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Sent: Friday, 17 July 2020 1:42 PM

To: Yuki Simmonds [REDACTED]

Subject: Submission on anti-vilification protections.

To Legal and Social Issues Committee of the Victorian Parliament

Attached is my submission to the enquiry into anti vilification protections.

When I decided to explore the Holocaust I divided the research into several sections. The final topic was about the methodology that could be employed in teaching not to hate. This involved examining the strengths and weaknesses of the various ways of looking at the past. I looked at methods such as proper historic methodology, the use of poetry, the work of great writers, survivor testimony, mythology, and the use of religious texts. Much of this work touches on the issues that your enquiry is examining.

I have divided the submission in the attachment into three parts. Each part is a shorter version of the next part which is itself a shorter version of my manuscript about teaching not to hate.

Should there be any questions I will be happy to answer them.

Henry Erlich

Submission simplified:

A: Assumptions:

1: Humanity will always have a we/them mentality.

2: The best way of stopping the hate or verminisation of another group is by familiarising the students with the other group. This could be done is a subject called Culture.

B: My submission is that the best way to familiarise is by the use of stories chosen to fit the target group. That is to be age/gender/group specific. This does not preclude the use of other methodologies. In essence it is an appeal to the emotional, rather than logical side of the brain. It allows the students to empathise with people who are different to themselves, and assumes that it is then harder to vilify such a group.

C: For example, many see all Jews as filthy rich. This is actually the opposite of the truth. In Poland, in the Yiddish civilization, a person was considered well of if he or she had enough to eat. Ninety five percent of the population were happy if they had food on the table. The antidote is a story like the one below written by the great Yiddish pre-war writer Peretz. I have summarised the story,

Peace in the House

Shalom Bayis:

A love story in the Yiddish world circa 1900. It shows love in a world of faith and poverty.

Chaim is a porter. That is, he carries parcels on his back for a small payment. When he walks in the street, he is a package with legs. He receives his small payment, straightens himself out, and walks into the yard of a multi-story, multi-dwelling, house. He calls out "Chana". A window opens. A woman's head appears and answers, "Chaim". He wraps the pittance he has earned in paper and throws it to her. She catches it. It is not the first such payment.

He does not want to leave but she says she is busy with a sick child. She smiles at him. "How is the child?" he asks. "Better", she answers, "thank God". "And the other children?" he asks. She tells him about each child and watches him walk away until he is out of sight.

Thursday and Friday, it takes longer. "How much is there?" she asks. "Not enough", he answers. She tells him what she has already bought for the Sabbath, and what she still needs. She says she needs candles for the Sabbath, or medicine for the child, but it is not necessary to pawn the brass candlesticks because we can manage and there is always something missing. She says, "It will be a beautiful Sabbath. The kugel is fit for a king." "Yes, a king," he answers. "You have no joy from me. What good am I to you and the children? The children go naked and barefoot." She answers. "You are a good father and a good man. With God's help we shall grow old

together.” And the warmth between them is like that between newlyweds.

The Sabbath is joyful and afterwards Chaim goes to the small synagogue to hear a few words of Torah. The congregation is made up of simple hard-working people. One sleeps, another yawns. The people talk about a world where bad people are flogged, and good and righteous people sit with golden crowns and learn Torah.

Chaim sits next to the stove. He has tears in his eyes and his hands and feet tremble. He has been transported to the next world, to paradise, to the Garden of Eden. When the talk ends, he awakens as if from a dream. But he sees the truth. “Please God, give me just a little of the next world for me, for my wife, for the children, he begs. There must be an explanation.

One day he asks the rabbi, “is there a new world for me?” “Learn Torah,” answers the rabbi. “I am not educated enough,” answers Chaim. “Recite psalms,” says the rabbi. “I don’t have time,” answers Chaim. “Pray devoutly,” says the rabbi. “I cannot understand Hebrew. I cannot understand the prayers,” says Chaim. “What do you do? Asks the rabbi. “I am a lowly porter,” says Chaim. “Then

bring water for the congregation so that they should not be thirsty.”

Chaim is thrilled.

“I have one more question,” says Chaim. “When I go to Paradise what will happen to my wife?” The rabbi answers. “If the husband sits on a chair in Paradise his wife sits at his feet.” When Chaim next sees his wife, his heart is touched. “No Chana,” he said. “You shall not sit at my feet; you shall share the chair with me. It is so good to be together. God will understand.”

Submission to committee. 2020 July Education to prevent hate:

A: I wrote a manuscript during my studies of the Holocaust addressing the methodology to be used in teaching not to hate. The issue is as old as human history. We are now examining how to take students in Victoria on a journey which hopefully will mitigate the desire to demonise another group. Many of the matters I addressed are relevant. Words are always the first step towards atrocity.

B: In essence the methodology involved is to appeal to emotion rather than logic. The advertising industry has long determined that emotions rather than logic trigger changes of behaviour. The bible uses stories, which need interpretation and are catalysts for discussion. It follows that the stories must be aimed at the target group, that is gender/age/group specific. What interests a 16-year-old girl is different from what interests a 14-year-old boy.

C: I have used Jewish teaching because this is an area with which I am familiar. What is used will depend on available resources and should not be limited to Jewish material. There are people more qualified than me to determine what is age/ group/gender appropriate.

D: I believe that stories are the best vehicle, but other methods can also be used as supplements. These include poetry, history, survivor testimony, films etc. Fiction can be used as long as it is not historically misleading.

E: Attachment 1, hereunder is the way I put it in one of my emails.

Attachment 1:

I, following the Torah teaching although I am not so observant, start from the assumption that people pass on their genes as individuals, but survive as communities. Every attempt to change this structure has led to catastrophe. The Jewish teaching is to love the stranger because you were strangers in the land of Egypt. It is repeated 36 times in the Book of Exodus. The most important thing is the first spark, to awake the desire, that is to begin the process to humanise the stranger. Get to know the stranger, by personal contact or by reading their literature, or by seeing the common humanity. People are different yet they are the same. There are good and bad in every group.

My idea is to fire the spark by igniting the interest of the student in an age/group/gender manner. I think that the best way is with stories because we accommodate stories better than we accommodate facts. This is a bible methodology. There are 4 sons to whom the Exodus story is told, and each is told according to his capacity. What interests 16-year-old girls is different from what interests 13-year-old boys.

Us and Them:

F: Rabbi Jonathan Sacks, the former Chief Rabbi of the Commonwealth put the issue of the problem that needs to be resolved as follows

Humans pass on genes as individuals but survive as groups. Humans are hard wired with two sets of emotional responses: altruism to their own group and a flight-fear reaction to other groups. Human groups define themselves with reference to other groups and therefore divide and unite at the same time. This genetic response dooms attempts at universalism in humans. Culture and identity perpetuate the biological tension.

What I say is that the issue is about how we move from one ethic to another ethic. The choice of group/age/gender specific stories needs to be developed with the help of suitably qualified educators. The stories can be acquired from the literature of many cultures. The material can be fiction provided that the fiction is not historically misleading. The point is that it must engage the interest of the target group.

Legislation:

G: In my opinion legislative intervention is important in that it represents the aspiration of the society. However, it reaches only the tip of the iceberg. In the above email I put this thought as follows.

"I do not think that legal process is the answer. It does have a use but having worked as a lawyer I say that the outcomes of legal disputes and prosecutions are usually a function of available resources and the ability to manipulate the adversarial process. Judges and lawyers are not of necessity experts on morality or moral persons. The issue is not even if the prescribed act fits the offence, but how the offender responds when confronted with the situation."

H: The word tolerate:

I do not like the word tolerance. It evokes the feeling that we are forgiving a less than optimum act or attitude and that we are superior.

2: The aim is to move from one ethic to another:

A: The methodology needed to change the human ethic.

Be tolerant of others, do not hate, treat others as you would like them to treat you, are nice sentiments, but if they remain only words then they do little else except placate our conscience. We satisfy ourselves by theoretical support of motherhood statements.

. I thought that just as I had found the question in the bible, I must not restrict myself to any one methodology in my search for answers. Every methodology has strengths and weaknesses. The answer lay in taking every source of endeavour, taking out whatever was needed, and adjusting to the assumptions made. An example is fictional writing or poetry. We often know there is no factual basis, but if we seek, we can find great wisdom within these forms because the questions we need to answer are as old as humanity itself. Greek mythology, religious wisdom literature, and the normal historical methodology of seeking the nexus of convergence of evidence, all contain insights into the questions we seek to answer. The Greek mythological creature, the Gorgon Medusa, was a creature so ugly, that anyone who looked at her, even after she was dead, turned to stone. It is a particularly good metaphor for the Holocaust. I think that the people who wrote this clearly understood the human condition that later produced the Holocaust. Now let us examine the above theory.

B: Some examples of combining methodologies:

B1: The first topic: Why bother if the reality is that nothing will change?

1: An answer from the Survivors: The teachers said it was not just the stories of horror that drew in the students; it was the beginning of the understanding that there is goodness in people, that there is another way. People who had endured so much hatred talked about tolerance.

2: Lessons from a historian.

Allan Bullock: What I think he meant, is that there is a small minority of people in any group, who we should support. We need to choose where we stand for there is no fence to sit on.

History also shows us that big changes do happen.

History also shows us that verminisation and unwanted populations are early danger signals.

3: The Jewish religious tradition:

I have a more detailed analysis of Torah methodology later but here is a sound bite.

I like the story that Eli Wiesel tells, a story based on the Jewish tradition. I have heard this message in many different forms. In the Jewish tradition the world rests on the merit of 36 righteous people; ordinary people who are filled with goodness. The representation of an evil society is Sodom. One of the 36 just men came to Sodom and stood in the marketplace and thundered and begged the people to act with greater compassion and justice. At first, the people listened, then they stopped listening, then they laughed at the righteous man. Then a young boy feeling sorry for the old man came to him and said, "Father, you scream, and you shout, and you know that they laugh at you. Why do you bother?" The righteous man answered: "I know that what you say is true. When I began to scream, I thought I could change them – but now I scream so they do not change me."

Conclusion:

So we try to change the unchangeable because something inside drives us, because there is no fence to sit on, because big changes do happen, because even a small change can make a big difference, because we see what could be and not just what is, and because we do not want the world to change us:

C: Lessons from Judaism about the methodology of shifting to a new ethic:

The Jews bequeathed one especially important methodology to the world; how to shift a population from one set of ethics to another, and how to maintain that ethic through the generations.

1: There may be more than one way to tell a story: There may be more than one truth.

The Haggadah, the story of the Exodus tells us that there are four sons, and to tell each son in a different way. Be aware to whom you are talking, is the first lesson negotiators and authors learn. Israelis saw the Holocaust in terms of resistance, American Jews saw it in terms of humanitarian lessons, and Australian Jews saw it in terms of remembrance.

2: Morality is not a single lesson; it must be worked on extensively and there are forward steps and backward steps.

3: The correct way to respond to suffering may be through poetry and stories and not logic:

Job's response to suffering was to scream in outrage. Teaching about the Holocaust must not leave us cold and indifferent, or it will be as meaningless as WWI. Jacob Rosenberg,

Lodz Ghetto and Auschwitz survivor, and award-winning author, told me that the poet and not the historian is the correct conduit for the message of the Holocaust. The Torah extensively and very accurately narrates what will happen if you chose the wrong path, but in almost the last scene Moses is commanded to write a song repeating the same message, presumably because it has a greater effect on the human than narrative. (Haazinu after Bechukosai and Ki Tavo)

4: Results not political correctness is what matters.

5: Do not sanitize the stories:

6: Praise the good people even if they live amongst the wicked.

7: Use technical help.

8: Aim at both the individual and the group:

You must succeed at both levels: Moses' speeches often alternated, almost at random, between the individual and the group. We must persuade the individual, but it seems that most people go with the flow.

9: End with hope: The bible always talks about redemption.

10: Reflections on the Exodus, a book written by Aviva Gottlieb Zornberg, Random House 2001, inspired further analysis of how the Torah tackles the way ethics can be changed

. a) See what may be and not what is:

b) Try to find a solution instead of apportioning blame:

c) Awake the Desire: In the end, it is the moment of awakening that is critical.

It seems that the Torah shouts that this first step must be the awakening of the desire for a new ethic. The stimulus comes from the outside, but the desire must come from the inside. In Egypt, the problem was more than the oppression of the taskmasters. The real barrier to change was the sense of difficulty; that change was impossible. The change is compared to standing under a mountain; it makes the person recoil. The people fear change; they fear new relationships. On the other hand, God is angry with Moses when Moses resists involvement, the anger at a prophet who is comfortable with the disease. Therefore, we must persist with teaching, with showing the problems of the existing ethic. Chaim Lazar talked about one of

the main obstacles to resistance during the Holocaust was that people clung to the belief that work would protect them.

*Zornberg expresses the same idea in her discussion of how Abraham spread the message of God. She relates Midrashic explanations: Aviva Gottlieb Zornberg: *The Murmuring Deep*. Schocken Books NY 2009:*

Abraham's effect on the world is not like intellectual argument but like beauty – an erotic effect like perfume. Perfume is physically almost nothing, but its power seduces and spreads uncontrollably. It generates desire and love and it regenerates. The power of bringing the Shechinah (the female presence of God) is the power of creation. "The power of the perfume analogy lies ultimately in its absurdity. Sealed in a vial, perfume is, effectively nothing at all. Diffused, penetrating fantasy worlds, it invokes infinite longings, it may create new souls and, indeed, new life...In his generative diffusion, without knowing his trajectory ahead of time, he will transfigure the worlds of others." 157:

*The attraction is not the perfume – not Abraham – but what it evokes. Those affected think their own thoughts but glimpse God. "Redemptive rather than therapeutic, something is sparked around which unconscious associations gather." 160: **The hunger for answers invokes real questions that make knowledge vital. Knowledge without that hunger invokes nothing.** Abraham found his destination only after prolonged not finding. **Struggle makes achievement worthwhile**, and failure progresses success. Light has no meaning unless it is compared to darkness. The perfume draws others into their passionate associations.*

*History is like dew – it sensitizes the recipient to hints. Unlike rain, dew does not permeate, and is not absorbed. Henry James described experience as a huge internal spider web that captures hints. Abraham was chosen because he was receptive. **Visions come to those who are prepared. He was able to arouse in others the listening to their thoughts, as distinct from implanting his knowledge in others.***

I have often discussed the apparent hopelessness of trying to change the world. Understood from the analogy of perfume as the objective, the critical point is the moment when the desire is evoked. Therefore, every effort to awaken the consciousness, every effort of the Holocaust Museum, assumes critical significance.

d) *The awareness of the need to change precedes the knowledge of how we should change:*

e) *We must teach children to question what is happening:*

Moreover, how does one teach? The Torah answer is that we do not hide reality, however difficult that reality may appear. **The story mode is used because interpretation is required.** In the narrative of Passover, the narrative of the Exodus, the story is generated by the four questions asked by four different types of sons. The best answer is the one that draws the father out of his comfort zone and engenders a better response. Rashi, one of the great commentators, regards the question of the simple son, the question that engenders a superficial answer, as the worst question. Life is not pretty; it involves ugliness and tragedy. **We must continue to ask questions, look for answers, and teach the students to ask questions. The students must question what they will discover in their journey through life.**

Rabbi Sacks supplements this point: Rabbi Jonathan Sacks: *Covenant and Conversation: Genesis: Maggid Books Jerusalem: 2009:*

Why the story mode, he asks. There are layers of meaning requiring constant new insights: “Only stories adequately reflect what it is to be human:” The Torah allows us to see ourselves as we really are, infinitesimal, fallible and frail, yet touched with the wings of infinity. ” “(The stories) tell us that the journey is worth making – none more so – but it did not begin with us, and it will not end with us.” “It is not for you to complete the task, but neither are you free to stand aside from it.” Mishna Avot 2: 16. 11: 7:

Transcending nature is the message, said Rabbi Soloveitchik. “The most fundamental principle of all is that man must create himself. It is this idea that Judaism introduced to the world.” 20: Man is created in the image of God, but God’s image is not disclosed. Therefore, God and therefore man, transcends nature. Like God, humans are the one being able to be creative. They are God’s partner in creation. This presupposes free will, and the Torah is a call to responsibility and restraint. 19-22:

Why children? When God made Adam mortal, then Adam knew that that immortality lies in our genes and what we pass on to our children.

f) *Do not try to have it all: Recognize the merit of the other person:*

g) *No one says it will be easy:*

We will not find the action required easy. It will make us shudder. We may even have to change ourselves.

“On the little fireplace Burns a little fire, and in the room it is hot.

*There sits a Rabbi, with his little children, teaching the aleph bet.
(The alphabet :)*

Chorus

Learn little children, do not be afraid. Every beginning, it is so hard.

***** © Henry Erlich 2009

Examples of different methodologies:

1: The use of a short story to illustrate the power of one.

The Last Word... Genesis and Catastrophe ...From a short story by Roald Dahl:

The scene: It is at the end of the 19th century and a woman has just given birth to a son somewhere in Austria. “Is he alright?” she asks. She asks the same question again and again. “Are you sure he is alright...I have prayed and prayed that he will live, Doctor. None of my other ones lived Doctor...This is my fourth ...in four years. I do not think you know what it means, Doctor, to lose them all, all three of them, slowly, separately, and one by one. I am certain there is something inherited that causes my children to die in this way. There must be. Is this one so small? Oh God, be merciful unto him now...” The husband an arrogant, overbearing bullying little drunkard said that this child was smaller than the previous one. “The child is fine,” said the doctor. “He is fine Herr Hitler.”

2: The use of poetry: *I am reminded of the tragedy at Marysville when I read this.*

The Ongoing Pain: Gesele:

Gesele is a Yiddish song of unknown origin first published in 1912. That a song predating the Holocaust is so relevant to the Holocaust shows that even though the Holocaust, like every other mass slaughter, is unique in the particulars of how they played out, they all have a common core.

Where is the little street, where is the house?

Where is the little girl whom I did love?

There is the little street, there is the house.

There is my little girl whom I did love.

Where is the little stream, where is the mill?

Where is the little town, where is the school?

There is the little stream, there is the mill.

There is the little town, there is the school.

Inside the room, my pain it is strong.

All that is left is only a dream.

No more the little street, no more the house.

No more my little girl whom I did love.

3: Topics in teaching.

In my teaching about the Holocaust, one of my topics is how much of survival (life) is luck and how much is character? It allows me to use survivor testimony, and great writers Primo Levi and Victor Frankel. The main thing is that it is so interesting.

Another topic is to show how incomprehensible the Holocaust is. Here I use the lifelong debate about the morality of the leader of the Lodz Ghetto handing over the children to the Germans. Again, the point is that it is interesting.

4: Survivor Testimony: *from my interview with Kitia Altman – for girls about 16 years of age.*

Normalization:

In your book you said:

'After the initial terror, culminating in the burning down of our great synagogue with one hundred people locked inside people did their best to get on with life.' (P 265)

Upon liberation, one of the women, closer to death than to life, was picked up by a man; Kitia continues; 'suddenly we heard Erna's voice, firm and clear; 'at last, in the arms of a man again.' Initially we just giggled, and then the laughter took on a momentum of its own. It was a deep, liberating, humanizing laughter. We no longer thought of Erna; we laughed because we had discovered we were alive – not only in a physical sense, our bodies were still moving and our eyes still seeing, but also emotionally. We were alive because our senses had started to serve us again! We had registered feelings other than paralysing, destructive fear....In years to come we used this freedom to rebuild our lives, to start families, learn professions and trades and to acquire skills to help us cope with the world outside our horrific experiences....Yet, we were never really liberated from our past.' (P362)

Kitia says. Certain aspects of behaviour remained. I always need to have a pantry full of food and I cannot sleep in a place where there is no food.

Continuing fear:

In your book you said:

"When I was pregnant with my son, I would stand naked in front of the mirror every night. But it was not an exercise in narcissism.... In the fifth month a slight mound rose in the surface of my belly, when all attempts to suck in my belly failed, the nightmares started.

Selection:

This time I won't pass

What shall I do? Hide behind my friend, Cesia?

No good, you can see my stomach from the side. What if I put a bundle of clothing in front of it?

But that is not allowed and will draw a lot of attention. I tossed and turned and perhaps even screamed.

Morning: Another quick inspection in the mirror.

Maybe, there is still a chance I don't really show.

Past and present dreams and reality all collide. (P382)

Kitia says; 'I still look at strange faces and wonder if they would shelter my child. I do not have nightmares anymore, but I have symbolic dreams that I interpret as offshoots of my experience. Maybe these are the fears and insecurities of old people, loneliness, lack of companionship, deterioration of relationships with my peers, physical limitations, lack of interest in the problems of others and the comfort of my own environment. I want to live in my own home, but I want to be looked after. Perhaps this has to do with the fear of selection. Not everything is conscious. Fear is conscious but the reason for the fear is not conscious. If I am insecure, I return to the Holocaust, but others may return to their childhood.

3722 words

Submission to committee. 2020 July Education to prevent hate:

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C: I have used Jewish teaching because this is an area with which I am familiar. What is used will depend on available resources and should not be limited to Jewish material. There are people more qualified than me to determine what is age/ group/gender appropriate.

D: I believe that stories are the best vehicle, but other methods can also be used as supplements. These include poetry, history, survivor testimony, films etc. Fiction can be used as long as it is not historically misleading.

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Attachment 1:

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My idea is to fire the spark by igniting the interest of the student in an age/group/gender manner. I think that the best way is with stories because we accommodate stories better than we accommodate facts. This is a bible methodology. There are 4 sons to whom the Exodus story is told, and each is told according to his capacity. What interests 16-year-old girls is different from what interests 13-year-old boys.

F: Rabbi Jonathan Sacks, the former Chief Rabbi of the Commonwealth put the issue of the problem that needs to be resolved as follows. (in Attachment 2)

Attachment 2:

Email copied to Yuki 27/06/2020

Humans pass on genes as individuals but survive as groups. Humans are hard wired with two sets of emotional responses: altruism to their own group and a flight-fear reaction to other groups. Human groups define themselves with reference to other groups and therefore divide and unite at the same time. This genetic response dooms attempts at universalism in humans. Culture and identity perpetuate the biological tension.

His thoughts were fully developed in his book "Not in God's Name".

My understanding is as follows. The world will always be divided into us and them. It is useless and counter-productive to try to change this. However, we can mitigate the damage by creating sympathy and empathy for the other group. This is best done with stories because stories are a more natural way of acquiring attitudes and can have many layers of interpretation.

What I say is that the issue is about how we move from one ethic to another ethic. The choice of group/age/gender specific stories needs to be developed with the help of suitably qualified educators. The stories can be acquired from the literature of many cultures. In subsequent emails I shall provide examples. The material can be fiction provided that the fiction is not historically misleading. The point is that it must engage the interest of the target group. I prefer written stories because my observation is that often young people are unable to develop reading and writing skills in our environment, and there are more written works than films etc. This does not prevent the use of other types of material.

G: In my opinion legislative intervention is important in that it represents the aspiration of the society. However, it reaches only the tip of the iceberg. In the above email I put this thought as follows.

"I do not think that legal process is the answer. It does have a use but having worked as a lawyer I say that the outcomes of legal disputes and prosecutions are usually a function of available resources and the ability to manipulate the adversarial process. Judges and lawyers are not of necessity experts on morality or moral persons. The issue is not even if the prescribed act fits the offence, but how the offender responds when confronted with the situation."

H: An additional thought:

I do not like the word tolerance. It evokes the feeling that we are forgiving a less than optimum act or attitude and that we are superior.

2: The aim is to move from one ethic to another:

Sometimes I wondered why we should study events like the Holocaust. Killings and destruction, nobility, and self-sacrifice, are as old as history. Human life continues and nothing changes. How does one structure thinking about the future? It is not enough to say that people should see what man is capable of doing because we already know. We know how evil or how noble people can be. What happened during the Holocaust was horrific. So what? Where does it all lead us?

A: The methodology needed to change the human ethic.

Be tolerant of others, do not hate, treat others as you would like them to treat you, are nice sentiments, but if they remain only words then they do little else except placate our conscience. We satisfy ourselves by theoretical support of motherhood statements.

One day I was looking at the story of the Exodus, the escape from the oppression in Egypt that fills the last four books of the Old Testament, and it occurred to me that underneath everything the Exodus is about the change from one set of ethics to another. I am not talking about what those ethics are, but about the methodology of taking a population from one way of behaving to another way. To illustrate that we are not talking about the contents of the ethics, one of the methodologies we need to look at, is the methodology used by Hitler, for he too, like Moses, took a population from one set of ethics to another. Once the thinking was in place, the issues started to emerge. Some of these issues were: Who wants change? Who determines the new ethic? Why bother if change is so difficult? This is not the only possible structure for thinking, but I chose to work with this structure.

Now that I had some of the questions, the problem became how I find the answers. *I thought that just as I had found the question in the bible, I must not restrict myself to any one methodology in my search for answers. Every methodology has strengths and weaknesses.*

The answer lay in taking every source of endeavour, taking out whatever was needed, and adjusting to the assumptions made. An example is fictional writing or poetry. We often know there is no factual basis, but if we seek, we can find great wisdom within these forms because the questions we need to answer are as old as humanity itself. Greek mythology, religious wisdom literature, and the normal historical methodology of seeking the nexus of convergence of evidence, all contain insights into the questions we seek to answer. The Greek

mythological creature, the Gorgon Medusa, was a creature so ugly, that anyone who looked at her, even after she was dead, turned to stone. It is a particularly good metaphor for the Holocaust. I think that the people who wrote this clearly understood the human condition that later produced the Holocaust. Now let us examine the above theory.

Question 1: Is there really a parallel between the Exodus and the Holocaust? Read this story.

Chaim Lazar was a resistance leader in occupied Lithuania, and after the war, he organized illegal immigration into Palestine. In the vocabulary of today he was a people smuggler. He told the story of pre-war German refugees stuck on a ship, waiting for an opportunity to run the British blockade, and escape from Germany to Palestine. Conditions for the human cargo on the refugee ship were bad. “We could have died in our beds in Germany,” they complained. The leadership posted an extract from Exodus, where the people marooned in the desert asked Moses “Were there not enough graves in Egypt?” A new perspective gave the people hope and determination. They had been there. Fleeing repression, stuck in a nowhere, on the way to the Promised Land. They were reliving events from the bible, and they saw that their feelings were exactly described in its writings.

Question 2: We are now more than sixty years after the Holocaust; does this have any significance?

The Jerusalem Talmud quotes Rabbi Yohanan, saying that only three generations after the destruction of the temple could the Jewish people articulate the catastrophe. Well, we are past the first two generations.

B: Some examples of combining methodologies:

B1: The first topic: Why bother if the reality is that nothing will change?

1: An answer from the Survivors: I asked the survivors why they volunteered to work at the Holocaust museum. When people started to want to hear, when the survivors had to protect their memories from the likes of David Irving, the floodgates opened. They had promised the dead to remember, that the dead had a place and a name. When the survivors started to talk about their past at the Holocaust Museum, they magnetized the students. It was the human contact. *The teachers said it was not just the stories of horror that drew in the students; it was the beginning of the understanding that there is goodness in people, that there is another way. People who had endured so much hatred talked about tolerance.* If what was said

influenced a few of the young people, it might change the universe. The desire for memory soon became a desire to teach others and perhaps change the world.

2: Lessons from a historian.

We see the closeness of good and evil; the call that says that one person can, and did, make a difference. **Allan Bullock**, the great historian, talked about the juxtaposition of the horror of the exhibits at Yad Vashem, the Holocaust memorial in Jerusalem, and the trees representing the righteous gentiles, at the exit of the memorial. **What I think he meant, is that there is a small minority of people in any group, who we should support. We need to choose where we stand for there is no fence to sit on.**

History also shows us that big changes do happen. The Russian totalitarian regime fell apart, and it fell apart very quickly and unexpectedly. We can learn from Hitler that big changes took place in a short time. Hitler also illustrates how much influence one person can have on world events. The consensus amongst historians is that without Hitler there would not have been a Holocaust.

History also shows us that verminisation and unwanted populations are early danger signals.

3: The Jewish religious tradition:

I have a more detailed analysis of Torah methodology later but here are two sound bites.

Maimonides, the great Jewish 12th century sage said that you must imagine the world as a giant scale, with good and evil in equal balance, and one act could tip the scale. I have been told that the same sentiment is expressed in the Koran.

“Success is dependent on the Will of Hashem (God). Effort depends on man.” Rav Pam on Chumash by Rabbi Sholom Smith: Mesorah Publications NY 2004 page 108.

I like the story that Eli Wiesel tells, a story based on the Jewish tradition. I have heard this message in many different forms. In the Jewish tradition the world rests on the merit of 36 righteous people; ordinary people who are filled with goodness. The representation of an evil society is Sodom. One of the 36 just men came to Sodom and stood in the marketplace and thundered and begged the people to act with greater compassion and justice. At first, the people listened, then they stopped listening, then they laughed at the righteous man. Then a young boy feeling sorry for the old man came to him and said, “Father, you scream, and you shout, and you know that they laugh at you. Why do you bother?” The righteous man

answered: "I know that what you say is true. When I began to scream, I thought I could change them – but now I scream so they do not change me."

Conclusion:

So we try to change the unchangeable because something inside drives us, because there is no fence to sit on, because big changes do happen, because even a small change can make a big difference, because we see what could be and not just what is, and because we do not want the world to change us:

B2: Topic 2: Who determines what is moral?

In a slave society, slavery was moral. Slaughtering enemies was for many civilizations proper conduct. And so, it goes on.

A Jewish argument that what Hitler did was moral:

Amalek, the Jewish representation of evil, attacked the weak and the vulnerable at their weakest point, so the Jews were commanded to show no mercy, and wipe him out completely. He threatened the ideals for which Judaism stood. On the other hand, the Jews threatened the Nazi concept that the strong had full power over the weak – it was the law of nature. Judaic humanitarianism could not be tolerated because it disrupted the Nazi master plan, so Judaism could not be tolerated, so there was to be no mercy, and the Jews had to be wiped out completely.

C: Lessons from Judaism about the methodology of shifting to a new ethic:

The Jews bequeathed one very important methodology to the world; how to shift a population from one set of ethics to another, and how to maintain that ethic through the generations.

1: There may be more than one way to tell a story: There may be more than one truth.

The Haggadah, the story of the Exodus tells us that there are four sons, and to tell each son in a different way. Be aware to whom you are talking, is the first lesson negotiators and authors learn. Israelis saw the Holocaust in terms of resistance, American Jews saw it in terms of humanitarian lessons, and Australian Jews saw it in terms of remembrance.

2: Morality is not a single lesson; it must be worked on extensively and there are forward steps and backward steps.

One visit to a Holocaust Museum is only part of a process that must extend deep into education. The generation of the Exodus could not change their nature and did not reach the Promised Land. Hitler was a master at taking steps forwards and backwards.

3: The correct way to respond to suffering may be through poetry and stories and not logic:

Job's response to suffering was to scream in outrage. Teaching about the Holocaust must not leave us cold and indifferent, or it will be as meaningless as WW1. Jacob Rosenberg, Lodz Ghetto and Auschwitz survivor, and award-winning author, told me that the poet and not the historian is the correct conduit for the message of the Holocaust. The Torah extensively and very accurately narrates what will happen if you chose the wrong path, but in almost the last scene Moses is commanded to write a song repeating the same message, presumably because it has a greater effect on the human than narrative. (Haazinu after Bechukosai and Ki Tavo)

4: Results not political correctness is what matters.

The Torah did not try the impossible task of immediately outlawing slavery but regulated it to a level that made slavery less beneficial to the owner of a slave.

5: Do not sanitize the stories:

Holocaust and war remembrance are about lice and hunger and child beggars; not pictures we can see in detached comfort. We should feel repulsed and dirty when we leave a museum. Moses stuttered, Judah, the line for the future of Israel, slept with a woman that he thought was a prostitute, and King David wanted a woman, so he sent her husband to die on a dangerous military operation.

6: Praise the good people even if they live amongst the wicked.

The Torah did not ascribe a name to the daughter of Pharaoh who saved and raised Moses. The sages called her 'Bat Yah', which translates to the daughter of God. 'Bat' is Hebrew for daughter and 'Ya' stands for God. Remember she risked so much to defy the king, who was her father and the God of Egypt. There were good people in Germany and Poland.

7: Use technical help.

The bible is the same as Shakespeare in the way it uses literary technique. A preacher in Poland, the Maggid of Dubno, became famous for the use of parables to explain difficult moral lessons. If you want to find a lost treasure in the dark, you use a candle. Read a Modest

Proposal by Swift and understand that technique can make messages more compelling. Often a fictional story set during the Holocaust told me more than a book full of facts.

8: Aim at both the individual and the group:

You must succeed at both levels: Moses' speeches often alternated, almost at random, between the individual and the group. We must persuade the individual, but it seems that most people go with the flow.

9: End with hope: The bible always talks about redemption.

10: Reflections on the Exodus, a book written by Aviva Gottlieb Zornberg, Random House 2001, inspired further analysis of how the Torah tackles the way ethics can be changed

. a) See what may be and not what is:

During the construction of the Mishcun, the Tabernacle, the place where God resided, the people were so consumed by the desire to help, that they contributed their most precious treasures. The women offered their mirrors, which on one level are narcissistic objects of vanity. Moses was angry and harshly rejected the mirrors. However, God overruled Moses... It does not get much better than that. One explanation offered by the sages is mirrors distort reality, and therefore are factors in allowing us to see what might be, and not just to look at what is.

Similarly, when God commanded Moses to tell Pharaoh to let my people go, Moses argued that he was unfit. Some consider that he thought that the people were not ready for redemption. God however could see what of what could be instead was, so he persisted with the redemption.

b) Try to find a solution instead of apportioning blame:

It is interesting to see how Jewish wisdom literature compared Moses to Elijah. God dismissed Elijah because Elijah could only complain about the people's transgressions. Moses found a way. He persisted to try to make changes in the ethics of the people, notwithstanding that even their direct involvement in miracles had not helped. The sea had split and within a few weeks, the people built the Golden Calf. Moses' way was that change required involvement and ownership in the process. It was not enough to be given Torah; one had to work hard to acquire the knowledge; the need to exert continuous effort.

c) Awake the Desire: In the end, it is the moment of awakening that is critical.

It seems that the Torah shouts that this first step must be the awakening of the desire for a new ethic. The stimulus comes from the outside, but the desire must come from the inside. In Egypt, the problem was more than the oppression of the taskmasters. The real barrier to change was the sense of difficulty; that change was impossible. The change is compared to standing under a mountain; it makes the person recoil. The people fear change; they fear new relationships. On the other hand, God is angry with Moses when Moses resists involvement, the anger at a prophet who is comfortable with the disease. Therefore, we must persist with teaching, with showing the problems of the existing ethic. Chaim Lazar talked about one of the main obstacles to resistance during the Holocaust was that people clung to the belief that work would protect them.

Zornberg expresses the same idea in her discussion of how Abraham spread the message of God. She relates Midrashic explanations: Aviva Gottlieb Zornberg: The Murmuring Deep. Schocken Books NY 2009:

Abraham's effect on the world is not like intellectual argument but like beauty – an erotic effect like perfume. Perfume is physically almost nothing, but its power seduces and spreads uncontrollably. It generates desire and love and it regenerates. The power of bringing the Shechinah (the female presence of God) is the power of creation. “The power of the perfume analogy lies ultimately in its absurdity. Sealed in a vial, perfume is, effectively nothing at all. Diffused, penetrating fantasy worlds, it invokes infinite longings, it may create new souls and, indeed, new life...In his generative diffusion, without knowing his trajectory ahead of time, he will transfigure the worlds of others.” 157:

The attraction is not the perfume – not Abraham – but what it evokes. Those affected think their own thoughts but glimpse God. “Redemptive rather than therapeutic, something is sparked around which unconscious associations gather.” 160: The hunger for answers invokes real questions that make knowledge vital. Knowledge without that hunger invokes nothing. Abraham found his destination only after prolonged not finding. Struggle makes achievement worthwhile, and failure progresses success. Light has no meaning unless it is compared to darkness. The perfume draws others into their passionate associations.

History is like dew – it sensitizes the recipient to hints. Unlike rain, dew does not permeate, and is not absorbed. Henry James described experience as a huge internal spider web that captures hints. Abraham was chosen because he was receptive. Visions come to those who

are prepared. He was able to arouse in others the listening to their thoughts, as distinct from implanting his knowledge in others.

I have often discussed the apparent hopelessness of trying to change the world. Understood from the analogy of perfume as the objective, the critical point is the moment when the desire is evoked. Therefore, every effort to awaken the consciousness, every effort of the Holocaust Museum, assumes critical significance.

d) The awareness of the need to change precedes the knowledge of how we should change:

The next step is not that we know the next ethic, but that we accept awareness that the existing ethic is not correct. When asked to accept the Torah the people answered, “We shall do, and we shall hear.” It appears that this is the folly of rashness, but in the teachings, God describes it as the wisdom of the angels; supreme wisdom; the knowledge that one knows one must seek a better answer even if the better answer is yet unknown. Therefore, show bad and good to students. Perhaps one child may be touched, and, in the thought of Maimonides, the universe may be saved.

e) We must teach children to question what is happening:

Moreover, how does one teach? The Torah answer is that we do not hide reality, however difficult that reality may appear. The story mode is used because interpretation is required. In the narrative of Passover, the narrative of the Exodus, the story is generated by the four questions asked by four different types of sons. The best answer is the one that draws the father out of his comfort zone and engenders a better response. Rashi, one of the great commentators, regards the question of the simple son, the question that engenders a superficial answer, as the worst question. Life is not pretty; it involves ugliness and tragedy. We must continue to ask questions, look for answers, and teach the students to ask questions. The students must question what they will discover in their journey through life.

Rabbi Sacks supplements this point: Rabbi Jonathan Sacks: Covenant and Conversation: Genesis: Maggid Books Jerusalem: 2009:

Why the story mode, he asks. There are layers of meaning requiring constant new insights: “Only stories adequately reflect what it is to be human:” The Torah allows us to see ourselves as we really are, infinitesimal, fallible and frail, yet touched with the wings of infinity.” “(The stories) tell us that the journey is worth making – none more so – but it did

not begin with us, and it will not end with us.” “It is not for you to complete the task, but neither are you free to stand aside from it.” Mishna Avot 2: 16. 11: 7:

Transcending nature is the message, said Rabbi Soloveitchik. “The most fundamental principle of all is that man must create himself. It is this idea that Judaism introduced to the world.” 20: Man is created in the image of God, but God’s image is not disclosed. Therefore, God and therefore man, transcends nature. Like God, humans are the one being able to be creative. They are God’s partner in creation. This presupposes free will, and the Torah is a call to responsibility and restraint. 19-22:

Why children? When God made Adam mortal, then Adam knew that that immortality lies in our genes and what we pass on to our children. That is why Judaism became the most children centered of faiths. One cannot defeat mortality with buildings. “We are not gene-producing machines, but individuals, each of us unique, irreplaceable, here because God wants us to be here. That is the world-transferring concept of Hashem.” 39: “That is the profound message of the first three chapters of Genesis, a story about language, relationships and what it is to be a person. Judaism is the story of how the love we feel for another person leads to the love of God and robes us in garments of light.” 40: 33-40:

Either Abraham radically broke from home, or his journey was one of continuing what his father, Terach, had already begun. There is ambiguity; Genesis 11:13, implies that it was a continuing journey started by Abraham’s father. “Abraham’s spiritual insight did not come from nowhere...Children complete what their parents begin.” 83: The biblical tradition understood divine parenthood this way. Noah walked with God Genesis 6:9, but Abraham walked ahead of God 17:1. God leaves room for man, and in Judaism, parents should leave room for their children to develop. Yet, as we grow older, we understand how much we owe to our parents.

f) Do not try to have it all: Recognize the merit of the other person:

Moreover, of course we are required to make sacrifices. Moses gave away the position of High Priest to his brother Aaron. Moses dearly wanted this position but understood that it was more appropriate that his brother had it. His brother was better suited, and Moses could not be everything. The recognition of the merits of the other person may be a key to a better world.

g) No one says it will be easy:

We will not find the action required easy. It will make us shudder. We may even have to change ourselves.

3: Where does the Holocaust fit into all this?

1: The Holocaust is not unique:

At one level, everything is different, but at the same time at another level it is the same. The Holocaust happened in a unique way, yet mass slaughter is common. If we say that the Holocaust is beyond human norms, we destroy the value of the Holocaust as a tool in changing ethics. Without exception, survivors told me the Holocaust was unique, yet by using the Holocaust as a tool for teaching tolerance, they affirm that the Holocaust can be repeated. The same people who told me the Holocaust is unique then went on to tell me it could happen again.

2: The Conference in the sky:

The year is 3009. The Australian Centre for Jewish Civilization and co-host Paul Celan hold a conference in the sky and the special guests include Moses, Hitler, Stalin, Mao, Pharaoh, Haman, Churchill, Eisenhower Poll Pot, Voltaire, and many others.

The conference theme: Is there something about the Holocaust that makes it unique?

Hitler: "I condemned the Jews just for being born. That has never happened before."

Pharaoh, jumping up: "I decreed that their sons should be thrown into the Nile. The result is the same. Their daughters would be useful."

Hitler: "But we developed the killing to an industry – we were much more efficient."

Pharaoh: "Rubbish, all you did was use world best practice – so did I. And do not talk to me about progress – I left the Pyramids; what did you leave? And you were not so advanced. You did not even have mobile phones or Twitter."

Hitler: "I planned to eliminate the Jews wherever they were in the world."

Pharaoh: "The Jews were all in Egypt, so my plan was more likely to get rid of them."

Hitler: I had an ideology; a vision for a new type of world. You only acted because you listened to the boobamasas of your stupid fortune tellers.”

Genghis Khan, Haman and many others: “What difference does the reason make? If you kill them, they are dead anyway. Everything is unique, but at the same time it is the same.”

Stalin and Chairman Mao together: “We also had an ideology which would change the world. Do not make so much fuss about six million dead. Talk to us when you reach 50 million.”

Chairman Mao: “Who are the Jews anyway? I never heard of them. So much noise about so few! We lost more than three million soldiers in the war against Japan, and that was not enough reason for us to create a medical corp.”

Hitler: But I was responsible for the deaths of more than fifty million.”

Churchill and Eisenhower: “Don’t forget us: Blocking escape and indifference is equally important to the project.”

Poll Pot: “I was invited to the conference and you act as if I am not here.”

Sebastian Haffner: “There is an unsolved riddle in the creation of the Third Reich. What became of the Germans? Even on 5 March 1933, a majority of them voted against Hitler. What happened to the majority? Did they die? Did they disappear from the face of the earth? Did they become Nazis at this late stage? How is it possible that there was not the slightest visible reaction from them? How it was possible for the Nazis to gain a foothold and make a whole nation into a pack of hunting hounds directed against humans. The Holocaust is unique because it was a true revolution. Hitler seduced one of the most advanced nations to reverse the course of human progress. Hitler reversed history and achieved the reduction of one of the great modern human civilizations to an obsessed and willing nation of subhuman killers.”

David Irving: “The Holocaust is a fabrication invented by the Jews for their own benefit. It is a myth like the Exodus. It is a good thing we removed it from the school curricula. We should never teach such nonsense to our children.”

Moses: “In every generation there will be a Pharaoh or a Hitler. You will be a light to the nations because they will see that what happened to the Jews, and how the Germans and the bystanders behaved, can happen to anyone. This lesson of the Holocaust must be taught to

your children, and you should bind the message on your arm, and between your eyes, and place it upon the door to your house, and on your gate.”

Hitler and Pharaoh were seen talking to Paul Celan.

Hitler: “The Jews make so much of themselves; it is time for a little pogrom in the sky.”

In the corner, the Gorgon smiled as she admired herself in the mirror. “Nothing has altered,” she thought. “The more things change the more they remain the same.”

3: So:

We can use the Holocaust as a starting point for a new ethic because it directly involves Christians and Jews and is part of an event that involved much of the world. In other words, there is already a lot of ownership that exists, or that we could create.

- 1) The third generation allows a less guilty involvement, compared to the involvement of those who were bystanders or perpetrators. Their minds will not produce the defensive mechanisms as readily.
- 2) If a few enthusiasts propose the ethic, then it remains for the intellectual classes to develop persuasive reasons for mass acceptance of the new ethic. This thought follows how Yehuda Bauer explained the acceptance of the Nazi ethic in Germany. Nazism was the acceptance of a new ethic.
- 3) *The purpose is to ignite the spark that will cause children to be sent to visit Holocaust museums, and cause Holocaust awareness to be part of the education of the next generations. Perhaps the work of lawyers becomes critical. To use the available material to persuade whoever is the tribunal. Perhaps the work of advertising men is the most important because they find arguments directed at emotion rather than logic.*
- 4) We can use more than one argument. The message contained in the Passover, is conveyed to the four sons in different ways, so too can arguments be developed for different listeners.
- 5) Arguments from the bible represent another commonly owned source. Arguments like what I developed could take Holocaust awareness past what now seems to be political correctness, or cosmetic motherhood type agreement.

As an afterthought, the Holocaust deniers actually strengthened the position of the Holocaust as a tool. These deniers had a large part in awakening the survivors. Their arguments against the Holocaust stop the Holocaust from receding into insignificance, as did the Western front of WW1.

“On the little fireplace Burns a little fire, and in the room it is hot.

*There sits a Rabbi, with his little children, teaching the aleph bet.
(The alphabet :)*

Chorus

Learn little children, do not be afraid. Every beginning, it is so hard.

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Examples of different methodologies:

1: The use of a short story to illustrate the power of one.

The Last Word... Genesis and Catastrophe ...From a short story by Roald Dahl:

The scene: It is at the end of the 19th century and a woman has just given birth to a son somewhere in Austria. “Is he alright?” she asks. She asks the same question again and again. “Are you sure he is alright...I have prayed and prayed that he will live, Doctor. None of my other ones lived Doctor...This is my fourth ...in four years. I do not think you know what it means, Doctor, to lose them all, all three of them, slowly, separately, and one by one. I am certain there is something inherited that causes my children to die in this way. There must be. Is this one so small? Oh God, be merciful unto him now...” The husband an arrogant, overbearing bullying little drunkard said that this child was smaller than the previous one. “The child is fine,” said the doctor. “He is fine Herr Hitler.”

2: The use of poetry: I am reminded of the tragedy at Marysville when I read this.

1: The Ongoing Pain: Gesele:

Gesele is a Yiddish song of unknown origin first published in 1912. That a song predating the Holocaust is so relevant to the Holocaust shows that even though the Holocaust, like every other mass slaughter, is unique in the particulars of how they played out, they all have a common core.

Where is the little street, where is the house?

Where is the little girl whom I did love?

There is the little street, there is the house.

There is my little girl whom I did love.

Where is the little stream, where is the mill?

Where is the little town, where is the school?

There is the little stream, there is the mill.

There is the little town, there is the school.

Inside the room, my pain it is strong.

All that is left is only a dream.

No more the little street, no more the house.

No more my little girl whom I did love.

3: Topics in teaching.

In my teaching about the Holocaust, one of my topics is how much of survival (life) is luck and how much is character? It allows me to use survivor testimony, and great writers Primo Levi and Victor Frankel. The main thing is that it is so interesting.

Another topic is to show how incomprehensible the Holocaust is. Here I use the lifelong debate about the morality of the leader of the Lodz Ghetto handing over the children to the Germans. Again, the point is that it is interesting.

4: Survivor from my interview with Testimony Kitia Altman – for girls about 16 years of age.

Normalization:

In your book you said:

'After the initial terror, culminating in the burning down of our great synagogue with one hundred people locked inside people did their best to get on with life.' (P 265)

Upon liberation, one of the women, closer to death than to life, was picked up by a man; Kitia continues; 'suddenly we heard Erna's voice, firm and clear; 'at last, in the arms of a man again.' Initially we just giggled, and then the laughter took on a momentum of its own. It was a deep, liberating, humanizing laughter. We no longer thought of Erna; we laughed because we had discovered we were alive – not only in a physical sense, our bodies were still moving and our eyes still seeing, but also emotionally. We were alive because our senses had started to serve us again! We had registered feelings other than paralysing, destructive fear....In years to come we used this freedom to rebuild our lives, to start families, learn professions and trades and to acquire skills to help us cope with the world outside our horrific experiences....Yet, we were never really liberated from our past.' (P362)

Kitia says. Certain aspects of behaviour remained. I always need to have a pantry full of food and I cannot sleep in a place where there is no food.

Continuing fear:

In your book you said:

"When I was pregnant with my son, I would stand naked in front of the mirror every night. But it was not an exercise in narcissism.... In the fifth month a slight mound rose in the surface of my belly, when all attempts to suck in my belly failed, the nightmares started.

Selection:

This time I won't pass

What shall I do? Hide behind my friend, Cesia?

No good, you can see my stomach from the side. What if I put a bundle of clothing in front of it?

But that is not allowed and will draw a lot of attention. I tossed and turned and perhaps even screamed.

Morning: Another quick inspection in the mirror.

Maybe, there is still a chance I don't really show.

Past and present dreams and reality all collide. (P382)

Kitia says; 'I still look at strange faces and wonder if they would shelter my child. I do not have nightmares anymore, but I have symbolic dreams that I interpret as offshoots of my experience. Maybe these are the fears and insecurities of old people, loneliness, lack of companionship, deterioration of relationships with my peers, physical limitations, lack of interest in the problems of others and the comfort of my own environment. I want to live in my own home, but I want to be looked after. Perhaps this has to do with the fear of selection. Not everything is conscious. Fear is conscious but the reason for the fear is not conscious. If I am insecure, I return to the Holocaust, but others may return to their childhood.

