Carson Phillips offers detailed and specific suggestions for teaching about the Berlin memorial described in Pnina Rosenberg's essay (pp. 90–96), along with extended learning opportunities that feature contemporary encounters with, and the meaning of, that and two additional exhibits. "This educational unit," he writes, "is designed to develop the critical thinking skills of students, to elucidate the complexities of the Holocaust, and to examine the range of human responses to it." An invaluable aid for educators is the appendix with the text of decrees originally imposed between 1933 and 1945.

Carson Phillips

The Layering of Knowledge, Memory, and Understanding: Using Berlin's "Places of Remembrance" Memorial to Teach About the Holocaust

By portraying the Holocaust as a "vicarious past," these artists insist on maintaining a distinct boundary between their work and the testimony of their parents' generation. Yet by calling attention to their vicarious relationship to events, the next generation ensures that their "post-memory" of events remains an unfinished, ephemeral process, not a means toward definitive answers to impossible questions.
—James E. Young

What does it mean to live each day with a sense of a vicarious past—remembering events you never experienced—permeating your daily activities? Furthermore, what does it mean when that omnipresent past is synonymous with the Holocaust, an unprecedented event in the history of humanity? What might such encounters with a vicarious past mean for descendants of the victim group and for descendants of the bystander and perpetrator groups? These are three essential questions I ask students to consider when introducing a unit aimed at deconstructing the many layers of the "Places of Remembrance"[1] memorial in the *Bayerischen Viertel* of Berlin, Germany, detailed in Pnina Rosenberg's essay in this issue (pp. 90–96). This educational unit is designed to develop the critical thinking skills of students, to elucidate the complexities of the Holocaust, and to examine the range of human responses to it.

Developing critical thinking skills is an essential component of effective Holocaust education. Being able to think critically about historical events, the actions (and inactions) as well as the human behavior that gave rise to them, compels students to develop a deeper understanding of the history of the Holocaust. Similarly, critical thinking skills are crucial for probing the moral decision-making often associated with an examination of the perpetrator/bystander/victim paradigm commonly used to create both the context and the awareness of the consequences of remaining silent, of being a bystander indifferent to the suffering of others. Fortifying the skills necessary to examine this event helps to ensure that the Holocaust is not static but rather resonates across time and continents with students of diverse backgrounds.

When we encourage students to think critically about human behavior, they develop the understanding that the Holocaust was not inevitable. They begin to see the Holocaust as a series of complex historical processes synergistically linked by individual and group decisions and choices. The recognition that the genocide of European Jewry did not have to be the natural culmination of historical events is an important outcome of Holocaust education.

Certainly there is no shortage of educational material and historical examples to illustrate this point and to develop these skills. However, Holocaust memorials can serve not only as unique teaching resources but also as contemporary and engaging entry points for students. The outdoor historical

art exhibit by German artists Renata Stih (1993) and Frieder Schnock (1993), the focus of this essay and Rosenberg's (pp. 90–96), is both a powerful and bold use of memorial space and a highly effective tool for developing critical thinking.

By mounting a series of 80 signs that give both voice and visual representation to the series of anti-Jewish decrees inflicted upon the Jewish community in Berlin during the National Socialist period, Stih and Schnock created a vicarious past experience in contemporary Berlin's *Bayrischen Viertel*. In an area devoid of any obvious presentation of contemporary Jewish life, this memorial implores residents and visitors to consider new answers to old questions and to ask new questions about an event that continues to haunt humanity. As such, it creates a vicarious history, compelling viewers to remember and reflect upon events that they themselves did not experience.

I use the decrees included in the exhibit in a tangible manner that provides both a tactile and interactive learning experience. This unit is designed for middle school, high school, and university students and can be covered in two or three 40- or 50-minute class periods. Interdisciplinary in its approach, it can be used as part of a broader unit on the Holocaust or human rights, narrative, social justice, and a variety of other issues.

EXAMINING THE DECREES

First, I create 4 x 6 cards, one side containing the English translation of the text of the original decree, the other of the associated artistic image. I use a bilingual German-English version for advanced students who want to examine the linguistic usage of the original language.

Wording from nearly 2,000 original decrees, special laws, and regulations that the Nazis used to target the Jewish community can be found in Josef Walk's (1996) publication *Das Sonderrecht für die Juden im NS-Staat*. This seminal work details the extent to which the National Socialist regime invoked the legal system to target the Jewish community. Extensive English translations of Nazi decrees can be found in Edith Kurzweil's (2004) poignant text *Nazi Laws and Jewish Lives*.

Once the decrees have been chosen, I add to the cards the corresponding images that thematically represent the law (see Rosenberg, pp. 90–96). Placing the cards text-side down, I ask students to consider what the images represent. Since the decrees pertain to aspects of everyday life, answers span the spectrum of activities such as shopping, eating, reading, going to a doctor, keeping warm, taking public transit, and keeping a pet. Turning the cards over, students discover for themselves how all aspects of daily life for Jews were systematically controlled and diminished by the Nazi regime. The activity evinces the stages of persecution, generally considered by scholars to include isolation, segregation, concentration, deportation, and annihilation, that characterize the Nazi treatment of Jews. Stih and Schnock also reference "Deprivation of Rights," which creates an important link to contemporary issues.

Survivor testimony provides an additional lens through which to see the effects of these decrees on individual Jews and their families. This particularization is incorporated into the exhibit in the form of excerpts of personal testimonies on specific signs (see Rosenberg, p. 94). I include these as well. One such text from the exhibit reads, "My powder-box is a personal reminder for you. Use it often and think of me. With deep sorrow, Yours, Else Stern.—Before being deported, January 16, 1942." The power of these few poignant words, a written testimony to a cherished friend, reveals the human toll these decrees exacted. Such excerpts encourage continued reflection and research about the experience: To where was Else Stern deported?[2] Who was the friend to whom she gave the treasured powder-box? How did this written sentiment survive to speak for Else Stern? Personalizing history encourages active and on-going learning.

I ask students to describe either verbally or in a journal their reaction to the decrees. Did this encounter with history leave them feeling surprised, angry, upset, frustrated? All these reactions and emotions are valid and natural responses that accompany the study of this dark period. I ask who among the general public they think may have known about these decrees and how those people may have responded; we address the wider issue that many people knew "something" was happening to the Jewish community of Berlin but looked away; they witnessed in silence the legal processes that saw their friends and neighbors deprived of essentials: livelihoods, food, clothing, and basic rights we take for granted.

"How does this knowledge affect *our* understanding of what it means to be a bystander?" I ask. Somehow, the perpetrators/bystanders/victims paradigm seems to me unsatisfactory in explaining the human dimension and moral choices certain individuals made during the Holocaust. The term *bystander* has an innate passivity to it and is generally applied to a wide range of individuals who witnessed what was happening but looked away. Their silence and refusal to become involved gave tacit approval to the actions and behavior of the National Socialist regime. Indeed, the decision not to act is imbued with the weight of responsibility that comes with a silent acquiescence. In an attempt to bring decipherability to the bystander category, German scholarship uses the term "*mitlaufer*" to reference someone who "ran with the crowd" [See Wegner, pp. 42–46—Eds.] Inherently more complicit than a bystander yet less than an active perpetrator, the *mitlaufer* were not decision-makers. They did, however, know what was happening and went along with the actions of those in positions of authority. Thus a goal of this activity is to encourage students to examine the range of human behavior and the complexity of the bystander category.

EXAMINING MEMOIRS

I expand upon the human experience by incorporating excerpts from memoirs of survivors. Fred (Manfred) Mann (2009) grew up in Leipzig and Berlin and lived with the restrictions these decrees imposed upon him. In his memoir, *A Drastic Turn of Destiny*, he recounts how the Nazi decrees forever changed his childhood. Choosing one or more passages from his book, an example of which is below, I ask students to read them to assist in contextualizing the period.

> After 1936 we could no longer go away for the summer because the owners of the summer seashore residences weren't allowed to lease to Jews. ... [In 1937] we couldn't visit museums, go to movie theatres, or visit a swimming pool. Even the boat ride down the River Spree was not allowed. Uncle Josziu ... [discovered a way] for us to sneak into the movie theatre in his building and my brother and I went in and out through a side door. We didn't have any companions, though, because the "Aryan" children were not allowed to play with us. (Mann, p. 23)

Mann's memoir is particularly compelling as he notes not only what it was like to experience life with restrictions but also how he managed to occasionally circumvent them. It provides an essential opportunity for students to explore issues of resistance, defiance, opposition, and maintaining one's humanity through ingenuity and fortitude. Just as this examination of the Berlin exhibit is used to demonstrate the complexity of the bystander category, it can also be used to deepen an understanding of Jewish resistance and of the victim category.

Another excerpt from the exhibit I use for expanded discussion is the decree from February 15, 1942, that states, "Jews are no longer allowed to own household pets." A corresponding testimony reads:

> We had a canary. When we received the notice that Jews are forbidden from owning pets, my husband found it impossible to part with the animal. Every sunny day, he put the birdcage out on the window sill. Perhaps someone reported him, because one day he was summoned to the Gestapo. ... After [I was] living in fear for many weeks, the police sent a postcard stating that I must pay a fee of 3 Reichmarks to pick up my husband's ashes.

The combination of decree and memoir excerpt is a powerful teaching tool for delving deeply into the categories of bystander, perpetrator, victim, rescuer, and resister. By encouraging students to broaden their thinking as well as their definitions of these categories, we allow them to probe the consequences of human behavior and decision-making. Questions I ask students to consider coalesce around ideas concerning choices, consequences, and responsibility:

- How do we consider the actions of the person who reported the canary owner to the police?
- How do we understand the person who typed the letter demanding the three Reichmarks for the return of the ashes?
- What is the difference in the degree of complicity between one who reported and one who was physically responsible for the man's murder?

I use the man's refusal to turn in the canary as an example of an act of defiance to Nazi oppression. Even though the continued ownership of the canary led to the man's arrest, it provided him joy. His was a clear and unequivocal refusal to submit to decrees aimed at dehumanizing and oppressing the Jewish community.

I also use memoir to demonstrate how these decrees were enacted in countries occupied by the Nazis. Vera Schiff grew up in Prague where, after the Nazi conquest of Czechoslovakia in March 1939, the Jewish community was subjected to the Nuremberg Racial Laws and ensuing decrees. Schiff (1998) describes the introduction of the yellow star by the Nazis and its effect of identifying and marginalizing members of the Prague Jewish community. She writes:

> In September 1941 the Germans issued another order. As of September 1 we would have to wear on all outer clothing a yellow, six-pointed Star of David, displaying the inscription Jude [Jew]. ... The Jewish community of Prague distributed the shameful pieces of yellow cloth. We stitched in the edges and then attached it to our meager wardrobe. The first time I went out on Prague's streets marked like that I felt self-conscious, treading like on eggshells, but a short time later I got used to it, reminding myself that it was shameful behavior by the Germans, not ours. Every now and then I noticed that some of the passersby inconspicuously averted their eyes so that they would not have to look and make me feel worse. I said to myself that there were still some decent people left in the country who felt uncomfortable watching their Jewish nationals being branded like cattle. (p. 43)

Unpacking this passage with students provides a potent opportunity to discuss the role of the yellow star in identifying, marginalizing, and demoralizing the Jewish citizens and demonstrates the transformation that took place within the author as she recognized that the shame of the yellow star was with those who imposed it upon her. The references to the reactions of the passersby provide an opportunity to discuss the bystander in a Nazi-occupied country. This important nuance further complicates an understanding of the bystander, encouraging students to think critically

about the role and obligation of the bystander and how the response possibilities differed in Germany and the other Nazi-occupied countries.

This lesson powerfully conveys the incremental steps that the National Socialists in Germany took to isolate, segregate, and deport Jews from German society. By reading a memoir excerpt by a survivor from Prague, students gain insight into how the Nazi decrees functioned to oppress Jews in occupied countries. The decree-cards reinforce that these actions did not take place overnight and that people responded in a variety of ways. Critically thinking about human behavior and decision-making necessitates complicating our understanding of the bystander category. Including terms such as *mitlaufer* assists in describing the spectrum of human behavior. Even considering whether the word *bystander* is relevant in a contemporary understanding is also worthwhile. Psychologist Ervin Staub (1998) contends that most Germans were not passive bystanders but contributed to a system that persecuted Jews. He writes that even obediently greeting one another with the Nazi greeting "*Heil Hitler*" demonstrated a participation in the system and not the passive role of a bystander (p. 42). While Staub's viewpoint may be interpreted as ideologically conservative, it offers a significant contribution to the ways in which teachers can engage students in understanding the complexities associated with the category of bystander.

EXAMINING THE EXHIBIT

The second part of this unit focuses on contemporary encounters with and the meaning of the exhibit. Here I revisit the broad questions I raised at the beginning of the unit. What does it mean to encounter such an exhibit, an example of vicarious history, on a daily basis? As an outdoor exhibition, it becomes part of the cityscape, puncturing daily life with a stark reminder of the past. During one visit to the memorial, as I was copying the text and photographing the signage, one man stopped to reassure me that this was a *denkmal*, a memorial, and in no way reflected contemporary laws. Later, a local resident shared with me that she encountered the signs each day as she bicycled to work. For her, the reminder of the restriction placed on owning pets and the story of the man owning the canary gave her pause each day as she looked up at the sign, forcing her to confront the past and compelling her to think.

I have no doubt that this exhibit evokes multiple and conflicting emotional responses in the various Berliners who experience it. The starkness of the decree-signs in the midst of the natural beauty of the open public space creates a jarring aesthetic. Paradoxically, it is now difficult to imagine the public space without them. During the Third Reich, Jews traversed daily life according to the restrictions these decrees placed upon them. Today, residents of the same district maneuver daily life with the memory of the laws permeating their surroundings. As such, the exhibit acknowledges the past and the crimes committed against the Jewish community. A memorial with the ability to inspire, probe, and question provides a remarkable teaching resource.

Similarly, the study of the decrees memorialized here can contextualize the continued need to nurture democratic values and ideals. They demonstrate the ease with which laws, during the totalitarian regime of the Third Reich, could be changed. Under such circumstances, without flourishing democratic ideals and processes, basic human rights for all citizens could not be guaranteed. Thus, the marginalization and persecution of the Jewish community was able to succeed.

The memorial design and installation can be used as an entry point into a discussion on how the Holocaust is remembered by post-Holocaust generations. I ask students to consider what it is that we can learn from memorials that generate the experience of a vicarious past. How does this learning experience differ from large scale, monument-inspired memorials found in many communities? James Young (2000) reminds us that monuments are fraught with tension: Outside of those nations with totalitarian pasts, the public and governmental hunger for traditional, self-aggrandizing monuments is matched only by the contemporary artists' skepticism of the monument (p. 119). Encouraging students to think critically about memorial spaces and monuments by deconstructing their layers is an essential component of this lesson.

This unit can also be used to scaffold other human rights topics by examining how the nations of the world have responded since the Holocaust. Students can make contemporary connection to national legislations such as Canadian Charter of Rights and Freedoms and discover how essential components of a flourishing democracy such as immigration policy and regulations changed in the wake of the Holocaust.

I conclude this unit by offering extended learning opportunities; the complexity and breadth of Holocaust memorials and memorial projects offer insightful and engaging avenues of study and research. I encourage students to investigate memorials that have consciously been placed in the public space with the purpose of creating a vicarious past experience for viewers. Alternately, they might consider why monument-inspired memorials dominate their environment.

Students can be directed to discover for themselves the compelling memorial project known as the *Stolpersteine*, or stumbling stones. Created by German artist Gunter Demnig (1993), these brass memorial stones can be found in several German cities. Set in the brick sidewalks in front of homes from where Jews and other victims of National Socialism were deported, each stumbling stone is inscribed with the name, birth date, and deportation destination of each victim [Fig. 1]. Situated in open, public space, they, too, create

FIG 1: *Stolpersteine*-Berlin • Carson Phillips, 2009

a sense of a vicarious past in contemporary environments. Today, the sites where the *Stolpersteine* are installed may, and often do, house a completely different demographic. Often, these residents are unaware of the history of deportations that took place from their locale. Thus, the *Stolpersteine* act as catalysts to discover past history.

A second example I encourage students to discover is the *Gleis 17* (Platform 17) memorial at the Berlin-Grunewald train station.[4] From this station more than 50,000 Jews were deported to concentration and death camps. The memorial consists of a series of inlaid metal plates each marking the date of a deportation and the number of Jews it held [Fig. 2]. While it does not recount personal testimonies or names, its power is in the clear, concise manner in which it documents the regularity with which the deportations were held. By researching testimonies or memoirs by Jews who may have been deported from Berlin, students can contextualize their understanding of the deportations by adding a human dimension to the statistics. This memorial, too, engages the student with questions of the role of the bystander and their choices. For further research, students can link these memorials to a broader understanding of the fate of victims in the Holocaust, or research a Holocaust memorial in their own community—or one they have visited elsewhere—and deconstruct its layers.

FIG 2: *Gleis* 17-Berlin • Carson Phillips, 2009

Public space memorials can indeed create a vicarious past to engage the public. They offer learning opportunities because they are not static but challenge viewers to interpret them, each in his or her own way, to find personal meaning. Combined with survivor testimonies, they present a unique opportunity to guide students to a deeper understanding of the Holocaust. Deconstructing and interpreting the layers of knowledge, memory, and understanding that compose complex vicarious memorials are necessary requisites for Holocaust education in the twenty-first century.

APPENDIX: TEXT AND DECREES USED IN THE STIH AND SCHNOCK SIGNAGE

1933

- Jewish lawyers and notaries may no longer have legal responsibilities concerning the City of Berlin. March 18, 1933
- Jewish judges are suspended. March 31, 1933
- Costs for treatment by a Jewish doctor after April 1, 1933, will not be reimbursed by the City of Berlin's public health insurance company. March 31, 1933
- All local government offices in Berlin must immediately suspend Jewish teachers in public schools. April 1, 1933
- Jewish civil servants may no longer serve the State. April 7, 1933
- Jews are excluded from sports groups. April 25, 1933
- Only films that have been created in Germany solely by German citizens, who are of German descent, can be acknowledged as German films. June 28, 1933
- Jewish members of the Greater German Chess Association are expelled. July 9, 1933
- Jews are expelled from all choral groups. August 16, 1933
- Jews may not use the public beach at Wannsee. August 22, 1933
- The subjects Genetic Heredity and Race are examination fields at all schools. September 13, 1933
- Jews are not permitted to join the newly founded Collective German Automobile Club. October 1, 1933

1934

- Employment ban for Jewish actors and actresses. March 5, 1934

1935

- Jewish authors are forbidden from all literary activities in Germany. March 1935
- Jewish art and antique dealers are not allowed to practice their profession. Their businesses must be closed within four weeks. 1935
- Employment ban for Jewish musicians. March 31, 1935
- Excursions by Jewish youth groups of more than 20 people are forbidden. July 10, 1935
- Citizens of German descent and Jews who enter marriages or extra-marital affairs with members of the other group will be imprisoned. As of today, mixed marriages are not valid. September 15, 1935

1936

- Antisemitic signs in Berlin are being temporarily removed for the 1936 Olympic Games. To avoid giving foreign visitors a negative impression, signs with strong language will be removed. Signs such as "Jews are unwanted here" will suffice. January 29, 1936
- Jewish veterinarians may not open practices. April 3, 1936 (General employment ban, January 17, 1939)
- Journalists must prove their spouse's Aryan descent as far back as the year 1800. April 15, 1936
- Baptism and the conversion of Jews to Christianity have no bearing on the issue of race. October 4, 1936

1937

- Jews may not receive academic degrees. April 15, 1937
- Post office officials married to Jews must retire. June 8, 1937

1938

- Jews may not be members of the German Red Cross. January 1, 1938
- Only honorable comrades of German blood, or related descent, may become allotment-gardeners. March 22, 1938
- Jews must declare their incomes and property "to ensure that these assets are used in the best interest of the German economy." April 26, 1938
- Jewish doctors may no longer practice. July 25, 1938
- Streets named after Jews are to be renamed. *Haberlandstraße*—after the developer of the Quarter—will be renamed *Treuchtlinger* and *Nördlinger Straße*. July 27, 1938
- Jews may inherit only when the National Socialist morals are upheld. July 31, 1938
- All Jews must adopt the names of Israel for men and Sara for women as additional first names. August 17, 1938
- Passports belonging to Jews must be marked with the letter J. Passports will be confiscated from Jews who are not allowed to emigrate. October 5, 1938
- Jews may not own or run retail shops or mail-order businesses. November 12, 1938
- Jews may no longer work as independent craftsmen. November 12, 1938
- Senior Jewish employees can be fired without notice or compensation. November 12, 1938
- Attendance at cinemas, theatres, opera houses, and concert halls is forbidden for Jews. November 12, 1938
- Jewish children are expelled from public schools. November 15, 1938 (Prohibition of all school attendance: June 20, 1942)
- Aryan and non-Aryan children are not allowed to play together. 1938
- Jewish publishing houses and bookstores are to be dissolved by the end of the year. December 1938
- Baths and swimming pools in Berlin are closed to Jews. December 3, 1938
- Certain parts of Berlin are restricted for Jews. December 3, 1938
- Driver's licenses and automobile registrations belonging to Jews are void and must be returned. December 3, 1938
- Jewish women cannot be certified as midwives. December 21, 1938

1939

- At *Bayerischer Platz,* Jews may sit only on yellow park benches. 1939
- Jewelry and other valuables may not be taken out of the country by emigrants. January 16, 1939
- Employment ban for Jewish dentists, dental technicians, pharmacists, homeopathic doctors, and nurses. January 17, 1939
- Jewelry, items made of gold, silver, or platinum, and pearls belonging to Jews are to be turned over to the State. February 21, 1939
- Jewish communities are responsible for clearing the rubble at synagogues which have been destroyed. Reconstruction is forbidden. March 24, 1939
- Rental agreements with Jews can be terminated without reason and without keeping within set legal deadlines. Jews can be sent to so-called "Jew Houses." April 30, 1939
- Jews are not permitted to leave their apartments after 8 p.m. (9 p.m. during the summer). September 1, 1939
- Radios are confiscated from Jews. September 23, 1939
- Jews no longer receive ration cards for clothing. December 1939 (Confiscation of furs and wool clothing: January 1942)

1940

- Jews in Berlin are only allowed to buy food between four and five o'clock in the afternoon. July 4, 1940
- Telephone lines to Jewish households will be cut off. July 29, 1940 (Use of public telephones is forbidden: December 21, 1941)

1941

- All Jews are obliged to do hard labor. March 4, 1941 (Organized arrests at the place of work for deportation: March 26, 1943)
- Jews may no longer purchase soap and shaving cream. June 26, 1941
- Jews may not use public libraries. August 2, 1941 (Jews may not purchase books: October 9, 1942)
- All Jews over the age of six must wear a yellow star with the word Jew on it. September 1, 1941
- Jews are permitted to use public transportation only to go to work. September 13, 1941 (Complete ban: April 24, 1942. Use of ticket-machines is forbidden for Jews: June 26, 1942)
- Jews require a police permit to leave their place of residence. September 18, 1941
- Jews may not use public transportation during peak travel hours. They may only sit when other travelers have been seated. September 18, 1941
- First mass deportations of Berlin Jews. October 18, 1941 (First deportations directly to the death camp at Auschwitz: July 1942)
- The emigration of Jews is forbidden. October 23, 1941

1942

- "The time has come. Tomorrow I must leave and naturally, it is a heavy burden ... I will write to you ..." Before being deported, January 16, 1942
- "... my powder-box is a personal reminder for you. Use it often and think of me. With deep sorrow, yours, Else Stern." Before being deported, January 16, 1942
- In bakeries and cafes, signs must be posted stating that Jews and Poles may not purchase cakes. February 14, 1942
- Jews are forbidden from buying newspapers and magazines. February 17, 1942
- Jews may only use public transportation if their place of work is more than seven kilometers from their home. March 24, 1942
- Jewish children may use public transportation to go to school only if the school is more than five kilometers from their home. March 24, 1942
- Apartments inhabited by Jewish families must display the Jew star. March 26, 1942
- Jews are no longer allowed to have household pets. February 14, 1942
- Cigarettes and cigars are no longer sold to Jews. June 11, 1942
- Jews must hand over all electrical and optical appliances, bicycles, typewriters, and records. June 19, 1942
- Eggs are no longer sold to Jews. June 22, 1942
- No fresh milk for Jews. August 7, 1942
- Poles and Jews may not be witnesses in court cases against Germans. August 7, 1942
- Jews may no longer purchase meat, meat products, or other rationed foods. September 18, 1942

1943

- "We had a canary. When we received the notice that Jews are forbidden from keeping pets, my husband found it impossible to part from the animal. Every sunny day, he put the birdcage out on the window sill. Perhaps someone reported him, because one day he was summoned to the Gestapo. (...) After living in fear for many weeks, the police sent a postcard stating that I must pay a fee of 3 Reichmarks to pick up my husband's ashes." Report, 1943
- "March 1, 1943. The police station was informed that the Jewish professor, Alex Israel C. of *Barbarossastraße* 52 in Berlin W30 (born Berlin, October 29, 1861) committed suicide in his apartment by taking an overdose of sleeping pills." Police Report

1945

- All files dealing with antisemitic activities are to be destroyed. February 16, 1945 ■

Carson Phillips is an educator with the Sarah and Chaim Neuberger Holocaust Education Centre in Toronto, Canada, and a Ph.D. candidate in Humanities at York University where he is affiliated with the Canadian Centre for German and European Studies and the Israel and Golda Koschitzky Centre for Jewish Studies. Carson, a member of the *PRISM* editorial board, has interned at the Auschwitz Jewish Center in Oswiecim, Poland, and has presented his research at academic conferences in Austria, Canada, Germany, and the United States. To contact the author, e-mail cphillips@yorku.ca

NOTES

1. The complete name of the memorial is "Places of Remembrance"—Isolation and Deprivation of Rights, Expulsion, Deportation and Murder of Berlin Jews in the Years 1933 to 1945 *(Orte des Erinnerns im Bayerischen Viertel-Ausgrenzung und Entrechtung, Vertreibung, Deportation und Ermordung von Berlin Juden in den Jahren 1933 bis 1945*).
2. The *Gleis 17* Memorial in Berlin can be used as a starting point for this research. The memorial notes that transports of 50 Jews each left Berlin for Theresienstadt on January 16, 18, 19, and 23. A search of the transport lists for these dates would reveal if Else Stern was deported to Theresienstadt. It should be noted that the name Else Stern was not an uncommon one and thus may appear numerous times in archival records.
3. For more information about the *Stolpersteine* project, I direct students to the Web site of the artist, Gunter Demnig, at www.stolpersteine.com
4. Students can begin research on this project at http://www.gleis-17.de/index.htm

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