of colonial expansion, control and exploitation on the African continent. They symbolise modernity and progress but also suffering and oppression. Other journeys may also be brought to mind – such as the journeys of those fleeing human rights atrocities today.



EMMANUEL SANTOS



Images of forests also haunt survivors. The Nazis murdered Jews and others within picturesque European landscapes and the Genocide in Rwanda took place amongst lush, terraced hills. The Yellowwood and Silver Birch trees at the JHGC stand as symbolic silent witnesses to death and destruction.

Hard, cold, and abrasive materials have been left exposed to reflect the harsh realities of these histories. The burned red and blackened bricks are laid in 'English Bond' style used by the British Empire symbolising strength and beauty. But this brickwork can also be found in the ruins of the gas chambers and barracks of Auschwitz-Birkenau, the churches, now memorial sites, in Rwanda and the Old Fort Prison Complex of Constitution Hill in Johannesburg.

The cobblestones on the ground represent the cobbled streets of many European cities, reminding visitors that even a continent that saw itself as cultured and civilised was not immune to genocide and mass atrocities. The large, rectangular granite slabs are reminiscent of tombstones and are symbolic of the nameless victims and their unmarked graves. They are positioned beside the memorial wall containing names of children who were murdered in the Holocaust and in the 1994 Genocide in Rwanda. Naming of individuals allows the visitor to go beyond the statistics, recognising that each victim had a name.



CATHERINE BOYD



Foyer

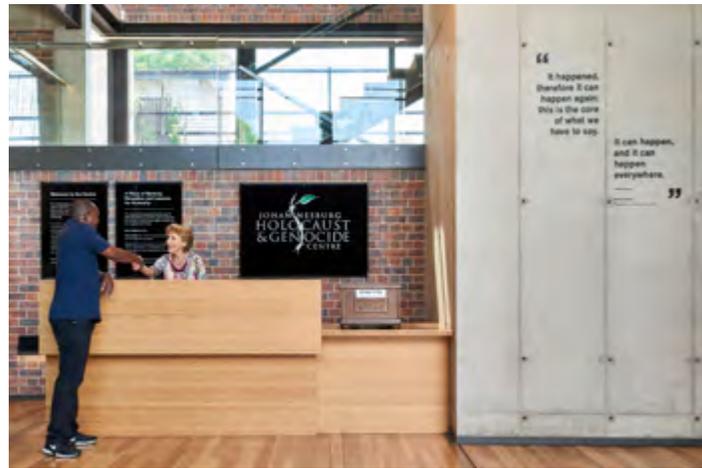
In the foyer of the building, the absence of railway lines is symbolic of the void, the loss and the emptiness experienced after genocide. It is also a reminder of the scars, both emotional and physical, that are left long after such events.

This quote by Auschwitz survivor and writer, Primo Levi, is prominently displayed in the foyer of the Centre:

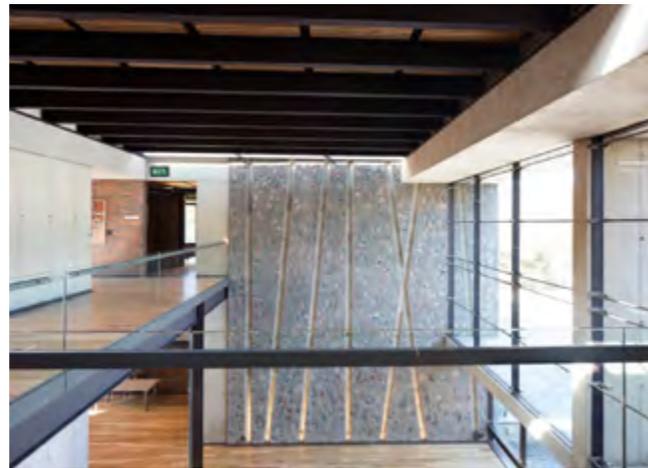
“It happened, therefore it can happen again: this is the core of what have to say. It can happen, and it can happen everywhere.”

This quote, and its central position within the Centre, speaks to the purpose of this institute – to honour the memory of the victims of genocide in the 20th century and to teach about the consequences of prejudice and hate speech so as to prevent the recurrence of mass atrocities and genocide in all its forms.

Large windows have been included throughout the building but are deliberately present in the permanent exhibition space. This serves to remind the visitor that genocides and mass atrocities do not happen only in the dark or in secret – they happen during the day and often in full view of the world. Through being able to hear and see life outside the Centre, the visitor is encouraged to question what is happening in today’s world and what can be done about it?



ANTHEA POKROY



Multi-Functional Centre

The JHGC is a multi-functional center that includes a permanent exhibition, the seminar rooms, the 'Hall of Light' which is a space for temporary exhibitions, a resource and learning center, an archive, offices and Issy's café.



CATHERINE BOYD



Permanent Exhibition

The aim of the permanent exhibition is to memorialise the Holocaust and other genocides in the 20th century, and to make these immense human catastrophes relevant to South Africans in the 21st century. Following international trends whereby museums are becoming institutions that facilitate human rights awareness through education, dialogue, and debate, the JHGC created an exhibition that allows South Africans to grapple with their own discriminatory past as well as human rights issues of today.

Father Patrick Desbois, commented at the official opening of the exhibition on 17 March 2019 that “This is one of the rare places to show two genocides in the same place. ...it will push the new generation to think...”.

While the exhibition focuses on the Holocaust and the 1994 genocide in Rwanda, it also explores the Herero and Nama genocide in Namibia (1904-1907) and the Genocide of Christian Armenians in the Ottoman Empire (1915-1923).

To provide visitors with a deeper understanding of issues concerning genocides and their prevention, the exhibition explains the development of the word genocide and explores the Convention for the Prevention and Punishment of the Crime of Genocide. Finally, the exhibition connects to past history of crimes against humanity and apartheid and current human right abuses in South Africa, particularly xenophobia and racism.

The JHGC’s permanent exhibition is unique as it features stories, photographs and artefacts of Holocaust survivors who settled in Johannesburg and could not be found in any other museum in the world. It also exhibits many photographs, documents and objects from survivors of the genocide in Rwanda. The JHGC recorded hours of testimonies from Holocaust and Rwandan survivors and produced twenty-four unique films for the permanent exhibition. For many of the Rwandan survivors, when filmed, it was the first time they told their story – 20 years after the genocide.

Visitors are encouraged to physically interact with the exhibition which includes art, poetry and music.

They are engaged through activating their bodies by looking up and down, opening drawers and pull-out panels, listening to testimonies or musical compositions of Holocaust and Rwandan survivors singing to each other in the garden of reflection.

Through its symbolic building, original exhibition, and diverse educational approach, the JHGC aims to offer an experience that goes beyond the traditional Holocaust museum.

We invite you all to visit the JHGC and explore the many stories behind this award winning building. We encourage you to draw connections between the Holocaust, the genocide in Rwanda and our present society and its challenges, without losing sight of the specificities of those past events.



ANTHEA POKROY



CATHERINE BOYD



Children's Memorial

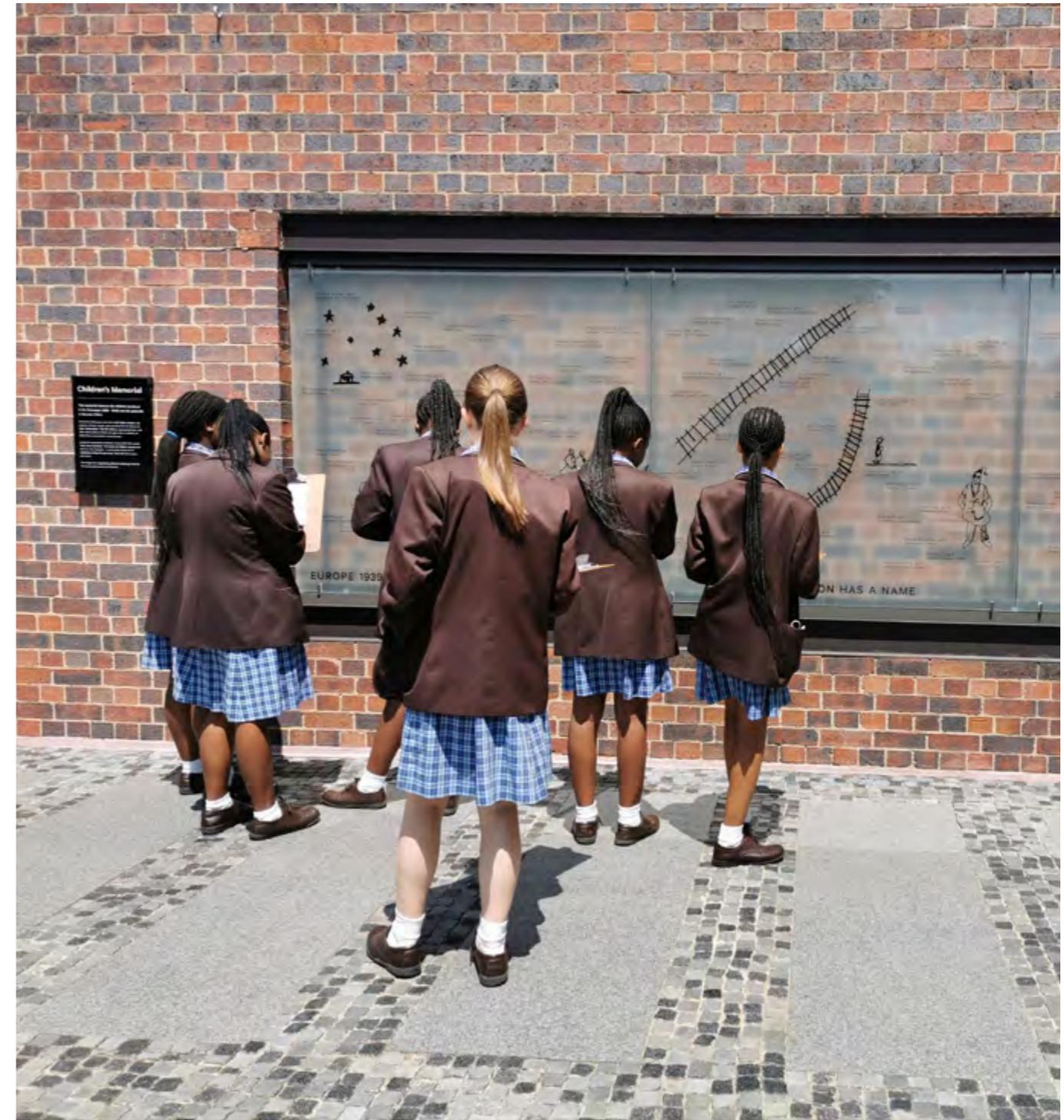
This memorial honours the children murdered in the Holocaust (1939 - 1945) and the genocide in Rwanda (1994). During the Holocaust, one-and-a-half million children, the majority of them Jewish, were murdered by the Nazis and their collaborators. The 150 children represented here, with their names, places of birth and ages when murdered, are drawn from communities across Europe.

During the genocide in Rwanda, at least 800 000, mostly Tutsi, were murdered. The names of children represented here are from Bisesero - a community known for its resistance during the genocide. Only their first names are known.

The images are inspired by children's drawings from the Theresienstadt ghetto and Rwanda.



ANTHEA POKROY



CATHERINE BOYD

Remembering the Children



Through the Eyes of Children

Children are often the most vulnerable victims of genocide. Those who escape death continue to live with their trauma.

These drawings and poems were created by the children of the Theresienstadt ghetto near Prague (1942 – 1944). Some 15 000 children under the age of 15 were in the ghetto. Less than 100 survived. These artistic works portray the children's tragic experiences, and their longing for their previous lives.

This memorial honours all children murdered during genocides.



Dorit Weiser, 1932 – 1944
Murdered in Auschwitz
JEWISH MUSEUM, PRAGUE



Josef Novak, An Art Class,
1928 – 1944
Murdered in Auschwitz
JEWISH MUSEUM, PRAGUE

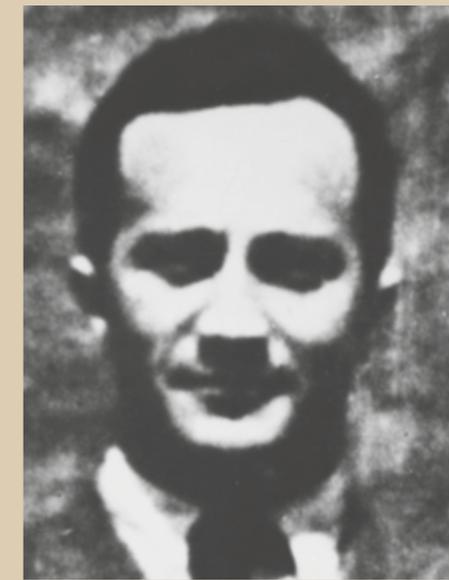
Friedl Dicker-Brandeis



Friedl Dicker-Brandeis
JEWISH MUSEUM, PRAGUE

Friedl Dicker-Brandeis, who was deported to Theresienstadt in 1942, devoted herself to teaching art to hundreds of children in the ghetto. More than 4 000 children's drawings were later discovered in two hidden suitcases. Friedl was deported and murdered in Auschwitz in 1944.

Valtr Eisinger



Valtr Eisinger, 1913 – 1945
JEWISH MUSEUM, PRAGUE

Valtr Eisinger, known as 'the professor', was an inspirational teacher who nurtured the children's love of literature. He encouraged them to express themselves creatively and humorously, describing what they witnessed as well as their hopes for the future. He also inspired them to create *Vedem* (We Lead), their own secret magazine. Valtr died near Buchenwald concentration camp in 1945.



Cover of *Vedem* magazine, 1943
TEREZIN MEMORIAL COLLECTION



Genocide in the 20th Century

Herero and Nama
1904 – 1907



Armenia
1915 – 1923



The Holocaust
1933 – 1945



Rwanda
1994

Never Again?

Genocide: The Story of a Word

Before there was a Word ...

The word genocide did not exist before 1944. Previously, when acts of mass murder occurred, there was no specific word to describe and define these crimes. Consequently, these mass murders went unpunished.



Hereros taken prisoner by German troops. German South-West Africa, 1904.
NATIONAL ARCHIVES OF NAMIBIA



Hereros taken prisoner by German troops. German South-West Africa, 1904.
NATIONAL ARCHIVES OF NAMIBIA

Destruction of the Herero and Nama People

In the 1904 war between German colonial forces and the indigenous populations of South West Africa (today Namibia), approximately 65 000 Herero people (80% of the entire Herero nation) and over 10 000 Nama people (50% of the Nama nation) were killed.

The remaining Herero and Nama were forced into the desert, where many perished from starvation and dehydration or by drinking from poisoned water wells. The few thousand who survived were stripped of their rights and forced into slavery.

2 October 1904

I, the great General of the German troops, send this letter to the Herero people...

The Herero are no longer German subjects ... The Herero people must leave the land. If they do not do this I will force them with the Groot Rohr [cannon].

Within the German borders every Herero, with or without a gun, with or without cattle, will be shot. I will no longer accept women and children, I will drive them back to their people or I will let them be shot at.

These are my words to the Herero people.

Signed:

The great General of the mighty
GERMAN KAISER VON TROTHA



Armenian deportees, 1915.
THE ARMENIAN GENOCIDE MUSEUM INSTITUTE

Decimation of Armenian Christians

The decimation of Armenian Christians began in 1915 during the World War I. Between 1915 and 1923, an estimated one-and-a-half million Armenians living in the Ottoman Empire were rounded up, deported and executed on order of the government.



Armenian children orphaned during the genocide, waiting in the snow for admission to a place of safety, 1915.
THE ARMENIAN GENOCIDE MUSEUM INSTITUTE



Deportation of Armenians on the Baghdad railway, 1915.
THE ARMENIAN GENOCIDE MUSEUM INSTITUTE

The Man and the Word

Raphael Lemkin, a Polish Jewish lawyer born in 1900, was troubled by the histories of violence against targeted groups.

His knowledge of events such as antisemitic pogroms in Eastern Europe and the Ottoman atrocities against Christian Armenians (the Armenian Genocide), convinced him that there was a need for internationally recognised legal protection of all national, racial, religious and social groups.

However, Lemkin realized that there was no word to describe the crime that he so fervently wished to bring to the world's attention.



Raphael Lemkin prepares for a talk on UN radio, probably between 1947 and 1951.
UN PHOTO

The Birth of a Word ...

A Crime without a Name

Raphael Lemkin fled from persecution in Nazi-occupied Poland to the United States in 1941. On 22 June 1941, Nazi Germany invaded the Soviet Union.

“We are in the presence of a crime without a name.”
WINSTON CHURCHIL

This statement motivated Lemkin to continue his search for a word which would invoke society's revulsion and action. In 1944, he coined the word genocide - a combination of the Greek word *genos* ('race', tribe) and the Latin *cide* (killing).



Measuring a head using calipers was one example of pseudo-scientific theory, claiming that external or physical differences are an indication of inherent qualities.
BILDARCHIV PREUSSISCHER KULTURBESITZ, BERLIN

Targeted by a Word ...

The Road to Genocide

The road to genocide begins with hatred of the ‘other’ on the basis of ‘race’, religion or ideology.

Groups are targeted for genocide not because of something they have done but simply because of who they are. In the 20th century alone, genocides have claimed the lives of millions around the world.

Jews

Prejudice against or hatred of Jews as a religious or so-called ‘racial group’ has existed for over 2 000 years.

In the ancient world, the Jewish belief in one single God (monotheism) was not accepted and resulted in Jews being seen as ‘different’ and ‘alien’. Later, Jews were wrongfully and collectively blamed for the death of Jesus and anti-Judaism became integral to early Christianity. During the Middle Ages and later, these hostile attitudes contributed to anti-Jewish stereotyping, persecutions and expulsions.

With the emergence of the new racial theories in the 19th century, Jews came to be defined in racial or genetic terms as Semites. According to this racial thinking, Jews behaved in certain ways because of innate racial qualities that could not change. In 1879, the term antisemitism was coined by German journalist Wilhelm Marr. In Nazi Germany, this racial discrimination led to the genocide of the Jews of Europe – the *Holocaust*.

Racial and Ethnic Groups

Racial and ethnic groups were at times targeted for genocide. The idea of ‘race’ has a long history, but it was only in the 18th century that anthropologists promoted the theory that external or physical differences were an indication of inherent qualities and that certain racial and ethnic groups were superior or inferior to others.

Racism is the belief that all members of a group possess characteristics or qualities specific to their ‘race’. It is a belief system constructed for ideological, social, political and economic reasons. There is no scientific basis for ‘race’. Concepts regarding ‘race’ served to justify European colonialism with its belief in the superiority of European civilisation. Genocide is the most extreme consequence of racism and ethnic hatred.



Two young Jewish boys in the Kovno ghetto (Lithuania) wearing Stars of David. Avram (5 years old) and Emanuel Rosenthal (2 years old) were deported in the ‘Children’s Action’ and murdered by the Nazis in 1944.

COURTESY OF GEORGE KADISH, US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC



Hungarian Jewish children and elderly woman on the way to the gas chambers of Auschwitz-Birkenau. Many of the very young and very old were murdered immediately upon arrival at the killing centre. Nazi-occupied Poland, May 1944.

THE AUSCHWITZ ALBUM, YAD VASHEM PHOTO ARCHIVE, JERUSALEM



Faces of German and Jewish children juxtaposed for racial classification, 1938.

SA LIBRARY, CAPE TOWN

More than a Word...

The word genocide was used to describe mass murder for the first time at the International Military Tribunal in Nuremberg, which brought Nazi leaders to justice (1945 – 1946).

In 1948, the newly established United Nations (UN) adopted the Convention on the Prevention and Punishment of the Crime of Genocide. Lemkin’s vision became a reality.

In addition to the Genocide Convention, other international laws were developed later in relation to ‘crimes against humanity’ and ‘ethnic cleansing’.

Despite the passing of the Convention, genocides have continued to occur in Europe, Asia and Africa in the 20th and 21st centuries. In 1994 in Rwanda, over 800 000 Tutsi and politically moderate Hutu were murdered in a period of three months.



A small number of the many thousands of Nazi documents that were presented in evidence at the Nuremberg Trials, 1945 – 1946. STADTARCHIV, NÜRNBERG

United Nations Convention on the Prevention and Punishment of the Crime of Genocide, 9 December 1948, defines genocide as:

“Acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group”.

Despite acceptance by international law in 1948 that genocide should be prevented, it remains a challenge for the world today.





Jews lined up waiting for deportation. Krakow, Nazi-occupied Poland, 1942.
NATIONAL ARCHIVES, WASHINGTON DC

“For the dead and the living,
we must bear witness.”

ELIE WIESEL
Survivor and Writer
Nobel Peace Prize Recipient, 1986

The Holocaust

The Holocaust (*Shoah*) is the term for the deliberate, systematic, bureaucratic, state-sponsored persecution and murder of the Jews in Europe between 1933 and 1945.

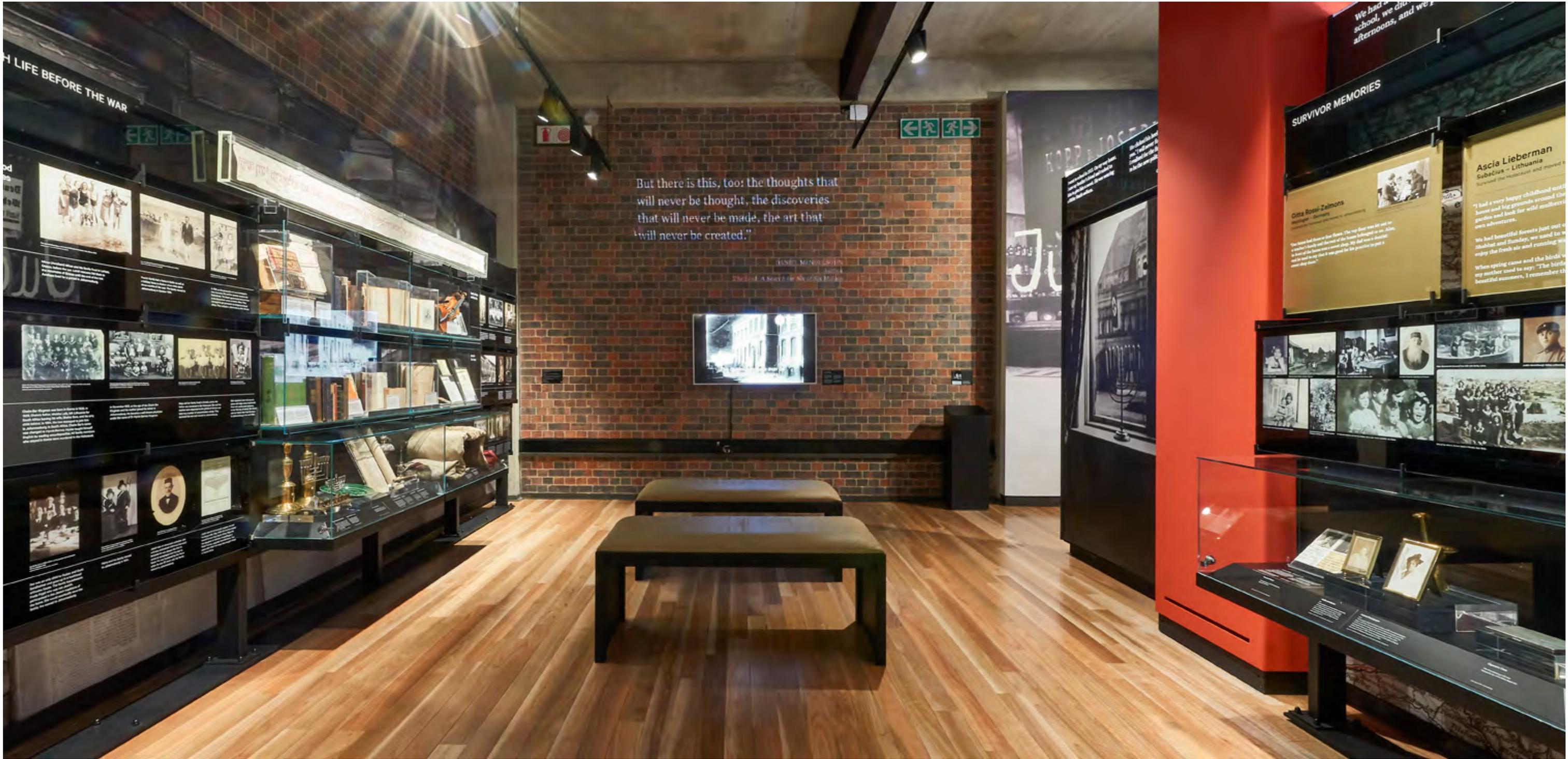
The persecution of Jews in Germany began with the rise of Nazism (1933) and intensified throughout Nazi-occupied Europe during World War II (1939 - 1945). Towards the end of 1941, the Nazis made a decision to murder every Jewish man, woman and child in countries under their control.

Six million Jews were killed during the Holocaust by the Nazi regime and its collaborators. They were murdered not because of their beliefs or actions, but simply because they were Jews.

Although Jews were singled out for annihilation, the Nazis also persecuted and murdered millions of other people during this period.

The Holocaust is a well-documented and unprecedented example of genocide.

Jewish Life Before the War





The Lichtenstein family and friends at the seaside. Germany, 24 July 1935.

COURTESY OF LICHTENSTEIN FAMILY, JHGC COLLECTION, JOHANNESBURG

The World that Was

In the 1930s, approximately nine million Jews lived in Europe. Some lived in towns or cities, others in the countryside. They were religious and secular, rich and poor, intellectuals and labourers.

The artefacts and photographs displayed in this section depict the diverse culture of Jewish life in Europe before the Holocaust. The photographs come from the family albums of South African Jews. All were taken between 1918 and 1945 in territories that eventually fell under Nazi occupation.

Some of the individuals portrayed here managed to leave Europe before the outbreak of war in 1939. Of those who remained, all were potential victims of the Holocaust. Some survived; most did not.

“When we think about great devastation, about what gets lost as a result of the decimation of entire populations of people ... we tend, naturally, to think first of the people themselves, the families that will cease existing, the children that will never be born... But there is this, too: the thoughts that will never be thought, the discoveries that will never be made, the art that will never be created.”

DANIEL MENDELSON,
The Lost, A Search for Six of Six Million

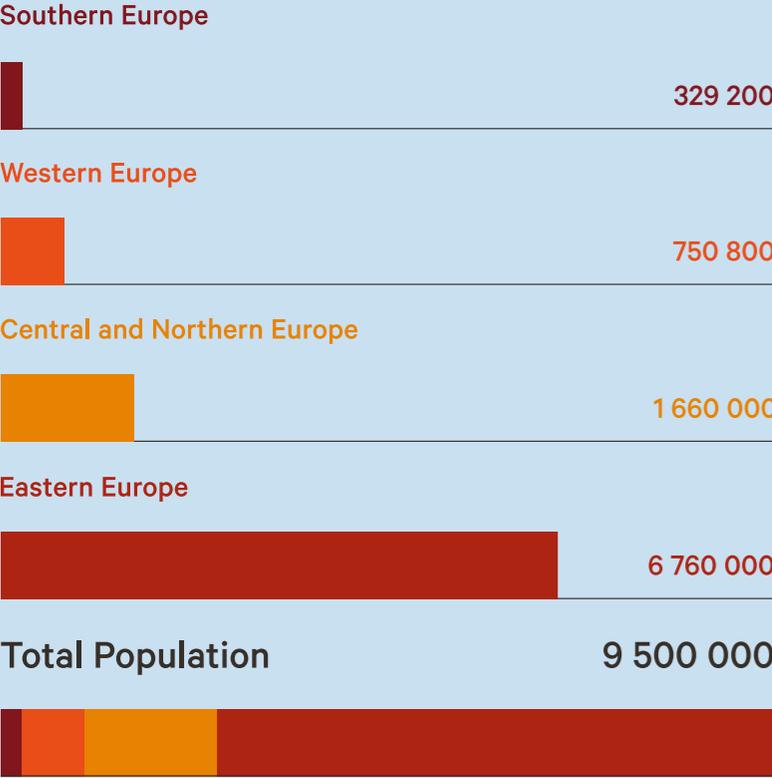


Childhood photographs of survivors and South African refugees' families.
COURTESY JHGC



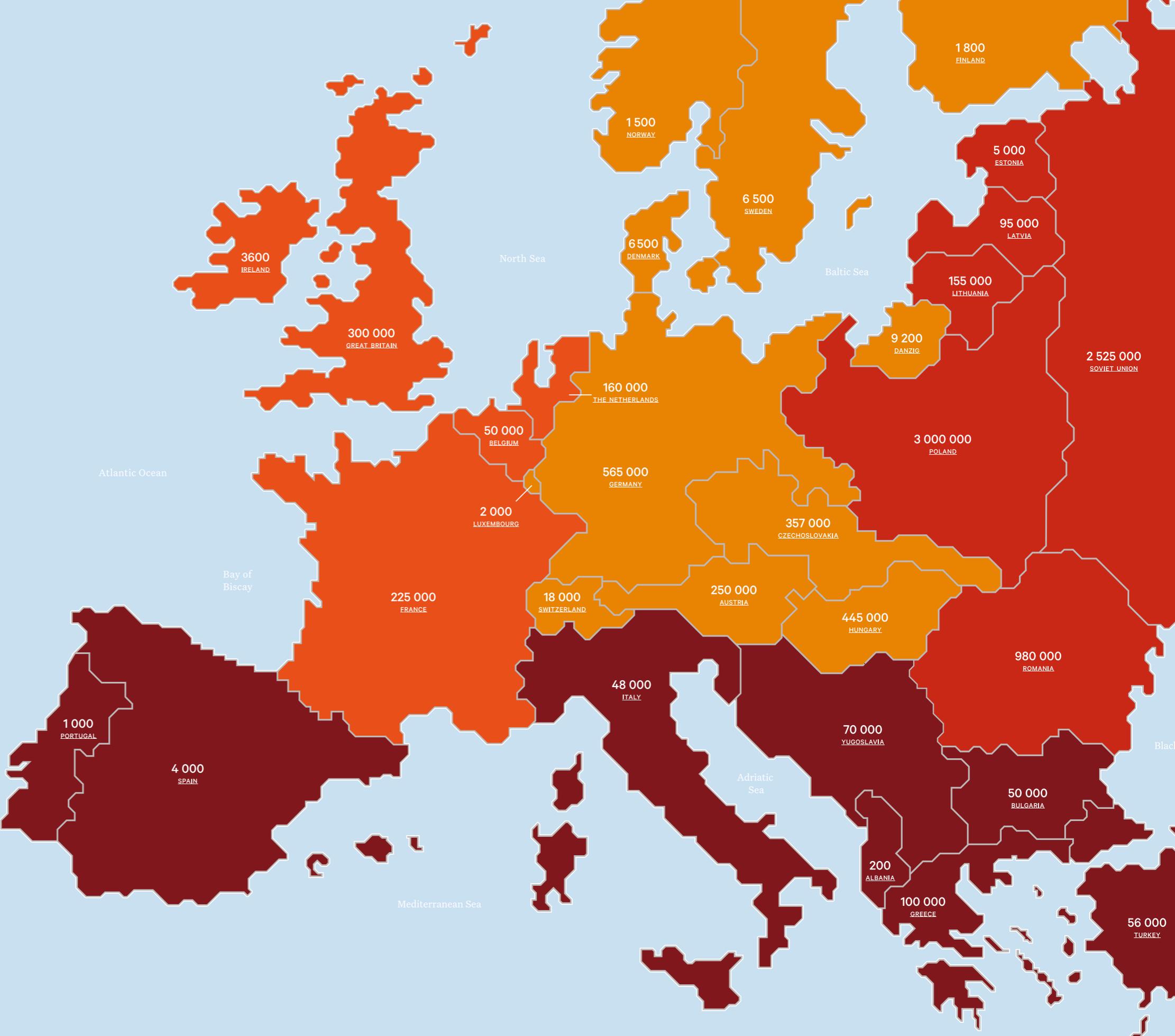
This *Chuppah* (made of cloth, sheet or sometimes a tallit), is supported over four poles, or held by attendants at a wedding ceremony. A Jewish couple stands under it. This *Chuppah* is from a looted synagogue in Germany during *Kristallnacht* in November 1938.
COURTESY OF THE SAJBD, JOHANNESBURG

European Jewish Population Distribution Circa 1933



The borders of European countries shifted throughout the 20th century, which resulted in the fluctuating distribution of Jewish populations mapped here.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC



Who are the Jews?

The Jewish people are direct descendants of the ancient Israelites (Hebrews) who settled in the land of Israel from the 15th century BCE.

In 70CE, they were exiled by the Romans and, over the centuries, established communities around the world. As members of one of the world's oldest religions, Jews developed their own distinctive customs, culture, beliefs, and laws.

According to Jewish law, a Jew is a child who is born to a Jewish mother or an adult who has converted to Judaism.



Abraham and Tamara Berkowitz (née Sachs) with family and friends. Ritevo, Lithuania, 1925.

COURTESY ZITA BERKOWITZ SACHS, JHGC COLLECTION, JOHANNESBURG



This photo of a Hanukkah Menorah (lamp) against the backdrop of a Nazi flag was taken by Rachel, Rabbi Akiva Posner's wife. Kiel, Germany, 1932.

COURTESY OF THE POSNER FAMILY, YAD VASHEM PHOTO ARCHIVE, JERUSALEM

Memories of Holocaust Survivors who settled in Johannesburg

Happy Childhood Memories

Minos (Avraham) Mizan and his family lived in Larissa, Greece, before the war. Local rescuers hid them in the mountains of Greece until the end of the war. Avraham lived for a period in Johannesburg.



Five-year-old Minos Mizan with family and friends on the beach. Volos, Greece, 1945.
COURTESY OF MIZAN FAMILY, JHGC COLLECTION, JOHANNESBURG



Baby Gitta with brother, Hans, and parents, mid 1920s.
COURTESY OF GITTA ROSSI, JHGC COLLECTION, JOHANNESBURG

Gitta Rossi-Zalmoms Hattingen – Germany

“Our house had three or four floors. The top floor was let out to a teacher’s family and the rest of the house belonged to us. Also, in front of the house was a sweet shop. My dad was a dentist and he used to say that it was good for his practice to put a sweet shop there.”

Sports, Music and the Arts

Alice Auerbach (mother of Franz Auerbach) was a dental surgeon and gymnast. Alice’s husband, Erich, was also a keen sportsman. The Auerbach family moved from Frankfurt an der Oder to Johannesburg in 1936.



Alice Auerbach participates in a national gymnastics championship. Germany, 1922.
COURTESY ALICE AURBACH, JHGC COLLECTION, JOHANNESBURG



Ascia, left, with her mother, Chenia, and her sisters, Sonya and Mina, 1930s.
COURTESY OF ASCIA LIEBERMAN, JHGC COLLECTION, JOHANNESBURG

Ascia Lieberman Subačius – Lithuania

“I had a very happy childhood until the war started. We had a double-storey house and big grounds around the house. As a little girl I used to play in the garden and look for wild mulberries and cherries ... I was looking for my own adventures. We had beautiful forests just out of our little town and on the weekends, Shabbat and Sunday, we used to walk to the river to have picnics and to enjoy the fresh air and running water of the river. It was very exciting. When spring came and the birds were chirping and knocking on the window, my mother used to say: “The birds are bringing good luck. We used to have beautiful summers, I remember the light of the sun and of the sky ...”

School Days

In November 1932, at the age of six, Chaim Ber Klugman and his mother joined his father in Johannesburg. He became a well-known physician under the name of Dr Hymie Barney Klugman.



The third child sitting on the bench on the left is Chaim Ber Klugman at his kindergarten in Wilkowisk (Vilkaviskis). Poland (later Lithuania), 1929.
COURTESY OF MIGNON MILWID, JHGC COLLECTION, JOHANNESBURG



Don with his parents, 1930s.
JHGC COLLECTION, COURTESY OF MAJA ABRAMOWITZ

Don Krausz Rotterdam – The Netherlands

“We had a very small and pleasant house. We got on very well with our Dutch neighbours, in fact they became our friends. At the end of the street there were farms and orchards and us kids used to play on the farmland and help ourselves to the orchards.

My grandparents were very orthodox. On both my parents’ side there were ten siblings. But none of these 20 people, to the best of my knowledge, retained the religion that they were brought up with. I never saw my father perform any of the religious rituals. My mother, yes, she would light the candles and keep the Jewish festivals. And I went to a Jewish school.”

Germany Becoming a Racial State





A Racial State 1933 – 1945

The six pillars in this section symbolise the building blocks of the Nazi racial state. Through ideology, total control, terror tactics, propaganda, laws, and education, the fragile democracy of the Weimer Republic collapsed and Germany became a brutal racist dictatorship.

The walls around these pillars portray how this racial state impacted on its victims. The Nazi State targeted the 'other' – primarily Jews, but also Roma and Sinti, Jehovah's Witnesses, 'homosexuals', the 'impaired', the 'sick and disabled', and later Slavs and Soviet prisoners of war.

Jewish life in Europe was destroyed and the first *pogrom* (organised massacre) in November 1938 - *Kristallnacht* (Night of the Broken Glass) marked the beginning of the genocide of the Jews of Europe.

Adolf Hitler delivers an address at a rally held on the National Day of the German People (May Day). Members of the *Bund Deutscher Mädel* (BDM) stand in formation in the bleachers of the Berlin stadium to spell out 'Wir gehören dir!' [We belong to you], 1939.

‘Enemies’ of the Volk (People)

In the first years of the Nazi regime, terror tactics were directed primarily at political opponents. The Nazis persecuted and silenced communists, socialists, liberals, trade unionists, and dissenting church and other leaders. Later, the Nazis targeted and persecuted entire groups of people for various ideological reasons.

While Jews were the primary target throughout the 12-year Reich, the ‘sick and disabled’, ‘homosexuals’, Jehovah’s Witnesses, Slavs, Roma and Sinti, and other so-called ‘asocials’ were also victimised.



Arrival of political prisoners at the Oranienburg concentration camp. Germany, 1933. US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Jews

Under the Nazis, Jews were persecuted not for their religious beliefs and practices, but because of their so-called racial identity. The Nazis believed that the Jews constituted the greatest enemy of the Aryan ‘race’ and therefore had to be removed from society.

In 1933, approximately nine million Jews lived in European countries that would later be conquered by the Nazis. By the end of World War II, the Nazis and their collaborators had murdered six million Jews - two out of every three European Jews.



Members of a Jewish family walking along a Berlin street wearing the compulsory Star of David. Germany, 27 September 1941. US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Roma & Sinti

Roma and Sinti (derogatively called Gypsies) were considered by the Nazis to be social outcasts and were persecuted on racial grounds. Throughout occupied Europe they were hunted down, ruthlessly interned, sent to ghettos, and deported to slave labour camps and killing centres. It is estimated that at least 220 000 Roma and Sinti were murdered by the Nazis and their collaborators.



A group of imprisoned Roma, awaiting instructions from their German captors in Bełżec concentration camp. Poland, 1940. ARCHIVES OF MECHANICAL DOCUMENTATION, WARSAW

Jehovah’s Witnesses

Jehovah’s Witnesses were subjected to intense persecution under the Nazi regime. They were pacifists and refused to serve in the Wehrmacht (German army). Because they pledged allegiance only to God, they would not give the Nazi salute nor did they relinquish their proselytising. Thousands were sent to camps but if they renounced their faith, they were released.

Approximately 250 Jehovah’s Witnesses were executed and about 1 400 died in prisons and concentration camps.



Helen Gotthold with her children, Gerd and Gisela. Gotthold was a Jehovah’s Witness arrested for her anti-Nazi views. She was convicted, condemned to death, and beheaded on 8 December 1944. COURTESY OF MARTIN TILLMANN, US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

‘Homosexuals’

The Nazis considered ‘homosexuals’ - specifically gay men - a threat to the *Aryan* ‘race’ because they would not produce children for the Reich. Between 10 000 to 15 000 ‘homosexuals’ were put on trial, sent to prison, or interned in camps. Many died from the appalling conditions and brutal treatment meted out, particularly to ‘homosexual’ prisoners.



Uniformed prisoners with pink triangular badges marking homosexuals, are assembled under Nazi guard at the Sachsenhausen concentration camp, Germany, 1938. US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

The ‘Sick & Disabled’

In the Nazis’ Euthanasia programme (code named T4), German men, women and children who were classified as mentally or physically disabled, as well as the chronically ill, were murdered under the supervision of medical doctors in six killing centres (Hartheim, Sonnenstein, Grafeneck, Bernburg, Hadamar, and Brandenburg).

Because of criticism from sections of the community including the church, the Euthanasia programme was officially halted in 1941. By that time, however, 70 000 had been killed. The programme continued in secret until the end of the war. It is estimated that the Euthanasia programme claimed the lives of at least 200 000 individuals.



A patient in an unidentified asylum. This photo is from a Reich’s Propaganda filmstrip intending to develop public sympathy for the T-4 Euthanasia programme, 1939 – 1944. COURTESY OF MARION DAVY, US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

The ‘Impaired’

German scientists advocated ‘selective breeding’ (Eugenics) to maintain the purity of the *Aryan* ‘master race’. As early as 1933, the Nazis introduced sterilisation programmes aimed at children of mixed racial background, some individuals who were deemed physically or mentally handicapped, those with hereditary diseases, and even habitual criminals. The Nazis referred to them as the ‘impaired’. An estimated 400 000 men, women and children were sterilised.



The daughter of a German woman and a black French soldier, among her classmates. The ‘Rhineland bastards’ was a derogatory term to describe children of French African troops who occupied the Rhineland after WWI. LIBRARY OF CONGRESS, WASHINGTON DC

Slavs

The Nazis considered the Slavs, especially the Poles, racially inferior or *Untermenschen* (sub-humans), useful only as a source of labour. Thousands of teachers, priests, and other intellectuals were murdered to deprive Poland of leadership.

700 000 Poles were expelled and their land was distributed to ethnic Germans. Hundreds of thousands of Polish citizens were sent to labour camps in Germany, and to Auschwitz and Majdanek. Harsh punishments, such as assigning collective responsibility for individual resistance, and mass public executions were introduced to silence and terrorise the Polish people. 50 000 ‘*Aryan-looking*’ children were kidnapped and placed with German families. At least 2 million Poles lost their lives during World War II, most of them civilians.



A Polish priest, Father Piotr Sosnowski, before his execution by German Security Police. Near the city of Tuchola, 27 October 1939. INSTITUTE OF NATIONAL MEMORY

Soviet Prisoners of War

The Nazis considered the war against the Soviet Union (1941 – 1945) a racial war between German ‘Aryans’ and Slavs or *Untermenschen* (sub-humans).

The brutal treatment of Soviet Prisoners of War violated every warfare convention. Of the 5.7 million Soviet army personnel who fell into Nazi hands, 3.3 million (more than 55%) were dead by the end of the war.



Soviet Prisoners of War interrogated by German soldiers upon arrival at a prison camp. Lida, Poland, 1941. NATIONAL ARCHIVES AND RECORDS ADMINISTRATION, US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC



The Six Pillars of the Racial State.
ANTHEA PAKROY



Nazi Ideology

Racial Ideology

Between 1933 and 1945, Nazi racial ideology shaped the national policy in Germany and was one of the major forces determining the path of World War II, ultimately leading to the genocide of the Jews of Europe.

The Aryan 'Race'

The Nazis believed in a pure, allegedly superior, Germanic Aryan 'master race' that would dominate the world. Accordingly, all those considered inferior, 'racially impure' or a threat to the 'master race' had to be identified and excluded from the German people.



Eva Justin measures the head of a 'Gypsy' woman with her associate, Sophie Erhardt. Landau, Germany, 1938.

BUNDESARCHIV, KOBLENZ



Students at the Berlin School for the Blind examine racial head models, circa 1935.

BLINDEN-MUSEUM AN DER JOHANN-AUGUST-ZEUNE-SCHULE FÜR BLINDE, BERLIN

Totalitarian State

Total Control

In the early months of 1933, Hitler consolidated his power by bringing all independent and state institutions under total Nazi control. All political parties other than the Nazi Party were banned.

Trade unions were abolished, and all workers and employers were forced to join the Nazi-controlled German Labour Front. The churches, education and legal systems, police and science departments, and the media were controlled and harnessed to ensure the German people's support of Nazi ideology.

The *Führer* (Leader)

In August 1934, Hitler declared himself *Führer* and Chancellor of the Third Reich. All personnel of the armed forces swore an oath of loyalty to him. His personal power was unlimited, and his authority had to be obeyed unquestioningly.

The Third Reich became a police state in which Germans had no basic rights and were increasingly controlled by the SS.



Judges of the Berlin Criminal Court give the Nazi salute on the day that they are required to wear the Nazi emblem on their court robes. Berlin, Germany, 1 October 1936.

COURTESY OF ULLSTEIN BILDERDIENST, US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC



On the day of his appointment as German Chancellor, Adolf Hitler greets a crowd of enthusiastic Germans from a window in the Chancellory building. Berlin, Germany, 30 January 1933.

BAYERISCHE STAATSBIBLIOTHEK, MUNICH

Laws

Anti-Jewish Legislation

The Nazis used the legal system to implement their racist ideology. Discriminatory laws of increasing severity and scope were introduced against Jews and other targeted groups. Between 1933 and 1939, over 400 laws and decrees were passed excluding Jews from political, public, social, educational, cultural, economic, and sporting life. These laws deepened the psychological separation between Jews and their fellow Germans. Viewed as outcasts and enemies of the state, it became increasingly difficult for Jews to live in Germany.

The Nuremberg Laws - Legalising Racism

In Nuremberg on 15 September 1935, the Nazis announced new anti-Jewish laws excluding German Jews from Reich citizenship and criminalising marriages and any sexual relations between Germans and Jews. The Nuremberg Laws classified a Jew as anyone who had three or four Jewish grandparents, thus creating a legal definition for persecution. German Roma and Sinti were also targeted by these laws.



A banner stating that Jews are not desired is placed at the entrance to the University. Below it is a Nazi party recruitment banner. Erlangen, Germany, 11 October 1938.

COURTESY OF STADTARCHIV UND STADTMUSEUM ERLANGEN, US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Fear and Terror

Konzentrationslager (Concentration Camps)

Concentration camps were established as detention facilities to confine perceived political, ideological, and racial opponents. People were held under harsh conditions that totally disregarded legal norms of arrest and custody. Dachau, the first camp to be established in March 1933, served as a model for SS-controlled concentration camps and a training ground for personnel.

Silencing Dissent through Terror

Terror was one of the Nazi regime's key methods of control. Opposition was dealt with swiftly and ruthlessly. Potential rivals within the Nazi Party were assassinated and, as early as 1933, concentration camps were established to intimidate opponents.

Hitler falsely accused the Communists of starting the Reichstag (Parliament) fire on 27 February 1933 and invoked Article 48 (emergency decree), suspending individual and civil liberties including freedom of the press, speech and assembly.

Despite winning only 44 percent of the vote in the elections of March 1933, the Nazis passed the Enabling Act, which gave Hitler full dictatorial powers.



Newly arrived prisoners at the Buchenwald concentration camp. Buchenwald, Germany, 1938 - 1940.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Propaganda

The Power of Propaganda

In March 1933, Hitler appointed Joseph Goebbels to head the newly established Reich Ministry of 'Public Enlightenment and Propaganda'. The Ministry set out to ensure the support of the masses for Nazi ideology using art, music, theatre, films, books, radio, educational materials, and the press.

Antisemitic propaganda continued to be used to indoctrinate German civilians and soldiers that the Jews were 'alien' beings and dangerous enemies of the German Reich.

Nazi propaganda used every form of psychological manipulation, such as flags, uniforms, marching columns, banners, and searchlights to spread its ideology.



Propaganda Minister, Joseph Goebbels, delivers a speech urging Germans to boycott Jewish-owned businesses. Lustgarten, Berlin, 1 April 1933.

NATIONAL ARCHIVES, WASHINGTON DC



Seamstresses sewing Nazi flags on Singer sewing machines. Berlin, 1933.

LANDESBILDSTELLE, BERLIN

Education

Indoctrinating the Youth

The Nazi Party tried to control every aspect of German children's lives, including the books they read, the games they played, and the films they watched. The school curriculum encouraged total obedience to the Nazi Party, adoration of Hitler, and antisemitism. All Jewish teachers were dismissed, as well as teachers who refused to support the Party.

Hitler Youth

From 1936, it was mandatory for all boys and girls between the ages of 10 and 17 to become members of the *Hitlerjugend* (Hitler Youth) and the *Bund Deutscher Mädel* (League of German Girls).

Obedience, aggression and assertion of Hitler's power were celebrated, whilst any display of tenderness or vulnerability was denounced. Some children even reported their parents to their Hitler Youth leader for 'anti-Nazi behaviour', and they were consequently sent to concentration camps.



A Hitler Youth rally. Berlin, 10 February 1934.

CORBIS-BETTMANN, LONDON



Members of the *Bund Deutscher Mädel* (League of German Girls). Munich, 1939.

ZEF PRODUCTIONS LTD, BRIGHTON

Seeking Refuge



The Plight of the Jews

Germany's actions against the Jews in the 1930s took place in full view of the world. Although most nations were concerned about the rise of Hitler, the plight of the Jews was viewed as an internal German issue. Human rights, racism and discrimination were not given much political or legal attention.

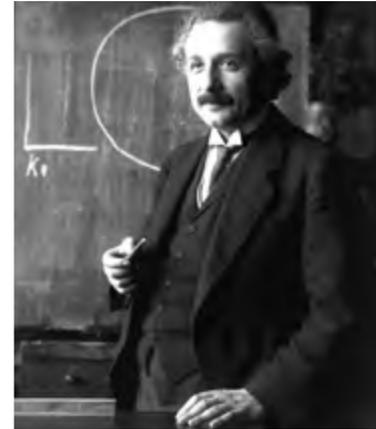
In response to Nazi persecution, Jews became increasingly desperate to leave the Reich. However, largely because of quota systems implemented around the world after the Great Depression in 1929, it was extremely difficult for them to get into other countries.



Jews queuing in Vienna for visas to enable them to get into Poland, 1938.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

The Jews who managed to find places of refuge included ordinary people – shopkeepers, artisans, middle-class professionals – as well as distinguished writers, artists, scholars, and scientists.



PUBLIC DOMAIN

Albert Einstein

German-born theoretical physicist and philosopher of science known as the father of Quantum Theory. He emigrated to the USA in 1933 and became a vocal critic of racism.



SAHGF COLLECTION, SOUTH AFRICA

Hanns Ludwig Katz

Prominent artist and intellectual in Frankfurt during the 1920s, Hanns moved to Johannesburg in 1936. He was artistically and intellectually isolated, and earned a living as a house painter before his death in 1940.



AP PHOTO

Hannah Arendt

German-born political theorist, considered to be one of the most important political philosophers of the 20th century. She moved to France in 1933 and escaped to the USA via Portugal in 1941.



GOETHE UNIVERSITY, FRANKFURT

Max Reinhardt

Austrian-born stage and film director and producer, who founded the Salzburg Festival in 1920. He left Austria in 1938 and settled in the USA until his death in 1943.



SAHGF COLLECTION, SOUTH AFRICA

Max Halberstadt

Renowned Hamburg photographer, who married Sophie Freud, Sigmund Freud's youngest daughter. In 1932, he took one of the most iconic photos of Freud. He moved with his family to Johannesburg in 1936.



POPPERFOTO, OVENSTONE, ENGLAND

Sigmund Freud

World-famous Austrian neurologist and father of psychoanalysis, who left Austria in 1938. In this photo, Freud is en route to exile in England with his daughter Anna.

Refugees from the German Reich who Settled in Johannesburg



Herbert Lichtenstein
1918 – 1999

Born in Berlin, Germany

As the situation in Germany deteriorated, Herbert's mother, Margarete, was desperate to leave. In 1936, she managed to secure travel documents to South Africa for her son, Herbert, and herself, but not for her daughter, Erna. Faced with the choice of going with Herbert or staying with Erna, she chose to stay in Berlin. At the end of 1936, Herbert left for South Africa, where his uncle resided, hoping that his mother and sister would soon follow. His efforts to secure their passage were unsuccessful. In 1940, Herbert joined the 1st Pretoria Regiment of the South African Defence Force, and fought the Nazis in North Africa and Italy. Only after the war did Herbert discover that both his mother and sister had been murdered.



Gisela Uhlman (née Weinberg)
1920 – 2010

Born in Braunschweig, Germany

At 15 years old, Gisela was expelled from public school because she was Jewish. Mounting Nazi persecution caused her family to leave Germany. Gisela and her parents, Emma and Ivan Weinberg, arrived in South Africa on board the Stuttgart in 1936.



Harry Heinz Schwarz
1924 – 2010

Born in Cologne, Germany

Harry's father, Fritz, was a political activist in the Social Democratic Party of Germany, and had to escape the country when the Nazis came to power.

In 1934 Harry, his mother, Alma and younger brother Kurt, joined his father in South Africa. In 1946, he qualified as a lawyer and, after a long career in politics, he became South Africa's Ambassador to the United States in 1991.



Doris Lurie (née Ehrenstein)
1928 –

Born in Vienna, Austria

Doris' mother, Edith, was a South African-born psychologist living in Vienna, and her father, Paul, was an engineer, working in France. After the Nazi annexation or *Anschluss* (of Austria) in March 1938, Doris was no longer allowed to attend school. Two days before their passports expired, the family left Vienna by train with two small suitcases. They were reunited with Doris' father, on 16 March 1938 in Lyon, France. In December 1939, Paul was imprisoned in a French internment camp as an enemy alien and Doris and her mother fled to London. In June 1940, they arrived in Durban. Her father survived the war in the South of France. Doris completed her degree in Science at the University of the Witwatersrand in 1948.

South Africa's Response

South Africa's Quota Act of 1930 restricted immigrants from Eastern Europe. As Germany was not affected by this restriction, 3 621 German Jews were able to enter South Africa between 1933 and 1936.

However, this immigration was stopped with the introduction of the 1937 Aliens Act and, during World War II, only 220 Jewish immigrants were able to enter the country.

"...I would like to stop that particular immigration (Jewish) from Germany... because there are too many Jews here, too many for South Africa's good, and too many for the good of the Jews themselves..."

DR DF MALAN
Prime Minister, 1948



Arriving in Cape Town on board the Stuttgart, 1936. (left to right) Arthur Wolf, Paul Hofmann, Max Gundelfinger, Fritz Meyer.

COURTESY OF P HOFMANN, CTHGC COLLECTION, CAPE TOWN



The Stuttgart arrived in Cape Town on 27 October 1936, with 537 German Jews on board, the last legal immigrants to arrive before the Aliens Act came into force. Dr HF Verwoerd, later Prime Minister, led a protest and passed a resolution "against the unrestricted and undesired Jewish mass immigration to South Africa." THE CAPE TIMES

Jewish Refugees in Mauritius

In December 1940, the British deported almost 1 600 Jewish refugees who had tried to sail to safety from Nazi-occupied Europe, to their colony in Mauritius.

Between December 1940 and August 1945, the British authorities detained the Jews in the prison camp of Beau Bassin. The men were separated from the women, including married couples, and housed in different sections of the

prison camp. These restrictions were gradually eased. Limited visitation times were allowed, and 60 babies were born on the island.

The detainees had no idea how long their incarceration would last, and were constantly worried about the fate of their families left in Europe. 126 refugees died on the island, the vast majority of whom succumbed to diseases such as typhoid and malaria. They were buried in a Jewish Cemetery at St. Martin near Port Louis.



Detained children with educational and medical staff photographed in the women's camp. Beau Bassin, Mauritius, 1941.

ARCHIVE OF GHETTO FIGHTERS' HOUSE, KIBBUTZ LOHAMEI HAGETAOT

The Fate of the Refugees

In July 1938, the President of the United States, Franklin D Roosevelt, convened a conference at Evian, France, to discuss the desperate plight of Jewish refugees from Germany and Austria. Whilst the representatives of 32 countries expressed their sympathy

for them, they offered excuses for their countries' inability to accept additional Jewish refugees.

The failure of the conference was a clear indication to the Nazis that the international community would not intervene to support the Jews.



Cartoon on the Evian Conference. *New York Times*, 3 July 1938 'Will the Evian Conference guide him to Freedom?'

NEW YORK PUBLIC LIBRARY, NEW YORK

The *St. Louis*

In May 1939, the *St. Louis* left Germany for Cuba with 930 Jewish refugees on board, all carrying legal visas.

However, when the ship reached port, the Cuban government refused to honour the visas. The *St. Louis* then sailed on to Florida, but was denied entry into the United States. The *St. Louis* returned to Europe, where many of the refugees were later killed by the Nazis.

It is a fantastic commentary on the inhumanity of our times that for thousands and thousands of people a piece of paper with a stamp on it is the difference between life and death.

DOROTHY THOMPSON

American Journalist, November 1938



Refugees aboard the *St. Louis* wait to hear whether or not Cuba will grant them entry. Off the coast of Havana, Cuba, 3 June, 1939.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

The Beginning of the End



The Beginning of the End

Kristallnacht
(The Night of Broken Glass)

Herschel Grynszpan

World Response to Kristallnacht

Kindertransport
(Children's Transport)

The New York Times

GITTA BOSS-ZALMONS
Holocaust Survivor
Halle, Germany

Brigitte (Gitta) Boss-Zalmons (aka Masha)

Gitta, and her brother Hans (middle), were sent to the Kindertransport to Great Britain. After the war Gitta immigrated to South Africa.



Kristallnacht (The Night of Broken Glass)

The November Pogroms

On the night of 9 November 1938, government-led anti-Jewish violence erupted throughout the Reich (Germany, Austria, Sudetenland).

These pogroms were staged as an 'unplanned' outburst of national anger over the assassination of a minor German embassy official in Paris by a Polish-Jewish student, Herschel Grynszpan.

In two days, over 1 400 synagogues were attacked and many were set on fire. Approximately 30 000 Jewish men were arrested and sent to concentration camps. Some 7 500 businesses were destroyed and looted. Jewish cemeteries, hospitals, schools, and homes were vandalised. More than 100 Jews were killed.

These pogroms became known as *Kristallnacht*. Jews were forced to clear the rubble of the destroyed synagogues, repair their property at their own expense, and pay a collective fine of one billion Reichsmarks for the damage they had allegedly provoked. After the pogroms, Jews realised that it was no longer possible for them to live in the Reich. Most tried desperately to leave and some even committed suicide.



Burning Synagogue in Baden-Baden, Germany.

STADTMUSEUM, BADEN-BADEN

Herschel Grynszpan

At the end of October 1938, Herschel Grynszpan's parents were among 17 000 Jews with Polish citizenship living in Germany who were deported to the Polish border where they were refused entry.

Grynszpan, a 17-year-old teenager, sought revenge for his parents' desperate situation by shooting Ernst vom Rath, a minor German diplomat in Paris. It was this incident that served as a pretext for *Kristallnacht*, the November pogroms.



The arrest of Grynszpan, 7 November 1938.

COURTESY OF MORRIS ROSEN, US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

World Response to *Kristallnacht*

The USA's President strongly condemned the pogroms and recalled his ambassador from Germany. The British government responded by approving a plan allowing Jewish children into Great Britain on the *Kindertransport*.



The front page of *The New York Times* of 11 November 1938 refers to the attacks occurring 'under the direction of Stormtroopers and Nazi party members,' but also wrongly said that Goebbels called a stop to it.

PUBLIC DOMAIN

Kindertransport (Children's Transport)

The *Kindertransport* was a rescue effort that brought about 10 000 child refugees under the age of 17 from the Reich to Great Britain between 1938 and 1940.

Most of these children never saw their parents again as they were murdered during the Holocaust.

"We went by train from Germany to Holland. At the border, the SS got onto the train ... They threw everything out of the suitcases looking for diamonds ... I burst into tears and I couldn't repack my suitcase so the ladies from the Red Cross in Holland gave us food and repacked my suitcase."

GITA ROSSI-ZALMONS
JOHANNESBURG



Jewish refugee children, who are members of the first *Kindertransport* from Germany, arrive in Harwich, England, December 1938.

COURTESY OF INSTYTUT PAMIĘCI NARODOWEJ, USHMM PHOTO ARCHIVES

Life and Death





SS men amuse themselves by cutting off the beard of a Jew in Plock, Poland.
YAD VASHEM PHOTO ARCHIVE, JERUSALEM

Life and Death In the Shadow of Nazi Occupation

The invasion of Poland by Germany on 1 September 1939 marked the beginning of World War II. More than two million Jews came under Nazi control, and anti-Jewish measures were swiftly imposed. Jews were forced out of their homes and crowded into ghettos - separate walled-off residential areas.

In this section we show how the Jews of Europe tried to cling to life under the most extreme and difficult of circumstances imposed upon them by the Nazis - in ghettos, camps, during deportations to the killing centres, in the forests, and in hiding. Some survived, but most did not.

We say hunger, we say tiredness, fear, pain, we say winter and they are different things. They are free words created and used by free men who lived in comfort without suffering in their own homes. If the *Lagers* [camps] had lasted longer, a new harsh language would have been born.

PRIMO LEVI
Auschwitz Survivor & Writer

Nazi Camps 1933 - 1945

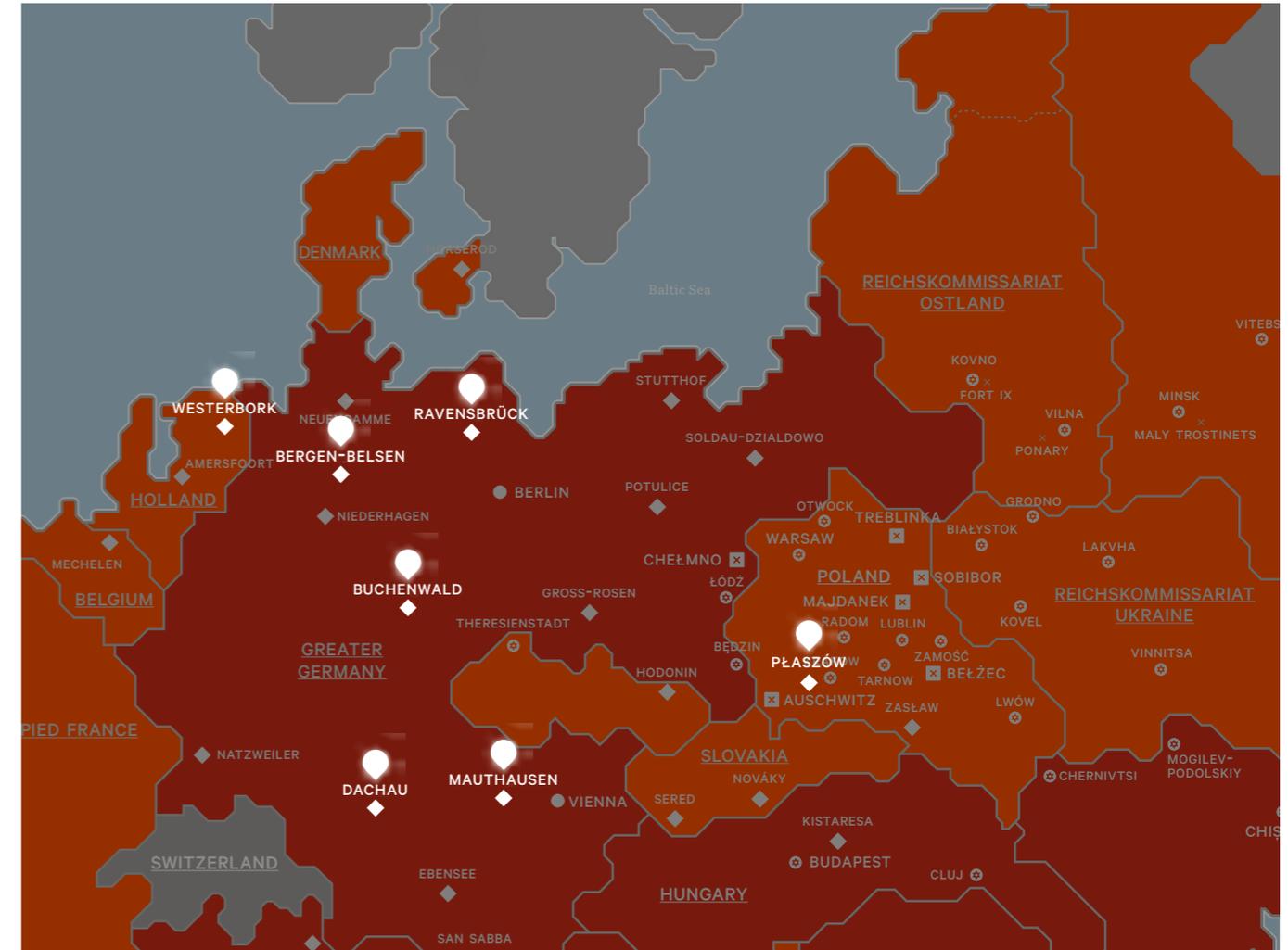
Between 1933 and 1945, the Nazis established at least 40 000 concentration, labour, and transit camps throughout occupied Europe.

The earliest camps housed political and 'asocial' prisoners in Germany. With the outbreak of war in 1939, the camp system expanded to include millions from across Europe, including prisoners of war, resistance fighters, forced labourers, and Jews. Many died in the camps from starvation, disease, exhaustion, and exposure to the harsh weather conditions, while others were murdered.

Gender played an important role in the experiences of the victims. Some camps, including Ravensbrück and a section of Auschwitz-Birkenau, were designated for female prisoners. Women were often targeted in gender-specific ways. For example, they experienced humiliating and invasive physical examinations, usually by male guards. Pregnant women were regularly forced to submit to abortions and were always vulnerable to rape or sexual assault by Nazi guards or other prisoners. Some were forced to barter sexual favours for food or other necessities, in order to increase their chances of survival. Some were subject to sterilization and other medical experiments. Non-Jewish women were recruited to camp 'brothels' to work as forced prostitutes for *Wehrmacht* soldiers, SS officers, and male prisoners.



Inmates at roll call. Dachau concentration camp, Germany, 28 June 1938.
BUNDESARCHIV, KOBLENZ



Interactive map featuring different camps in occupied Europe.
JHGC COLLECTION

They tattooed me and told us, from now on, this is [your] name. My name is A-5143 ... I felt like I was not human anymore. They shaved our heads and I felt so ashamed and also when they told us to undress ... they made us feel like animals.

LILY MALNICK

Age 16, Auschwitz concentration camp

Ghettos 1940 - 1945

During the Holocaust, the Nazis established hundreds of ghettos throughout Eastern and Central Europe. Jews were isolated in small, overcrowded sealed-off areas surrounded by high walls or barbed wire fences, and were forbidden to leave without permission.

To begin with, people in the ghettos managed to maintain some semblance of normal life. Nazi-controlled *Judenrat* (Jewish Councils) governed the ghettos and tried to provide food, shelter, medical support and other social welfare services, such as orphanages and soup kitchens. The councils established a Jewish ghetto police force, which was later used by the Nazis to help to organise the deportation of Jews to the killing centres.

However, with scarce resources, life in the ghettos became a fight for survival. Food and medicine were in short supply. Starvation and unsanitary conditions resulted in the rapid spread of disease and soaring mortality rates. As more Jews were brought from small countryside communities to the larger ghettos, the already overcrowded conditions worsened.

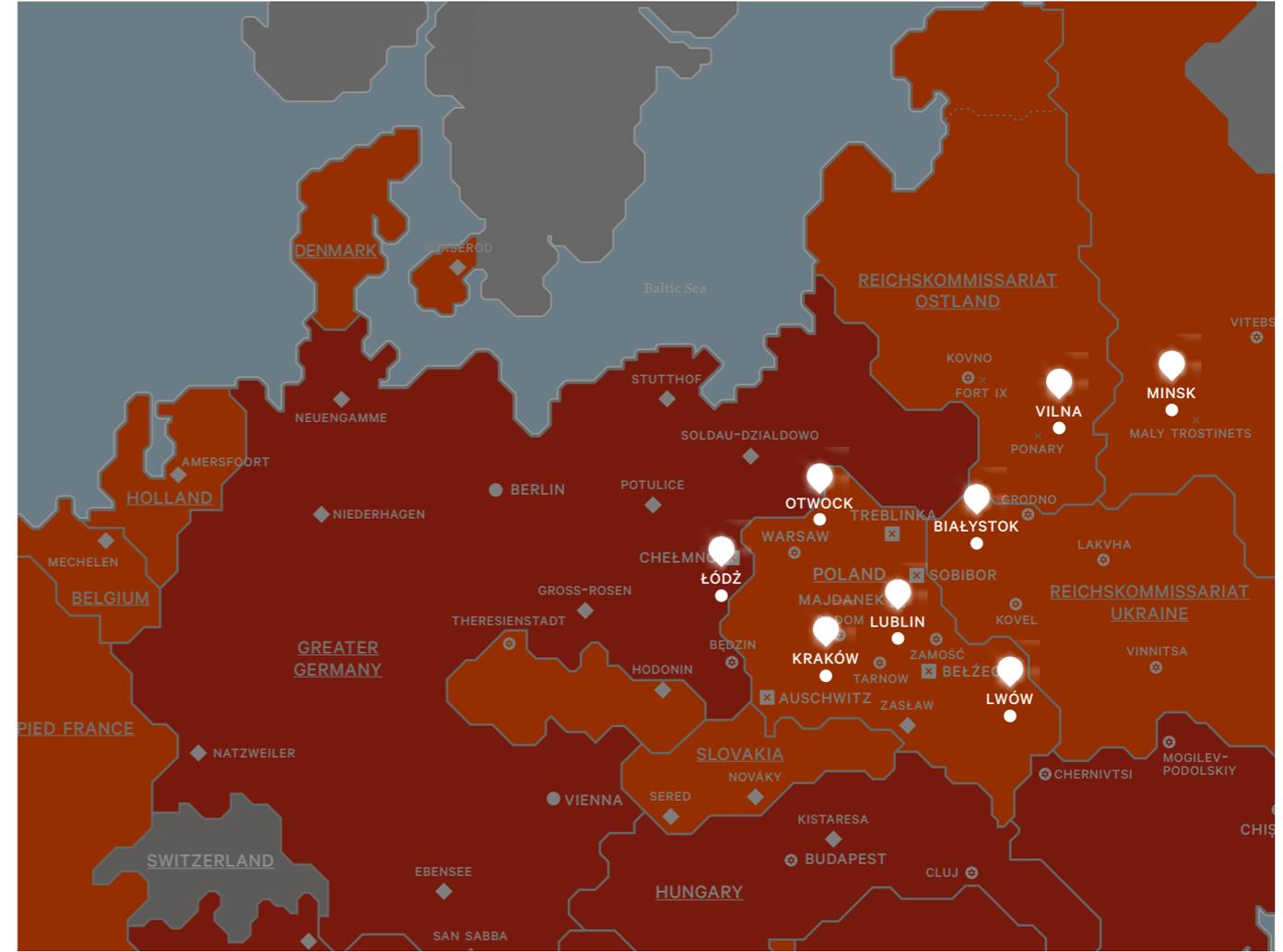
Tens of thousands of Jews died of starvation, disease, or random killings. Mass deportations from the ghettos began in 1942, after the Nazis had finalised their plan to murder all the Jews of Europe.



Polish and Jewish labourers construct the wall that separates the Warsaw ghetto from the rest of the city, November 1940 – June 1941. COURTESY OF LEOPOLD PAGE, US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC



Jewish man at the assembly point for deportation to killing centres. Łódź, Poland, 1942. YIVO INSTITUTE FOR JEWISH RESEARCH, NEW YORK



Interactive map featuring different ghettos in Nazi occupied Europe. JHGC COLLECTION

“Not the bridge, not the barbed wire, nor the gate is the symbol of the ghetto ... The symbol of the ghetto is the pot ... Everyone, young and old, has one, from the simple hauler of trash ... to the highest, most important manager.”

From *In Those Terrible Days*
writings by YOSEF ZELKOVITSH
from the Łódź Ghetto

Resistance



Jewish Resistance against the Nazis

Resistance Movements

Resistance against the Nazis was seldom a strategy for survival, and was instead an act of courage and honour.

Despite the constant fear and desperate conditions in the ghettos and camps, underground resistance movements were active in about 100 ghettos and camps across Poland, Lithuania, Belorussia, and Ukraine between 1941 and 1943.



These three photographs were taken secretly, possibly by Alberto (Alex) Errera, one of the *Sonderkommando*. Auschwitz-Birkenau, August 1944. Left - women, naked before being driven to the gas chambers. Middle and Right - cremation of bodies by the *Sonderkommando* in the open air.

AUSCHWITZ-BIRKENAU STATE MUSEUM

Jewish Partisans

Some 20 000 Jews fled into the forests of Eastern Europe to form their own fighting units, or to join other partisans in resistance against the Nazis.

Forced to move from place to place, find food, endure freezing winter conditions and uncertainty, they also had to evade betrayal by local populations. Many Jews fought in resistance organisations in France, the Netherlands, Belgium, Italy, Yugoslavia, Greece, and the Soviet Union.



Jewish partisans with the Leninsky Komsomol Brigade. Poland, 1941 - 1944. US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC



Members of the Bielski partisans who fought the Nazis in the forests of Western Belorussia. The Bielski group leaders managed to rescue more than 1 200 Jews, particularly women, children and the elderly. 1942 - 1944.

COURTESY OF MOSHE KAGANOVICH, US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Resistance in Ghettos and Camps

During the Holocaust Jews resisted by attempting to maintain their humanity and dignity under profoundly dehumanising circumstances. They defied the Nazis in ghettos, camps and in hiding, through documenting the catastrophe, cultural activities, clandestine religious observances and school lessons, despite the prevailing conditions.

‘...Jewish children learn in secret. In backrooms, on long benches near a table...In times of danger the children learn to hide their book...between their trousers and their stomachs...a kind of smuggling...’.

CHAIM KAPLAN 1880-1942
Diary entry written on 15 February 1941, Warsaw ghetto

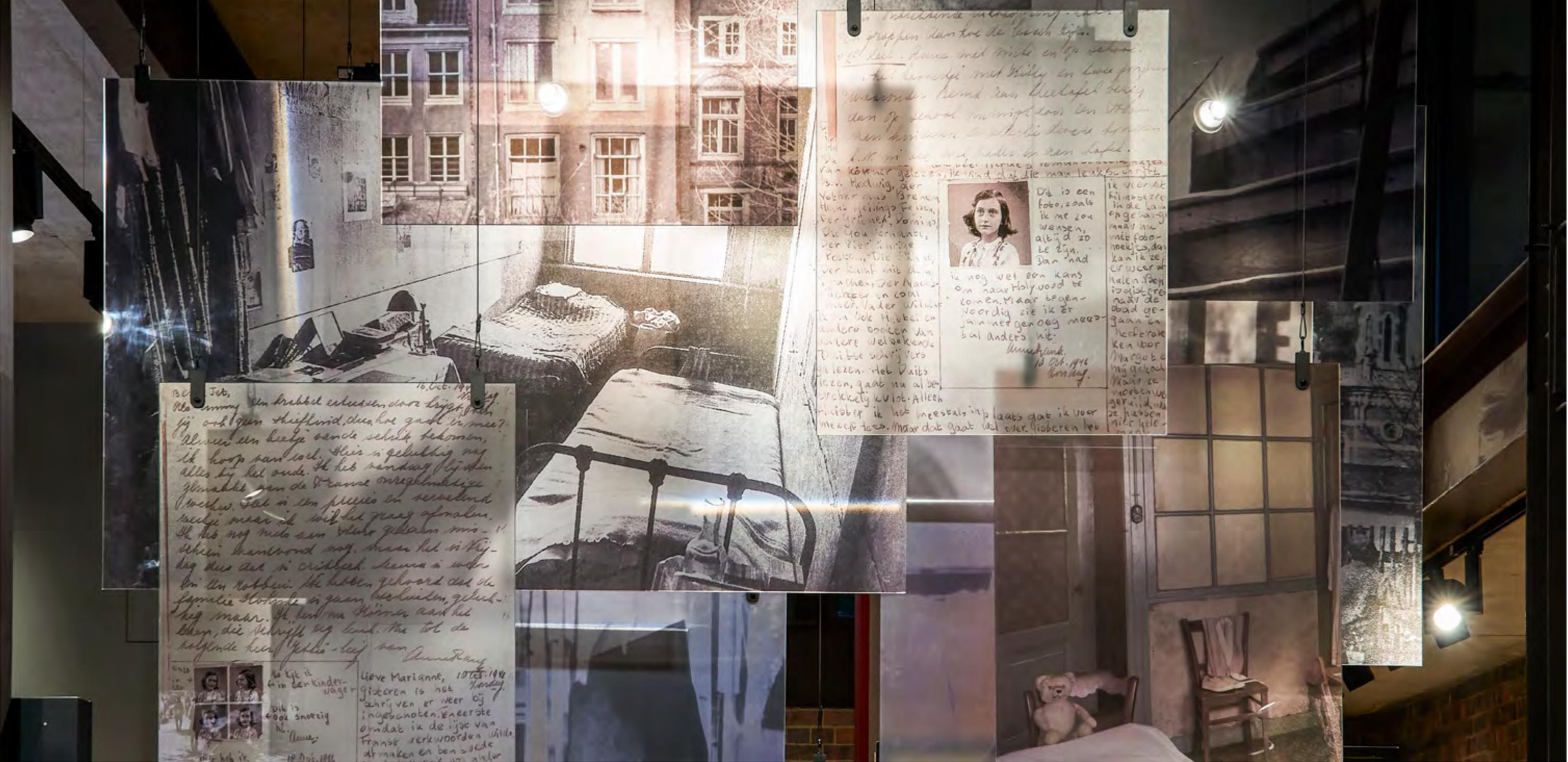


George Kadish, in Kovno after liberation. GEORGE KADISH, COURTESY OF THE SIMON WIESENTHAL CENTRE LIBRARY/ARCHIVES, LOS ANGELES



Prints of a strip of negatives clandestinely taken by Kadish through a buttonhole of his overcoat. The images are of Jewish police at the ghetto gate. Kovno, 1942.

GEORGE KADISH, COURTESY OF THE SIMON WIESENTHAL CENTRE LIBRARY/ARCHIVES, LOS ANGELES



In Hiding

Thousands of Jews attempted to survive the Nazi onslaught by hiding in attics, cellars, bunkers and sewers, or by passing as *Aryans* using forged papers. Many were sheltered by Christian or Muslim families at great personal risk.

Some, especially children, were hidden in churches or monasteries. Jews in hiding lived in constant fear, and in danger of being discovered by the Nazis and their collaborators.

Anne Frank, who was forced into hiding with her family, has become a universal symbol for the suffering and death of young victims of the Holocaust.



Moishele Kapanski crawling out of a hole in the wall where he was hiding. After the liberation. Vilna, 1944.
YAD VASHEM PHOTO ARCHIVE, JERUSALEM

Ascia Lieberman 1932 – 2020

Ascia Lieberman (née Kushner) lived in Subačius, Lithuania. After the German occupation, her mother and older sister, Mina, were murdered in the ghetto. Seven-year-old Ascia was hidden in the barn of a Lithuanian farmer, Juozas Markevičius.

Her father, Wolf, her older sister, Sonia, and her younger brother, Joseph, were in hiding with her. The Markevičius family was instrumental in the survival of the Kushner family, which hid in a tunnel inside their barn. There was space to crawl, lie or sit, but not to stand. They hid there for nearly three years.

In 1943, when they could no longer tolerate the harsh conditions, Ascia's father decided to join a group of Jewish labourers which was used by the Germans to build a house. When the Germans announced that all Jews would be deported, the family realised that this meant death, and ran away. They took three Jewish workers with them, and returned to the Markevičius family. This raised the number of people in hiding with the family to eight.

In 1991, Yad Vashem recognised Juozas and Elena Markevičius, their sons, Jonas, Romualdas, and Vladas, and their daughters, Marijona Rytmetienė, and Valerija Stanevičienė, as Righteous Among the Nations.



The Kushner family before the war. Lithuania.
Left to right: Cheina (mother), Joseph (brother), Sonia (sister), Wolf (father), mother's sister. Sitting: Ascia and Mina.
COURTESY OF LIEBERMAN FAMILY, JHGC COLLECTION, JOHANNESBURG



Markevičius family, Juozas Markevičius, middle of front row.
COURTESY OF LIEBERMAN FAMILY, JHGC COLLECTION, JOHANNESBURG

Deportation



Displacement and Deportation

With the outbreak of war, chaos ensued. Millions of people were dislocated and dispersed across Nazi occupied Europe. Jews were driven out of their homes into other locations, ghettos and camps.

Deportations from the ghettos to the killing centres started in December 1941 and intensified in 1942 after the Nazis had finalised the *Endlösung* (Final Solution of the Jewish

Question) - a plan to murder all the Jews of Europe. Jewish men, women and children were crammed into sealed cattle trucks or open wagons, spending days with hardly any food, water or sanitation. Many died while being deported.

Euphemistically called 'transports', these deportations involved a great deal of deception. Jews were told that they would be 'resettled in the East'. In reality, they were taken to one of the killing centres where they were murdered immediately or used as slave labour temporarily.



View of a street in the Krakow ghetto strewn with bundles belonging to deported Jews. 1 March 1943.

COURTESY OF INSTYTUT PAMICI NARODOWEJ, USHMM PHOTO ARCHIVES

extract from

The Song of the Murdered Jewish People

I had a dream,
A dream so terrible:
My people were no more,
No more!
I woke up with a cry.
What I dreamed was true:
It had happened indeed
It had happened to me.

YITZHAK KATZENELSON

October 1943

Murdered in Auschwitz, April 1944

The Final Solution





The execution of Soviet Jews who were forced to kneel by the side of a mass grave. Kraigonev, USSR, 1941.
NATIONAL ARCHIVES, WASHINGTON DC

“I saw those transports rolling in one after another, and I have seen at least two hundred of them arriving... And the people... I know that within a couple of hours after they arrived there, ninety percent would be gassed”.

RUDOLF VRBA
Escaped from Auschwitz, 1944

Mass Murder

The decision to murder all the Jews of Europe, the *Endlösung* (Final Solution) of the Jewish Question, was taken in 1941.

During the German invasion of the Soviet Union in 1941, the German army was followed by *Einsatzgruppen* (mobile killing units) which murdered entire Jewish communities by mass shooting in hundreds of sites. The Nazis introduced gas vans in the Chełmno killing centre in December 1941. These were designed to increase effectiveness and reduce the psychological burden on the killers.

In January 1942, Reinhard Heydrich, head of the Reich Security Main Office, convened the Wannsee Conference in Berlin. At Wannsee, government representatives finalised the technical, bureaucratic, and economic aspects of the Final Solution.

Throughout 1942, massive deportations were organised to purpose-built *Vernichtungslager* (extermination camps) - later referred to as killing centres. These were centrally located near railway lines in occupied Poland, where the majority of European Jews lived. At the Chełmno, Bełżec, Sobibór, and Treblinka killing centres, deportees were gassed shortly after arrival, with only a few selected and forced to assist in the murder process. Auschwitz-Birkenau and Majdanek functioned as concentration and forced-labour camps as well as killing centres. At least four million Jews from all over Europe were murdered in the killing sites and centres as part of the Final Solution.

Einsatzgruppen (Mobile Killing Units)

The *Einsatzgruppen* were assisted by local collaborators and soldiers, especially in Latvia, Lithuania, and the Ukraine, as well as by the German army.

Entire Jewish communities, men, women and children, were rounded up and marched to the outskirts of their town or village where they were shot into mass graves. Often, they had to dig their own graves, hand over their valuables, and undress before they were shot. The *Einsatzgruppen* and their collaborators murdered over one and a half million Jews.



Killing Sites

Babi Yar

Kiev, Ukraine

On 29 September 1941, the Jews of Kiev, the capital of Ukraine, were ordered to gather near the Jewish cemetery for ‘resettlement’. They were then led to the nearby ravine of Babi Yar, where they were forced to hand over their belongings, undress, and lie face down before being shot.

Over the next two days, during the Jewish holy day of Yom Kippur, 33 771 Jewish men, women, and children were shot by members of *Einsatzgruppe C* and their local collaborators.

The Nazis attempted to hide evidence of the massacres by ordering prisoners to exhume the bodies and burn them. Babi Yar continued to be used as a killing site for tens of thousands more Jews, Roma and Sinti, and partisans until it was liberated by the Soviet forces.

An estimated 100 000 people were murdered at Babi Yar.

Maly Trostinets

Minsk, Belorussia (today Belarus)

Maly Trostinets was a mass killing site near Minsk, the capital of Belorussia. Here, in late 1941 and early 1942, the *Einsatzgruppen* and local collaborators used gas vans to murder Jews from the Minsk ghetto, other towns in Belorussia, Germany, Protectorate of Bohemia and Moravia, and Austria.

At least 60 000 people, including thousands of Soviet POWs and Belorussian partisans, were murdered in Maly Trostinets.

At the end of 1943, the Nazis forced prisoners to exhume and burn the bodies in order to erase all traces of the murder.

Rumbula

Riga, Latvia

Rumbula was a mass killing site in the woods near Riga, Latvia. Situated near a train station, deportation trains came directly to the mass killing site from the Riga ghetto and from Germany, Austria, and the Protectorate of Bohemia and Moravia.

Between 29 November and 9 December 1941, some 38 000 Jews were executed at Rumbula by the *Einsatzgruppen* and their local collaborators.

In 1944, in an attempt to destroy evidence of mass murder, the Germans forced prisoners to reopen mass graves in Rumbula and burn the bodies. Once completed, the Germans killed these prisoners.

Ponary (Ponar)

Vilna, Lithuania

Ponary was a mass killing site near Vilna, Lithuania. The Germans used existing large fuel storage tank pits for the mass murder of Jews from Vilna and the surrounding area, Soviet prisoners of war, and other perceived enemies. SS men, German police, and Lithuanian collaborators executed the victims.

In the early phases of the murder, the victims were buried in the pits but in September 1943, the Nazis forced 80 Jewish prisoners to dig up the pits and burn the bodies in order to destroy all evidence of the murder. On 15 April 1944, the prisoners attempted to escape but only 15 managed to flee to the Partisans.

From mid 1941 to July 1944, 70 000 – 100 000 people, most of them Jews, were murdered in Ponary.

Deportations, Camps and Killing Centres

→ Major Deportations

☒ Killing Centre

◆ Concentration Camp*

⊙ City with Ghetto

× Major Massacre

*Includes labour, prison and transit camps.
Not all camps, ghettos and deportations are indicated due to scale.

Territories in occupied Europe

■ Axis Country / Annexed by Axis

■ Occupied by Axis

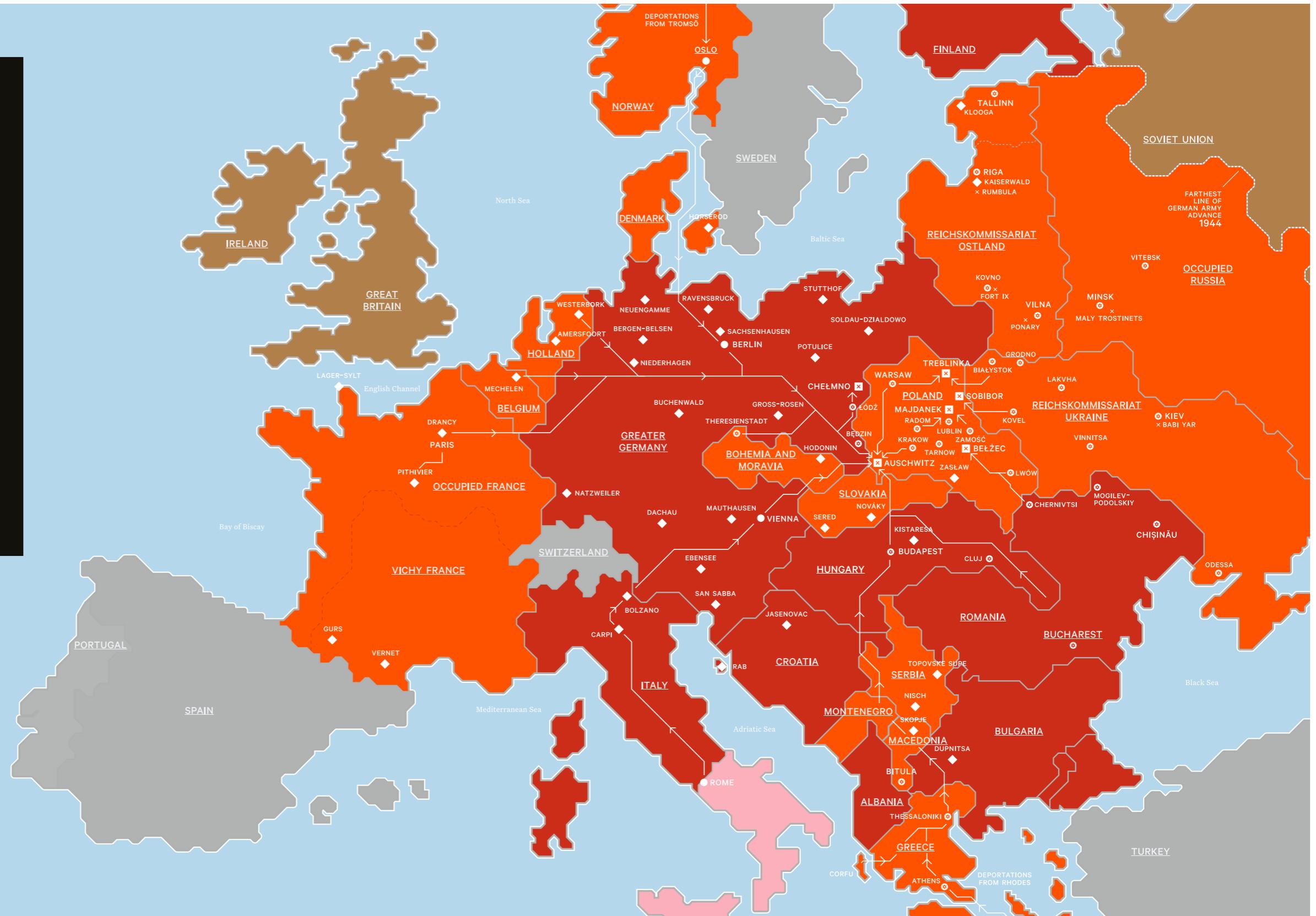
■ Italy (Axis) at Height of Occupation

■ Allied Country

■ Neutral

Borders are at height of occupation – 1942.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC





These fragments found in the grounds of Auschwitz-Birkenau.
CARINA COMRIE



Flipbooks and Interactive Audio testimonies.
CARINA COMRIE

The Six Killing Centres

Chełmno

Chełmno nad Nerem, Nazi-Occupied Poland

Established in December 1941, Chełmno was the first killing centre where mobile vans using Carbon Monoxide gas were operational. The victims died on their way to the nearby Rzuszw forest, where their bodies were burned.

At least 152 000 people, mostly Jews, were murdered at Chełmno. Amongst the victims were also a few thousand Roma and Sinti, several hundred Poles, Soviet POWs, and 90 Czech children from the village of Lidice.

Several Jews managed to escape from Chełmno, but only four of these survived the war.



Gas van thought to be used in Chełmno.
YAD VASHEM PHOTO ARCHIVE, JERUSALEM

Bełżec

Bełżec, Nazi-Occupied Poland

Bełżec was first of the three killing centres of 'Operation Reinhard' (named after Reinhard Heydrich), a code name for the planned mass murder of the Jews in the *Generalgouvernement* (Nazi-occupied Poland).

Mass murder in Bełżec began in March and ended in December 1942, thereafter the Nazis forced a group of Jewish prisoners to reopen the mass graves and burn the bodies before they were murdered themselves.

The Nazis murdered approximately 500 000 Jews and several thousand Roma and Sinti in Bełżec. Several Jews managed to escape, but only one of them survived the war.



SS guards stand in formation outside the house where Christian Wirth, the commandant lived. Bełżec concentration camp, circa March 1942.
US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Sobibór

Sobibór, Nazi-Occupied Poland

Sobibór was established in April 1942 in Nazi-occupied Poland.

The killing centre was dismantled in October 1943, after a courageous revolt and the ensuing escape of hundreds of Jewish prisoners. About 50 of those who escaped survived the war.

During the 18 months of Sobibór's operation, the Nazis murdered at least 167 000 people, mostly Jews as well as several thousand Roma and Sinti.



Rail personnel at Sobibór.
US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Treblinka

Treblinka, Nazi-Occupied Poland

Mass deportations to Treblinka began in July 1942, initially comprising Jews from the Warsaw ghetto but later also from other parts of occupied Poland and the rest of Europe.

In August 1943, prisoners staged a daring revolt during which most of the camp was destroyed by fire. More than 300 prisoners escaped, but over two thirds were recaptured and shot.

From July 1942 to November 1943, the Nazis killed 925 000 Jews and at least 1 000 Sinti and Roma in Treblinka.



Train station near the Treblinka killing centre. This photograph was found in an album belonging to camp commandant Kurt Franz, 42 - 1943.
BILDARCHIV PREUSSISCHER KULTURBESITZ, BERLIN

Majdanek

Lublin, Nazi-Occupied Poland

Majdanek was set up as a concentration camp in 1941 in a suburb of Lublin. From October 1942, it also became a killing centre. Both Zyklon B and Carbon Monoxide gas were used to murder the victims.

On 3 November 1943, special SS and police units shot 42 000 Jews in what the Nazis called *Erntefest* (Harvest Festival). The Nazis murdered at least 60 000 Jews, and 18 000 Polish civilians, Soviet POW, and Sinti and Roma at Majdanek.

Soviet forces liberated the camp on 23 July 1944.



One of the gas chambers in Majdanek, probably photographed by a Soviet soldier after the camp's liberation by the Soviet Army, July 1944.
AUSCHWITZ-BIRKENAU STATE MUSEUM

Auschwitz-Birkenau

Oświęcim, Nazi-Occupied Poland

By the spring of 1943, the Nazis had built four gas chambers with crematoria in Birkenau. When trains arrived, SS doctors selected a small number of deportees for forced labour.

All others – mostly women, children, and the elderly – were herded into the gas chambers, where the Nazis murdered them with Zyklon B poison gas. The Nazis murdered at least 1.1 million Jews, 75 000 Polish prisoners, 21 000 Sinti and Roma, 15 000 Soviet POW and 10 000 prisoners of other nationalities in Auschwitz.

Soviet forces liberated the camp on 27 January 1945.



The entrance to Auschwitz-Birkenau after liberation. Auschwitz was a vast complex comprising three main camps: Auschwitz I, Auschwitz II (Birkenau), and Auschwitz III (Buna-Monowitz), as well as dozens of sub-camps. After liberation, 27 January 1945.
BILDARCHIV PREUSSISCHER KULTURBESITZ, BERLIN

The Story of the Transports

A unique collection of 207 photos taken at Auschwitz-Birkenau in Spring 1944 documents a number of transports that arrived daily. The 'Auschwitz Album' found by Auschwitz survivor, Lili Jacob, provides the only surviving visual evidence of the selection process leading to mass murder in the killing centre.

Eighteen year-old Lili and her family were deported from Hungary to the Auschwitz killing centre in May 1944. On arrival, she was separated from her parents and younger brothers. She never saw them again. Lili was selected for slave labour and tattooed with number A108620.

After liberation, by an extraordinary stroke of fate, Lili found an album in an abandoned SS barrack of Dora Mittelbau camp. It contained, amongst others, photographs taken of herself, her family, and members of her community on the day they arrived in Auschwitz-Birkenau.



Hungarian Jewish men, women, and children awaiting selection on arrival at Auschwitz-Birkenau. The entrance to Birkenau and the main watchtower is seen in the background, May 1944.

YAD VASHEM PHOTO ARCHIVE, JERUSALEM



After being selected for slave labour, women had their hair shaved off. Lili Jacob appears in this photograph (front row, 4th from left). Auschwitz-Birkenau, May 1944.

YAD VASHEM PHOTO ARCHIVE, JERUSALEM



Men, boys, women, and young children were separated upon arrival. Children and the elderly were sent to the gas chambers immediately. Yisrael and Zelig Jacob, brothers of Lili Jacob, were among those killed, May 1944.

YAD VASHEM PHOTO ARCHIVE, JERUSALEM

Choices and Dilemmas





Bystanders look on as Jews are forced to scrub anti-Nazi slogans from the pavement in the streets of Vienna, 1938.

SLEDLER VERLAG, BERLIN

Choices and Dilemmas

The Holocaust took place in full view of the world. Millions of people witnessed the crimes committed by the Nazis. Some chose to resist the regime while others collaborated. Some helped the victims while most were bystanders.

In this section, we tell the stories of different choices, and explore how people's choices were influenced by their circumstances.

Fifty drawers portray different stories of choices made by perpetrators, collaborators, bystanders, resisters and rescuers. These came from different countries and backgrounds and were motivated by either support for or opposition to Nazi ideology; by compassion or lack thereof; by greed, fear, or religious or moral principles. While some actions could easily be identified with one choice or another, others were ambiguous. All had immense consequences for the victims.

“He who saves one life,
saves a world entire.”

THE TALMUD

Perpetrators

A perpetrator is a person who commits an illegal, criminal, or immoral act.

During the Holocaust, hundreds of thousands of people were involved, directly or indirectly, in genocidal acts. They came from the *SS*, the *Wehrmacht* (German army), the German Police, the *Waffen SS*, and were aided by civil service bureaucrats and ordinary people all over occupied Europe. Perpetrators acted out of belief in Nazi ideology, for opportunistic and monetary motives, or for career advancement.



Irma Grese in the courtyard of the Prisoner of War cage at Celle with Josef Kramer. Both were convicted of war crimes and sentenced to death.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Bystanders

A bystander is a person who witnesses wrong-doing and chooses not to speak out or intervene.

Millions of ordinary people were aware, at some level, of how the Nazis treated the Jews, but chose to do nothing. They did not intervene for numerous reasons such as antisemitic sentiments, the perception that the assault was on 'the other', danger and fear of Nazi terror or because they benefited from the dispossession of the Jews.



The expulsion of Jews from the towns of Bedzin and Sosnowiec to the nearby Kamionka and Srodula ghettos. Non-Jewish neighbours watch from their balconies and front steps.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Collaborators

A collaborator assists and cooperates, usually willingly, with an enemy nation, especially an enemy occupying one's country.

Many people collaborated with the Nazis for various reasons, including antisemitism, nationalism, ethnic hatred, anti-communism, and opportunism. Estonian, Latvian, Lithuanian, Ukrainians, ethnic Germans and other collaborators played a significant role in the 'Final Solution'. Collaboration included betraying Jews in hiding, assisting with the roundup and deportation of Jews, and actively participating in mass murder.



Just a week after the invasion of the Soviet Union, a Danish Nazi Party newspaper announced the launch of the Free Corps Denmark. Danish Free Corp members pictured here making the *Heil Hitler* salute. 1941.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Resisters

A resister uses violent or non-violent force to oppose someone or something.

Thousands of individuals and underground movements resisted the Nazis in occupied Europe. Resistance included non-cooperation with the authorities, listening to forbidden Allied radio broadcasts, producing anti-Nazi newspapers and leaflets, forging papers, warfare, sabotaging rail lines, and recapturing towns. These acts of resistance significantly hindered the Nazis' plans, saved lives, and gave encouragement to those who were persecuted.



Members of the Zoska battalion of the *Armia Krajowa* (Home Army) in action during the 1944 Warsaw uprising.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

Rescuers / Upstanders

A rescuer is a person who saves someone from a difficult or life-threatening situation.

Rescuers of Jews during the Holocaust came from different countries, religions, genders, ages and social backgrounds. They risked their lives to save Jews despite facing danger and even death. Rescue included hiding Jews in homes, churches, monasteries, or farms, providing them with false identity documents, smuggling and assisting Jews to escape, and sheltering children at risk. Rescuers acted because of their opposition to the Nazis, their compassion and religious beliefs, or their moral principles.

Yad Vashem – Israel’s official memorial to the Holocaust – recognises rescuers by awarding them the title of ‘Righteous Among the Nations’.



Danish fishermen (foreground) ferry Jews across a narrow sound to safety in neutral Sweden during the German occupation of Denmark. Sweden, 1943.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

The Story of Oskar Schindler

Making Choices

Oskar Schindler (1908 – 1974) was born in Zwittau, Sudetenland, to a German Catholic family. In February 1939, he joined the Nazi Party. Following the German invasion of Poland in September 1939, Schindler moved to Krakow and appropriated an enamelware factory that was previously Jewish owned and named it *Emalia (Emalwarenfabrik Oskar Schindler)*. Schindler accumulated a fortune.

Starting as a perpetrator, Schindler curiously transformed into a rescuer as he witnessed Nazi atrocities and used his new-found fortune to save Jews.



Oskar Schindler and his wife, Emilie, were recognised as ‘Righteous Among the Nations’ in 1962 by Yad Vashem.

US HOLOCAUST MEMORIAL MUSEUM, WASHINGTON DC

When deportations from the Krakow ghetto began, he protected some 400 Jewish forced labourers in his *Emalia* factory. He used bribes and personal connections to ensure the well-being of his workers, often at great risk to himself. In March 1943, when the Krakow ghetto was brutally liquidated, Schindler saved his Jewish workers by keeping them in the factory overnight.

In October 1944, after the SS transferred the *Emalia* Jews to the Plaszow camp and it became clear that all would be sent to Auschwitz, Schindler relocated his factory to Brännlitz camp in Sudetenland, as an armaments factory. A list of 1 000 Jewish prisoners, now known as ‘Schindler’s List’ was drawn up for the new camp. In Brännlitz, the men, women and children who worked for Schindler did not produce any ammunition that could actually be used, and the guards were barred from entering the camp.

The Soviet army liberated the camp on 9 May 1945. By the end of the war, Schindler had saved the lives of 1 200 Jews.

“I hated the brutality, the sadism, and the insanity of Nazism. I just couldn’t stand by and see people destroyed. I did what I could, what I had to do, what my conscience told me I must do. That’s all there is to it. Really, nothing more.”

OSKAR SCHINDLER

Będzin

Jews had lived in Będzin, a small town in Poland, since the late 13th century. In 1939, about 27 000 Jews lived in the town, more than half of its population. They enjoyed an active and diverse community life with flourishing institutions, synagogues and schools.

Under Nazi occupation, the Jewish community suffered brutality, was confined to a ghetto, and was ultimately deported to Auschwitz between May 1942 and August 1943. Only a handful of Będzin Jews survived the Holocaust.

Many deportees to Auschwitz took their family photographs with them. Over 2 400 of these were hidden in the camp and were discovered by the staff of the Auschwitz-Birkenau Memorial Museum in October 1986. Most were from Będzin.



Left to right: Renia and David Kohn with a friend. Będzin, Poland, 1941.
NATIONAL MUSEUM OF AUSCHWITZ-BIRKENAU

Shlomo Pieprz 1927 – 2014

Settled in Johannesburg after the war

“I was born in Będzin on 20 December 1927 and was the youngest in my family of three brothers and one sister. I studied in a Jewish religious school and had many friends. I was a very good soccer player. I also had a little bicycle. In those days, a bicycle was like a Mercedes today.

When the Germans came into our town, they liquidated all of the schools and synagogues. I was then 12 years old. They separated the Jews from the Poles and hanged a few people in the main market to frighten the whole population. Everybody had to look on.

I remained in Będzin, working in a factory that made suitcases for the German army. Then they took me to Erfurt, a small labour camp, where I spent three months working in the IG Farben factory. From there, they took us to Blechhammer, a sub-camp of Auschwitz-Birkenau.”

SHLOMO PIEPRZ
Będzin Survivor



Shlomo Pieprz identifying family members amongst the 600 photographs displayed in the Cape Town Holocaust Centre, 1999.
CTHGC COLLECTION, CAPE TOWN



Shlomo as a teenager in the Będzin countryside, 1930s.
COURTESY OF SHLOMO PIEPRZ, JHGC COLLECTION, JOHANNESBURG



Shlomo's release document from Buchenwald Concentration Camp, 30 April 1945.
COURTESY OF SHLOMO PIEPRZ, JHGC COLLECTION, JOHANNESBURG

“I was liberated from Buchenwald in 1945. My parents, sister and brother were all murdered in the Holocaust.”

Liberation & Aftermath



Liberation

As World War II was coming to an end, the victorious Allies encountered the horrifying evidence of Nazi crimes across Europe.

Soviet, American, British, and Canadian troops liberated the camps and found tens of thousands of emaciated and disease-ridden prisoners.

Jewish survivors, who had lost their homes and their entire families, had to choose how to rebuild their lives. Many had nowhere to go and ended up in Displaced Persons (DP) camps from where they later moved to various countries, including South Africa.



Soviet troops liberate the Auschwitz-Birkenau concentration camp and killing centre, 27 January 1945.

MECZENSTWO WALKA, ZAGLADA ZYDÓW POLSCE

Seeking Justice

After the war, the United States, Britain, France, and the Soviet Union established an International Military Tribunal for the prosecution of Perpetrators of 'Crimes Against Humanity'. A series of trials took place in Nuremberg, including a central trial against 22 of the most prominent Nazi leaders. In October 1946, 12 were sentenced to death by hanging.

Many Nazi perpetrators have never been brought to trial while others, such as Adolf Hitler and Heinrich Himmler, committed suicide.

Trials of Nazi war criminals continued to take place in Germany and many other countries until the beginning of the 21st century. One of the most significant was the trial of Adolf Eichmann held in Jerusalem in 1961. Eichmann was sentenced to death by hanging.



The defendants at the International Military Tribunal of most prominent Nazi leaders. Nuremberg, Germany, October 1945 – 1946.

NATIONAL ARCHIVES, WASHINGTON DC



Będzin was one of many communities that were targeted and destroyed. After the Nazi invasion, the Jews of Będzin were forced to register with the local Gestapo and 5 000 of their identification photographs were discovered after the war, 600 of them are displayed in this memorial wall.

An installation of 600 photographs of Jews from Będzin represents the six million men, women, and children who were killed by the Nazis and their collaborators, simply because they were Jews.

Each one had a name.

The 1994 Genocide Against the Tutsi in Rwanda



April 1994

South Africa



Voters queued for hours to cast their votes in the first national democratic elections, 27 April 1994.



After the April elections, Nelson Mandela was inaugurated as the first democratic president of South Africa, 10 May 1994.

In this transition section, choices of communities and governments in April 1994 are highlighted.

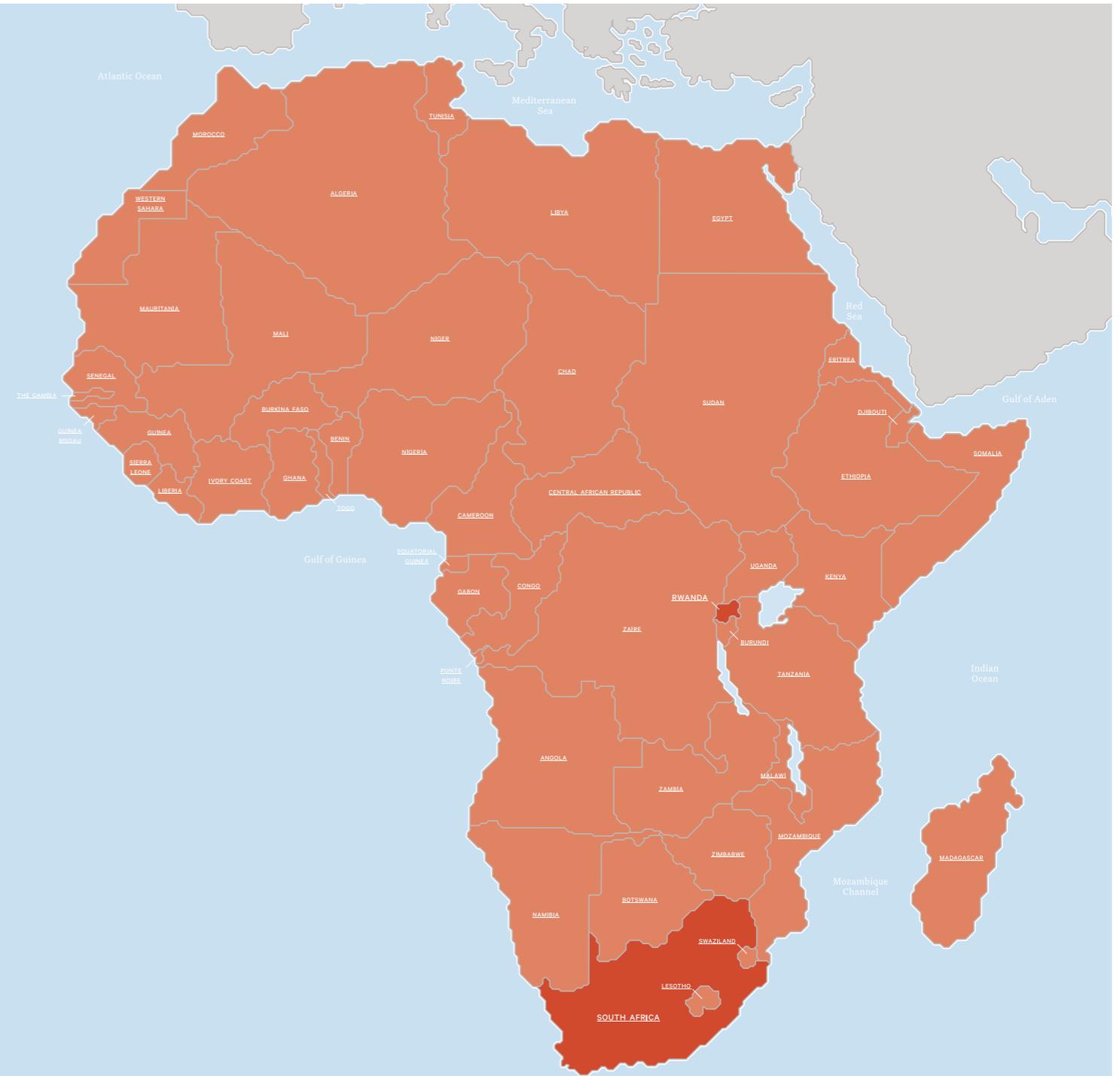
Rwanda



Chaos in the streets of Kigali at the start of the genocide that targeted the Tutsi, April 1994.



Bones of the victims of the genocide at the Kibuye Church Memorial Site, Rwanda.



Based on an original map of Africa produced by the Cartographic Division, *National Geographic Society*, 1990.
NATIONAL GEOGRAPHIC, WASHINGTON DC



The Genocide in Rwanda

The 1994 genocide was a deliberate, intentional and systematic mass killing of the Tutsi population in Rwanda.

Historically, the country's population was structured through *ubwooko* (social clans). During colonial times, the importance of so-called ethnic identity was exaggerated, cementing the population into three groups. By 1994, the country was made up of Hutu (85%), Tutsi (14%) and Twa (1%). Years of tension and conflict, combined with the increasing economic, social and political problems that Rwanda faced in the 1990s, caused Hutu radicals to blame the Tutsi minority for all of the country's problems.

From 7 April 1994, extremist government-led militias carried out a long-planned campaign to murder all Tutsi and anyone who opposed their genocidal plan.

For the following 100 days, at least 800 000 Tutsi and those opposing the genocidal regime were murdered in Rwanda. This occurred only 3 263 km away from Johannesburg at the very same time that South Africans were voting in the country's first democratic election. Despite the passing of the Genocide Convention in 1948, and the commitment of the world to uphold 'Never Again', genocide happened yet again.

A child reflects next to a mass grave. Kicukiro, Rwanda, July 2009.

MARK BAKER

Rwanda – A Timeline

-1894

Pre-Colonial Period

In pre-colonial times, Rwandan society was organised first by social clans and then through the three main groups, Hutu, Tutsi, and Twa.

According to some historians, Hutu were mainly farmers, Tutsi mostly owned cattle, and Twa were primarily hunters and potters. By acquiring wealth in cattle, Hutu families could become Tutsi.

The country was ruled by a Tutsi *Mwami* (king) and his predominantly Tutsi court.

1894-
1959

Colonial Period

In 1885, during the Berlin Conference, European colonial powers divided Africa amongst themselves and Rwanda fell under German influence and control.

Nine years later, the first German governor, Count Gustav Adolf Graf von Götzen, arrived in the country.

After WWI, Belgium took control of Rwanda and governed through indirect rule. Thinking that Rwanda was made up of separate 'races,' they favoured Tutsi, who were given privileged positions, power and wealth.

In 1932, Belgium issued identity cards stating the ethnicity of the bearer.

In 1959, during the period of decolonisation, political parties were formed to contest in Rwanda's first elections.

1959-
1972

First Republic

Afraid that Tutsi would continue to rule, Hutu rose up against them in a violent overthrow. Thousands of Tutsi were massacred and many fled the country.

In 1962, Hutu parties won the first elections after independence by a majority of 83% and Grégoire Kayibanda became President.

Under Kayibanda's rule, Tutsi faced discrimination and violence. Thousands were forced to live as refugees in nearby countries but vowed to return home.

“Are all humans human?
Or are some humans
more human than others,
or do some humans
count less than others?”

LIEUTENANT-GENERAL ROMÉO DALLAIRE

1973-
1990

The Habyarimana Regime

In 1973, the army chief of staff, General Juvénal Habyarimana (a Hutu from the north), seized power from President Kayibanda (a Hutu from the south).

This change of power exacerbated intra-Hutu tensions.

Under the new regime, Tutsi were systematically discriminated against and subjected to sporadic violence.

In 1987, in Uganda, Tutsi exiles joined to form the Rwandan Patriotic Front (RPF), a group advocating the return of refugees to their home country by any means possible.

In the late 1980s, Rwanda experienced severe economic hardship when the world price of coffee collapsed.

In addition, there was a heavy drought and growing hunger in the country.

People blamed the Government who, in turn, blamed the Tutsi.

1990-
1993

Civil War

The RPF invaded Rwanda in 1990, starting a four-year civil war. Tutsi in Rwanda were arrested and harassed as *Inkotanyi* (accomplices) of the RPF.

The Hutu government used the war to justify claims that the Tutsi wanted to come back to oppress the Hutu.

Between 1990 and 1993, thousands of Tutsi were killed in sporadic massacres around the country. Government-sponsored propaganda dehumanised Tutsi and urged Hutu to prepare for 'self-defence'.

Organised by extremist Hutu parties, youth militias spread terror across the country. The most infamous was the *Interahamwe* (Those who attack together).

In August 1993, Habyarimana and the RPF signed the Arusha Agreement, a peace accord that allowed for the return of refugees and a Hutu-Tutsi coalition government.

The United Nations deployed 2 500 troops to Kigali to oversee its completion. This force, United Nations Assistance Mission for Rwanda (UNAMIR), was led by Lieutenant-General Roméo Dallaire.

President Habyarimana, facing fierce opposition from within his own party, stalled on the implementation of the Arusha Agreement.

1994
6 April -
4 July

100 Days of Genocide

On 6 April 1994, on his way back from Arusha, Habyarimana's plane was shot down over Kigali by assailants who remain unknown. This was used as a pretext to start the extremists' genocidal plan.

In 100 days, at least 800 000 people had been killed, three quarters of the Tutsi population of Rwanda.

Genocide



Life Before the Genocide

Intangiriro (Beginning)

The relationship between Hutu, Tutsi, and Twa is complicated, just like the history of the country. All three groups spoke the same language (*Kinyarwanda*), lived on the same hills, went to the same churches, and interacted socially and economically.

As political and economic tensions grew, the Tutsi minority became the target of discrimination, expulsion, and even killings. Eruptions of violence were interspersed by periods of relatively peaceful coexistence. No one was brought to justice for the violence.



Colonial era depiction of Rwandese groups, labeled left to right. Tutsi, Hutu and Twa.
OPEN SOURCE

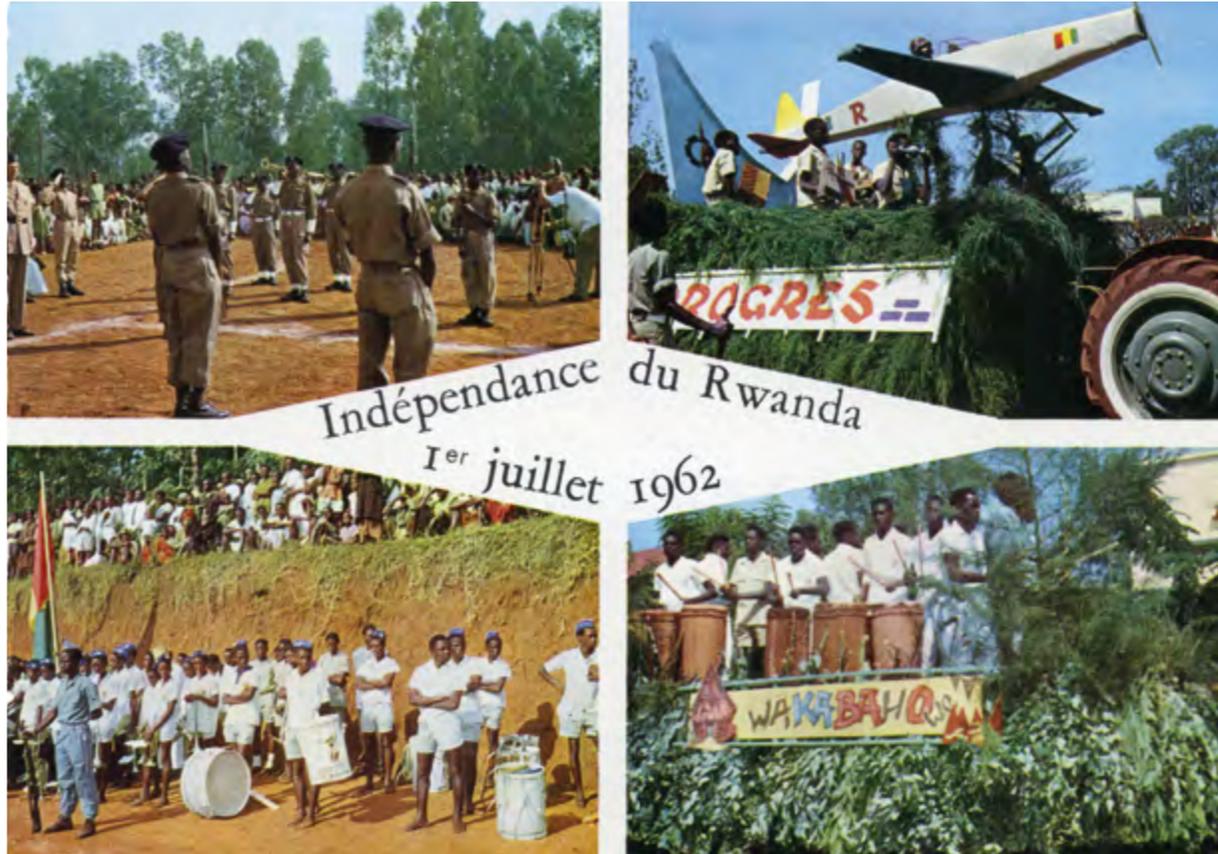


Photo taken in early 1994 of the Kageruka family in Kigali. Left to right. Plautille Kageruka (survived the genocide) and her parents, Esperence Urayenzea and Innocent Kageruka (both killed in the genocide).

COURTESY OF BONAVENTURE KAGERUKA, JHGC COLLECTION, JOHANNESBURG

“I don’t have any photos of my family. I couldn’t find any souvenirs of my parents or of my brothers and sisters.”

BERNARD, AGE 16
Genocide Survivor



Postcard depicting Rwandans celebrating Independence, 1 July 1962.

J.M.J. VIDOUDEZ, RMCA TERVUREN COLLECTION, BELGIUM

Responding to Genocide



Genocide through the Eyes of Victims and Survivors

The Genocide Begins

When Rwandans first heard about President Habyarimana's assassination on 6 April 1994, many Tutsi were worried that violence would break out. Their worst fears were confirmed when the extremist radio station *Radio Television Libre des Mille Collines (RTLM)* declared that the 'Tutsi are the enemies of Rwanda', 'snakes' and 'cockroaches' that had to be eliminated.

On 7 April 1994, those who opposed the planned genocide were targeted first, amongst them, Agathe Uwilingiyimana, the moderate Hutu Prime Minister. The violence quickly spread from Kigali to the rest of the country, engulfing more and more Tutsi in its wake. Many tried to flee to neighbouring countries but did not make it past the *Interahamwe's* (Those who attack together) roadblocks. After inspecting identity cards, Tutsi were killed on the spot.



“I was hit on the head by a traditional weapon, the *ubuhari*. It is a stick with nails hammered into one end. I could do nothing. I lay there in the blood and the bodies. At the time there was no-one that I could think about except myself, they were all dead, now I wanted to save myself, to survive.”

SYLVESTRE SENDACYEYE
Genocide Survivor
Lives in Johannesburg



Survivor, Ester Uwayisenga at the Bisesero Genocide Memorial in Rwanda where some 50 000 Tutsi were killed. RICCARDO GANGALE, COURTESY OF PROOF: MEDIA FOR SOCIAL JUSTICE

Murder Sites

The genocidal regime forced all Tutsi to congregate in churches and schools. These historical places of safety now became sites of mass murder. At some of these sites, active resistance was organised by those targeted, but the victims' sticks, stones and rocks were no match for the genocidaires' guns, grenades and machetes.

The genocide was characterised by extraordinary cruelty. Victims were often tortured before they were killed. Women were raped. Children were mutilated. In some areas, more than 95% of the Tutsi population was murdered. Many Tutsi who managed to survive were hidden by friends, neighbours, or strangers.

In the three months of the genocide, Tutsi were targeted across Rwanda, no matter their age, gender, class or position. Those who did survive, often did so alone, having lost their entire families.



“People need to know what happened in Rwanda, so it won't happen to them again. For myself, if I tell my story, I feel ... relieved because if you keep something in you, you continue to feel the pain.”

CHRISTINE ELSIE NIWEMFURA
Genocide Survivor
Lives in Johannesburg



Murambi Genocide Memorial Site where 50 000 Tutsi were killed at a technical school. LAURA DE BECKER

Genocide through the Eyes of Perpetrators

During the genocide in Rwanda, hundreds of thousands of Hutu from diverse backgrounds were involved, either directly or indirectly, in genocidal acts.

There were those in power, responsible for setting the genocide in motion, who never personally killed anyone. They mobilised an estimated 200 000 Hutu who actively participated in the murder, and thousands more who committed crimes such as looting, rape, destruction of property, and torture.

Although one of the defining characteristics of the genocide in Rwanda was the participation of ordinary citizens, the majority of Hutu were not involved in the genocide; they were bystanders.



A main road leading towards the Kibumba refugee camp. Masses of people streamed along this 'Road to Hell' to escape the violence.

JEAN-MICHEL CLAJOY

Masterminds of the Genocide

Prime Minister Jean Kambanda

Jean Kambanda became the Prime Minister of Rwanda on 9 April, three days after President Habyarimana was killed. During the genocide, he travelled throughout the country rousing the Hutu population to kill and providing the necessary weapons to do so.

In 1997, Kambanda fled Rwanda, was arrested in Nairobi and put on trial before the International Criminal Tribunal for Rwanda (ICTR) in 1998. He was sentenced to life imprisonment.

Colonel Théoneste Bagosora

Colonel Bagosora was the Rwandan Minister of Defence during the genocide. Considered to be the mastermind behind the genocide, he developed a plan to murder all Tutsi by drawing up lists of names and distributing weapons to the army and militias. During the genocide, he became the effective head of the Government and co-ordinated the killings from his headquarters.

He fled Rwanda, was arrested in Cameroon in 1996, and was tried before the ICTR for 11 international crimes relating to genocide, crimes against humanity, and war crimes. Bagosora was sentenced to life imprisonment and after an appeal in 2011, the sentence was reduced to 35 years.

Mass Participation in the Genocide

The genocide was orchestrated by a repressive state that had total control of all governmental and civil institutions. At the highest level, Prime Minister, Jean Kambanda, and Minister of Defence, Théoneste Bagosora, facilitated the killings by distributing weapons and supporting extremist militias. Orders to kill were transmitted quickly and effectively via the existing hierarchical administration of the country.

Many Rwandan soldiers, who were supposed to protect all citizens, participated in the killings. They operated side by side with the *Interahamwe* (Those who attack together) and the *Impuzamugambi* (Those with a single purpose).

These youth militias, trained and equipped by the government, were linked to extremist political Hutu parties. They were responsible for the majority of the killings of Tutsi men, women, and children, face-to-face and one by one. Under them was a large group of ordinary peasants, who killed far less, often facing intense pressure to participate.

Perpetrators' motives varied: some acted out of envy or fear, others for material or opportunistic reasons. All had been indoctrinated by racist ideology and propaganda, which had demonised the Tutsi for many decades.

The perpetrators often knew their victims personally. They were their neighbours, family members, friends, and fellow churchgoers. Killing during the genocide was not considered a crime – it was seen as a service to the country.

“Killing a person is a crime [today] but at that time [during the genocide] killing was not a crime ... So you understand why I would blame the one who told me to kill a Tutsi.”

JEAN (SURNAME ANONYMOUS)
Released after 10 years in prison



A Hutu *Interahamwe* militiaman in central Rwanda in June 1994.

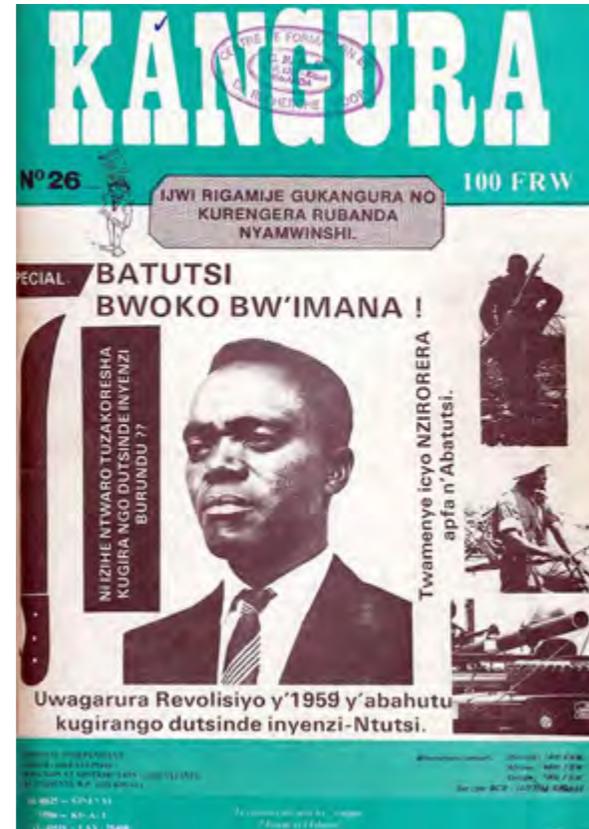
ALEXANDER JOE

Genocide through the Eyes of The Media

The Role of the Media

Propaganda played an important role in inciting genocide. After the RPF invasion in 1990, extremist media actively demonised the Tutsi, calling them *inyenzi* (cockroaches) and accusing them of collaboration with the *inkotanyi* (RPF soldiers). In May 1990, Hassan Ngeze, a radical journalist, founded *Kangura* (*The Awakening*), a magazine infamous for its outspoken hatred against Tutsi.

In order to reach the rural masses and unemployed youth, the government used radio to disseminate official news. From March 1992 onwards, *Radio Rwanda* became the main tool of anti-Tutsi propaganda, calling for the targeting of all Tutsi. After the signing of the Arusha Accord in August 1993, propaganda intensified. With the backing of President Habyarimana and his party, a new radio station was launched – *Radio Télévision Libre des Mille Collines (RTLM)* – which would become the main voice of the genocidal regime.



The cover of the November 1991 issue of *Kangura*. The text to right of the machete asks 'Which weapons are we going to use to beat the cockroaches for good?' GENOCIDE ARCHIVES RWANDA

“Exterminate the Tutsi from the globe ... make them disappear once and for all.”

RTLM stayed on air throughout the genocide. On 2 July 1994, after Kigali had already been taken by the RPF, one announcer still encouraged listeners to kill.

Genocidal Propaganda

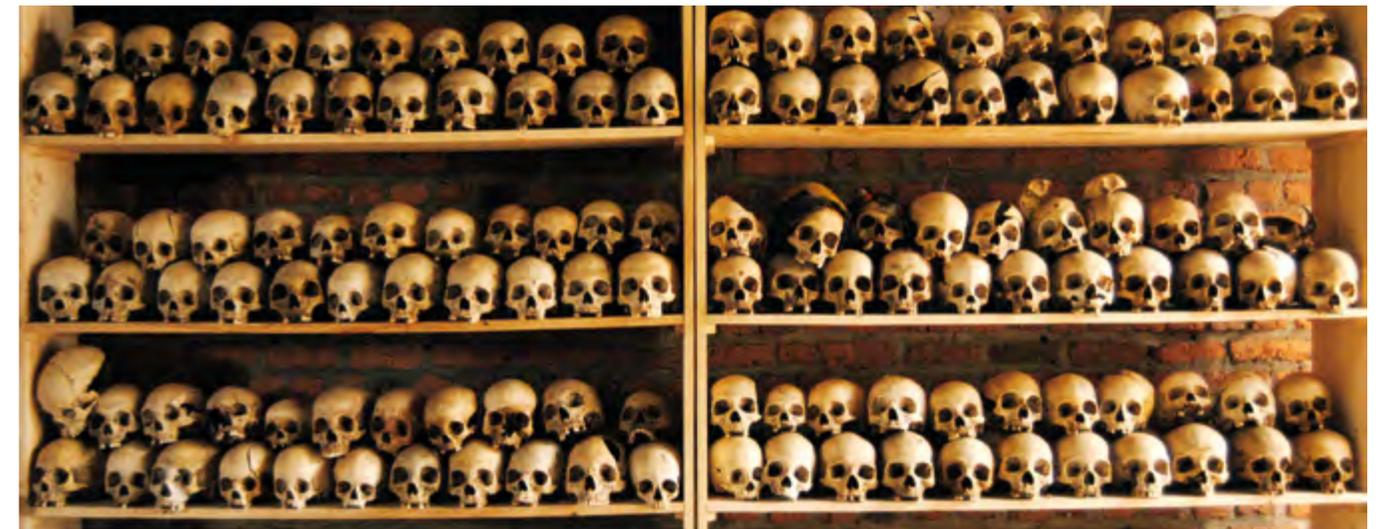
The genocidal government used *Radio Rwanda* and *RTLM* to spur on and direct killings, to list the names of those targeted, and to incite anti-Tutsi hatred through virulent propaganda.

RTLM presenters such as Valérie Bemeriki and Georges Ruggiu were popular amongst the youth; they were well known for their quick wit and informal broadcasts that combined the latest music with instructions for the killers.

Tutsi were dehumanised and were called 'cockroaches' and 'snakes'. The killers were asked to go 'to work', 'to chop down the tall trees' and 'to kill the snakes in the grass'.

Anti-Tutsi songs were frequently played and the *genocidaires* were heard singing them on their way to 'work'.

RTLM was also instrumental in legitimising the killings. *Genocidaires* called in to report their 'progress' and the broadcasters went out to interview the killers occupying roadblocks. For the listeners, this confirmed that what was happening around them was accepted by all.



Remains of victims at the Ntarama Church Memorial Site. EMMANUEL SANTOS

Genocide through the Eyes of Rescuers

This section tells the story of three (out of seven who are part of the exhibition) remarkable individuals who risked their lives to save neighbours, friends, and strangers. These ordinary people hailed from different educational, ethnic, religious, socio-economic, and national backgrounds.

Hutu, trying to help Tutsi survive in any way, were seen as traitors by the *genocidaires* and risked being killed alongside their families. Despite this threat, some individuals provided shelter, food, and passage to safety for those at risk.

Augustin Kamegeri

“A woman came to my home and asked to be let in. I asked her where she had been since the beginning of the assaults and she said she was hiding in a Hutu neighbour’s house. I asked her why she left and she said to me, ‘After my brother, my mum and I were wounded by machete cuts, a woman helped us and sheltered us in her house. When we were healed she asked me to work in her sweet potato field. Then one day while I was working, I noticed that my brother was taken to the Kivu Lake to be drowned. I felt scared and ran away’.

I hid her and others in small forest of bee trees that killers wouldn’t dare enter. So they would hide in the forest and spend the night among bees.”

Most rescuers started off as bystanders and had to make a difficult moral choice when confronted with the killings. Some rescuers saved a single life, while others saved many. There were even those who saved some, yet betrayed or killed others.

The rescuers honoured here represent humanity’s capacity for extraordinary courage at a time of extreme peril. Their acts of conscience were unfortunately the exception, rather than the rule.



RICCARDO GANGALE, COURTESY OF PROOF: MEDIA FOR SOCIAL JUSTICE

“It is true cowardice to not do anything for someone dying right in your sight.”

Christine Kamunani

“We could see the chaos happening from our hill in Kigeme. During those days of violence on the adjacent hills, our hearts were filled with sorrow and compassion for the victims subjected to the massacre there.

It was around midnight when I heard the knock at the door. I said to my children, ‘Kids. Our last day has come. Stay calm ... I am going to see what is going on.’ I went to the gate and opened the door and saw a bunch of people standing there. I was scared and praying inside but I heard God’s voice within me saying, ‘Don’t be afraid’.

After opening the gate, they walked in the yard. It was dark and a man said to me, ‘We are going to put a huge burden on your shoulders. Are you ready to take it? If not, let us know so we can continue on our way.’ I replied, ‘I am ready to die with you.’ I hid them in the barn next to my house.”

Mr and Mrs Enoch Rwanburindi

“I wasn’t involved in the ethnic hatred, because I was a Christian and I used to mingle with both sides ... I considered all human beings as God’s creations and loved them in the same way.

When the persecution against the Tutsi became more intense ... I asked several of them to come and stay at my home. These people had been beaten and injured, and we would take care of their wounds until they got well ... No one ever came to hurt them ... But, because my house was too small, we decided to build them a house.

Many times, the local authorities forced me to appear before the bourgmester (head of an area), and every time it happened, my family would lose all hope of seeing me again. But at the end of the day, I would return.

My neighbours advised me to evict the refugees from my home as soon as possible, but I told them, ‘I know that the only relationship between them and me is that we pray in the same congregation, but I cannot chase God’s people from my house.’”



RICCARDO GANGALE, COURTESY OF PROOF: MEDIA FOR SOCIAL JUSTICE

“I am ready to die with you.”



RICCARDO GANGALE, COURTESY OF PROOF: MEDIA FOR SOCIAL JUSTICE

“I considered all human beings as God’s creations and loved them in the same way.”



Genocide through the Eyes of The International Community

Warning Signs

The genocide did not happen suddenly. There were many convincing warnings. Although international decision makers did not know everything, they knew enough to understand that disaster lay ahead.

During the months leading up to April 1994, Lieutenant-General Roméo Dallaire, commander of the UN Assistance Mission for Rwanda (UNAMIR), warned his superiors that Hutu extremists were gathering weapons, training militia, and compiling lists of Tutsi names. In a cable sent on 11 January, Dallaire asked for permission to intervene, ending with a plea: *'Peux ce que veux: Allons-Y'* (Where there's a will, there's a way, let's go).

The UN's reply, signed by Assistant Secretary-General for Peacekeeping Operations, Kofi Annan, and UN Secretary-General, Boutros Boutros-Ghali, was negative.

The growing tensions in Rwanda were increasingly discussed by the UN Security Council, but no decisions were reached and no action was taken.



Headquarters of UNAMIR in Kigali during the genocide. MINUAR stands for the *Mission des Nations Unies pour l'assistance au Rwanda*. JEAN-MICHEL CLAJOT

Abandonment

When the killings started on 7 April, Lieutenant-General Dallaire repeated his plea for help. After ten UN Soldiers (Blue Helmets) were killed, the Security Council reduced its presence from 2 500 to 270 soldiers. Left behind with a weak mandate, a decimated force, and no outside support, Dallaire's men could do little to stop the violence from spreading.

No Western country was willing to send troops to stop the killings. On the contrary, many, such as the USA, France and Belgium, immediately began evacuating their civilian populations.

Throughout the genocide, the Organisation of African Unity (OAU) failed to condemn the genocidal government of Rwanda and proved to be ineffectual.

“Some 2 000 personnel from several countries, including France, the United Kingdom, United States, and Italy, had come to evacuate their expatriates and although they were stumbling on corpses, they remained firm in totally ignoring the catastrophe.”

LIEUTENANT-GENERAL ROMÉO DALLAIRE
Commander of UNAMIR in Rwanda

Genocide?

There was international refusal to formally recognise that genocide was underway in Rwanda.

The killings were labelled as ‘internal conflict,’ ‘civil’ or ‘tribal war’. Acknowledging them as genocidal would have required, according to the ‘Genocide Convention’ to take action. The United States finally called it a genocide on 10 June 1994, after most of the killing was over. Throughout April and May, the world’s attention was focused on the first democratic elections in South Africa. Most people did not understand the gravity of the situation in Rwanda, and did not demand action from their governments.

“There are some groups terribly concerned about the gorillas. But – it sounds terrible – people just don’t know what can be done about the people.”

PATRICIA SCHROEDER
Democratic Representative from Colorado,
30 April 1994



The genocidaires’ used machetes, sticks, pangas, guns and grenades for the mass killing. EMMANUEL SANTOS

Staying On

Few foreigners stayed behind. Some humanitarian organisations remained, the International Committee of the Red Cross, *Médecins Sans Frontières (MSF)*, and several UN branches.

They helped where they could, although they were limited by logistics, security, and financial constraints. They played a crucial role in spreading the news about the events to the outside world.

“Everybody knew, every day, live, what was happening [...] Who moved? Nobody.”

PHILIPPE GAILLARD
Head of the Red Cross Delegation in Rwanda



A United Nations soldier from Russia plays with a baby in a camp at Ruhengeri, Rwanda.
UN PHOTO, JOHN ISAAC



Perpetrators' Artefacts
ANTHEA PAKROY



Memorial to the victims of the 1994 Genocide Against the Tutsi in Rwanda.
ANTHEA PAKROY

The World's Remorse

Post-Genocide Apologies

Since 1994, some key international figures have expressed remorse for failing to respond to the killings in Rwanda.

When then US President, Bill Clinton, travelled to Rwanda in 1998, he apologised for “... not immediately calling the crimes by their rightful name: genocide”, and has since called his inaction the greatest regret of his presidency.

In a statement made in 1999, then UN Secretary-General Kofi Annan, acknowledged the systematic failure of the UN and expressed his deep remorse on behalf of the organisation. In 2000, six years after the genocide ended, Belgian Prime Minister, Guy Verhofstadt, took responsibility for the country's part in the conflict.



Left to right, Secretary-General, Kofi Annan, and his wife, Nane lay a wreath at the Kigali Genocide Memorial which bears the inscription: 'Souvenons-Nous'-'Never Forget'. This memorial is the resting place of approximately 250 000 mostly Tutsi victims from Kigali and the surrounding area.

UN PHOTO, EVAN SCHNEIDER

Awaiting Apologies

Some of the major international actors have not publicly apologised yet.

The Roman Catholic Church was the largest and most influential denomination in Rwanda, with intimate ties to the government. Yet it failed to denounce the violence and some priests actively participated in the killings. On 20 March 2017, Pope Francis asked for forgiveness for the church's role in the genocide. He acknowledged that some Catholic priests and nuns 'succumbed to hatred and violence' by taking part in the killings.

Yet, this was not an official apology for the church's role in the genocide.



Interior of Ntarama Catholic Church Genocide Memorial Site with piled clothes of victims, Rwanda. ADAM JONES



Crosses mark a mass grave of victims of the April 1994 massacre in Kicukiro, Rwanda.

ICTR ARCHIVE

Memory, Justice and Loss

After the genocide ended, Rwanda was a devastated country. All basic infrastructure was destroyed, millions of people were displaced, and the majority of survivors had lost their entire families. Many women suffered the consequences of rape and sexual violence, and orphaned children had to fend for themselves.

As a result of the immense trauma, survivors developed long-term psychological problems. However, many showed great resilience and managed to rebuild their lives. Some were actively involved in forming support groups, and in the creation and preservation of various memorial sites across the country.

One of the biggest challenges was to bring the perpetrators to justice. At the end of 1994, the United Nations set up in Arusha, Tanzania, the *International Criminal Tribunal for Rwanda (ICTR)* that tried the high-level organisers of the genocide.

The rest of the perpetrators appeared before communal courts called *Gacaca* (soft grass), which provided survivors the opportunity to face the accused and testify.

According to the Rwandan *National Commission for the Fight Against Genocide (CNLG)*, close to two million people were tried by the Gacaca. Those found guilty were sentenced to jail, while others were released back to their communities.



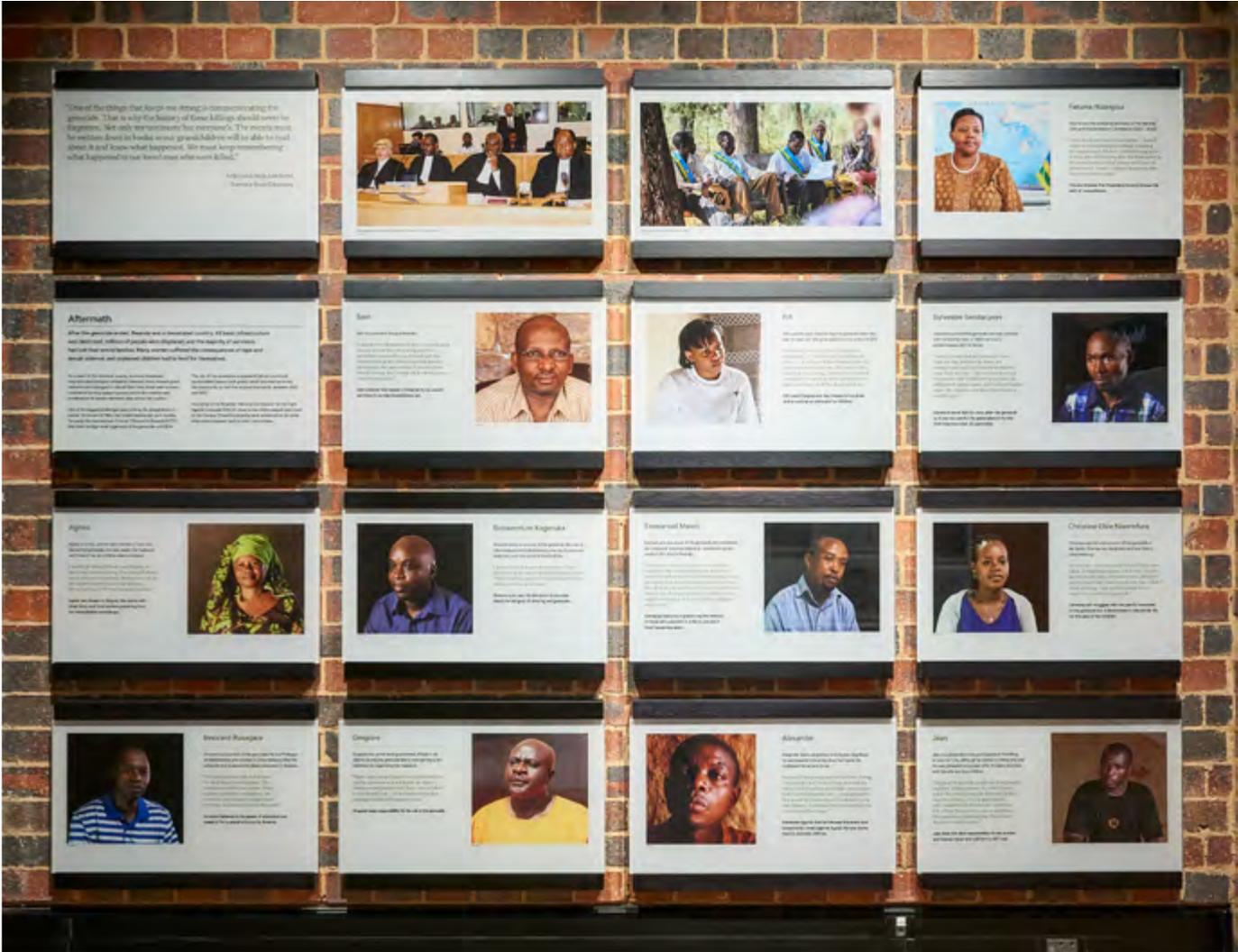
Trial proceedings of the International Criminal Court for Rwanda (ICTR). Arusha, Tanzania. ICTR ARCHIVE



Gacaca judges seat in one of the hearings in the Nyanza area. 2009. EMMANUEL SANTOS

“Our policy is unity and reconciliation ... [which] means accommodating everybody, including the perpetrators. We find ... killers having to live side-by-side with victims after the 1994 genocide. We cannot have a land of victims and a land of perpetrators. Despite whatever happened, they have to live side-by-side.”

FATUMA NDANGIZA
Executive secretary of the National Unity and Reconciliation Commission (2002 - 2009).



Post genocide reflections. ANTHEA PAKROY

Xavier's Story

Many survivors have the need to find out how their loved ones died, to recover their remains, and give them a dignified burial. This is the story of Xavier, whose entire family was killed before and during the genocide.

Xavier lived in Johannesburg for a period and volunteered at the Johannesburg Holocaust & Genocide Centre. He shared his testimony with several school groups, amongst others, the St Stithians Girls' College. He expressed his wish to discover what happened to his family. The students fundraised to help him to return to Rwanda in 2009 where he uncovered their fate through the *Gacaca* courts.

Xavier's father, Mushatsi Eduard, was killed on 23 January 1991 at a roadblock in Rugeshi village. Bandora, one of the confessed killers, helped Xavier to locate his father's remains. Xavier's mother, Ndebereho Beatrice, was hidden by her Hutu neighbour, Marciana, but was tracked down and killed by the *Interahamwe* on 9 April 1994.

When Xavier located and exhumed his mother's remains, she was still wearing her rosary and holding the key to her house. On 9 May 2010, Beatrice and Eduard's remains were buried together in one coffin at the Mukamira Memorial Site. Xavier still lives in Rwanda and works in the field of education and memory.



Xavier's story
ANTHEA PAKROY

Garden of Reflection

The journey into these stories of man-made catastrophes ends in an evergreen space – dedicated to children and surrounded by plants and poetry.

There is a quote on the wall of this space, by an unknown Holocaust survivor, which is displayed in English, Kinyarwanda and Hebrew, and reads:

“I have told you this story not to weaken you, but to strengthen you... now it is up to you.”

Once again, visitors are encouraged to make the connection between the past and today by considering how they bear witness to injustice in their own communities daily.

Visitors are invited to sit in the Garden of Reflection, revive their hope and renew their commitment to action, while listening to moving music, Remember/Zachor/Ibuka, by renowned South African composer Philip Miller, featuring songs and testimony of survivors of the Holocaust and the Genocide in Rwanda.



I have told you this story not to weaken you but to strengthen you. Now it is up to you!

A Prisoner in the Sachsenhausen Concentration Camp



RUBEN SCHALLE



Today's Challenges

As a centre of memory and education in South Africa, the Johannesburg Holocaust & Genocide Centre (JHGC) is dedicated to promoting awareness of the racism, xenophobia and hate speech that still plague our society today.

Survivors of the Holocaust and the genocide in Rwanda, whom you have encountered in this exhibition catalogue, share their views here on issues of prejudice and hatred of the 'other'. They call on us to recognise the damage that indifference and silence may cause to our hard-won freedom and democracy in South Africa.

We invite you to commit to creating a caring and just society in which human rights and diversity are respected and valued.

What can you do to make a difference in your own family, your school, or your community?

Xenophobia in South Africa

in 2018 deadly xenophobic attacks first swept unexpectedly through South Africa's townships and informal settlements. The wave of violence began on 11 May 2008. By early June, more than 60 people had been killed – a third of them South African. Hundreds more had been injured and tens of thousands had been displaced from their homes, finding refuge in makeshift refugee camps, community halls and police stations. Sadly, these xenophobic attacks continue to this day.

Xenophobia is a controversial and emotive issue. Some believe that criminality rather than discrimination underlies the attacks. Others blame the government, claiming that a lack of basic service delivery has led marginalised communities to turn on one another.

The photographs in the exhibition, taken by photojournalists, James Oatway and Alon Skuy, are part of a larger exhibition entitled *Killing the Other: Xenophobic attacks in South Africa*. The exhibition documents xenophobic violence in an attempt to raise awareness of the dangers of discrimination and indifference.

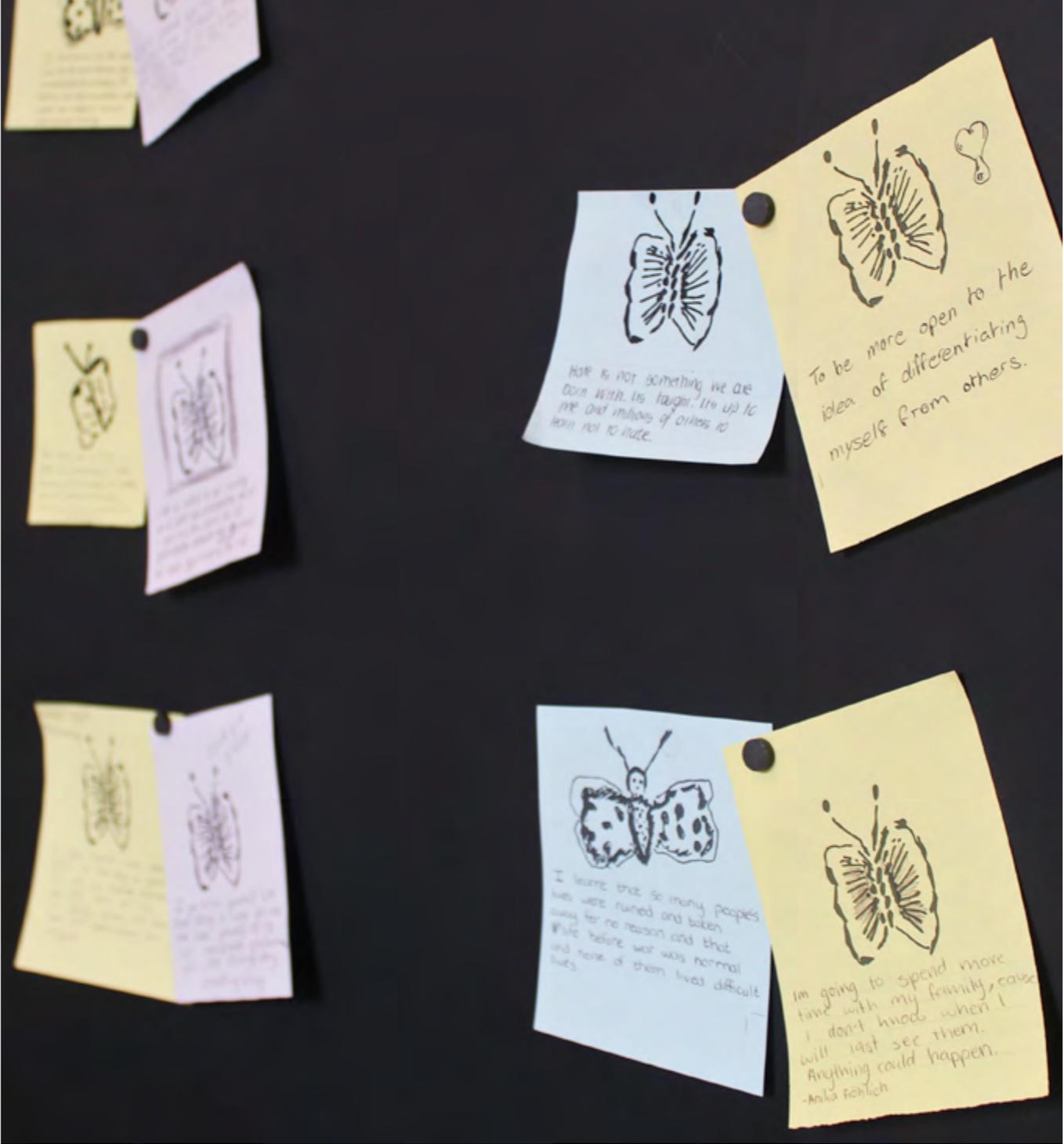


Learners deliberating issues of today.
CATHERINE BOYD

Messages of Hope



The Butterfly as a symbol of hope.
CATHERINE BOYD



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