

## Holocaust Dominance: Other Genocides Marginalized

(58 Books Reviewed by Jan Peczkis)

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### Holocaust Education Promotes the Standard Judeocentric Narrative

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#### ***What Do Students Know and Understand About the Holocaust?***

Foster, Stuart 2016

#### **BOMBSHELL DETAILED SURVEY:**

#### **Slav Genocides Are Invisible in the British Classroom! Holocaust Supremacism Rules, as Does German Guilt Diffusion**

This work is a seldom-done detailed analysis, this time of British children and teens, aged 11 to 18, and what they understand about the Holocaust. It was conducted by the University College London (UCL) Centre for Holocaust Education. Now authors Foster et al. sometimes allow the term "Holocaust" to include non-Jewish victims of Nazi Germany. However, as is obvious below, Holocaust education is so monotonically Judeocentric that it really does not matter. REVEALING! THE NAZI GENOCIDE OF THE POLES IS ALMOST NONEXISTENT TO BRITISH CHILDREN AND TEENS Very rarely do surveys even consider the millions of Poles (or other Slavs) who fell victim to genocidal murder by the Germans during WWII. This one does, a little, and the results are as predictable as they are pathetic. Consider the most commonly used words, by students, for victims of the

Holocaust (Figure 3.4, p. 45). Against the 6,176 mentions of Jews/Jewish, there are a staggering 15 (sic: fifteen) mentions of Poles. Among those British students who understand the term "Holocaust" to include victims of the Third Reich other than just the Jews, only ~5% recognize Poles as part of the "Holocaust". (Figure 5.1, p. 108). [How many of these ~5% are British Poles, or their peers?] In contrast, members of leftist-designated "victim groups" score much, much higher: Gays (~60%), disabled (~50%), Sinti/Roma (~40%), and Blacks (~20%). Even those with unspecified "mental health problems", at ~8%, manage to score higher than the Poles (at ~5%). And the survey does not even touch on the millions of Belarussians and other non-Polish Slavic victims of the Nazis. Clearly, the professed "inclusiveness" and "universality" of Holocaust education is a cynical joke. Let us finally end this farce. Genocide Recognition Equality Now!

THE DILUTION OF GERMAN GUILT HAS BEEN VERY SUCCESSFUL Consider the most common words and phrases, referring to perpetrators of the Holocaust, as used by students (Figure 3.5, p. 76). Of these 6,094 descriptors, only 1,022 refer specifically to Germans. The following direct quotes from this study are telling: "Notably, free-text responses to the survey question 42, 'Who was responsible?' revealed that very few students assigned responsibility to the German people for the Holocaust (see Table 6.1). In total only 3.9 per cent of the 6,897 students who responded to survey question 42 ascribed responsibility directly to the Germans or Germany. Indeed, even if the four possible coding categories that refer in some measure to 'Germans' or 'Germany' (including, for example, 'Hitler and the Germans') is aggregated, the overarching total is only 9.0 per cent. Figure 6.7 shows that this trend was prevalent across all year groups." (p. 156). Furthermore, "Only a small number of students (fewer than 10 per cent) considered that the German people were complicit in, or responsible for, the persecution and mass murder of Jews and other victims groups. The vast majority of students separated 'the Nazis' from 'the German people'. In terms of the latter, they were variously regarded as having had some role (often undetermined) in Hitler's coming to power, not having 'done anything' in relation to the Holocaust (due to ignorance and/or fear), and having offered help to Jews (most commonly specified in terms of hiding)." (p. 168).

THE UNIVERSITY COLLEGE LONDON (UCL) CENTRE FOR HOLOCAUST EDUCATION PROMOTES HOLOCAUST SUPREMACISM WHILE DENYING IT Consider the

following quotes [British spellings have mostly been changed to American spellings]: "The Centre for Holocaust Education believes students should recognize the Jewish specificity of the Holocaust (the intent to murder all Jews, everywhere that the perpetrators could reach them, every last man, woman and child (Bauer 2002))..." (p. 11). "The Centre seeks to differentiate other Nazi crimes from the Holocaust, not to produce a hierarchy of victims but, on the contrary, to better recognize and understand how these distinctive threads are also interwoven in a complex historical process." (p. 11). Academese rhetoric aside, the question remains: Is there or is there not supposed to be a hierarchy of victims (with Jews, of course, at the top)? The Centre for Holocaust Education cannot have it both ways! Note that there is no rational basis for having an (inferred) total genocide (of Jews) one iota more significant than "only" a partial genocide (of all non-Jews). Besides, some Armenians and Gypsies also argue that their respective peoples were targeted for eventual total annihilation. So are they "special" too? Finally, the stubborn fact remains that Hitler never attempted to literally kill every single Jew within even the boundaries of the Third Reich. HOLOCAUST SUPREMACISM CONTINUES TO DRIVE VICTIMHOOD COMPETITION. HOW COULD IT NOT? The authors comment, "Within the academy 'the traditional view that it ["Holocaust"] was the genocide of the Jews alone' (Niewyk and Nicosia 2000: 51) tends to hold sway, though there is some 'debate' between 'those who reserve the term "Holocaust" specifically and exclusively for the Jewish victims of Nazism and those who opt for much wider inclusion of victim populations' (Rosenfeld 2011: 58). These contrasting positions of exclusivity and inclusivity are much more highly charged outside academia however, where they are intensely politicized "not least because they often segue into contrasting claims over the uniqueness, universality and comparability of different victim group experiences under Nazism." (p. 9).

HOLOCAUST SUPREMACISM: NON-JEWISH VICTIMS CAN BE MENTIONED, BUT ONLY AS LONG AS JEWS AND THEIR HOLOCAUST REMAIN SPECIAL AND SET APART In conclusion, authors Foster et al. say it all, "Around the world, one finds most national museums, for instance, clearly ascribing 'the Holocaust' to the fate of the Jews, even if many also seek to simultaneously recognize the suffering of non-Jewish victims. How this is managed differs from institution to institution, country to

country, though this is by no means the only point of divergence." (pp. 9-10).

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***Making Sense of the Holocaust: Lessons from Classroom Practice***

Schweber, Simone 2004 **Even Children Realize That the Holocaust Supremacism That They are Being Taught is**

**Fundamentally Unjust To All the Non-Jewish Genocides!** Author Dr.

Simone Schweber is an authority on Holocaust education. This book is about Holocaust lessons all right, but not necessarily only those lessons in the classroom that are stated. It teaches the reader about Holocaust as indoctrination: That is, not just the fact of the Nazi German murder of the 6 million Jews, but a particular (not to mention Judeocentric) VIEWPOINT on the presumed significance of the murder of the 6 million Jews. Here's how: FROM THE MOUTHS OF BABES: WHY DO JEWS GET ALL THE ATTENTION WHILE ALL THE OTHER VICTIMS DO NOT? AN EXCELLENT QUESTION

Author Simone Schweber focuses on the Holocaust teaching of a Mr. Dennis. She describes his classroom lesson as follows, "He then addressed the difficult topic that had arisen, the uniqueness of Jewish victimhood in the Holocaust. In no uncertain terms, he spoke to the students, portentous in his tone and repeating himself to drive home his message: 'A couple of you asked, "Why so much emphasis on the Jews?" because, yes, almost 7 million were killed, but 5 million non-Jews were killed; [slowly, for emphasis, he repeats] 5 million non-Jews were killed; to make the total 11 to 12 million. And I was asked this question last week, and I've been asked this question almost every year. It's a very, VERY important question and it's a very good question.'" (p. 135. Emphasis and brackets are in the original.)

THE FALSE CLASSROOM POLARITY BETWEEN THE VICTIMHOOD OF JEWS AND THE VICTIMHOODS OF THE GOYIM The response to the child's perceptive question is based on presumed Holocaust uniqueness, is as predictable as it is canned. Mr. Dennis answers, "...to my knowledge, the only people in history who have been singled out for total annihilation were the Jews.'" (pp. 136-137). But so what? And what if it isn't true? Not a single logical argument is advanced why a (presumed) total intended

genocide is one iota more significant than "only" a partial genocide. Why divide the dead? Furthermore, there is no discussion as to why an equally-arbitrary alternate criterion cannot be chosen in order to construct a victimhood hierarchy for the purpose of victimhood competition. For example, consider power disparity, between perpetrator and victim group, as the criterion. We realize that, whereas the Jews had some influence in Allied government circles, the Gypsies (Sinti and Roma) had virtually none. Thus, the Gypsies were even more defenseless than the Jews, and so it is the Gypsies, and not the Jews, that win the Victimhood Olympics and the prize, which is privileged treatment in the American classroom. Nor is it true, though constantly repeated as fact, that the Nazis targeted every single Jew for annihilation. There were German Jews arbitrarily declared non-Jews, such as the so-called Honorary Aryans. The Nazis, throughout their entire 12-year reign of terror (1933-1945), always allowed some Jewish individuals and groups to leave Nazi-held Europe and go free. Many more examples could be given. Incidentally, the 5 million non-Jews are a symbol, not a fact. The actual number of non-Jews murdered by Nazi Germany is in the tens of millions. But you can bet that the children do not learn that. THE MYSTIFICATION OF THE HOLOCAUST THROUGH THE MYSTIFICATION (AND FALSIFICATION) OF THE NAZI DEATH CAMPS

But wait, it gets even better. In his classroom lesson, Mr. Dennis has this to say to the children, "And remember Auschwitz, Treblinka, Sobibor, Belzec were not built for anybody else, specifically, except for the Jews. And then others were brought there and gassed as well, yes, Ukrainians, Lithuanians, Slavs, by the hundreds of thousands..." (p. 137). Tell it to the handicapped, and the ill Poles, who were gassed elsewhere years before the gassing of any Jews. Tell that to those Poles who were incarcerated at Treblinka and Auschwitz long BEFORE any Jews even set foot there. And tell it to those Russians who were gassed at Auschwitz before any Jews met the same fate. Then tell it to those Gypsies and Poles that were gassed, concurrently with the Jews, at the death camps. Finally, while at it, tell it to those 3 million of the 6 million murdered Jews that were not killed in ANY of the stationary killing centers (death camps). Finally, why not ask the kids a question. Who was better off? The Jew who got to die quickly from poison gas in a Nazi German death camp, or the Pole who got to die slowly (from starvation, disease, and overwork), in an "ordinary" Nazi German concentration camp? INADEQUATE PEGAGOGY? OR SOMETHING

ELSE? The conclusion is inescapable: Holocaust education is less about teaching impressionable children what actually happened and more about promoting (dare I say propagandizing) the canned Judeocentric narrative on this subject, moreover at the expense of the genocides of all other peoples. Genocide Recognition Equality is urgently needed!

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***As the Witnesses Fall Silent: 21st Century Holocaust Education in Curriculum, Policy and Practice*** Gross, Zehavit 2015

**Holocaust Mis-Education: Holocaust Supremacism Imposed Internationally. Even Children Realize Its Unfairness! The Attempted Trivialization of Communist Crimes** This book, perhaps without intending to, has a lot of revealing information. WHY ONLY THE JEWS? In her paper on the (presumed) relevance of Holocaust education to human rights education, Monique Eckmann writes, "Teachers also find it difficult to answer questions such as, 'Why are you always speaking about Jews?' and 'Why not speak about Rwanda, about slavery, or about the Roma?' Or, in post-Soviet countries they might ask, 'Why not speak about the Gulag?'" (p. 55). Excellent questions! These kids have a better grasp of the situation than do many adults. Call it victimhood competition. Call it competing narratives. There is one and only one remedy: The end of Holocaust Supremacism and the dawning of Genocide Recognition Equality.

**HOLOCAUST EDUCATION IS IMPOSED IN ACCORDANCE WITH TOP-DOWN INTERNATIONAL DIRECTIVES** With reference to Lithuania, Christine C. Beresniová writes, "Dovile Budryte (2005) suggests that many local populations accepted European pressure to engage in Holocaust education because it was necessary for EU and NATO accession; thus, their 'acceptance' of these policies did not significantly influence the way they viewed the Holocaust. Lithuanians generally countenanced the policies on Holocaust education to achieve political ends, but few actually internalized the Holocaust as a nationally relevant event. Researchers have discovered a similar lack of interest in Holocaust history in post-Soviet states." (p. 396). Beresniová then repeats the usual complaints about the locals' treatment of the Holocaust as one of "multiple tragedies". Her remark alludes to the standard Holocaust supremacist

narrative on the peerless nature of the Holocaust. We thus see, once again, the fact that the European Union is a major promoter and enforcer of Holocaust supremacism. This may be yet another reason for Poxxit.

#### HOLOCAUST EDUCATION IS NOT ENOUGH: THE ORTHODOXY OF HOLOCAUST SUPREMACISM MUST ALSO BE ENFORCED

International pressure, in the promotion of the standard Judeocentric narrative on the presumed specialness of the Holocaust, is no one-time fluke. With special reference to Estonia, E. Doyle Stevick makes these revealing comments: "This inclusive way of referring to the Holocaust using broader terms, like 'genocide' or 'crimes against humanity' implicitly rejects the INTERNATIONAL CONTENTION that the HOLOCAUST WAS UNIQUE, and Estonian officials have use it consistently in their discourse since that time." (p. 288; Emphasis added). AN ATTEMPT TO CONTROL THE NARRATIVE: THE HOLOCAUSTIAN INQUISITION AGAINST THE DANGEROUS HERESY OF THE FULL-FLEDGED RECOGNITION OF COMMUNIST CRIMES The suppression of knowledge of the tens of millions of victims of Communism (e. g, Stalin=Hitler, Red=Brown and double genocide), as well as that of the extensive Jewish complicity in these crimes (Zydokomuna), has taken on hysterical proportions. It has even been disguised by the "war is peace" Orwellian phraseology of "defending history". And no wonder: The truth about Communist crimes is a major threat to Holocaust supremacism. E. Doyle Stevick writes, "Critics and scholars, including Shafir (2002), Katz (2009a, 2009b, 2010) and Zuroff (2005, 2009, 2010) have dissected and condemned attempts to imply that the suffering of Baltic peoples can be equated with the Holocaust or that the regimes were equally terrible in what they variously call the double-genocide theory, the Red-Brown movement, the comparative trivialization of the Holocaust, and Holocaust obfuscation. The Holocaust in the Baltics website (<http://www.holocaustinthebaltics.com>) has become a hub for the opposition to this movement." (p. 294). Those who control the language control the narrative. Note the new elements of Holocaustspeak: "comparative trivialization of the Holocaust" and, even better, "Holocaust obfuscation". All that fancy lingo in a rather desperate attempt to ignore or downplay the mass murder done by Communists! The Orwellian "comparative trivialization" phrase is also used when Holocaust supremacism is taken to the extremes of Holocaustianity or outright Holocaust idolatry. This is done by Thomas Misco, who writes, "As a result

of comparison, the UNIQUENESS and SANCTITY of the Holocaust is diminished and sometimes dismissed. In the case of Latvia, comparative trivialization minimized the Holocaust in light of the Gulag, often by insisting that the Gulag, often by insisting that the Gulag claimed more victims (Shafir 2003). Due to the UNIQUENESS of the Holocaust, in terms of ideology, universality, and totality, comparisons can work to 'negate the SINGULARITY of the Holocaust' and claim that Jews indulge in a 'monopolization of suffering'" (Shafir 2003, p. 7. Emphasis added). That's just it!

#### HOLOCAUST EDUCATION AND THE PROMOTION OF INGRATITUDE TO THE DEATH-DEFYING POLISH RESCUERS OF JEWS

Magdalena H. Gross repeats all the canned Polonophobic memes that accuse Poland of one thing or another. She objects to Polish students talking about the Polish rescue of Jews because it was "not a common practice." (p. 149). Under the brutal wartime conditions, how could it possibly?

#### HOLOCAUST SUPREMACISM AND THE TRIVIALIZATION OF THE POLOKAUST

Magdalena Gross then belittles Polish suffering. I love the way she puts it: "Jews were marked for death. Poles, while they were treated brutally and often died as a result of brutal treatment, were not marked for systematic elimination." (p. 147). And this nowadays passes for education! Tell the 3-5 million Poles [including half of Poland's intelligentsia], murdered in the unambiguously-genocidal Polocaust [read Rafal Lemkin], that they died because of some vague "brutal treatment". Talk about trivialization and obfuscation! Tell the murdered Poles that their deaths are not all that important because, according to ruling Holocaust orthodoxy, an inferred total genocide is decreed to be more significant than "only" a partial genocide. Besides, the canned talking point defending Holocaust supremacism, the "Jews were targeted for total annihilation", this time repeated as fact by Magdalena Gross, is false. Nazi rhetoric notwithstanding, the Nazis left many Jews alive that they easily could have killed. Furthermore, some Jews were released, from Nazi-held Europe, for bribes, and some German Jews were redefined as non-Jews (made into Honorary Aryans) and elevated to high positions in the Third Reich. Magdalena Gross then brings up the "Poles were both an oppressed and oppressor group" spiel. (pp. 152-153). How nice to see the equation of molehills and mountains--the equation of war-related garden-variety wrongs Poles did to Jews with the systematic Nazi German genocide of 3-5 million Poles. Then again, that is what Holocaust



education is all about. WILL THE REAL REASON FOR HOLOCAUST EDUCATION PLEASE STAND UP The following comments by Monique Eckmann are revealing: "The EWG (2014) developed guidelines/recommendations on why to teach about the Holocaust, what to teach about the Holocaust, and how to teach about the Holocaust. It appears clear--and other studies show similar results--that the most difficult part is articulating WHY to teach about the Holocaust." (p. 55; Emphasis is Eckmann's). Why should this be so? Could it be because it is difficult to convincingly disguise the real reason for Holocaust education, which is for the benefit of the Jews? Ironically, the standard reasons given for Holocaust education--fighting intolerance and racism--actually are part of the problem! The preeminence of the Holocaust over the genocides of all other peoples is ITSELF a form of intolerance, and the implication that the genocide of one particular people is more important than the genocides of all other peoples, is ITSELF a form of racism. Will we ever learn?

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***Essentials of Holocaust Education: Fundamental Issues and Approaches*** Totten, Samuel 2016 **Includes an Element of Fairness Towards All the Genocides of Non-Jews, But to No Avail. Continued Blame-Christianity Memes** This book contains a wealth of information, and numerous references for further study. I focus on a few salient topics: A RARE, NON-JUDEOCENTRIC DEFINITION OF THE HOLOCAUST Nowadays, the term Holocaust almost always refers exclusively to the Jews. For this reason, many readers may have heard of the Armenian Holocaust, the Black Holocaust, the Gypsy Holocaust, and the Polokaust or Polocaust. But THE Holocaust refers only to Jews. Author Doris L. Bergen challenges this. She uses the very term Holocaust to encompass all the group-targeted victims of the Nazis, including the Polish elites. (p. 22). William F. Meinecke, in his excellent chapter on myths and misconceptions about the Holocaust [including the myth of Danish King Christian X wearing the Star out of solidarity with Jews (p. 47), and of the Holocaust harming Germany militarily: p. 39], also addresses the common exclusion of non-Jewish Nazi victims in public thinking. He specifically includes the ethnic Poles. (p. 43). Unfortunately, Doris L. Bergen effectively

marginalizes the Nazi German genocide of the Polish intelligentsia in terms of the desire to eliminate future resistance. (p. 20). This is incorrect. The destruction of the cream of Polish society was a clearly genocidal act. It was part of the long-term strategy of destroying the Polish nation. (See Raphael Lemkin. 1944. *AXIS RULE IN OCCUPIED EUROPE*). **THE CHALLENGE OF HOLOCAUST SUPREMACY** Lawrence Baron comments, "What began as a trickle of feature films and television dramas about the Holocaust between 1945 and 1960 has increased exponentially each decade ever since." (p. 171). Samuel Totten (pp. 197-on) has an outstanding chapter, titled, "What About the 'Other' Genocides? An Educator's Dilemma or an Educator's Opportunity?" It features some of the many genocides of non-Jews. Totten repeats his 2001 statement: "Ignoring 'other genocides', either by not including them in the curriculum or by simply mentioning them in passing sends an implicit message that such historical events (and their victims) are not as important as the Holocaust." (p. 198). **NO KIDDING!** Author Totten is also frank about not only the neglect of, but also resistance among teachers to, the reality of non-Jewish genocides, "Many educators who are ardent about teaching their students about the Holocaust are not equally ardent about teaching so-called other genocides." (p. 206). **HOLOCAUST DEFINITION, JUDEOCENTRIC OR "UNIVERSAL", MAKES NO DIFFERENCE** A very detailed survey of Holocaust education in Great Britain shows that, even when the term "Holocaust" is expanded to include non-Jewish victims of Nazi Germany, students aged 11-18 associate "Holocaust" with Poles a mere 15 times against 6, 176 times with Jews/Jewishness! So Jewish and non-Jewish victims, even when under the same term "Holocaust", may not exactly be a zero-sum game, but it is mighty close. **STILL BLAMING CHRISTIANITY FOR THE HOLOCAUST--EVEN IF SOFTLY** Authors Feinberg and Totten (p. 4) warn against attributing the Holocaust solely to anti-Semitism, and William F. Meinecke does also. (p. 34). They then turn around and make the baseless allegation that the Nazi Germans "built upon a foundation of almost two millennia of Christian anti-Semitism." (p. 4; See also William F. Meinecke, p. 34). This is the genetic fallacy: [(G) preceded (K); therefore (G) "laid the foundation" for (K)]. Actually, anti-Semitism long preceded Christianity, as, for example, in Ancient Rome. In addition, the racist aspects of Jewish religion may have been at least as important, in fomenting antagonism towards Jews, as were Christian teachings about

Jews and deicide. Finally, antagonisms between religions were virtually universal--certainly not limited to those of Christians against Jews. Thus, to say that Christian teachings about deicide "laid the foundations for Nazism" is to let history run backwards. It is like saying that centuries of hostile Catholic teachings about Protestantism "laid the foundation" for Nazi persecution of devout Protestants (or vice-versa).

The following article, cited in this book, speaks volumes about the absolute dominance of the Holocaust in the American classroom: Schweber, Simone. "Holocaust Fatigue": Teaching It Today. SOCIAL EDUCATION, January-February 2006, pp. 48-55. Schweber complains that: The Holocaust is not being taught in a manner that engages students, that students increasingly find it boring, and that the reverential attitude that students once felt to the Holocaust is no longer evident. She adds that: THE HOLOCAUST TAKES OVER AMERICAN SOCIETY "A powerful explanation for a shift in attitudes towards the Holocaust is rooted in its exposure. Since the latter part of the 1980s, there has been a near explosion of Holocaust representations and invocations, media forms devoted solely to representing the Holocaust and ones that invoke the Holocaust without focusing on it exclusively." (p. 49). JEWISH INFLUENCE IN ACTION Schweber comments, "Whether Holocaust education has spread in the last few decades as the result of Jewish elites pushing that agenda, popular cultural representations percolating into societal consciousness, a grassroots campaign among mostly non-Jewish American educators to teach the subject, or some constellation thereof, the results are unequivocal. Having been widely accepted as morally crucial and educative in and of itself, the Holocaust has seeped downward into lower and lower grades, a trend I call 'curricular creep'... The third graders in that class may encounter the Holocaust again in their 5th, 8th, 9th and 10th grades. Such unsystematic coverage leads to 'Holocaust fatigue,' the sense that 'this particular event is being taught to death.'" (p. 50). EFFECTIVELY A ZERO-SUM GAME Schweber adds that, "The histories of Sinti and Roma peoples (formerly known as "Gypsies"), the history of gays and lesbians, of Jehovah's Witnesses, of the disabled, and other persecuted groups was often bypassed. With only a few hours available to teach this content, it's not surprising that these complex histories would be left out. The omissions, however, bear consequences."

(p. 52). [Notice that the Nazi German genocide of ethnic Poles--the Polokaust or Polocaust--is avoided by Schweber.] HOLOCAUST EDUCATION: STILL NOT ENOUGH JUDEOCENTRISM AND ANTI-CHRISTIANITY! Ironically, Simone Schweber complains that American Holocaust education is, in other words, insufficiently Jewish-centered. Not enough is said in the classroom, in her opinion, about anti-Semitism. Worse yet, Holocaust education is often subsumed in generic lessons about "tolerance and stereotyping" instead of about Jews and anti-Semitism. (p. 51). Ancient critical Christian teachings about Jews (used to blame Christianity for the Holocaust) are, according to Schweber, commonly omitted out of fear of offending Christian students and parents. What if Christianity had nothing to do with the Holocaust? And what if the racist aspects of traditional Judaism were more important?

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***Teaching and Studying the Holocaust*** Totten, Samuel 2000

**Liabilities of Current Holocaust Education: Inculcation of Holocaust Supremacism, of a Whitewashed Jewish Nazi Collaboration, of German-Guilt Diffusion, of anti-Polonism, and of Blaming Christianity** Probably without intending to, this book shows what is wrong with today's Holocaust education in the USA. It soon becomes obvious that it is less about teaching history and fostering "tolerance" than it is about promoting the standard Judeocentric narrative--of the perpetual-victim Jew on one hand and the stock villains (Poles, Christians, and rarely explicitly Germans) on the other. DISTORTION 1: JEWISH SUFFERING IS ABOVE THAT OF ALL OTHER PEOPLES This book does mention the sufferings of non-Jews--but only insofar as they are subordinate to the Jews' Holocaust. Author David M. Crowe worries about whether certain acts "should be placed in the same category" as the Jews' Holocaust. (p. 35). The categorization of human suffering is just the problem! The dead are divided, and an arbitrary victimhood hierarchy is created that puts Jews on the top. Crowe, while stopping short of endorsing Holocaust uniqueness, nevertheless promotes a softer version of it. He says the following about the Jews, "...few groups suffered from the determined, fanatical genocidal policies in the same way as the Jews." (p.

34). Really? What is "same way" and why is it so important? How does Crowe know that the genocides of Poles, Cambodians, Armenians, etc. were driven by any lesser "determined, fanatical genocidal policies"? Or maybe the perpetrators were just playing a prank on the victims.

#### DISTORTION 2: DOUBLE STANDARD ON COLLABORATION WITH THE NAZIS

Samuel Totten (p. 172) outlines a series of proposed classroom lessons that revolve around the choiceless choices faced by the Jews. In doing so, he is reinforcing a double standard, wherein choiceless choices are only applied for the exoneration of Jewish collaborators, but never non-Jewish collaborators [for instance, Poles who were forced to expel, denounce, or kill Jews they had been hiding]. Even then, Samuel Totten provides a grossly oversimplified and overgeneralized educational message on choiceless choices. Thus, for example, the Jew who informed on Jews or Poles, to the Germans, as a condition for sparing his life, was acting on a choiceless choice. The Jew who informed on Jews or Poles, to the Germans, in order to profit personally, or out of spite, was NOT acting on a choiceless choice. Totten makes no distinction between the two!

#### DISTORTION 3: GERMAN GUILT DIFFUSION, AS IN CINEMA

Author Judith Doneson squarely faces the fact that many Holocaust productions have tried to lessen German guilt by such things as the de-Germanization of the Nazis, or by introducing a false dichotomy between "Nazis" and "ordinary Germans". Doneson thus assesses DANIEL'S STORY, "Germans perform no function in the persecution of the Jews...Always the Nazis. The film speaks consistently of the Nazis as if they stood outside the German polity, rather than shaping the ideology carried out by the German nation during World War II." (p. 198). Quoting an earlier work of hers, Doneson speaks out about the 1984 German film series, HEIMAT, wherein it features "...a few brutes called Nazis, a tiny majority who seized power and distorted the peaceful life of ordinary German people" (p. 199).

#### DISTORTION 4: OVERT POLONOPHOBIA IN THE CLASSROOM

Author David M. Crowe repeats a hoary Polonophobic meme, this time from Jewish Communist Shmuel Krakowski, as follows, "...although a minority of Poles tried to help Jews during the Holocaust, most were either indifferent or actively antagonistic towards the Germans' Jewish victims." (p. 35). What makes Crowe think that he has the mind-reading skills to feel free to repeat and endorse such an onerous accusation? And to think that this passes for education in the American

classroom! I thought that Holocaust education was supposed to eliminate prejudices, not reinforce them (against Poles this time). **DISTORTION 5: BLAMING CENTURIES OF CHRISTIAN TEACHINGS, INSTEAD OF CENTURIES OF GERMAN SUPREMACISM AND BARBARITY, FOR THE HOLOCAUST** Authors John Michalczyk and Steve Cohen take the gloves off and go all out trying to pin the ultimate blame for the Shoah on Christianity. (p. 205). They have special praise for the left-wing PBS and its special, *THE LONGEST HATRED* (1993). [Itself presumptuous, because who knows if some other peoples had not experienced hatred longer than the Jews?] Again, the facts be darned. What does it matter that anti-Semitism had predated Christianity (e. g, in Ancient Rome)? What does it matter that the racist aspects of Jewish religion had generated centuries-old hatred against Jews? What does it matter that Jews had worn out their welcome and been expelled from many nations, over the last 2000 years, usually for reasons that had nothing to do with religion? Finally, what does it matter that the genocidal program of Nazism had nothing whatsoever to do with Christianity? **DISTORTION 6: FAKE FACT** Author Judith Doneson (p. 198) is candid about the fact that Elie Wiesel may have fabricated his famous *NIGHT*. She also discusses the ahistorical character of *EUROPA, EUROPA*; *DANIEL'S STORY*; and *THE PAINTED BIRD*. Unfortunately, Doneson does not go far enough. Even though *THE PAINTED BIRD* has been proven a fraud, it continues to be widely used in the classroom just as if nothing had happened. Evidently facts don't matter: The only thing that matters is the pro-Jewish message, and who cares about the prejudices incited against Poles in young, impressionable minds?

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### ***The Emergence of Holocaust Education in American Schools***

Fallace, Thomas D. 2008

**Open-Ended Inquiry? Not Quite.**

**Holocaust as Indoctrination: Just Who is Teaching the Holocaust in Accordance With Predetermined Answers?** This book includes interesting information. For instance, 120 million Americans saw *SCHINDLER'S LIST*. (p. 113). **THE JEWISH MONOPOLIZATION OF THE TERM HOLOCAUST** Author Fallace writes, "Finally, there has been a great deal of public debate surrounding the definitional uniqueness of the

Holocaust. Does the Holocaust refer solely to the murder of Jews, or does the term include the other victims of Nazi persecution such as Gypsies (Roma), homosexuals, Russian POWs, Poles and other Eastern Europeans?" (p. 78). The author does not go far enough. The second-class status, of all non-Jewish genocides, relative to the Jews' Holocaust, is now reflected by the very terminology that we use (e. g, Cambodian Holocaust, Armenian Holocaust, Polokaust). **JEWISH INFLUENCE** Author Fallace comments, "The uniqueness claim emerged as the Holocaust shifted to the center of both the Jewish consciousness and educational agenda." (p. 78). [That's Why]. **HOLOCAUST PREEMINENCE: NO WAY THAT THE HOLOCAUST CAN SIMULTANEOUSLY BE JEWISH SPECIFIC AND "UNIVERSAL" AT THE SAME TIME** Dressing up the Holocaust in an Orwellian garb of "universalism", done to deflect arguments about its usurping of the mantle of victimhood, does not work. Although author Thomas D. Fallace does not put it this way, he makes it obvious that this is the case. He writes, "Teaching of the Holocaust as history had curricular problems as well. On one end of the spectrum, it was clear that placing too much emphasis on Jewish victimization would belittle the suffering of other ethnic groups. On the other hand, attributing the Holocaust to an 'ecumenical evil', as William Styron had suggested, would deemphasize the uniqueness of the Jewish experience under the Nazis. Such a universal approach, historian Yehuda Bauer argued, was historically inaccurate. The New York City curriculum made an **AWKWARD COMPROMISE** by studying the Holocaust through the lens of genocide." (p. 42; Emphasis added). **VICTIMHOOD COMPETITION: THE FIGHTING IRISH VS. THE JEWS** What about teaching on the Irish potato famine (otherwise known as the Irish Holocaust)? A Jewish Holocaust survivor tried to belittle the genocide of the Irish by suggesting that "'The Irish could get on ships and emigrate, not the Jews.'" (p. 106). [Tell that to the millions of Irish that starved.] An assemblyman complained that teaching about the Irish Holocaust would open the floodgates of mandated ethnic history in the classroom. (p. 106). In other words, Jews count, and others don't. I have heard the following: Calling it the Irish famine is like calling the Jews' Holocaust the "Jewish Oxygen Famine of 1939-1945". Well said! **PROMOTING TOLERANCE?** In this book, as in so many others on this subject, we hear, over and over again, that the Holocaust must be taught in order to promote tolerance. Lost in all this is the irony of the fact that the

Jewish-monopolized Holocaust is itself a form of intolerance. We are supposed to be teaching tolerance by promoting a form of intolerance of non-Jewish genocides in the classroom! GERMAN GUILT DIFFUSION: SHIFTING THE BLAME FOR THE HOLOCAUST FROM GERMANS AND ONTO POLES The built-in Polonophobia and anti-Christian character of Holocaust education are long-standing. Author Fallace refers to the 1983 New Jersey THE HOLOCAUST AND GENOCIDE: AS SEARCH FOR CONSCIENCE--A CURRICULUM GUIDE, as follows, "But they did receive criticisms from other groups, including Polish Americans, Turkish Americans, Armenian Americans, the homosexual community, and the Catholic League for Religious and Civil Rights. The Polish Americans objected to the way that the curriculum allegedly portrayed Poles as [what else?] anti-Semitic and as supportive of the Jews murders [what else is new?] The Catholic group protested the depiction of Pope Pius XII and the inclusion of certain articles that implied the Church's role in the Holocaust." (p. 86). IRONIC ACCUSATIONS OF THE PREVENTION OF OPEN-ENDED INQUIRY AND OF INSTILLING PREDETERMINED ANSWERS

Parts of this book stress that teaching about the Holocaust should not be a list of facts to memorize, repeat on a test, and then forget. It should be all about the use of independent thinking. Is that so? This section of my review focuses on how Jews control the narrative. Author Fallace surveyed the studies of Simone Schweber. (pp. 148-149). She had critically zeroed-in on the Holocaust as understood by what she had called fundamentalist Christians and fundamentalist Jews. ["Fundamentalist" is a prejudicial naughty word in academia.] Schweber complained about a Christian teacher, Ms. Barrett, focusing on how Christians could be persecuted just as Jews had been, "instead of focusing on the role of Christians in orchestrating or tolerating the persecution of German Jews." (p. 148). This is a clear "Have you stopped hitting your wife?" premise, as it implies the correctness of the predetermined answer (in fact, standard Holocaust meme) that Christians and Christianity are to blame for the Holocaust. This entrenched bias, in turn, is a manifestation of the PEDAGOGIKA WSTYDU (politics of shame) in action. Schweber then turns her attention to the teaching of the Holocaust, by Mrs. Glickman, at an Orthodox Jewish school. (pp. 148-149). Schweber complains about students arriving at the "predetermined conclusion" that the Holocaust was the outcome of God's unfathomable will. In doing so, Schweber is herself tacitly promoting the



predetermined conclusion that "God's unfathomable will" is an unacceptable conclusion, and that one of the "correct" predetermined conclusions is the atheistic one--that continued belief in God, in the face of the Holocaust, is untenable. Author Fallace complains that the fundamentalist teachings of the Holocaust were not promoting multiculturalism or inspiring social action. (p. 148). These are leftist code words, and their use implies that "proper" Holocaust education should promote the left-wing agenda. Finally, all the complaints about "open ended inquiry" and "predetermined conclusions" are deliciously ironic because the shoe is so very much on the other foot. The so-called "open ended inquiry", of today's Holocaust education, must scrupulously avoid taboo topics such as: The long history of German supremacism and barbarism, the racist aspects of Jewish thinking and the centuries of hatred that it provoked against Jews, and the objectionable conduct of influential Jews in Weimar Germany. Thus, standard Holocaust education is indoctrination, not only because of its inordinate focus on Jewish victimhood, but also because it stifles open-ended inquiry about ALL the causes of the Holocaust.

## ADDENDUM: HOLOCAUST SUPREMACISM IN LEADING ENGLISH-LANGUAGE NEWSPAPERS

Is this a zero-sum game? Not exactly, but close enough: [In Canada, UK, and the USA. Based on search of the PROQUEST NEWSTAND database, covering July 3, 2007--July 3, 2017. Using these respective keyword combinations: (Roma or Romani or Sinti or Gypsy or Gypsies) genocide; ("Great Famine" and Ukraine) or Holodomor; Armenian Genocide; "Holocaust" or Shoah]:

### MENTIONS OF THE GENOCIDES APPORTIONED:

#### NEWSPAPER....GYPSIES....UKES....ARMENIANS.....JEWS

Toronto Star.....	16.....	30.....	103.....	1,357
Globe and Mail.....	14.....	39 .....	103.....	1,369
Montreal Gazette.....	11.....	14.....	95.....	1,876
The Sun.....	3.....	0.....	24.....	1,235
Daily Mail.....	10.....	7.....	50.....	2,392
Evening Standard.....	3.....	2.....	18.....	630
Wall Street Journal.....	0.....	3.....	110.....	1,098
New York Times.....	32.....	8.....	245.....	4,654
USA Today .....	5.....	0.....	23.....	365

NOTE: The virtual monopoly of Jews and the Holocaust is even more severe than appears from the table above. This, in the case of the Canadian newspapers, owes the skewing effects of the large numbers of politically-active Ukrainians in Canada. The Armenian genocide is also more prominent than seems because of the "bump" in publicity surrounding the 100th anniversary of the Armenian genocide (2015) and the ongoing Turkish-counterclaim controversy.

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***Holocaust Education: Promise, Practice, Power and Potential***

Stevick, E Doyle

2015

**A Rarity! The Majority of British**

**Educators Expand the term Holocaust to Encompass the Polish Victims of Nazi German Genocide--But to No Avail. Holocaust Mis-Education in Poland**

This recently-published book shows what has changed in recent years and--more important--what has not. Let us begin with the one positive of this book. BRITISH TEACHERS BUCK THE TREND, AND INCLUDE NON-JEWISH VICTIMS IN THE VERY WORD HOLOCAUST British teachers are open to different definitions of the term Holocaust itself, and were asked to complete an online survey in this regard. Stuart Foster (p. 146) listed seven allotted possible definitions. For instance, Definition (B) coincided with the standard Holocaust supremacist definition, in which Jews (supposedly) were targeted for complete destruction, and furthermore this (supposedly) was not the case with any other genocide. Definition (C) coincided with Holocaust preeminence, in that the Holocaust refers exclusively to Jews, but this time without any further connotation of specialness. The most interesting is Definition (A). It expands the very term Holocaust to encompass the usually-neglected non-Jewish victims of the Nazis. Stuart Foster describes Definition (A) as follows: "The Holocaust was the persecution and murder of a range of victims by the Nazi regime and its collaborators. They were targeted for different reasons and were persecuted in different ways. Victims included Jews, Gypsies, disabled people, Poles, Slavs, homosexuals, Jehovah's Witnesses, Soviet prisoners of war, Black people, and other political and ethnic groups." (p. 146). Of the surveyed British educators, 24.8% chose Definition (B) for the Holocaust, and another 8.3% chose Definition (C). Astonishingly, a majority (52.5%) chose Definition (A)! (pp. 136-137). For once, a measure of justice (Genocide Recognition Equality) had prevailed in the classroom. Let us, however, keep things in perspective. The British educators are a singularity, and their relative fairness to non-Jewish genocides should not be exaggerated in overall importance. Read on: THE CONTINUED USUAL PRIVILEGED STATUS OF THE VERY TERM HOLOCAUST IN EXCLUSIVE REFERENCE TO JEWS Stevick and Michael ask, "To what extent should teaching the Holocaust be focused

exclusively upon the six-million Jewish victims, and to what extent upon another five- or six-million innocent victims of the Nazis who were deliberately targeted? This is a normative question, and a complex one that has been the subject of much passionate debate, and for good reason." (p. 5).

The identified good reason is politics. HOLOCAUST

SUPREMACISM, BY ITS VERY NATURE, MARGINALIZES THE GENOCIDES OF OTHER PEOPLES

Consider the Gypsies, whose genocide at the hands of the Nazis (the Porajmos) has belatedly gotten some attention. Despite this apparent change in policy, Michelle Kelso writes, "Even outside of Romania, the Nazi persecution of Roma is predominantly absent from the canonic literature of Holocaust historiography...According to anthropologist Stewart (2011, 140), even with these advances, the Romani genocide remains virtually silenced in

academia and in national teaching curricula across Europe." (p. 71). Yes, and that of the Poles (the Polokaust, owing to the usual preoccupation of the term Holocaust exclusively for Jews) even more so. HOLOCAUST

MIS-EDUCATION IN POLAND: THE STANDARD POLONOPHOBIC

MEMES. WANTING IT BOTH WAYS Magdalena H. Gross analyzes the teaching of the Jews' Holocaust in Poland, and, in doing so, manages to repeat all the canned accusations against Poland. She complains, as so many Judeocentric commentators had done before her, that Jewish victims are "folded into the story of Polish victimhood" (p. 105). In other words,

Holocaust supremacism rules in Poland, and Poles are very naughty whenever they associate the genocide of the Jews (the Shoah) with that of their own (the Polokaust). Gross does not disappoint the reader as she

brings up the obligatory fact of Polish collaborators (with silence about Jewish collaborators), and then comments that, "in certain rare cases",

Poles helped fugitive Jews. (p. 105). That's pretty Orwellian. "Rare" by

whose arbitrary standard? She does not sound like she has a clue about

the magnitude of German terror in occupied Poland, including the German-imposed death penalty for the slightest Polish aid to Jews. Is it any wonder

that some Poles reasonably conclude that Jews are ungrateful towards

Polish rescue of Jews? Magdalena Gross then brings up (what else?)

Polish anti-Semitism. In terms of specifics, she complains about "socially tolerated anti-Semitism" (p. 106), but never even defines the term. Is she

saying that Jews are to be perpetually exempt from any Polish criticism,

even as they never stop criticizing the Poles? So what should be the

outcome of Holocaust education in Poland? Magdalena H. Gross cites Polish teachers who say that, "They want young people to understand that the Holocaust, the 'Jewish' issue, is in fact a POLISH issue." (p. 110. Emphasis is hers), and that "...the Jewish experience has not been fully incorporated into the Polish consciousness." (p. 117). In other words, Gross has been saying that "Jews should be set apart from Poles", and now she is saying that "Jews should not be set apart from Poles". She cannot have it both ways!

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***Law and the Holocaust: U. S. Cases and Materials*** Bazyler, Michael J. 2018 **The Chilling of Dissent Against Holocaust Indoctrination in Schools; So-Called Hate Crimes Legislation; Ongoing German Culpability For WWII Crimes Against Poland** This work is densely packed with interesting information. One learns, for example, the fact that the Germans (Nazis) stole 600,000 paintings and sculptures, representing about 20% of all art in Europe. 100,000 pieces remain missing. (p. 276). This book reviews the Nuremberg Trials, and then discusses many little-known court cases. I mention a few salient ones. **THE HOLOCAUST: EXCLUSIVE-JUDEOCENTRIC VERSUS INCLUSIVE NAZI-VICTIM DEFINITIONS** Bazyler and Jarvis write, "Because the war-time totals are merely estimates and different sources use different figures, it has become commonplace to say that six million Jews (of whom 25% were children) perished in 'the Holocaust' (from the Greek words 'whole' and 'burnt'). Likewise, because some commentators use the term 'Holocaust' to refer to all of the Nazis' victims (an estimated 20 million people), Jews (and others) often instead refer to the 'Shoah,' the Hebrew word for 'calamity'." (p. 4). **A RARE--BUT UNSUCCESSFUL--CHALLENGE TO HOLOCAUST SUPREMACISM IN THE CLASSROOM** The authors comment, "In GRIMES EX REL. GRIMES v. SOBOL, 832 F. Supp. 704 (S. D. N. Y. 1993), AFF'D, 37 F. 3d 857 (2d Cir. 1994), New York's Holocaust Education law was found not to discriminate against the plaintiffs, a group of African-Americans who complained that it favored Jews over others." (p. 534). **THE CHILLING OF DISSENT AGAINST HOLOCAUST INDOCTRINATION IN SCHOOLS** Authors Bazyler and

Jarvis relate the following, "In *WARNER v. St. BERNARD PARISH SCHOOL BOARD*, 1998 WL 50016 (E. D. La. 1998), the plaintiff wrote a letter to her son's middle school teacher advising her that she did not want her son to participate in an upcoming field trip to the U. S. Holocaust Memorial Museum [USHMM] because she did not want him exposed to 'propaganda'. The plaintiff also insisted that the Holocaust was 'grossly exaggerated' and that '[e]ntire generations of Americans are [being] put on a guilt trip regarding the suffering of the Jewish people'. When the letter later became public, costing the plaintiff her job as well as a possible seat on the parish council, she sued the school board, the teacher, and her principal. After the district court twice refused to dismiss the case, see *id.* And 99 F. Supp. 2d 748 (E. D. La 2000), the parties settled for \$150,000." (p. 535). EXPANSIVE ONGOING ATTEMPTS TO SATURATE THE ENTIRE U. S. EDUCATIONAL SYSTEM WITH THE JEWS' HOLOCAUST

Evidently, to some, the already-existing dominance of the Holocaust, over the genocides of all other peoples, in the United States educational system, is still not enough. Along these lines, Bazyler and Jarvis comment, "Austria, France, Germany, Great Britain, Israel, the Netherlands, Poland, and Switzerland all have laws requiring Holocaust instruction. In the United States, such laws exist in seven states: California (since 1985), Florida (1994), Illinois (1989), Michigan (2016), New Jersey (1991), New York (1994), and Rhode Island (2016)...[conditionally] Pennsylvania (2014)...In April 2017, the New York-based Anne Frank Center for Mutual Respect unveiled its '50 State Genocide Education Project.' The project's goal is to convince the 42 states (and the District of Columbia) that currently do not require Holocaust education to enact such legislation." (p. 534).

HATE-CRIMES LEGISLATION: IDENTITY POLITICS, SPECIAL RIGHTS FOR SOME, AND FORCED IDEOLOGICAL CONFORMITY  
 Authors Bazyler and Jarvis quote from Briana Alongi's article, *THE NEGATIVE RAMIFICATIONS OF HATE CRIME LEGISLATION*, as follows, "The main objective of hate crime legislation is to promote social stability and equality. However, in reality, these laws promote inequality and exacerbate societal divisions and identity politics. Hate crime legislation pits protected and unprotected groups against each other by declaring that certain groups of people are more deserving of legal protection than others. Hate crime legislation may cause reverse discrimination, creating another negative unintended circumstance. Why is it acceptable for an offender to

suffer less serious consequences if they assault a person who is not protected under hate crime statutes?" (p. 622). Briana Alongi alludes to the agenda-driven nature of hate crimes legislation, "There may be underlying motives for the enactment of this type of legislation, and the media and politics may have played a disproportionate role in the passage of these laws...A political leader's opposing view on hate crime legislation should be candidly voiced and heard without the fear of being labeled a bigot." (pp. 622-623). UNEQUAL PROTECTION UNDER THE LAW: SPECIAL RIGHTS FOR JEWS

Let us pursue the foregoing implications of so-called hate crimes legislation. In discussing the context for prosecution of hate crimes against Jews, authors Bazyler and Jarvis point out that, "As Judge Karas mentions, the U. S. Supreme Court has held that Jews are a protected class under federal civil rights laws. See *SHAARE TEFILA CONGREGATION v. COBB*, 481 U. S. 615 (1987)". WHY POLAND CAN TODAY VALIDLY PURSUE WWII-RELATED

RESTITUTION FROM GERMANY In recent news, Germany has tried to escape her responsibility to Poland based on the "fact" that a 1953 agreement had closed the door to Polish restitution claims. It did not: The 1953 agreement was something forced on a subjugated Poland by the USSR. The authors recognize as much as they comment, "In 1953 the Soviet Union imposed treaties on the German Democratic Republic (East Germany) and Poland which recognized the end of the punitive nature of reparations against Germany. The Soviet Union agreed to end the physical seizure of German property and disclaimed further reparations." (p. 334).

DEBUNKING THE GERMAN VERSAILLES EXCULPATION FOR HITLER The "onerous" reparations demanded of Weimer Germany are often made into an excuse for the German people supporting Nazism. The authors cite the book of scholar Jurgen Tampke, *A PERFIDIOUS DISTORTION OF HISTORY*. He shows that, far from being crippled by reparations, Germany ended up paying only 2% of its mandated reparations. (p. 19).

## Holocaust Over-Attention in Media, Academia, and Hollywood

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### ***US Canada Holocaust Survey Comparison Topline Results***

Azrieli Foundation      2018      **Measurable Proof That Non-Jewish Genocides All Marginalized: Holocaust Supremacism Continues to Rule Over the American and Canadian Public**

**Consciousness** This review refers to: US Canada Holocaust Survey Comparison Topline Results, which is a survey of American adults that was conducted in October 2018. The survey was conducted by the Azriel Foundation and the Claims Conference [read: Holocaust Industry], and the results are located at the Claims Conference website: [www.claimscon.org](http://www.claimscon.org)

#### **THE HOLOCAUST PRESUMABLY EXCEPTIONAL--YET AGAIN**

In this survey, overt Holocaust supremacism is still being actively promoted, as demonstrated by the following question asked! Question #31: "The Holocaust is unique and different from any act of genocide that has occurred in the 20th or 21st century". 65% of American adults agreed, as did 57% of Canadian adults. So, even when non-Jewish genocides, such as the Polokaust, Holodomor, Aghet, or Porajmos get a little bit of attention, they effectively remain second-class genocides in the eyes of most Americans. **NON-JEWISH GENOCIDES REMAIN LARGELY INVISIBLE**

Now consider the active disenfranchisement of all the non-Jewish genocides. (For the student of Polish-Jewish relations, this includes Polokaust negationism.) Question #22 asks: "Thinking about the Nazis, did the Nazis persecute just the Jewish people or were other groups persecuted as well?" An astonishing 34% of all U. S. adults, and 27% of Canadian adults, agreed with the following statement, "Only Jews were persecuted by the Nazis." So much for the myths that: The Jews' Holocaust is now universal (whatever that is supposed to mean), that it validly can be made part of a so-called multidirectional memory of many genocides (e. g, Michael Rothberg), that it does not functionally create a zero-sum game (or close to it), or that it does not diminish the genocides of non-Jews. It most certainly does. There is one and only one possible remedy: Genocide Recognition Equality Now!



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***Theme Index / Museum Index 2016: Global Attractions Attendance Report*      *Themed Entertainment Association (TEA)* 2017 **In the USA and Europe: The Most-Visited Museums Perpetuate and Reinforce the Preeminence of the Jews' Holocaust Over the****

**Genocides of All Other Peoples** This work is apparently an annual one. My review is that of the 2017 edition, published in May 2018. AMONG THE TOP AMERICAN MUSEUMS, THE HOLOCAUST GETS MORE ATTENTION THAN THE GENOCIDE OF ANY OTHER PEOPLE! In 2017, the 20 most-attended museums in the USA had an aggregate of 59 million visitors. (p. 69). The USHMM (United States Holocaust Memorial Museum), moreover in the very capital of the USA, Washington D. C., ranks 13th with its 1.7 million visitors in 2017. (p. 69). The most-visited American museums are largely about science and art. However, pointedly, none of the 20 most-visited U. S. Museums, with the exception of the USHMM, is a genocide memorial museum! A caveat: In late 2016, the NMAAHC (National Museum of African American History and Culture) opened in Washington D. C. It had 2.4 million visitors in 2017 (p. 69), eclipsing the 1.7 million visitors to the USHMM. However, this number must be kept in perspective. Consider the novelty of the NMAAHC, the relatively-large African-American population of the USA and especially the Washington, D. C., area, and the fact that the NMAAHC, unlike Holocaust memorial museums, is not centered on suffering and genocide. IS POLAND, IN THE WESTERN MIND, LARGELY DEFINED IN TERMS OF THE JEWS AND THEIR HOLOCAUST? In 2017, the 20 most-attended museums in Europe had an aggregate of nearly 76 million visitors. (p. 73). Of these 20, only one is in Poland, and it is in 19th place--The Auschwitz-Birkenau Museum in Oswiecim, Poland, with its 2.1 million visitors in 2017 (p. 73). The Auschwitz-Birkenau Museum is the only one of the 20 most-visited European museums that is a genocide memorial museum. And, while it features the Polokaust as well as the Holocaust, it is not because of Polish sufferings that it attracts so many non-Polish visitors!

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***Selling the Holocaust: From Auschwitz to Schindler, How History is Bought, Packaged, and Sold*      Cole, Tim    1999      Holocaust**

## **Supremacism Confronted. Victimhood Competition: Jews Have Enough Resources to Defeat Popularization of Non-Jewish**

**Genocides. Auschwitz Carmelite Controversy: The Real Issue** Cole traces the development of popularization of the Holocaust in the US, Israel, and in other parts of the world. He uses the term "myth" not to question the fact of 5-6 million murdered Jews in any way, but to point out the gradual emergence of the Holocaust in much contemporary thinking. Cole (p. 6) quotes Yaffa Eliach on the fact that "there is no business like Shoah business."

### **HOLOCAUST PREEMINENCE A RECENT DEVELOPMENT**

In common with other writers (e. g., Novick, Finkelstein), Cole points out that there was little special attention paid to the WWII extermination of Jews, by either Jews or gentiles, in the first years after the war, "While the Holocaust was perpetrated in Europe during 1941-45, it was not really until the early 1960s that anything like widespread awareness of the 'Holocaust' began to emerge." (p. 7). Also: "During the 1940s and 1950s, throughout Israeli society, there was an effective silence about the Holocaust." (pp. 51-52). Finally, "After 1961 the Holocaust ceased to be a taboo, and instead assumed an increasingly central--if contested--position in Israeli society and politics." (p. 63). Cole concludes: "There is little question that in the 1970s and 1980s the 'Holocaust' assumed a critical role in self-definition as Jewish." (p. 13). In fact, he also shows that the Holocaust had become a substitute for Jewish tradition, for self-identity as Jews, among many assimilated American Jews (pp. 118-119). By the 1990's, the Holocaust had assumed nothing short of staggering dimensions on the American scene: "...in the United States there are more than one hundred Holocaust museums and research centres, suggesting that the 'founding of Holocaust museums' is 'a particularly American phenomenon.'" (p. 147). **AUTHOR JACK NOVICK DISSENTS FROM HOLOCAUST SUPREMACISM**

Novick strongly rejects any notion of the uniqueness of Jewish deaths, and is especially critical of the notion, as he puts it (p. 9), of: "Your catastrophe, unlike ours, is ordinary; unlike ours is comprehensible; unlike ours is representable." Elie Wiesel has vulgarly equated the notion of expanding the Holocaust (to encompass the millions of Poles murdered by the Germans) with expanding the victims of the Crucifixion to include the two thieves executed with Jesus Christ (p. 219).

### **POLES AND UKRAINIANS, FOR EXAMPLE, LACK THE RESOURCES TO**

**POPULARIZE THE POLOKAUST AND THE HOLODOMOR** Whose

sufferings are memorialized and whose are forgotten inescapably boils down to which group has power and influence. Novick frankly writes (p. 12): "When a high level of concern with the Holocaust became widespread in American Jewry, it was, given the important role that Jews play in American media and opinion-making elites, not only natural, but virtually inevitable that it would spread throughout the culture at large." Conversely, Novick recognizes that Poles and Ukrainians: "NEVER HAD THE POLITICAL, CULTURAL, OR FINANCIAL RESOURCES TO PRESS THEIR CASE." (p. 233). Yeah, no kidding. Those who complain that it is the Poles' fault that the Polokaust is not well known, should take note. HYPOCRITICAL JEWISH CONCERNS MADE POLISH LEADERS CAVE OVER AUSCHWITZ

Cole devotes a moderate amount of attention to the Auschwitz Carmelite convent controversy. For a long time, Christian symbols in Jewish places of death had not aroused Jewish antagonism at all (p. 103). He also points out the fact that, ironically, Auschwitz itself had assumed a prominent place in Jewish Holocaust consciousness only gradually: "From being a site of Warsaw bloc memory of fascist atrocity, 'Auschwitz' became recognized not simply as a site of the mass gassing of Jews, but the site of Jewish memory of the 'Holocaust'. Yet alongside this 'Jewish Holocaustisation' of Auschwitz, a process of 'Catholising' Auschwitz started to take place, in particular centered on the Polish-Catholic martyr Father Maximilian Kolbe." (pp. 102-103). [A false equivalence: Polish Catholics never denied Jews, but Jews denied Polish Catholics.] Cole continues: "What was being contested during the controversy was less ownership and use of the physical fabric of the camp, and more ownership and use of the 'brandname' Auschwitz." (p. 105). In other words, it was the triumph of Holocaust supremacism, plain and simple. Cole (p. 108) then recounts Cardinal Glemp's suggested compromise solution: Oswiecim-Auschwitz, where mostly Poles died, would be central to Poles and Christians, while Brzezinka-Birkenau, where mostly Jews died, would be central to Jews. However, most Jews rejected this compromise solution on the grounds that it would impinge upon the symbolic status of Auschwitz. What is unclear in all of this is how the fact that 90% of the victims of the entire Auschwitz complex were Jews is supposed to entitle them to dictate to everyone else how and how not the site of the Auschwitz complex is to be memorialized. It is easy to see that all the talk about the Jewish victims of Auschwitz being forgotten, or about Auschwitz becoming "Christianized",

are simply smokescreens. The real reason clearly is Jewish intolerance against the sufferings of non-Jews being associated, even indirectly, with the sufferings of Jews. As further proof of this, note Cole's citation of Israeli philosopher Adi Ophir on the latter's statements concerning the Holocaust becoming a religion of sorts that supplants the Ten Commandments: "...Holocaust religion offers new commandments: 'Thou shalt have no other Holocaust', 'Thou shalt not make unto thee any graven image or likeness', 'Thou shalt not take the name in vain'. .."(p. 143). No wonder that there was so much Jewish opposition to the Carmelite convent at Auschwitz! Its very presence dared juxtapose the Polish Holocaust with that the Jewish Holocaust, thereby violating the first and third of these new commandments!

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***Rethinking Poles and Jews: Troubled Past, Brighter Future*** Cherry, Robert 2007 **SMOKING GUN: The Holocaust Establishment Disenfranchises Poles and Cultivates Polonophobia, Notably in Academia**

Robert Cherry is identified as Koppelman Professor in the Economics Department at Brooklyn College and the Graduate Center at the City University of New York. (p. 229). **SURVEYING ANTI-POLISH ATTITUDES** Robert Cherry compared the agreement of various groups with certain common Holocaust-related statements about the Catholic Church and about Poles. The groups included, in the survey, Polish and Jewish individuals involved in Polish-Jewish dialogue, members of Polish and Jewish fraternal organizations, and academicians who were Polish, Jewish, or neither. (Table 4.1, p. 71). The statements, towards which percentage of agreement was measured, included: Catholic teachings promoting anti-Semitism, Home Army desiring full rights for Jews, Polish indifference to Jews generated by acquisition of post-Jewish properties, etc. Notice that all the statements are one-sided and Judeocentric: They all revolve around how Poles are "supposed" to have felt about the Jews, and what Poles "should" have done for the Jews. There is not a hint of admission of the Holocaust, much less any Jewish wrongdoing.

**POLISH-JEWISH DIALOGUE IS OF LITTLE VALUE** Familiarity with the facts about Poland has only a modest effect of reducing Jewish

prejudices against Poles. In each of the three categories, Jews were much more negative towards Poland and Catholicism than were Poles towards Jews. In fact, on some questions (e. g., Questions 7 and 8), on Christian teachings and Catholic officials, the Jews surveyed were almost unanimously negative towards Catholicism regardless of their involvement or lack thereof in Jewish--Polish dialogue.

#### THE COLLEGE CAMPUS: IN HOLOCAUST-RELATED MATTERS, AT LEAST, NON-JEWISH PROFESSORS ARE ALMOST AS ANTI-POLISH AS ARE JEWISH PROFESSORS

The most telling result is the following: among academicians, the anti-Polish sentiments of non-Jewish academicians were almost as great as the anti-Polish sentiments of Jewish academicians. (See Table 4.1, p. 71). The opinions of Polish academics were poles apart (pardon the pun) from the non-Polish academicians.

#### RESEARCHER ROBERT CHERRY ACKNOWLEDGES THE OBVIOUS

He candidly writes, "The evidence presented strongly suggests that complaints in the Polish American community about the anti-Polish faculty who teach Holocaust-related courses are well-founded; not surprisingly, these stereotypes are strongest among nonhistorians. One needs to take into consideration that even if the topics are not formally included in course syllabi, anti-Polish views could likely emerge in other, informal ways." (p. 76).

#### POLES EFFECTIVELY SHUT OUT OF OPINION-FORMING INSTITUTIONS

Dr. Robert Cherry candidly concludes that, "In addition, the impact of the views held by Polish academicians and Jewish faculty members is unequal. [Reviewer's comment: That's putting it mildly.] Jewish faculty teach Holocaust courses throughout the country, courses that enroll tens of thousands of students annually. They organize conferences and influence museum presentations of historical events. Moreover, as a result of the sympathies the public has for Jewish victims, the views of Jewish college teachers and survivors are too often uncritically accepted." (p. 77). Author Cherry continues, "By contrast, Polish academicians do not have a significant forum to promote their views to the general public. [Reviewer's comment: Yeah, no kidding.] Numerically they are a much smaller group, which limits their influence; and there are few Polish studies programs through which they can circulate their assessments. It is only within Polish American communities that their views dominate." (p. 77).

#### POLONOPHOBIA THEN AND NOW: NOTHING HAS CHANGED

This book was published now 12 years ago. Holocaust Supremacism

continues its interminable reign, and the Holocaust-related Polonophobia in opinion-forming institutions (media, academia, and the entertainment industry) continues unabated. Then again, so long as one particular genocide (the Jews' Holocaust) is elevated above all others, and everything negative in Polish-Jewish relations is automatically blamed on Poles and Catholicism (with Jews almost entirely exempt from criticism of their conduct), how could it possibly be otherwise?

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***While America Watches: Televising The Holocaust*** Shandler, Jeffrey

1999 **The Crucial Role of Television in the Elevation of the**

**Holocaust Over All WWII Events and Over All Other Genocides** This

book provides a useful survey of Nazi crimes, as featured in American cinema and TV. It covers WWII through the mid-1990s. IN THE FIRST

FEW DECADES AFTER WWII, GENOCIDE RECOGNITION EQUALITY REIGNED

Author Jeffrey Shandler almost laments the fact that, as the horrors of Nazi Germany were first being presented on American TV, the "Jews are special" mentality had not yet taken hold, the mystification of the Holocaust had not yet become practiced, and the Shoah had not yet assumed a dominant position over all the other genocides. He writes, "Beginning in the late 1940s American television did air a number of documentaries dealing with that has come to be known as the Holocaust. The nature of its presentation in those early broadcasts evinces the inchoate status of the Holocaust as a historical concept during the first postwar years. What would later be distinguished as a 'separate war against the Jews' was not yet codified as a discrete unit of human experience [Editorial comment: Wow!] with its own authoritative sources, narrative boundaries, vocabulary, historiography, and scholarly apparatus. Jews were not singled out as the quintessential victims of Nazi persecution [Editorial comment: Horror of horrors], nor were Jewish responses regarded as central to the postwar understanding of this chapter of history. Moreover, the Holocaust had not yet been distinguished as an event of ultimate or paradigmatic stature, against which other moral issues might be measured [Editorial comment: Holocaust idolatry]." (p. 23). THE PIVOTAL APRIL 1978 TELEVISION MINISERIES HOLOCAUST The

HOLOCAUST miniseries has been called the "landmark of Holocaust consciousness in America." (p. 155). It got a Nielsen national rating of 30.3 and 49 share, meaning that almost half of those watching television that night were watching HOLOCAUST. This comprised one-third of all Americans that owned a television. (p. 288). THE DUBIOUS "HOLOCAUST CONSCIOUSNESS PREVENTS A REPETITION" CONSTRUCT One rather clever rationalization for the preeminence of the Holocaust, in American life, is the one that it is necessary in order to prevent more genocides from taking place. This notion was decisively shattered by such things as the genocide in Bosnia, prompting Shandler to admit that, "Finally, the Bosnia/Holocaust analogy revealed the limits of media in facilitating Holocaust remembrance as a public moral touchstone...Regardless of well-meaning sentiments to the contrary, the presence of television in modern culture cannot prevent another Holocaust from happening." (p. 256). Of course, the prevention of genocide was never the reason in the first place. The real reason is not hard to deduce.

HOLOCAUST SUPREMACY NOW PERMEATES AMERICAN SOCIETY Shandler comments, "Initiated largely by members of the Jewish community, the commitment to public remembrance of the Holocaust has been taken up by many other people, including those--especially in the United States--with no direct connection to this chapter of history. The impressive quantity, variety, and scale of Holocaust representations, as well as the number of people and amounts of time and money devoted to their realization, have become defining characteristics of Holocaust memory culture." (p. 256). They certainly have. THE CULT OF THE HOLOCAUST IS BEING PROTECTED BY THOUGHT POLICE It is not enough that Holocaust triumphalism already marginalizes all other genocides. The privileged monopoly of the Holocaust must itself be scrupulously protected. Along this line, Shandler quips, "Since the mid-1970s scholars have scrutinized a wide range of works--from revisionist histories to neo-Nazi propaganda, from avant-garde literature to pornography--with the intent of guarding the Holocaust against representations that are less than 'proper' and representers who are less than 'qualified'." (p. 213). CRIMINALIZATION OF UNWELCOME SPEECH CAN BACKFIRE The discussion (in 1977-1978) of the attempted neo-Nazi march, in largely-Jewish Skokie, has relevance for today. The ACLU had decided to defend the marchers' presence, and so

many Jews in the ACLU quit the organization. (p. 184). Defenders of freedom of speech cited Justice Oliver Wendell Holmes's injunction stating that "freedom of speech" is not the freedom of thought we agree with, but the freedom of thought we hate. (p. 185). There was also a strategic political objective: If these marchers could successfully be suppressed owing to the content of their speech, then so also could American Jews, African-American civil rights workers, etc. (p. 186). This lesson is very timely. My numerous reviews have been removed by Amazon and by GoodReads. Nowadays, there are "speech codes" on campus, rampant political correctness, censorship of unwelcome speech on Facebook, repeated attempts to demonize and suppress conservative speech as hate speech, etc. This, too, can have untoward consequences.

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***Popular Culture and the Shaping of Holocaust Memory in America***

Mintz, Alan L. 2001 **Origins of Holocaust Preeminence in the USA, and the Intimidating Effect It Has Towards Potential**

**Dissenters** The author identifies himself as Jewish--the grandson of Jews from Lithuania in the 1880s. (p. 168). He largely focuses on the impact of Holocaust movies, but also touches on deeper issues, which I now discuss. Mintz writes, "How the Holocaust succeeded in penetrating layers of American isolationism is not a simple matter. The key to this question, I believe, lies in the power of cultural texts and their diffusion in the form of books, stage plays, movies, and television." (p. 16). In other words, it was the media. HOLOCAUST DOMINANCE, BY ITS VERY NATURE, TENDS TO CHILL DISSENT Some Jews think that American Holocaust consciousness has caused an overshadowing of other aspects of being Jewish. In addition, non-Jews may feel intimidated against criticizing the preeminence of the Holocaust. Mintz comments, "It is 'within the family' of the Jewish community that critical reservations about Holocaust-centeredness have been most freely expressed. Such reservations, or even resistance, may abound in general, non-Jewish circles in American culture; yet the powerful moral prestige of the Holocaust, I suspect, often prevents these thoughts from being aired." (p. 161). No kidding!



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***Positioning: The Battle for Your Mind: How to Be Seen and Heard in the Overcrowded Marketplace*** Ries, Al 1980 **Inadvertent Clues as To How the Holocaust Became Dominant, and Remains Dominant, in the American Mind, Over All Other Genocides** Although this book [my review based on the 2001 edition] is centered on the selling of products and services, the authors realize that the principles have much broader application. They write, "If it works in advertising, most likely it will work in politics, religion, or any other activity that requires mass communication...Or any form of human activity which involves influencing the minds of other people. Whether you want to promote a car, a cola, a computer, a candidate, or your own career." (p. 2). And so it is with genocides. I formulate my review to adapt the principles of this classic book to help the reader understand the emergence and maintenance of Holocaust supremacism. IT IS NOT ABOUT THE ITEM BEING PROMOTED: IT IS ABOUT WHAT THE PUBLIC IS LED TO THINK ABOUT THE ITEM BEING PROMOTED! Authors Ries and Trout comment, "But positioning is not what you do to a product. Positioning is what you do to the mind of the prospect." (p. 2). They add that, "Successful companies found that reputation, or image, was more important in selling a product than any specific product feature." (p. 24). That is, "...the position that the product owns in the prospect's mind." (p. 48). THE POSITION OF THE HOLOCAUST IN THE AMERICAN PUBLIC MIND The Holocaust (6 million Jews) is just one of countless 20th century genocides that collectively have claimed more than 100 million non-Jewish lives. Yet the Holocaust has successfully been positioned, in the minds of most Americans, as unique, special, or otherwise as more worthy of recognition than all the genocides of the 100 million non-Jews. THE SPECIAL BRAND NAME REINFORCES THE POSITION THE ITEM OWNS IN THE PUBLIC MIND The authors remark, "Each brand is uniquely positioned to occupy a certain location in the mind of the prospect." (p. 49). He elaborates on this, "A well-known name got well known because it stood for something. It occupies a position in the prospect's mind...One name can't stand for two distinctly different products. When one goes up, the other goes down. Xerox means copier, not computer. (If you asked your secretary to get you a Xerox copy, you'd be upset if you got a reel of mag

tape.)...Xerox is more than a name. It's a position. Like Kleenex, Hertz, and Cadillac. Xerox represents a position of enormous long-term value." (pp. 98-99). The foregoing can be extended to the subject of trademarks. It is no wonder that companies so jealously protect their trademarks! They are on the lookout not only for trademark infringement but also for trademark dilution. THE HOLOCAUST BRAND NAME STANDS FOR THE GENOCIDE OF JEWS AND NO OTHER When the Holocaust began widely entering the American public discourse, various Jewish groups successfully fought off attempts, by other deserving victim groups, to have the term Holocaust include Nazi genocides of non-Jews, such as those of the Gypsies (Sinti and Roma), and Poles. The term Holocaust effectively became a brand name for the Jews' genocide and that of Jews alone. In time, the Jews' genocide assumed a dominant position in the American mind owing to its proprietary term (Holocaust), as supported with constant advertising (in the media, entertainment industry, and the educational system). [Other genocides have their own brand names (e. g, the Holodomor, Aghet, and Porajmos). However, owing to a lack of "advertising" publicity, very few non-specialists have even heard of them, let alone have they entered the public consciousness.] ONCE AN ITEM ASSUMES A DOMINANT POSITION IN THE PUBLIC MIND, IT IS VERY DIFFICULT TO DISLODGE Ries and Trout write, "History shows that the first brand into the brain, on average, gets twice the long-term market share of the No. 2 brand and twice again as much as the No. 3 brand. And the relationships are not easily changed. The leader brand in category after category outsells the number two brand by a wide margin. Hertz outsells Avis, General Motors outsells Ford, Goodyear outsells Firestone, McDonald's outsells Burger King, General Electric outsells Westinghouse." (p. 43). The authors give some instructive examples of the usual immovability of the first-place holder. They comment, "IBM is a much bigger company than Xerox and has awesome resources of technology, work force, and money. Yet what happened when IBM introduced a line of copiers competitive with those of Xerox? Not much. Xerox still has a share of the copier market several times that of IBM. And supposedly Kodak was going to cream Polaroid when the Rochester colossus got into the instant camera business. Far from it. Kodak managed to take only a small share, at the expense of a substantial loss in its conventional camera business." (p. 44). WHAT IF NON-JEWISH GENOCIDES SOMEHOW BECAME

WIDELY PUBLICIZED? PROBABLY NOT MUCH It is sometimes argued that, were non-Jews to promote public awareness of their genocides as much as the Jews have theirs, genocide recognition equality would exist. Yet, even if non-Jews could acquire the same media resources as Jews, this would still be most unlikely. Consider genocide memorial museums in the light of victimhood competition. Let us focus specifically on the attempts to open an Armenian Genocide Museum of American in Washington D. C. Once it opens, it will directly compete with the long-established USHMM (United States Holocaust Memorial Museum) for visitors. Both museums will enjoy the prestige of being located in Washington, D. C., and both will potentially have a huge tourist base of potential visitors. So will they split 50/50? Not very likely. Owing to the long-entrenched privileged position, in the American mind, of the Holocaust, it is more likely that visitors that go to either museum will break 90%/10% in favor of the USHMM. And, were more high-quality genocide memorial museums to open in Washington, D. C., this probably would not change. All these new genocide memorial museums would likely compete with each other without putting a substantial dent in the overwhelming "market share" of the USHMM.

CONCLUSION If Holocaust supremacism is ever to come to an end, it is unlikely to happen by means of some victim group or groups "getting the word out" about non-Jewish genocides. It will only happen because of arduous national and international political activism.

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***The Fragility of Empathy After the Holocaust*** Dean, Carolyn J.

2004 **Features Holocaust Fatigue, and the Question About the Nazis and Homosexuality** The title of this book is misleading. It makes the reader suppose that this book is about how the moral capital of Jews, caused by gentile sympathy because of the Shoah, is slipping away. Instead, this book is not about that at all. Instead, it rehashes the standard fare of books of this type. **HOLOCAUST FATIGUE** Author Carolyn J. Dean suggests that the constant exposure of people to the Holocaust, far from creating and sustaining a "Never Again!" atmosphere, actually dulls them to violence and to the suffering of others. However, isn't desensitization a characteristic of modern mass media in general? The author goes further. She suggests that, in a sense, the media portrayals of the Holocaust have become a sort of pornography (p. 22)--in that they both

titillate the viewer (to see the violence), and then end up dulling the viewer (to violence)--in much the same way that pornography causes both short-term titillation and long-term desensitization in sexual matters. As an example, she cites Jerzy Kosinski's *THE PAINTED BIRD*, which had been widely criticized as a "pornography of violence". (p. 24). There are other, unsaid implications of Holocaust fatigue. For instance, we often hear that other peoples who had experienced genocide--such as the Poles--merely need to "work harder" and "get the word out". This is unrealistic. Even if Poles somehow acquired the level of influence, in American society, that Jews enjoy, the American public, already desensitized by Holocaust fatigue, would scarcely be receptive to information about the Nazi German genocide of the Poles (the Polokaust). *THE STANDARD DOUBLE STANDARD* Author Carolyn J. Dean features the ideas of Daniel Goldhagen, who suggested that Germans as a whole share complicity in the Holocaust (pp. 45-on), even though only a small fraction of them were actively involved in it. However, exactly the same could be said about collective Jewish complicity in the crimes of Communism, even though only a small fraction of Jews were actively involved in it. The author (p. 80) repeats the canned complaint that the people of Poland, Ukraine, Japan, etc., see themselves as victims and not victimizers while, just as predictably, exempting the Jews from this same standard. *WAS HITLER GAY?* The title of this book does not convey, to the reader, the extensive attention that the author pays to the relationship of Nazism and homosexuality. (pp. 107-on). Dean also puts it in historical context. For instance, during a series of famous 1906-1909 trials against some of Kaiser Wilhelm II's advisors, leading Jewish sexologists such as Magnus Hirschfeld accused these advisors of homosexuality. (p. 116). Interestingly, author Carolyn J. Dean (p. 188) cites Dagmar Herzog and his *SEX AFTER FASCISM*. Herzog showed that the notion of the Nazis being sexually repressed did not emerge until after 1966, and was a retrospective fantasy about Nazism. She also contended that Nazism challenged strict bourgeois morality while paying lip service to middle-class sexual conventions.

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***Postcards from Auschwitz - Holocaust Tourism and the Meaning of Remembrance*** Reynolds, Daniel P. 2018 ***Beyond Holocaust Preeminence: The Holocaust Now a Top All-American Institution.***

## **Jewish and Polish Ways Fundamentally Incompatible. Canned Polonophobic Memes**

Most of this book repeats old information. I focus on some issues that are especially relevant at the time this book was published (2018): VICTIMHOOD COMPETITION CONTINUES Author Reynolds candidly writes, "The variety among Holocaust memorial sites also raises the very politically charged issue of whom to include among its victims, since the persecution of other groups, such as the Roma people or the mentally and physically disabled, were no less abhorrent than the murder of Jews." (p. 15). THE HOLOCAUST HAS ACQUIRED A PRIVILEGED POSITION ALONGSIDE THE MOST VENERABLE ALL-AMERICAN INSTITUTIONS IN WASHINGTON, D. C. The Holocaust now enjoys a status far beyond simply the King of the Genocides and the Americanization of the Holocaust (a European event). With reference to the USHMM (United States Holocaust Memorial Museum) in the U. S. Capital, Washington, D. C., Reynolds comments, "There is no denying that the USHMM is firmly embedded in Washington's tourist industry, which otherwise focuses on America's founding beliefs, institutions, people, and the events that have shaped the canon of American history. The United States Holocaust Memorial Museum is one of Washington's most heavily visited attractions, with nearly two million visitors annually, outnumbering many of the Smithsonian museums on the Mall and making it as popular with tourists as the National Zoo." (p. 207). FRENCH PRESIDENT CHARLES DEGAULLE CRITICIZED THE JEWS, AND THEN THE FIREWORKS BEGAN Author Reynolds writes, "De Gaulle characterized Israel and the Jewish people as 'domineering' at a press conference in November 1967, causing an international outcry (Jewish Telegraphic Agency 1967)." (p. 278). Imagine an international outcry whenever Poles are criticized! NOT JUST COMPETING NARRATIVES: JEWISH WAYS AND POLISH WAYS ARE FUNDAMENTALLY INCOMPATIBLE Daniel P. Reynolds comments, "The narratives of rebirth that pervade the tourist landscape in Warsaw, reinforced by Polish Catholicism and the Christian narrative of resurrection and redemption, are poor frameworks for facing the destruction of Jewish life." (p. 140). ANOTHER SWIPE AT POLAND'S "HEROIC NARRATIVE", AND BLAMING POLAND FOR THE OTHERIZATION OF THE JEW Author Reynolds knocks the PiS Government, and then adds, "The current rhetoric of Polish national resistance to subjugation has not yet found a way to adequately

acknowledge the fact that Jewish culture was as much part of Poland's history as Slavic Christianity was." (p. 130). This flies in the face of basic historical facts. Jewish culture was part of Poland's history all right, but only in the sense of a separate organism living within the organism of Poland. Until fairly recent times, and then only partly, Jews generally emphasized their separatism and particularism, and, with few exceptions, did not identify with Poland. So, for seven centuries, Jews had been IN Poland but not OF Poland. The attitudes of the Jews can be contrasted with those of the Armenians and Muslims (Tatars) that also arrived in Poland many centuries ago. They promptly identified with Poland and became part of her fabric, despite commonly retaining their respective religious and cultural differences from ethnic Poles. OLD POLONOPHOBIC MEMES YET AGAIN This book repeats some canned Polonophobic accusations, such as the one about Poles failing to organize "sufficient aid" to the Warsaw Ghetto Uprising. (p. 117). To make matters even more superficial, Reynolds does not bother to support his accusations by informing the reader how much aid would have been "sufficient", and who is supposed to be the arbiter of this "sufficiency". But wait, it gets even better. Reynolds comments, "Some in Poland still see Holocaust memorialization as an effort to impugn their country as a perpetrator nation, in opposition to the preferred nationalist narrative of Poland as a victim of Nazi aggression and Soviet perfidy. The present resurgence of nationalist politics in Poland (and increasingly throughout the West) leaves little space for the kind of ambiguity that acknowledges the complicity of some Poles in Judeocide while acknowledging the resistance of others." (p. 90). So Reynolds faults Poles for pointing out the obvious fact that they are being impugned as a perpetrator nation. In doing so, Reynolds HIMSELF impugns the Poles--with his totally vague insinuations about "Polish complicity". The irony is delicious! And how is "Polish complicity in the Holocaust", whatever that is intended to mean, supposed to overturn the much more important facts of Nazi aggression and Soviet perfidy (not to mention Polonocide)?

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***Big Israel: How Israel's Lobby Moves America*** Smith, Grant F. 2016  
**Outstanding, Well-Supported Research on the Reason Behind the Preeminence of the Holocaust** On the back cover, author Grant F. Smith recounts the depth of his research. It also included some lawsuits to

pry-loose the unwelcome information. This book centers on American Jews and the induced U. S. government support for the State of Israel. In my review, however, instead of repeating other reviewers, I focus on the induced pre-eminence of the Holocaust in the USA. It extends much beyond just the maintenance of popular support for Israel.

**HOLOCAUST/ISRAEL AS A SUBSTITUTE RELIGION FOR JEWS** Total

U. S. foreign aid to Israel--not counting covert aid--is now at a quarter trillion dollars total. (p. 4). U. S. disclosed annual aid to Israel rose exponentially in the early 1970s, and, adjusted for inflation, has since amounted to 3-5 billion dollars annually. (p. 4). Tens of specific American Jewish organizations, that have been promoting the State of Israel, have been identified and tabulated by the author. See his Figure 4 (p. 20).

Author Smith echoes many earlier scholars as he writes, "[Jewish] Federations in the period 1967-1990, bursting with pride over Israel's 1967 Six-Day War victories, began promoting Holocaust awareness as the second pillar (alongside Israel) of communal identity." (p. 105). Clearly, those who say that American Jews "have nothing to do with" Israeli Jews and their crimes against the Palestinians, are being quite disingenuous.

**JEWS DO NOT CONTROL THE PRESS: JEWS HAVE CONSIDERABLE INFLUENCE OVER THE PRESS** By way of contextualization, Polish Cardinal Jozef Glemp, around 1985, was misquoted [deliberately?] as repeating the old anti-Semitic trope about Jews controlling the press. This same innuendo was resurrected at the time of Glemp's death in 2013.

What Cardinal Jozef Glemp had ACTUALLY said was quite different: Jews have, in his words, sympathetic access to the media, and they have been using this sympathetic access in order to advance their interests at the expense of Poland. Interestingly, author Grant F. Smith, though focusing on Israel, assesses Jewish media influence in a manner very similar to that of the late Cardinal Jozef Glemp. He comments, "Many JCRC [Jewish Community Research Council] leaders automatically view all critical news coverage of Israel as 'distorted' and work hard to suppress criticism and insert pro-Israel spin. Because they are vigilant and local, JCRC op-eds calling for support of Israel are commonplace while their constant pressure likely increases the perceived 'cost' for any news outlet considering publishing serious journalism concerning Israel." (pp. 104-105).

**HOLOCAUST SUPREMACY EXTENDS TO THE VERY WORD**

**HOLOCAUST ITSELF (A PROPRIETARY, PRIVELEGED TERM)**

George Orwell's iconic 1984 taught us that the control of the language is the key to the control of what people think. That is why there was Newspeak. Now we have Holocaustspeak, which includes the mystification and monopolization of the very term Holocaust, along with the implicit marginalization of all the other genocides, which of course never get such a privilege. Along this line, Grant F. Smith writes, "JCRCs [Jewish Community Relations Councils] promote public funding for Holocaust and Jewish studies centers at state universities. They work jointly with the ADL [Anti-Defamation League] to protect the word Holocaust as exclusively referencing events surrounding WWII and not allowing the Holocaust to be used in analogies." (p.104). [No wonder that some Poles have facetiously referred to the WWII genocide of 3-4 million ethnic Poles, at the hands of the Nazi Germans, as the Polokaust.]

**THE INSTRUMENTALIZATION OF THE HOLOCAUST AT THE EXPENSE OF ALL OTHER GENOCIDES**

Smith comments, "Holocaust memorialization and awareness programs in this period [1980s-1990s] became a major means for IAOs [Israel Advocacy Organizations] to combat growing public discomfort and more informed questions about Israel's policies and actions." (p. 20; See also p. 196, on Jews using the memory of the Holocaust as a tool for reclaiming moral high ground in the face of adverse information about the Palestinians). With especial reference to Native Americans and African-Americans, Smith sagely cuts to the quick, as he remarks, "The prevalence of Holocaust memorial resources in the United States as a politically useful venture is made suspiciously prominent in the absence of memorials and mass media about more closely related and relevant events that occurred in the Americas...No similar effort to memorialize or educate about these tragedies have anywhere near the funding trajectory of Holocaust memorialization." (p. 197). Much, much more can be said about the magnitude of the Holocaust supremacy and how it permeates American society. See the first-posted comment under this review.

**HOLOCAUST INDOCTRINATION IN AMERICA'S EDUCATIONAL SYSTEM**

Author Grant F. Smith leaves nothing to the imagination as he writes, "By 2015, six states (California, Florida, Illinois, Indiana, New Jersey and New York) mandated that the Holocaust be taught in the educational curriculum. Eleven states (Alabama, Connecticut, Georgia, Mississippi, Missouri, Nevada, North Carolina, South Carolina, Tennessee, Washington and West Virginia) recommend teaching the Holocaust in their educational



curricula. Every year, millions of dollars in federal and state appropriations are sought to fund the expansion of Holocaust curriculum in American schools." (p. 199). Needless to say, no other genocide gets anywhere near this kind of exposure to young, impressionable minds. HOLOCAUST SUPREMACISM IN ITS MOST OVERT FORM. WHY VICTIMHOOD COMPETITION (VICTIM OLYMPICS) The perceptiveness of author Grant F. Smith culminates in his following statements, "Because there are so many tragedies in competition for 'most brutal of all' status, the Holocaust is also framed and defended by IAOs and memorialization advocates as 'unparalleled' and therefore 'unique' and 'beyond comprehension.'" (p. 197).

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### ***Holocaust Icons: Symbolizing the Shoah in History and Memory***

Stier, Oren Baruch      2015      **Iconized Images of the Jewish**

**Holocaust: An Implied Diminishing of Other Genocides** The icons discussed in this book include the railway cars, the shoes of the Jewish victims, the ARBEIT MACHT FREI sign, the 6 million figure, and the Diary of Anne Frank. Author Oren Baruch Stier tells the reader about the significance of these items, "Holocaust icons are powerful, indispensable tools with which people comprehend the Shoah. We use these tools to make sense of the Holocaust and negotiate our relationships to that past in the present. Even more, our understandings depend on the distillation of historical events and memorial representations into easily apprehensible symbols that often operate on noncognitive level--that speak or indicate 'Holocaust' to us at first blush, on a visceral level." (p. 183). They certainly do, as I elaborate below. THE MYSTIFICATION OF THE HOLOCAUST Author Stier does not go as far as calling the Holocaust a cult or civil religion, but does note the close parallels between religious and Holocaust icons, "I AM suggesting that they be interpreted as akin to sacred relics, with all the symbolic impact such relics traditionally invoke. There is something in their role as symbols, within particular contexts, that may be structurally similar to religious symbolization, especially in the meanings they generate." (pp. 9-10). ICONS OF THE JEWISH HOLOCAUST--BUT OF NO OTHER GENOCIDE My review does not question the fact of 6

million Jewish deaths in any way. It does criticize the way the items in question have been Judeo-appropriated in order to promote the standard Judeocentric narrative about the presumed special-ness of the Jews' genocide during WWII, which I call Holocaust supremacism. In addition, and not mentioned by Stier, the Holocaust icons did not just pop into place. Were it not for the constant and active promotion of the Holocaust by the media, educational system, and entertainment industry, the items in question would never have become associated, in the public imagination, specifically with the Jews' Holocaust. Let us look at some of the icons identified by author Stier. Note that NONE of them are either Jewish-specific or Shoah-specific!

**HOLOCAUST ICON I: THE PILES OF SHOES** The eyeglasses, shoes, suitcases, etc., are mute testimony to the fact that their owners are no longer alive. However, Poles, Ukrainians, Armenians, and Cambodians, all slain by genocide, have also left behind unused eyeglasses, shoes, suitcases, etc. Nobody thinks about that.

**HOLOCAUST ICON II: THE RAILWAY CAR** Many Holocaust museums have railway cars of the style used to transport Jews to the death camps. (e.g., p. 36). Needless to say, almost no one mentions the millions of Poles deported to Siberia, in similar trains, to die slow deaths.

**HOLOCAUST ICON III: THE ARBEIT MACHT FREI "WELCOME" AT AUSCHWITZ** This Holocaust icon is quite a misappropriation. Few Jews dying in Auschwitz ever saw it (p. 81). It was actually intended for Polish and other inmates of Auschwitz (p. 79) who, instead of having the luxury of dying quickly by gas or bullet, got to die slowly of starvation, overwork, and disease.

**HOLOCAUST ICON IV: THE SIX MILLION FIGURE** In common with many Holocaust authors, Stier treats the "eleven million" figure as "problematic" (p. 63, 177)--as if only Jewish deaths mattered. Clearly, the Six Million figure for Jews is an icon. This, too, exists only because of media repetition. No one, for instance, supposes that the 1.5 million figure, for the Aghet (Armenian Genocide), is iconic in nature.

**HOLOCAUST ICON V: THE DIARY OF ANNE FRANK** Author Oren Baruch Stier reckons the Diary of Anne Frank as "perhaps the most recognizable icon of the Holocaust." (p. 100). Of course, it does not matter that teenagers, of virtually all nationalities, had been writing diaries since time immemorial. Nor does it matter if there are diaries written by non-Jewish teenagers whose peoples were undergoing genocide.

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***The Unmasterable Past: History, Holocaust, and German National Identity, with a New Preface*** Maier, Charles S. 1988

**Inadvertently Shows the Unfairness of Over-Attention to the Holocaust and Not Enough to Other Peoples' Genocides.** Much of this book is an attack on German historian Ernst Nolte, especially for daring to compare Communist genocides with the Nazi German-made Shoah (Double Genocide; Red=Brown; Nazi=Soviet). It includes the mystification of the Holocaust, and it repeats the myth that all Jews were targeted for extermination. [They were not. But even if they were, it would not make the Holocaust one iota more significant than, for example, than the Polokaust (Polocaust).] Author Maier cites Richard Lukas and his seminal work, *THE FORGOTTEN HOLOCAUST*. In doing so, he shows the reduction ad absurdum of the Jews-are-special mentality. He writes, "If Polish Americans claim their own 'forgotten Holocaust', what recognition should they enjoy? Do Armenians and Cambodians also have a right to publicly funded holocaust museums? And do we need memorials to Seventh-Day Adventists and homosexuals for their persecution at the hands of the Third Reich?" (p. 165). That's just it! Why are Jews entitled to endless memorialization, while other people and their genocides are not?

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***The End of the Holocaust*** Rosenfeld, Alvin H. 2011 **The Media is More Important in Promoting the Holocaust, Among Americans, Than Anything Else** Virtually everything in this book has been said before. For instance, Rosenfeld brings up the old controversies about President Reagan's visit to Bitburg, Germany. *HOLOCAUST SUPREMACISM AGAIN* The author inveighs against the way the Holocaust is being used in comparison with other genocides, as if the Holocaust was peerless. He thinks that the Holocaust is being trivialized. In fact, he berates Polish bishop Tadeusz Pieronek for criticizing the Jewish overemphasis on the Holocaust at the expense of the sufferings of other people. (p. 240). What is so horrible about Genocide Recognition Equality for a change? In spite of all this, Alvin H. Rosenfeld points out, based on *THE ASSOCIATION OF HOLOCAUST ORGANIZATIONS DIRECTORY*, that there are hundreds of Holocaust-promoting institutions the world over. (p. 9). So what exactly is

he complaining about? What genocide of what other people enjoys this level of privilege? **HOLOCAUST MYTHS REPEATED** Although Rosenfeld does not stress the (presumed) uniqueness of the Holocaust, he does repeat, or allude to, the contention that the Nazis intended to murder all Jews. (p. 4; pp. 245-246). He does not explain why this should make the Holocaust special. (Is it some kind of self-evident truth, or is it a rationalization to justify the supremacy of the genocide of Jews over the genocides of all other peoples?) Besides, it is untrue. Fact is, the Nazi authorities deliberately spared thousands of Jews and half-Jews, even giving them certificates that declared them full-blooded Aryans. Please see: **Hitler's Jewish Soldiers. A POLONOPHOBIC MYTH ABOUT AUSCHWITZ** Alvin H. Rosenfeld repeats the well-worn myth that, in past decades, Poles were not taught that most of the victims of Auschwitz were Jews. This is patently untrue. For example, see: *Scenes of Fighting and Martyrdom Guide; War Years in Poland 1939-1945*. [I visited Poland in 1973, and the Poles freely verbalized the fact of the Jewishness of most Auschwitz victims.] **THE HOLOCAUST IN POPULAR CULTURE: THE PIVOTAL ROLE OF MEDIA** Rosenfeld stresses the fact that Americans learn much less about the Holocaust from scholarly books than they do from the media. He comments, "By way of illustration, it is worth recalling that tens of millions of Americans watched the NBC docudrama **HOLOCAUST** when this popular television miniseries was first shown in the spring of 1978. More recently, an even larger mass audience has seen Steven Spielberg's **SCHINDLER'S LIST**...more people are likely to learn about Jewish victimization under the Nazis from these films or from reading Frank's **THE DIARY OF A YOUNG GIRL** or Art Spiegelman's **MAUS** than by reading [Holocaust scholar] Hilberg." (p. 54). **THE USHMM** The author adds that, "The United States Holocaust Memorial Museum annually attracts exceptionally large crowds (as of March 2010, it has drawn thirty million visitors), and everything about it suggests that for years to come it is destined to be a powerful instrument for educating vast numbers of Americans and others about the Holocaust." (p. 66). **ANTI-POLISH PITFALLS THAT NEED TO BE MENTIONED** Although Alvin H. Rosenfeld does not address anti-Polonism, the informed reader and the student of Polish-Jewish relations can deduce the manner by which Polonophobic images, in the foregoing, shaped American public opinion against the Poles. I now describe this for the benefit of newcomer readers: The

HOLOCAUST series had the absurd falsehood of Polish soldiers shooting Jews; SCHINDLER'S LIST had the scene of a Polish girl cheering the Jews being sent to their deaths (Cheers of that nature went both ways). MAUS features the travesty of Poles as well-fed pigs under the German occupation. The United States Holocaust Memorial Museum includes the so-called and probably Soviet-staged Kielce Pogrom, which is doubly ironic in light of those Jews who complain about the "relativization of the Holocaust". (Obviously, they mean it in a very selective manner. Juxtaposing the Holocaust and Kielce Pogrom is like juxtaposing the Pacific Ocean with a pond.) In addition, while rationalizing the inclusion of Kielce, the United States Holocaust Memorial is--predictably--silent about the murders of tens of thousands of Poles, by Soviet-collaborating Jews (Zydokomuna), during the same post-WWII time period.

### **Victimhood Competition: The Active Belittling of Other Genocides**

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***Prelude to the Final Solution: The Nazi Program for Deporting Ethnic Poles, 1939-1941*** Rutherford, Phillip T. 2007 **Orwellian Title**

**Relegates the Polokaust To a "Practice Genocide" For the "Real" Genocide That Was to Come--That of (what else?) the Jews'**

**Holocaust** The title of this book is not saying anything new. The same rhetorical strategy of Holocaustspeak, used in Rutherford's book, was previously used to minimize the Armenian Genocide in the way that it was portrayed at the USHMM (United States Holocaust Memorial Museum). As pointed out by thoughtful Armenians, the portrayal implied that the Armenian Genocide (Aghet) was not quite a full-fledged genocide: Rather, it was an introductory performance for the "real" genocide that was to come--that of (who else?) the Jews under the Nazis. See my review of PRESERVING MEMORY, by Linenthal. If one is willing to overlook the Orwellian title and its implied obeisance to the Shoah, one can find good information in this book. I organize my review by topics: LONG BEFORE HITLER: PROTO-NAZI GERMAN CONDUCT AGAINST POLES The main subject of this book is the once mixed German-Polish population of Wartheland (near Poznan, or Posen). Rutherford observes a close

continuity between the Second-Reich's (Bismarck, von Bulow, etc.) anti-Polish policies and those of the Third Reich. He views the HAKATA movement as a proto-Nazi one (p. 25). In spite of the onerous challenge, the Poles remained indomitable: "Far from eradicating Polish national consciousness and cultural autonomy, Germany's long-standing anti-Polish stance, laced with Teutonic hubris and ethnocentric nationalism, had only reinforced the Poles' desire to shake the foreign yoke and reestablish a state of their own." (p. 32). **HITLER MORE ANTI-POLISH RACIST THAN ANTI-BLACK RACIST** For all his racism, Hitler said that he preferred to rule over Negroes than Poles (p. 244). Heinrich Himmler once planned to kill 30 million Slavs as a byproduct of the upcoming Operation Barbarossa. (p. 297). **REICH TO BE POLENREIN, NOT JUST JUDENREIN**

During the German conquest of Poland in 1939, local Germans (the **VOLKSDEUTSCHE SELBTSCHUTZ**) attempted the expulsion of the Wartheland Poles on their own initiative. (p. 74). Soon this became official German policy. Owing in part to Polish resistance, the Germans fell far short of their goals. (p. 164). Poles resisted expulsion through such means as sleeping in the fields and otherwise avoiding their homes. (p. 159). The endangered Poles also engaged in economic sabotage. They slaughtered their livestock and sold the meat on the black market. (p. 278). If deported, they often returned. (p. 279). **FOR QUITE A WHILE, POLES AND JEWS WERE EQUAL VICTIMS** For the first year and a half of the German occupation, the Wartheland Poles and Jews were treated much the same (p. 124). In fact, for Himmler, the pursuit of lebensraum policies took precedence over dealing with the Jews (p. 128), and the extermination of the local Jews didn't begin until late 1941 at Chelmno (Kulm). (p. 172).

**POLES CANNOT AND SHOULD NOT BE GERMANIZED** Hitler rejected the notion that ethnic Poles could ever become Germans. However, Polonized Germans could, and should, be re-Germanized. By spring 1941, the growing need of local Poles for forced labor had forced the Germans to discontinue their expulsion of the Wartheland Poles. (p. 193). To rationalize the continued existence of Poles in this Reich-annexed region, the Germans were forced to relax their racist policies (pp. 207-211) over Himmler's objections. (p. 210). In time, even those Wartheland Poles who simply exhibited "German characteristics" (e. g., cleanliness, sense of order, etc.) were allowed to sign the DVL (**DEUTSCHE VOLKSLISTE**)! The de-Polonization of Wartheland was relegated to a decades-long postwar

project. (p. 203).            SLAVS NOT EXTERMINATED BECAUSE OF CIRCUMSTANCES, AND NOT BECAUSE THEY WERE ESTEEMED MORE THAN JEWS

Owing to the foregoing turn of events, Rutherford's advanced the premise that, as WWII continued, Nazi policies against Poles became de-radicalized while those against Jews became radicalized. His reasoning is, at best, oversimplified. To begin with, and by his own admission, Hans Ehlich realized that the Nazis could not afford to lose seventy million Slavic workers by exterminating them, even had they won the war! (p. 219). Consequently, they de-radicalized their policies against Slavs because they were forced by circumstances to do so. In addition, radicalization and de-radicalization are relative terms, and Rutherford overlooks essential facts. Nazi actions against Jews never became so radicalized as to prevent some German full-blooded Jews (e. g., the SCHUTZJUDEN) from being deliberately spared and re-labeled Aryans. Never did Germany invade its reluctant allies, Bulgaria and especially Finland, to kill off their Jews. At no time did Nazi policies go as far as killing Jewish Allied POWs. Nor did Hitler ever compel Sweden or Switzerland to turn over their Jews as a condition of their continued neutrality. As for "de-radicalization", one must realize the fact that the Germans never stopped murdering Poles (notably the intelligentsia), and that Nazi cultural genocide against Poles never ceased either. In fact, German units attempted to blow up the cultural treasures of Czestochowa and Krakow in the waning hours of the German occupation of Poland. Unfortunately, Rutherford uncritically cites neo-Stalinist John Connelly, who asserted that, whereas the Germans came to see Slavs as useful, they never came to think of Jews in that way. (pp. 219-220). This is another subtle way of minimizing the significance of the Polokaust, and is patently incorrect. The Germans, realizing the usefulness of Jews, diverted a few hundred thousand of them from the gas chambers and into forced labor. (A large fraction of these ended up surviving the war). The successful Kastner-Eichmann deal, as well as attempts to release Jews in exchange for Allied payment in money or trucks, also proves that the Nazis did in fact come to see Jews as an economic commodity, and not only as objects for extermination.

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**Sparks Amidst the Ashes: The Spiritual Legacy of Polish Jewry**

Sherwin, Byron L. 1995

**BOMBSHELL. German Guilt**

**Dilution, By Jews, and the Slighting of the Polokaust, By Jews, Are Freely Acknowledged By This Rabbi** He writes: "Indeed, the

contemporary view of Poland as a land endemically inhospitable to Jews runs sharply counter to much of historical experience." (p. 55). Much of his book consists of detailed descriptions of the achievements in philosophy and religion of past Polish Jews, especially by the Hasidim. His entire work has a flavor of mysticism. **THE PEDAGOGIKA WSTYDU UPENDE: THE MYTH OF THE PRESUMABLY GUILT-RIDDEN POLES**

**DESPERATELY TRYING TO FORGET ABOUT THE JEWS** Contrary to the claims of media-touted Jan T. Gross (as in **FEAR and GOLDEN HARVEST**), far from all Poles attempted to erase all memories of Jews.

Consider Jewish cemeteries. Rabbi Sherwin comments: "The Jews of Makow are gone...The cemetery was destroyed by the Nazis. The tombstones [MATZEVOT] were used for construction. Remnants of these tombstones still pave parts of the road near the bus depot. After the war, the Poles of Makow salvaged what they could of the shattered tombstones [MATZEVOT] and built a monument to the Jews of Makow." (p. 76). **THE CULT OF THE HOLOCAUST: A SUBSTITUTE RELIGION FOR JEWS (HOLOCAUSTIANITY)** Rabbi Sherwin believes that most of American Jewry has turned to a lachrymose view of history (p. 87), forgetting this rich tradition and replacing it with poor substitutes: "The `myth' of death/rebirth, Holocaust/Israel tends to replace belief in God as the foundation of Jewish faith...Concerning American Jews, a number of Jewish scholars have observed that faith in Israel and in the Jewish people has replaced or superseded belief in God...The ideology of survivalism, coupled with the dual dogmatic pillars of Jewish civil religion of Holocaust-destruction and Israel-rebirth, folded nicely into an increasingly secularized Jewish self-identity." (pp. 85-86). Sherwin goes as far as suggesting that American Jewry is in danger of eventually self-destructing through the neglect of its heritage (p. 87, 90, 100). **NO UNILATERAL HEROES AND UNILATERAL VILLAINS IN JEWISH-POLISH RELATIONS** Sherwin repeatedly stresses the reciprocity of Polish-Jewish prejudices, mentioning, for example, the



Jewish belief that Christians are idol worshippers (p. 18). He also comments: "Perhaps the Jewish stereotype that Poles are anti-Semites was as problematic as the Polish stereotype that Jews are atheists and communists." (p. 32). But why do Polish anti-Semitism and Jewish Polonophobia persist? Sherwin believes that both Poles and Jews retain unexamined views of each other that have been handed down two or more generations from their ancestors, and usually without personally knowing anyone of the other group. (pp. 129-130).

**GERMAN GUILT DILUTION FREELY ACKNOWLEDGED** Rabbi Sherwin freely acknowledges what many Poles had long suspected: "In the popular American and Israeli understanding of the Holocaust, the Poles all but replace the Germans as the perpetrators of the Holocaust, as the archenemies of the Jews throughout the thousand-year Jewish presence in Poland." (p. 84). He cites a visit to Auschwitz (p. 82) during which Israeli students were all but told that Poles were co-responsible with the Nazi Germans for the Holocaust, and suggests that this was being done not with the direct intention of denigrating Poles but for the forging of a post-Holocaust Jewish identity. (If so, we are dealing with oblique intentionality rather than direct intentionality. The outcome is identical!)

**RABBI SHERWIN TACITLY VALIDATES THE POLISH PREMISE THAT JEWS ARE UNGRATEFUL FOR POLISH RESCUE OF JEWS** Sherwin criticizes what he considers the exaggerations of Polish aid to Jews during the Holocaust, but unfortunately makes no attempt to analyze the extent of this help. He also elaborates on the seemingly-paradoxical fact that prewar Polish anti-Semites often played a major role in the wartime rescue and hiding of Jews (p. 129). [However, this confuses ordinary verbal anti-Semitism with the extraordinary genocidal anti-Semitism. This is itself a form of German guilt dilution. Furthermore, verbal anti-Semitism and genocidal anti-Semitism belong in two different moral universes. They should not be conflated!] [The claim that Poles are "claiming too much credit" or "claiming credit as a nation" for rescuing Jews, is quite common. And when Polish rescuers are mentioned, the "most Poles were indifferent" and "There were also Polish collaborators" memes are invariably brought up. Note, pointedly, that we never hear any of that about rescuers of Jews of OTHER nationalities (e. g, the much-praised Danes.)]

**THE ZYDOKOMUNA: CREATING A STRAW MAN** Sherwin confronts the Zydokomuna (Judeo-Bolshevism): "In this regard, it must be admitted that both for idealistic and self-serving reasons,

proportionately more Jews than non-Jews were involved with the communist powers. But the popular Polish perception that Jews outnumbered non-Jews in the party or the state apparatus is patently false." (p. 136). [This is a straw man: Virtually no Pole had ever said that.]

THE POLOKAUST IS SLIGHTED. JEWISH ACCUSATIONS OF ANTISEMITISM IRONICALLY THEMSELVES GENERATE POLISH ANTISEMITISM Rabbi Sherwin recognizes the fact that contemporary Jewish attitudes may actually give rise to what may be called "secondary anti-Semitism": "However, to be sure, the pervasive Jewish stereotype of all Poles as anti-Semites may well encourage young Poles initially devoid of anti-Jewish sentiments to become anti-Semites." (p. 135).

CANDOR ON HOLOCAUST SUPREMACISM AND THE VICTIMHOOD COMPETITION IT INEVITABLY PROVOKES Rabbi Sherwin also writes: "While the 'competitive martyrology' of Jews and Poles results in nothing except the amplification of tensions, few Jews have acknowledged the devastating impact that the Nazi occupation had upon the non-Jewish population of Poland. (p. 133). Yeah, no kidding!

MISCELLANEOUS INTERESTING INFORMATION Sherwin includes various tidbits of little-known information, including the strongly philo-Semitic orientation of Kosciuszko (p. 143), and the fact that Hasidic dress is actually modified Polish clothing. (p. 101)[However, some have disputed this.]. Rabbi Moses Isserles of Krakow once taught that philosophy originated with the Jews, and was only later copied by the Greeks (p. 37). While not written for this purpose, some old rabbinical teachings discussed by Byron L. Sherwin find correspondence to Christian thinking. For example, the teachings of the Rabbi of Kotzk (Kock?) on the good works produced by genuine faith (p. 122) recount the Reformation teachings of good works as a fruit of genuine faith. Musar's warnings against an excessively mechanical obedience to the Law (p. 120), and that to the detriment of moral and ethical virtue, are reminiscent of the teachings of Jesus Christ against the Pharisees. And, contrary to the common view that the Jewish conception of God is one where He is less personal than in the Christian conception of God, Sherwin cites some Hasidic teachings (p. 114-115) that point to a very intimate human-God communion, even using such terms for God as "our little Father", "my darling", and God being not in heaven as much as "In our guts." A good book!

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***German Camps, Polish Victims: The BBC coverage of German-occupied Poland*** Niechwiadowicz, Jan 2012 **Polokaust Slighted: A Devastating Strongly-Supported Indictment of the BBC (British Broadcasting Corporation) and Its Holocaust-Related Distorted Portrayal of Poles During WWII**

If anyone has any doubt about the extent of Polonophobia in action, this work is an eye-opener. The reader who has an interest in media matters will also find this scholarly work interesting. Author Jan Niechwiadowicz has meticulously examined a total of 532 BBC articles (p. 11) [catalogued in the back of this book] related to WWII, and compared the portrayals of Poland, France, and the Canary Islands. Researcher Jan Niechwiadowicz also used numerous graphics to illustrate his main findings. Significantly, one of the bar graphs used by Niechwiadowicz (p. 15) shows that the German camps in Poland are more frequently referred to as "in Poland" than as "Nazi", and very rarely are called "German". A trans-national comparison is even more revealing. A bar graph (p. 18) shows that BBC articles much more frequently mention France and the Channel Islands as under occupation than they mention Poland as under occupation. In addition, Germans are MUCH more frequently mentioned in conjunction with France and the Channel Islands than in conjunction with conquered Poland. THE MISLEADING GERMAN GUILT DIFFUSION TERM "NAZI" When the perpetrators of genocidal crimes are mentioned by name, it is almost always "Nazi". We thus hear of "Poles and Nazis", but rarely "Poles and Germans". Worst yet, as demonstrated by Niechwiadowicz, many readers have an abysmal ignorance of WWII. Furthermore, they often do not know who the Nazis were, and frequently assume that they were Poles. (p. 20, 22). THE "POLISH DEATH CAMP" MENDACITY DENOUNCED Although the BBC, and other media outlets, frequently uses false or misleading phrases such as "Polish death camps", a large number of influential individuals and organizations have denounced this usage. The author tabulates some of them. (pp. 47-52). POLOKAUST NEGATIONISM: POLISH WWII SUFFERING IS SLIGHTED Jan Niechwiadowicz has also examined how often the BBC recognizes Poles as victims of the Germans (Polokaust). It is not often. Niechwiadowicz comments, "Poles only appear in around 50% of articles listing

Holocaust/camp victims. Male homosexuals appear in over 80%. With as few as 5,000 male homosexuals being victimised in all camps, compared to the 130-140 thousand Poles at Auschwitz alone it is galling that Poles are ignored. With ethnic Poles suffering at least 100 times to perhaps as much as 500 times as many dead, it seems the BBC's policy to feature male homosexuals more frequently has to be questioned." (pp. 21-22).

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***In Times of Crisis: Essays on European Culture, Germans, and Jews***

Aschheim, Steven E. 2000 **Holocaust Supremacism, By Its Very Nature, Provokes Victimhood Competition. SMOKING GUN UPDATE (2018): Measured Proof That All Non-Jewish Genocides Are Still**

**Marginalized** Author Steven E. Aschheim is now Professor Emeritus of History at Hebrew University. Owing to the fact that this book was written now almost 20 years ago, it remains up-to-date. HOLOCAUST POLITICS. VICTIMHOOD OLYMPICS IN ACTION Aschheim comments, "On the other hand, over the years the insistence upon the uniqueness of the Holocaust assumed the form of an extra-historical and political vested interest, becoming a crucial means of defining the particularity of Jewish identity. The rhetoric--and elevation--of singular Jewish victimization (in itself not inaccurate when viewed in its purely historical context) inevitably produced a certain resentment and initiated a kind of fruitless competition in both historical and ongoing victimization that informs, for instance, even current tensions between Black and Jewish people. Michael Bernstein has elegantly formulated the problem: 'once victimhood is understood to endow one with SPECIAL CLAIMS AND RIGHTS, the scramble to attain that designation for one's own interest group is heated as any other for legitimacy and power.'" (p. 48; Emphasis added). Yeah, no kidding! Even though we nowadays do not hear as much as we used to about so-called Holocaust uniqueness or Holocaust exceptionality, it still is very much a real issue, if only tacitly.

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***Testimony: Contemporary Writers Make the Holocaust Personal***

Rosenberg, David      1989      **BOMBSHELL. The Jewish Holocaust as a Powerful Political Instrument: Confessions of a Noted Jewish Writer**    The following are quotes from Jewish-American film critic and writer Phillip Lopate:

"In its life as a rhetorical figure, the Holocaust is a bully." (p. 288).

"It had a self-important, strutting air...the Holocaustians used it like a club to smash back their opponents...one ethnic group tries to compel the rest of the world to use as a token of political respect." (p. 287).

"There are other reasons besides chauvinism why Jews might be loath to surrender the role of chief victim. It affords us an edge, a sort of privileged nation status in the moral honor roll..." (p. 300).

"We Jews own the Holocaust; all others keep your cotton-picking hands off..." (p. 288).

"The Holocaust is a jealous God; though shalt draw no parallels to it." (p. 289).

"Holocaust monuments seem to me primarily a sign of ethnic muscle flexing...." (p. 296).

"Will the pope single out sufficiently the tragedy of the Jews in his remarks about World War II? If not, the Jewish organizations are quick to get on his case. There is something so testy, so vain, so diva-like about this insistence that we always get top billing in any rite of mourning...all our monitoring and suspicious rebuttal only leaves the impression of a Jewish lobby seeking to control, like a puppeteer, the language of politicians and popes." (p. 295).

"Sometimes I see the Jewish preoccupation with the Holocaust, to the exclusion of all other human disasters, as uncharitable, self-absorbed, self-righteous, and, well, pushy." (p. 307).

"I find it curious for people to speak of the murder of six million Jews as a 'mystery' and the murder of several million Cambodians a more run-of-the-

mill, open-and-shut affair. The truth is, unfortunately, that there are few things less mysterious and unique in the history of the world than genocide." (p. 289).

"A good deal of suspicion and touchiness reside around the issue of maintaining the Holocaust's privileged status in the pantheon of genocides. It is not enough that the Holocaust was dreadful; it must be seen as UNIQUELY dreadful." (p. 289; Emphasis is Lopate's).

"I cannot help but see this extermination pride as another variant of the Covenant; this time the Chosen People have been chosen for extraordinary suffering. As such the Holocaust seems simply another opportunity for Jewish chauvinism." (p. 299).

"The hostility toward anything that questions the uniqueness of the Holocaust can now be seen as part of a deeper tendency to view all of Jewish history as unique, to read that history selectively and use it only insofar as it promotes a redemptive script." (p. 307).

"What disturbs me finally is the exclusivity of the singular usage, THE Holocaust, which seems to cut the event off from all others, and to diminish, if not demean, the mass slaughters of other peoples--or, for that matter, previous tragedies in Jewish history." (pp. 287-288; Emphasis is Lopate's).

"I find it hard to escape the conclusion that those piles of other victims are not as significant to us North Americans as Jewish corpses...When it comes to mass murder, I can see no difference between their casualties and ours." (pp. 292-293).

"In the meantime, is it not possible for us to have a little more compassion for the other victimized peoples of this century and not insist quite so much that our wounds bleed more fiercely?" (p. 300). Yeah, no kidding.

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***A Little Matter of Genocide: Holocaust & Denial in the Americas 1492 to the Present*** Churchill, Ward 1997      ***A Decisive Blow for Genocide-Recognition Equality: A Splendid Demolition Job on Holocaust Supremacism (a Zero Sum Game).*** Perceptive

**Understanding of the Polokaust** The author, Ward Churchill, specializes on the genocides of Native Americans in the Americas. He also deconstructs, in considerable detail, the belief that the Jews' Holocaust is unique or unprecedented. Churchill uses the term Holocaust exclusivism; I use the term Holocaust supremacism. This is the focus of my review.

**HOLOCAUST SUPREMACISM UNAVOIDABLY MINIMIZES ALL GENOCIDES OF NON-JEWS. IT INEVITABLY CREATES A ZERO-SUM GAME (OR CLOSE TO IT)** Ward Churchill quotes Pierre Papazian, "To claim that the Holocaust was unique can only imply that attempts to annihilate other national or cultural groups are not to be considered genocide, thus diminishing the gravity and moral implications of any genocide anywhere, any time. It also implies that Jews have a monopoly on genocide; that no matter what misfortune befalls another people, it cannot be as serious or even the same category as the Holocaust." (p. 63). Well said! In a chapter aptly titled, **RECLAIMING THE INVISIBLE VICTIMS**, Churchill writes, "The costs of these systematic assaults on truth and memory have often been high for those whose suffering is degraded or shunted into historical oblivion. This concerns not only the victims of the many genocides occurring outside the framework of Nazism, but also the non-Jews targeted for elimination within the Holocaust itself." (p. 36). There is no way that non-Jewish genocides can be properly recognized as long as Holocaust supremacism reigns. Ward Churchill recognizes as much, "In restoring the Gypsies and Slavic peoples to the Holocaust itself, where they've always belonged, we not only exhume them from the black hole into which they've been dumped in their millions by Jewish exclusivism and neo-Nazism alike; we establish ourselves both methodologically and psychologically to remember other things as well." (p. 52).

**HOLOCAUST SUPREMACISM IS BASED ON INTELLECTUAL DISHONESTY** Author Churchill has no patience with the preeminence of the Jews' Holocaust over all other genocides. He quips, "Their shameless definitional/analytical manipulations of the concept of genocide amounts to the blanket denial of MANY holocausts. Unfortunately, such unmitigated cant and duplicity have become normative. The books of [Steven T.] Katz, [Yehuda] Bauer, and others of the exclusivist persuasion are published, not by obscure and sectarian imprimaturs like the neo-Nazis, but by prestigious academic presses such as Oxford, Temple, and Yale." (p. 429; Emphasis is Churchill's).

**SHOAH-IS-SPECIAL FAILS: THE NAZIS DID NOT TRY TO**

**KILL EVERY SINGLE JEW** The cornerstone argument for Holocaust supremacism is the one that the Jews were targeted for complete extermination. Ward Churchill is clear and unambiguous on this well-worn claim, "Rhetoric notwithstanding, there is no evidence at all that any Nazi leader, Hitler included, every manifested a serious belief that it would actually be possible to liquidate every single Jew on the planet. Indeed, there is ambiguity in the record as to whether the total physical annihilation of European Jewry itself was actually a fixed policy objective. What is revealed instead is a rather erratic and contradictory hodgepodge of anti-Jewish policies..." (pp. 34-35). Part of the content of this discussion is based on another book, **IS THE HOLOCAUST UNIQUE?** [See my detailed review.] In the present book, Churchill reiterates the fact that, when Heinrich Himmler spoke of "the final solution of the Jewish problem, without regard to geographic borders", in the Wannsee Protocol, Himmler was, in context, referring to Europe, not the whole world. (p. 34). Wannsee was a general outline: Churchill notes that, "For example, the words 'killing', 'extermination', etc., are used nowhere in the Wannsee Protocol." (p. 44). All this is part of the bigger problem of the over-interpretation of Wannsee as a tool for the promotion of Holocaust supremacism. For an update of research on the fact that the Wannsee Protocol was non-specific, subject to multiple interpretations, and not implying the death of every single European (let alone global) Jew, see my review of **HOLOCAUST: A NEW HISTORY**, by Rees.

**SIX MILLION JEWS AND FIVE MILLION OTHERS? WRONG** Simon Wiesenthal spoke of 6 million Jews and 5 million others. (p. 49). Using several scholarly sources, Churchill corrects this, "The true cost of Nazi genocide came to 26 million or more, six million of whom were Jews, a million of more of whom were Gypsies, and the rest mostly Slavs." (p. 49).

**WHEN NAZIS SAID THAT THEY PLANNED TO KILL ALL JEWS, IT IS TAKEN LITERALLY. WHEN NAZIS SAID THAT THEY PLANNED TO KILL ALL GYPSIES AND ALL POLES, IT IS NOT!** In order to keep everything in perspective, Churchill reminds us that two-thirds of the world's Jews, and one-third of Europe's Jews, ended up surviving the Holocaust. (p. 73). This leads to an egregious doublespeak. Ward Churchill remarks, "To be accurate, [Yehuda] Bauer is obviously aware that about a third of Europe's Jews survived the Holocaust. His argument, however, seems to be that the Nazis' stated intent to effect total annihilation is somehow the same as having achieved it. It is instructive that he applies such 'logic' only



to the case of his own people, ignoring or dismissing A MULTITUDE OF COMPARABLE STATEMENTS BY RANKING NAZIS WITH REGARD TO THE GYPSIES AND SLAVIC PEOPLES..." (p. 426; Emphasis added). More on this in the ensuing paragraphs. THE WANNSEE PROTOCOL DOES NOT CLOSE THE DOOR TO NAZI GENOCIDES OF NON-JEWS! Holocaust supremacists commonly argue that the Nazis never spoke of a Wannsee-style Final Solution to the Polish problem or the Gypsy problem. (p. 38). But so what? And, in a parallel sense, they did. A 1938 Nazi document plainly refers to "resolve the Gypsy question" by complete extermination. (p. 38). As for the Slavs, plans for their extermination, as part of LEBENSRAUM, not only are real, but go back to MEIN KAMPF. They are further specified, in outline form, in GENERALPLAN OST. (pp. 44-45). The facts are unambiguous. Ward Churchill declares, "In any event, the idea that 'no plan [for Slavic extermination] was ever contemplated or developed' is quite simply false." (p. 44). That's putting it mildly. AN EXCELLENT UNDERSTANDING OF THE UNFOLDING POLOKAUST

Owing to the fact that the term Holocaust has by now been almost completely coopted by the Jews, I use a parallel term, Polokaust, in reference to the Nazi genocide of Poles. Author Ward Churchill has a superb grasp of what I call the Polokaust, which was more complex and long-term than the Shoah, but no less real. He writes, "For the Poles at least, this was to be accomplished in a series of stages, which seems likely to have been intended as a model for similarly phased eradication of the Ukrainians and other peoples to the east. Immediately upon conquest, the Poles would be 'decapitated' (i. e., their social, political, and intellectual leadership would be annihilated EN TOTO [also called aristocide]); second, the mass of the population would be physically relocated in whatever configuration best served the interests of the German economy: third, the Poles would be placed on starvation rations and worked to death. Whether or not there would have been a fourth and final phase, a la Auschwitz, THE RESULTS, BOTH PRACTICAL AND INTENDED, ARE IDENTICAL." (p. 45). Thank you, Mr. Churchill, for your incisive clarity! THE POLITICS OF GENOCIDE: WHY ISRAEL DOES NOT RECOGNIZE THE ARMENIAN GENOCIDE (EVEN IN 2018) Ward Churchill wrote, "A classic example of this sort of subterfuge is the QUID PRO QUO between the governments of Turkey and Israel, in which Israel validates the Turkish claim that no genocide was perpetrated against the Armenians in 1915 in exchange for

the Turks' formal support for the Israeli contention that the Nazi genocide of the Jews was 'historically unique'. The U. S. Holocaust Memorial Museum [USHMM] has collaborated in this arrangement at the request of both Israeli and Turkish officials..." (p. 430; See also David Stannard, p. xvi). That was in 1997, when this book was written. Nothing has changed. On February 14, 2018, the Knesset rejected a bill that would have recognized the Armenian genocide.

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***Is the Holocaust Unique?: Perspectives on Comparative Genocide***

Rosenbaum, Alan S. 1996 **Very Chauvinistic Question. Answer: No!** This work directly deals with the issues surrounding Holocaust preeminence and Holocaust supremacism--the elevation of the Jews' Holocaust over the genocides of all other peoples. HOLOCAUST SUPREMACISM AKIN TO CONSPIRACY THEORIES The question posed by this book is well summarized by David E. Stannard: "Within the conventional range of explanations for the Holocaust, from the so-called intentionalist perspective (which views the unfolding of events in Nazi Germany as directed and controlled by a powerful, single-minded, and consistent core of ideologues) to the so-called functionalist interpretation (in which decisions of the Reich are seen as largely improvisational and even chaotic, in response to changing circumstances), the claim that Jews and only Jews have ever been singled out for total extermination emanates from the extreme intentionalist position. This is the way of thinking that also undergirds most conspiracy theories on a variety of topics." (p. 267).

DECADES AFTER THE SHOAH, JEWS "DISCOVERED" THAT IT WAS SPECIAL--NOT ONLY FOR THEMSELVES BUT ALSO FOR EVERYBODY ELSE The development of Holocaust-uniqueness notions long postdate WWII: "In the late 1970s and early 1980s the Holocaust became a cornerstone of American Jewish identity and was enlisted for a whole range of Jewish and non-Jewish political objectives. As a result, the idea of the Holocaust's uniqueness was embraced by the Jewish community..." (Wulf Kansteiner, p. 231). HOLOCAUST SUPREMACISM AND THE CENSORSHIP OF NONCONFORMISTS Furthermore, "...there is a disquieting pattern of claims of the `incomparable

uniqueness' of the Holocaust and a good deal of political power used in many places in academia, museums, and communities to back up these claims by pushing down and out nonadherents." (Israel W. Charny, p. x).

IS AN (INFERRED) TOTAL GENOCIDE ONE IOTA MORE SIGNIFICANT THAN "ONLY" A PARTIAL ONE? Ian Hancock, a defender of the view that Gypsies had also been targeted by the Nazis for complete extermination (pp. 73-74), alleges that: "The director of one Holocaust center referred to me as a troublemaker; another writer on the Holocaust called my discussion of the Romani case in the Jewish context 'loathsome'" (pp. 85-86). Interestingly, Vahakn N. Dadrian argues that the Turks did plan to exterminate all of the Armenians (p. 141), including those living beyond the borders of Turkey (p. 159).

DO JEWS AND JEWS ALONE OWN THE TERM HOLOCAUST? Jewish scholars Israel W. Charny and Arno J. Mayer are quoted as opposing the uniqueness of the genocide of Jews (p. 274). Alan S. Rosenbaum (p. 2) is willing to accept a non-Judeocentric definition of the Holocaust, in which all victims of the Nazis (including Poles, specifically named by him) are embraced by this term. So does Richard J. Goldstone, who also seems to have anticipated what later became known as the Holocaust Industry: "Substantial reparations have been paid...Claims continue to be recognized...The victims of no other genocide have received this kind of acknowledgement. Neither have the Roma or the other non-Jewish victims of the Holocaust." (p. 41).

DEMYTHOLOGIZING THE WANNSEE PROTOCOL Both Hancock (pp. 81-82) and Stannard (pp. 268-269) challenge common wisdom relevant to the Wannsee Protocol. They point out that the language of Wannsee is nonexplicit and is subject to interpretation. They reject the claim that this was a decision-making meeting (as opposed to a policy-coordinating one) or one which tacitly called for the physical extermination of all Jews on Planet Earth, much less one that was the last word on Nazi genocidal plans. Clearly, the fact that Gypsies (or Poles, for that matter) were evidently not mentioned at Wannsee is not proof that these peoples were to be spared. (In fact, none of the authors in this book mentions the fact that the Nazis repeatedly spoke of the eventual extermination of Poles in various other contexts).

IS AN "INDUSTRIAL GENOCIDE" ONE IOTA MORE SIGNIFICANT THAN A "NON-INDUSTRIAL GENOCIDE"? There is some discussion on what has become known as "industrial genocide" relative to the destruction of the Jews (and, to a lesser extent, Gypsies).

What is not mentioned is the fact that some of the 3-5 million Polish gentiles, murdered in what I call the Polokaust, also died in "death factories". Some 200,000 Poles were gassed and cremated in the little-known death camp of KL Warschau, and, in any case, tens of thousands of non-Jewish Poles met the same fate in such exterminations centers as Treblinka and Birkenau.

**MAINTAINING THE "ALL JEWS WERE TARGETED FOR EXTERMINATION" MYTH IN THE FACE OF CONTRARY EVIDENCE**

Several authors (pp. 71-72, 75, 142, 253) elaborate on the fact that many Jews were either spared by the Nazis, or at least failed to be killed by them. Israel W. Charny (pp. xii, xiii) objects to the survival of many Jews in Nazi Germany as a valid argument against Holocaust uniqueness. He calls it post hoc fallacious reasoning. But how then are we to identify the non-uniqueness of Jewish deaths when we see it! And wouldn't the uniqueness of the Holocaust (Judeocentric definition) be much more convincing had the Nazis indeed exterminated virtually all Jews within reach of Nazi Germany? In any case, it is obvious that arguments about the survival of targeted peoples are used inconsistently in this volume. Steven T. Katz, a strong proponent of the uniqueness of the Holocaust, uses the large numbers of Armenians surviving the Turkish genocide (p. 65) as evidence against a Turkish intent to exterminate all Armenians. And, ignoring all physical reality (the fact, for example, that the Germans lacked the manpower to exterminate tens of millions of Poles during the war itself), Katz actually believes that more than 15 percent of the Polish population would have been done away with had the Nazis actually intended genocide against them. (p. 60). Ironical to Katz' ignorance, Hans Frank actually complained that he was not given sufficient manpower to do exactly that!

**CONTRARY TO HOLOCAUST UNIQUENESS CLAIMS, THE NAZIS WERE WILLING TO SPARE JEWS IF THE PRICE WAS RIGHT**

Stannard (pp. 270-271) points out that Nazis were always willing to trade Jews for money or other goods, and refutes the argument that this was only a temporary expedient pending German world conquest and ensuing destruction of the world's Jews: "In short, the supposed Nazi pseudo-religious mania for pursuing and murdering every Jew on earth, thus distinguishing Jews as the victims to end all victims who had ever lived, melted rapidly away (to the largely imaginary extent that it ever truly existed) once defeat was apparent and the possibility occurred to Nazi

leaders that living Jews might be more valuable to them than dead ones." (p. 271).

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***Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization*** Rothberg, Michael 2009 **"Multidirectional Memory": An Attempt to Deflect Argument, About the Pre-Eminence of the Holocaust Over All Other Genocides, By "Universalizing" It**

This book appears to be an attempt to mend fences, between the Jewish and African-Americans, in the wake of the criticisms, by some African-American leaders, of the preeminence of the Jews' Holocaust over African-American slavery in the USA. Consider what often has been called victim competition and even victimhood Olympics. Author Michael Rothberg would have us believe that this need not be so. He writes, "Against the framework that understands collective memory as COMPETITIVE memory--as a zero-sum struggle over scarce resources--I suggest that we consider memory as MULTIDIRECTIONAL: as subject to ongoing negotiation, cross-referencing, and borrowing: as productive and not private." (p. 3; Emphasis in original). But the two are hardly mutually exclusive! Holocaust exclusivism does not shed its supremacist character merely by "allowing" other genocides to "borrow" from it. To the contrary. IMPLICATIONS OF THE MULTIDIRECTIONALITY OF THE HOLOCAUST The phrase "Multidirectionality of the Holocaust" has Orwellian connotations. It effectively transforms the Holocaust into a privileged, unelected "gateway" genocide or "yardstick" genocide through which all other genocides must pass, or to which they must all be compared with, if they are to be heard and understood. This is built-in into the very language we commonly use. For instance, whenever we speak of the Armenian Holocaust, the Black Holocaust, the Gypsy Holocaust, the gay Holocaust, or the Polocaust (Polokaust), we are tacitly paying tribute to the Jews' Holocaust as the most important genocide, and we are tacitly affirming that non-Jewish genocides are to be understood by the public with reference to the Jews' Holocaust. Without saying it in so many words, Rothberg tacitly recognizes as much! He quips, "Along with its 'centering' in public consciousness in the last decades, the Holocaust has come to be understood in public

imagination, especially in Europe, Israel, and North America, as a unique, sui generis event." (p. 8). In view of this fact, how could the public not be under the strong impression that the Jews' Holocaust is above the genocides of all other peoples--moreover regardless of its very-real multidirectionality? In the end, it sounds like the multidirectionality of the Holocaust is a disguise for Holocaust supremacism. ISSUES INVOLVING NAZISM AND COMMUNISM (DOUBLE GENOCIDE: RED=BROWN; NAZI=SOVIET) This book raises certain issues that deserve a deeper examination than presented in this book. Author Michael Rothberg (p. 228) mentions some individuals who found parallels between Nazi German conduct against the French and that of France towards its colony Algeria. However, the reader should realize that this is an old Nazi German exculpatory tactic. Klaus Barbie, the onetime Gestapo chief of Lyon, said that his torturing of French captives, in Gestapo dungeons, was no different from the French tortures of Algerian nationalist captives. At the earlier Nuremberg trials, the Nazi defendants said that their conduct should be excused because, after all, it was on the same level as the British concentration camps in the Boer War, and really no different from the American treatment of the Indians. This book, along with many others nowadays, indexes Communism with a lower-case "c". (p. 368). Why? Is it done in order to lesson the crimes of Communism relative to those of Nazism?

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***Holocaust: An American Understanding*** Lipstadt, Deborah E. 2016  
**An Obvious PROMO for the Jews' Holocaust. Totally and Egregiously Mischaracterizes (and Belittles) the Nazi German Genocide of Poles (Polokaust or Polocaust).** A strength of this book is its history of the emergence of Holocaust dominance in the USA. Lipstadt comments, "By the late 1950s 'Holocaust' was increasingly being used in conjunction with the murder of the Jews, but it still did not have the singular connotation it has today." (p. 12). "By the end of the decade [1960s] the word had become firmly associated with the Third Reich's murder of the Jews." (p. 13). In September 1968, the Library of Congress decided to create a new classification in its Humanities Section. It was: "Holocaust. Jewish (1939-1945)". (pp. 81-82). In May 1978, 120 million Americans saw NBC's HOLOCAUST. (p. 100). So much for the USA, and the past. As of

2011, there are over 75 museums and memorials throughout the world with the word "Holocaust" in their name. (p. 1). The author takes a form of collective Jewish credit for the interest in the Holocaust by the likes of African people who visit Holocaust museums. (p. 150). However, this begs the question about the kind of attention that people of Africa would pay to the genocides of non-Jews if these were presented at the same level of detail and sophistication as the Holocaust. RHETORICALLY TRANSFORMING HOLOCAUST EXCLUSIVENESS INTO GENOCIDE UNIVERSALISM Deborah Lipstadt comes on the side of those who believe that widespread American awareness of the Holocaust has actually heightened awareness of recent genocides, such as the one in Bosnia. (p. 148). But, if true, it begs the question if public awareness of the genocide in Bosnia would not have been equal or even GREATER had all the genocides in history been given equal attention all along. In any case, Lipstadt's argument, even if valid, is not germane towards legitimate grievances about the unjust overshadowing of the genocides of non-Jews as caused by the standard over-attention to the Holocaust. THE PRESUMED HOLOCAUST UNIQUENESS REMAINS IN FORCE The author would have us believe that "Holocaust uniqueness" is a spent issue. (p. 151). Yet that is precisely what she promotes in this book! To keep genocides in perspective, the reader should realize that, in the twentieth century alone, at least 100 million people had lost their lives to genocide and state-sponsored mass murder. See: Rummel. DEATH BY GOVERNMENT. Jews are only 6% of this total! Enter the Holocaust. What other genocide of what other people gets this level of privilege and moral urgency--not to mention mystification? Some have called this the Jewish "triumphalism of pain" and even the "Cult of the Holocaust". Deborah E. Lipstadt repeats the canned "all Jews were targeted" argument as she reminds us that the Gypsies were not all exterminated. (p. 105). But who, to begin with, decides the basis for a meritocracy of genocides--assuming that there should be ANY meritocracy of genocides in the first place? Lipstadt does not tell us. What if someone decreed that it is power disparity that should count the most? While the Jews had some influence on Allied governments, the Gypsies had virtually none. So the Gypsies were even more defenseless than the Jews. Thus, the power disparity between the Nazis and the Gypsies was greater than the power disparity between the Nazis and the Jews. Therefore, the genocide of the Gypsies, and not that

of the Jews, should be sovereign. The facts are clear. Any meritocracy of genocides is an invented one, and is arbitrary. Finally, the reader should remember not to mistake greater victimhood with conferred status. Clearly, the quadriplegic is an unequal victim of spinal-cord injury as compared with the paraplegic. Moreover, the paraplegic still has use of two limbs, while the quadriplegic has no functional limbs. However, it does not follow that the quadriplegic is thereby entitled to noticeable special recognition or special rights, least of all from the paraplegic. [In this parable, the quadriplegic is the Jew (especially the Polish Jew) and the paraplegic is the Polish gentile.]

**MINIMIZING (EVEN BELITTILING) THE GENOCIDES OF NON-JEWS** Lipstadt (p. 123) quotes William Faulkner, who had said, "the past is never dead. It's not even past." (p. 123). Indeed it is, but not always in a positive manner. The elevation of the Holocaust above the genocides of all other peoples does not merely lead to the marginalization of the latter. It can also encourage the active de-legitimization of the genocides of other peoples. I already mentioned Lipstadt's minimization of the Nazi genocide of the Gypsies. She does the same to Poles, and in a rather egregious manner. Lipstadt would have the reader believe that the Germans targeted Poles only because they might engage in anti-Nazi activity. (p. 110). To make this falsehood even stronger, she states that, whereas a Jew only had to be a Jew to attract the murderous ire of the Nazis, a Pole "had to do something" to be murdered. (p. 103). This is nonsense. Poles were systematically murdered because they were UNTERMENSCHEN (sub-humans). More on this below. She also disparages the genocides of eastern European genocides through the rather inane generalization that they were anti-Semites. (p. 104). Is she implying that Poles deserved to be systematically murdered "because they were anti-Semites"? That's like saying that Jews deserved to be murdered "because they were crooks". To make matters worse, Lipstadt follows Timothy Snyder in misinforming the reader that the "3 million Poles", alongside the "3 million Polish Jews" was invented by Jakub Berman. (pp. 112-113). This is manifestly incorrect. The "3 million Poles" was established by careful postwar research. It still finds support from at least some current historians--notably Tomasz Szarota. Furthermore, uncertainties in this figure go both ways. The Polish Jews murdered amount to 2.7-2.9 million. Andrzej Chmielarz points out that the total number of Polish citizens who lost their lives during WWII could be as low as 4.5 million or as high as 8 million. This means that the number of



Polish gentile victims of Nazi German genocide could actually be as high as 5.3 million! [For documentation of these facts, please see pp. 90-91 of the following scholarly IPN publication: Materski and Szarota (eds). 2009. POLSKA 1939-1945: STRATY OSOBOWE I OFIARY REPRESJI POD DWIEMA OKUPACJAMI. Warsaw]. Fact is, Poles were definitely targeted because they were Poles. Centuries-old German racist ideation, against Slavs, did the trick. It did not matter if a Pole "did something" or not! [For details, please read THE FORGOTTEN HOLOCAUST, by Richard C. Lukas.] Author Deborah E. Lipstadt disregards the pioneering work of Raphael Lemkin, the Polish Jew who coined the term genocide. See Lemkin's AXIS RULE IN OCCUPIED EUROPE. Lemkin unambiguously identified Poles as well as Jews as victims of Nazi genocide, notwithstanding the fact that the vast majority of Poles escaped death at the hands of the Nazis.

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***Holocaust Agendas, Conspiracies and Industries?: Issues and Debates in Holocaust Memorialization*** Berman, Judith E. 2006  
**Issues in Holocaust Supremacism. No Blame-Christianity German Guilt Diffusion. Holocaustianity. Polonophobia Even Though Polish Acquiescence to the Standard Holocaust Narrative Takes Place**  
 This book covers issues, among Jews and non-Jews, related to the legacy of the Holocaust. Contrary to its title, it only once mentions the Holocaust Industry at all, and then does not interact with it. It provides insights into the Jewish community in Australia, New Zealand, and, to a lesser extent, Great Britain. HOLOCAUST SUPREMACISM IN THE USA: NOT EXACTLY A ZERO-SUM GAME, BUT CLOSE ENOUGH The locus of Holocaust consciousness remains the USA, where it has grown to staggering proportions. She comments, (quote) Despite the passage of more than fifty years, interest in the Holocaust is now at an all-time high. There were more front-page stories in the NEW YORK TIMES related to the Holocaust in the first six months of the twenty-first century than during the entire twelve years of the Third Reich. In 2000, there were no fewer than 1,002 university courses on the Holocaust in the United States, taught at 324 different institutions. (unquote)(p. 1). THE ORIGINS OF HOLOCAUST

**SUPREMACISM** Berman agrees that widespread Jewish and non-Jewish interest in the Holocaust did not develop until some thirty years after WWII. She traces it to such developments as Jews losing their fear that emphasizing their own suffering would go against the Anglocentric cultural consensus of their respective societies, or even promote anti-Semitism. Also important were the passing away of most Holocaust survivors, the Eichmann trial of 1961, and the Seven Day War of 1967. **ZIONISM DID NOT CAUSE HOLOCAUST SUPREMACISM: IT BENEFITTED FROM IT**

The author rejects the supposition that interest in the Holocaust developed in order to promote agendas such as Zionism, although, of course, one can think of Holocaust consciousness arising first, and then secondarily becoming recruited to serve various agendas. In fact, she condemns what she considers misuses of the Holocaust by both non-Jews and Jews, and gives several examples of each. [However, this assumes that certain Jews control the narrative about the Holocaust, and that they are self-appointed arbiters of what is and isn't the proper use of the Holocaust.] **NO GERMAN GUILT DIFFUSION: DOES NOT CONFUSE AGE-OLD GENERIC EUROPEAN ANTISEMITISM WITH**

**EXTERMINATIONIST NAZI GERMAN ANTISEMITISM** Author Judith Berman rejects the portrayal of the Jewish victims as martyrs, primarily because the Jews had no choice. In doing so, she upholds the distinction between pre-Nazi and Nazi anti-Semitism, (quote) The inaccurate use of "martyrs" obfuscates the crucial distinction between traditional Christian anti-Semitism and Nazi racist anti-Semitism which was based on "blood" and "racial origin" which were permanent and therefore made change or coexistence impossible. (unquote)(p. 126). Considering the common recent tendency to blur the two, perhaps owing to a growing anti-Christian bias in much of the West's academia and media, along with the desire to shift the blame for the Holocaust away from where it belongs--the Germans--and onto designated targets (Christianity, Poles, etc.), this takes on further significance. **HOLOCAUST SUPREMACISM IN AUSTRALIA** The Australian museums unambiguously promote understanding of the Holocaust as a unique event. (p. 46). When the genocides of non-Jews are mentioned, it is in a hierarchy with Jews at the top. (p. 47). As in the USA, newer trends have attempted to "universalize" the Holocaust [arguably in disingenuous Orwellian fashion] by the condemnation of "racism" and "intolerance", but these trends--as well as non-Jewish genocides--remain

subordinate to the hierarchy. (p. 122). Some quoted Jewish leaders opposed promoting the Holocaust as unique because this could be perceived as insensitivity to the sufferings of non-Jews. (pp. 79-80). No kidding! The reader who wants to go deeper in examining issues related to the Holocaust and its uniqueness should see the Peczkis Amazon Wish List: HOLOCAUST MISCONCEPTIONS...HOLOCAUSTIANITY: A SUBSTITUTE RELIGION FOR JEWS What about the Holocaust as a form of Jewish identity? Some Jewish educationalists, religious leaders, and scholars, in Australia, Britain, and New Zealand, believe that the Holocaust has been overemphasized to the point of becoming a spurious collective identification, and perhaps even becoming a substitute for Jewish spiritual life, faith, and culture as the foundation of "Jewishness". (p. 65).

POLES MUST NOT DERIVE THE SLIGHTEST BENEFIT EVEN FROM THE STANDARD JEWISH-CENTERED APPROACH TO THE HOLOCAUST! It goes without saying that the preeminence of the Holocaust that permeates western societies greatly benefits the Jews. That's what it is for. However, for some Jews, even this lion's share is not enough, and Jewish Polonophobia comes into play even here. Author Judith E. Berman comments, "Alarm was voiced that Jewish tourism would result in good public relations for Poland and that this would take the focus away from Polish anti-Semitism during and after the Second World War and the current uneasy state of Polish-Jewish relations...Moreover, it was argued that the trips would benefit the economy of an allegedly anti-Semitic Poland." (p. 85).

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***Bringing the Dark Past to Light: The Reception of the Holocaust in Postcommunist Europe*** Himka, John-Paul 2013 **A**  
**Prejudicial Orwellian Title. Holocaust Preeminence: A Near-Lament That Eastern Europeans Are Not Buying It** The only value of this book is the comprehensiveness of its treatment of public reception to the Holocaust throughout Eastern Europe. Otherwise, the reader who is looking for something new, or particularly enlightening, can stop right here. It does not. It treats the Holocaust as self-evidently supreme over all other genocides, and never stops hammering this point into the heads of the

many Eastern European peoples. JEDWABNE WIELDED AS A CLUB AGAINST POLES--YET AGAIN The editors, John-Paul Himka and Joanna B. Michlic, call on Eastern European nations to have their own "Jedwabne debates". (p. 9). In addition, Michlic (p. 410), and Omer Bartov (p. 691) misrepresent Polish responsibility, for Jedwabne, as proven fact. It is not. For instance, see JEDWABNE, by Chodakiewicz. WHOSE DARK PAST? The phrase—"dark past"—used in the title of this book, is used in a transparently tendentious, Orwellian manner in reference to Eastern Europeans. There is no mention of the dark past of Jewish conduct in Eastern Europe, except in backwards-bending attempts by the authors to evade it—in a manner that seems to border on intellectual dishonesty. A very thoughtful approach, to the "dark past" construct, is quoted, albeit dismissively, by Omer Bartov, as follows, "The Paris-based Romanian writer Paul Goma believes reconciliation is possible only if the Jews 'come to the same table of mutual admission of responsibility, as every other ethnic community'." (p. 669). That would be the day! ARE JEWS SPECIAL? INESCAPABLY, YES The reader may be astonished, as I was, about the numbers of nations throughout Eastern Europe that have already been subject to Holocaust supremacist thinking. In fact, much of this book is, quite frankly, a litany of complaints (and even laments) that Eastern Europeans are not generally buying into the notion that Jewish suffering is special and that their own genocides (at the hands of the Nazis and Communists: note double genocide) are secondary. This is notably said of Estonia (p. 202, 668), Latvia (p. 317), Lithuania (p. 327), Poland (pp. 439-440), Russia (p. 488), Slovenia (p. 687), Ukraine (p. 646), etc. On the other hand, specifically-named Eastern Europeans that are Judeocompliant are featured and praised. All this is standard practice.

ARMED-OVER POLONOPHOBIA In her chapter on Poland, Joanna Beata Michlic dusts off all her mischaracterizations of basic facts, and of scholars not to her liking, that she had presented in her strongly anti-Polish Poland's Threatening Other: The Image of the Jew from 1880 to the Present. GERMAN GUILT DIFFUSION AND ITS IMPLICATIONS Author Bella Zisere quotes Latvian-American historian Andrew Ezergailis, who speaks of the German and Jewish approaches to the Holocaust as ones that involve, in his words, a "Germanless Holocaust" in which locals are blamed. (p. 304). [I find this observation quite perceptive. In fact, in my reviews, I have been using the phrase "de-Germanization of the Nazis."].

Author John-Paul Himka discusses Babi Yar (Babyn Yar) in Ukraine. Some 100,000 locals, mostly Russians and Ukrainians, had been murdered there by the Germans. Among these 100,000 were 33,771 Jews. (p. 645).

Recently, an American Jewish group had wanted to build a memorial to only the Jewish victims. In a manner reminiscent to that of Poles regarding Auschwitz, local Ukrainians objected to the privatization (Holocaust monopolization) of Babi Yar as a site memorializing only the Jewish victims. (p. 646). Bravo, Ukes!

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***Why Should We Teach about the Holocaust?*** Ambrosewicz-Jacobs, Jolanta 2003 **Promotes the Forcing of Holocaust Supremacism on Poland.** THE INSTILLING OF SHAME IN POLES There is the usual PEDAGOGIKA WSTYDU: the complaint that Poles are not being taught enough, in school, that Poles "did not do enough" to rescue Jews [never mind the Poles' own daily battle to survive the murderous Nazi German occupation], and that some Poles had betrayed fugitive Jews or killed them. [Since, in virtually every war since the beginning of time, there had been traitors amongst virtually all peoples, why (other than Judeocentrism) is this supposed to be such a profound matter?] As always, Poles are called to "coming to terms with the past". As always, this is selective. Jews are exempt from this requirement. And whoever heard of the British and Americans "coming to terms with the past" about the shameful Churchill-Roosevelt betrayal of Poland at Teheran and Yalta? And deafening silence about the extortionist designs of the Holocaust Industry against Poland--vividly illustrated by the voice-vote passage of .S447 by the U. S. Government in 2018? RATIONALIZING HOLOCAUST SUPREMACISM: THE PRE-EMINENCE OF THE HOLOCAUST OVER THE GENOCIDES OF ALL OTHER PEOPLES Various canned moral abstractions are brought up to justify the preeminence of the Holocaust, just as in the USA. This includes "never again genocide", "fighting intolerance", "preventing fascism", and other quasi-magical properties ascribed to Holocaust education. Apart from the fact that Holocaust education has not stopped a single post-WII genocide from happening, it is unclear [Judeocentrism aside] why these moral abstractions would not also apply to teaching about the Polokaust or Polokaust (the genocide of 3-8 million Poles during WWII), not to mention all genocides in general. To top

it all off, we are told that teaching about the Jews' Holocaust supports what Tanna Jakubowicz-Mount calls "the spirit of the new times is the spirit of reconciliation." (p. 41). Magnificent rubbish. What could possibly be more divisive, not to mention potentially racist, than the elevation of one particular genocide (the Jews' Holocaust) over the genocides of all other peoples? Now more than ever, we need Genocide Recognition Equality.

**VICTIMHOOD COMPETITION: THE JEWS' HOLOCAUST MUST BE THE WINNER**

The authors repeat various canned memes about the exceptionality of the Holocaust, and why Poles need to fall in line with this kind of thinking. Jewish-centered meritocracies are presented as fact, and repeated. Thus, we hear to the effect that the Holocaust was the greatest crime in history [Wow!] (e. g, Zdzislaw Mach, p. 26; Robert Szuchta, p. 52), and that the Jews were targeted for total elimination (e. g, Stanislaw Krajewski, p. 33). [Not true: For example, Hitler deliberately spared thousands of German Jews and made them into Honorary Aryans.] In any case, why must an inferred [not actual] total genocide be one iota more significant than "only" a partial genocide? Does the body of a German-murdered Pole burn any more slowly, in the crematoria of Auschwitz-Birkenau, than the body of a German-murdered Jew? We are reminded, once again, that whereas 95% of Poles [much too high] survived the German occupation, only 2% of Polish Jews did (Feliks Tych, son-in-law of the super-Communist murderer Jakub Berman, as quoted by Jolanta Ambrosewicz-Jacobs, p. 14). This conveniently treats Poland's Jews as if they were the world's only Jews. [Note also that 2/3rds of the world's Jews were out of reach of the Nazis, so did not directly suffer at all. In contrast, the vast majority of ethnic Poles remained in German-occupied Poland, and suffered greatly, almost without exception.] But say we play along, and adopt percentages as a means of erecting a meritocracy of genocides. Should we tell China that the Communist genocidal murder of at least 35 million Chinese is less significant than the Nazi German genocide of Poles [Polokaust or Polocaust] because, after all, 96% of Chinese survived their genocide and "only 4%" of them were murdered? Finally, if there is to be a [necessarily arbitrary] meritocracy of genocides at all, why can other criteria not determine the rules--say the magnitude of suffering? Thus, whereas most Jews, in the Holocaust, had the "luxury" of dying quickly from gunshots or poison gas, the Ukrainians (in the HOLODOMOR) had to die, in agony, over weeks and months, from starvation. So why not the

HOLODOMOR as "the greatest crime in history"? THINLY-VEILED CULTURAL MARXISM The Holocaust is smuggled-in to repeat the standard LEWAK buzzwords about Poland being "too homogenous", "intolerant", "not pluralistic enough", etc. Can forced immigration, as per the European Union or the globalists, be far behind?

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***Holocaust Education in Lithuania: Community, Conflict, and the Making of Civil Society*** Beresniova, Christine 2017 **The Dangerous Double Genocide "Heresy" (Red=Brown; Nazi=Soviet): Western Elitist Attempts to Control the Narrative of the Few Memorial Museums That Present the Genocidal Sufferings of Non-Jews** This book presents information that some readers may find controversial. But it must be told. YES, VIRGINIA. HOLOCAUST SUPREMACISM DOES CREATE A ZERO-SUM GAME: NON-JEWISH SUFFERINGS ARE EFFECTIVELY MARGINALIZED Beresniova comments, "It was evident that the topic of the Soviet Occupation lacked the corollary international prestige and power that accompanied US diplomatic involvement in Holocaust issues." (p. 58). Yeah, no kidding. ACTIVE HOSTILITY, BY WESTERN ELITES, TOWARDS THE FEW LOCAL MUSEUMS THAT FOCUS ON THE SUFFERINGS OF EASTERN EUROPEANS Holocaust memorial museums and memorials, the world over but especially in the West, are a dime a dozen. What few memorial museums there are, to the sufferings of non-Jews, are subject to political pressures to dilute or downplay their message. The informed reader can think of the Museum of the Second World War in Gdansk. Owing to the earlier influence of Donald Tusk, it originally had a bland so-called universalistic message. Enter the election of PiS. Poland's foreign-owned media expressed hostility as soon as the PiS government indicated its very reasonable desire for the Museum to focus more explicitly on Polish suffering. The same type of Jewish-centered hostility towards remembrance of the sufferings of non-Jews occurs in Lithuania. Author Beresniova alludes to it, "The comment about real (and thus potentially unreal) genocides was in reference to the Museum of Genocide Victims in Vilnius, the capital of Lithuania, which is repeatedly criticized by international elites for failing to include meaningful information

about the Holocaust." (p. 56). As if all the Holocaust museums and monuments, the world over, are still not enough! But this does not stop with merely passive hostility to the sufferings of non-Jews. Beresniova inadvertently makes this clear, "Some international elites do not refer to the Museum of Genocide Victims by its name because the Museum only discusses Soviet crimes, which, as the Special Envoy to Combat and Monitor Antisemitism noted previously is not 'real' genocide...The reluctance to use the moniker given by Lithuanians to their own Museum is a kind of protest over their interpretation of what constitutes a genocide." (p. 56). In other words, if the victims are not Jews, it is not a "real" genocide! Is it any wonder that some people think that Jews are trying to control the narrative? [2018 UPDATE: Evidently caving to external pressures, the Lithuanian authorities have renamed the Museum of Genocide Victims the Museum of Occupations and Freedom Fights.] THE UNITED STATES TRIES TO BULLY EASTERN EUROPEANS INTO BUYING THE HOLOCAUST-IS-SPECIAL NARRATIVE THAT RULES OVER THE WEST Even Judeocompliant Lithuanians have recognized the fact that teaching the Holocaust is a top-down directive that comes from the West. (e. g, p. 41). This can be generalized. Beresniova writes, "Approaching Holocaust education as an imperative had led to challenges in Lithuania as some appreciate how elites have the ability to shape dominant discourses about the Holocaust while others resent the perceived intrusion. Of course, the US doesn't have to account for HOW AND WHY THE HOLOCAUST BECAME AN UNQUESTIONED CULTURAL ARTIFACT IN ITS COUNTRY, some Lithuanians argue, because of its powerful place in the international community." (pp. 42-43; Emphasis added). This is not to say that the USA is malevolent. Instead, the standard Judeocentric discourse about the Nazis and WWII is now so ingrained in western thinking that its expression has become as natural, to American elitists, as the breathing of air. Beresniova recognizes as much, "In the end, many US elites equate western assumptions about culture and the importance of Holocaust education as the 'normal' view to be emulated by others." (p. 59). ORWELLIAN LANGUAGE IN THE WEST'S ATTEMPTS TO FORCE HOLOCAUST SUPREMACISM ONTO EASTERN EUROPEANS This book features the standard Holocaustspeak phrase, "coming to terms with the past". (p. xi, 59). Needless to say, the shoe is never on the other foot. But wait, it gets even better. Beresniova



comments, "The Holocaust has been used as a litmus test for the DEMOCRATIC MATURITY of post-Soviet states...What constitutes sufficient or adequate progress on Holocaust education and who gets to decide?" (p. 164; Emphasis added). In other words, Eastern Europeans (note that Poland was one of the pioneers of democracy centuries ago) are (condescendingly) somehow "democratically immature", and, moreover, acceptance of the standard Judeocentric narrative on WWII is now the hallmark of democratic maturity! George Orwell must be turning over in his grave! IMPLICATIONS OF THE PREEMINENCE OF THE HOLOCAUST: THE WEST HAS NO REAL INTEREST IN THE SUFFERINGS OF EASTERN EUROPEAN PEOPLES Beresniova candidly writes, "Disdain for western insistence on Holocaust education stems in part from Eastern Europe's recent reemergence from Soviet totalitarianism. However, it also comes from the recent memory that the liberal west, which so prizes human rights, did little to exculpate Soviet Socialist Republics once operating as independent states from Soviet repression. The painful irony is that the west is moralizing about democracy and higher ideals to post-Soviet states left to suffer for five decades under human rights abuses." (p. 42).

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### ***The Universal Declaration of Human Rights and the Holocaust***

Morsink, Johannes 2019 **Not Human Rights: Holocaust Supremacism is on the Throne Even When Non-Jewish Genocides Are Freely Discussed** This book focuses on human rights in the light of the Holocaust. However, "human rights" are not precisely defined, and it is easy to see how the Holocaust is being enlisted to promote various agendas, such as forced immigration into western countries. The question of Holocaust supremacism, as a violation of human rights, is not addressed, so I briefly do so near the end of my review. "HOLOCAUST" SIMULTANEOUSLY TRIBALIST AND UNIVERSAL: TRYING TO HAVE IT BOTH WAYS Author Johannes Morsink, identified on the back cover as professor emeritus of political philosophy at Drew University, considers the term Holocaust as validly used in the exclusive sense of the genocide of the Jews, and in the inclusive sense of non-Jewish genocides. (p. 75, 120).

Others speak of the Holocaust as being both unique and universal. (p. 77). All this sounds like a deflection from Holocaust supremacy.

HOLOCAUST SELF-IMPORTANCE IS ALIVE AND WELL      The mystification of the Holocaust, as egregiously exemplified by Elie Wiesel, continues to the present. For example, Morsink comments, "For postmodern thinkers the Holocaust signals the end of modernity in which the rational and executive efficiency of the 'Final Solution' created a 'rupture' in which 'the temporal division of epochs according to the vantage point of modernity collapses and begins to erase itself.'" (p. 6). But wait, it gets even better. Morsink writes, "Just as the French Revolution has come to stand for its own era, so the Holocaust has come to stand for the evils of World War II." (p. 76). I never hear such expansive statements made about any other genocide! Whoever heard it said, for example, that the Cambodian genocide "signals the end of modernity"? Or that the Nazi German genocide of the Poles (the Polokaust) has "come to stand for the evils of World War II?"      NON-JEWISH GENOCIDES MAY BE WELCOME, BUT ONLY AS LONG AS THEY KNOW THEIR PLACE

"To begin with, many Holocaust-promoting institutions remain 100% Judeocentric, or close to it. Morsink writes, "Not all Jewish community centers and museums agree on the expansion of their various missions to educating the world about other genocides." (p. 286). However, even in those places that non-Jewish genocides are "included", they effectively remain second-class genocides--all because of the very-much ongoing Holocaust self-importance. This is obvious from the following revealing statements of author Johannes Morsink, "Our consciousness is large enough [is it?] to take in multiple commemorations in one act of implementation. Many of the centers have in fact changed their names from 'Holocaust Study Center' to 'Holocaust and Genocide Study Center.' Other genocides, mass murders, and human rights violations of all kinds have been brought to live in one commemorative tent, FOR WHICH THE HOLOCAUST PROVIDES THE CENTRAL POLE." (p. 288; Emphasis added). Priceless! GENOCIDE RECOGNITION EQUALITY--AN UNMENTIONED FUNDAMENTAL HUMAN RIGHT      We freely recognize the fact that any hierarchy or meritocracy of races is inherently racist, and is a violation of human rights. Any hierarchy or meritocracy of genocides is likewise inherently racist, and is a violation of human rights, but the contradiction between Holocaust supremacism and basic human rights is

not touched by the author Johannes Morsink. Genocide Recognition  
Equality Now!

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***The Armenian Genocide: Wartime Radicalization or Premeditated Continuum*** Hovannisian, Richard G. 2006 **Holocaust**

**Supremacism Quantified: The Staggering Silence on All the**

**Genocides of Non-Jews** This anthology on the Aghet (Armenian Genocide) has a variety of perspectives, and includes little-known information, including an eye-opening Internet study on the dominance of the Holocaust. I focus mainly on the latter. **THE HOLOCAUST IS MYSTIFIED. SURPRISE: THE ARMENIAN GENOCIDE (AGHET) IS NOT**

Author Michael Papazian says it all, "Ninety years after the Armenian Genocide, there has not yet emerged an extensive discussion by philosophers about the significance of this event. This is in stark contrast to the Holocaust, about which there is a very rich and provocative philosophical literature." (p. 19). No kidding! Because of Holocaust supremacy, the Armenian Genocide has gotten little traction beyond the descendants of its victims. Papazian remarks, "The Genocide is becoming, if it is not already, the central event in Armenian history." (p. 21). Not surprisingly, challenges to the primacy of the Holocaust have been resisted. Author Nicole E. Vartanian comments, "In the case of the Armenian Genocide, it is no surprise that efforts to legislate teaching have consistently met with counter-pressures." (p. 230). This consideration can, of course, be extended to other genocides, including the Polokaust.

**HOLOCAUST SUPREMACISM EXTENDS TO THE INTERNET**

Author Hagop Gulludjian performed a fascinating study of the mentions of different genocides on the Internet in 2005. Depending upon the search engine used, Armenian Genocide pulled up 290,000--455,000 records, and the more specific "Armenian Genocide" 84,000--195,000 records. In contrast, the Holocaust was mentioned only 5.7--8.5 MILLION times! (p. 255). Let us consider simple ratios. For every 100 times that the Armenian Genocide was mentioned, the then-current Rwandan Genocide was mentioned 60-265 times, the Cambodian genocide 8-79 times, the

Ukrainian Genocide 3-26 times. The Holocaust was mentioned a mere 2,300--4,100 times. (p. 256). Wake up, people!

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***The Banality of Indifference: Zionism and the Armenian Genocide***

Auron, Yair            1999            **Holocaust Supremacism in Action:**

**This Time Marginalizing the Armenian Genocide** This book has items of deeper significance than just the question of how Jews reacted to the Armenian Genocide. **MONOPOLIZING THE TERM HOLOCAUST--THIS TIME AT THE EXPENSE OF THE ARMENIANS** The informed reader may remember the controversy at the time the USHMM (United States Holocaust Memorial Museum). The term Holocaust came to refer exclusively to the Jews. The non-Jewish victims of the Nazis (Poles, Gypsies, etc.) were excluded from the term Holocaust. Their genocides became second-class genocides. The victimhood competition continues. Now it is the Armenians' turn to be slighted by the monopolized-term Holocaust. This is implicitly clear from the following quoted statements by author Yair Auron: "Armenian historians and Armenians, in general, tend to emphasize the similarities between the two events, sometimes adopting the term 'Holocaust' in describing the disaster that befell them. Israeli historians, on the other hand, seek to emphasize the singularity of the Holocaust." (p. 14). It is worth noting that Armenian historiography tends to distinguish both the Armenian experience and the Holocaust from all other instances of genocide, casting doubt on the validity of the Jewish approach to the Holocaust as 'unique'. Armenian researchers frequently use the term 'the Armenian Holocaust' to define the tragedy that befell their people." (p. 21).[Because Jews have monopolized the term Holocaust, the Armenians sometimes refer to their genocide as the Aghet, and the Poles refer to their genocide as the Polokaust.] **AN ARBITRARY MERITOCRACY OF GENOCIDES--ON WHAT GROUNDS?** As always, the inferred total planned extermination of the Jews is cited, as by Yehuda Bauer and Israel Gutman (pp. 14-15), and the author himself (p. 22), as a self-evident indicator of the unique and peerless nature of the Jews' Holocaust. Really? By what twist of logic is an inferred-total genocide supposed to be one iota more significant than "only" a partial genocide? And why not just as easily

use some other criterion of genocide exceptionality--for example, the length of suffering before death? Thus, whereas most Jews had the "privilege" of dying quickly from gas or bullets (in the Holocaust), most Ukrainians were forced to die slow, lingering, agonizing deaths from starvation (in the HOLODOMOR). Therefore, the HOLODOMOR, and not the Holocaust, is unique and peerless, and is entitled to special recognition. The question underlying victimhood competition is even more basic. Who decides that there should be ANY meritocracy of genocides in the first place? Finally, it is not even true that the Nazis planned to kill all Jews. For example, quite a few Jews were freed from Nazi-ruled Europe, and not a few leading German Jews were relabeled "Honorary Aryans". The facts are clear. It is high time that we start living in a world of Genocide Recognition Equality.

**DELEGITIMIZING THE GENOCIDE OF THE ARMENIANS, AND PARTLY BLAMING THE VICTIM** We often hear complaints about Jews being made into scapegoats. Ironical to this, author Yair Auron engages in a bit of scapegoating himself regarding the Armenian genocide, as he writes, "While there is no justification for the Turkish deeds, we must also remember that a small revolutionary segment of the Armenian people were a rebellious, agitating, unsubmissive element in the crumbling Ottoman Empire. Furthermore, the Armenians themselves acted violently upon certain targeted oppressors in several locations." (p. 14). As a further irony, much the same "brought it upon themselves" accusation could be said about some Jews!

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***The History of the Armenian Genocide: Ethnic Conflict from the Balkans to Anatolia to the Caucasus*** Dadrian, Vahakn N. 2003

**Armenians Were Targeted For Total Genocidal Destruction, But This Fact Has Not Lessened Holocaust Supremacism!** Aghet is the term for the Armenian genocide. Vahakn N. Dadrian has written a very detailed work on it. The most distinctive part of this book deals with the Kemalist thrust against Russian Armenia and the planned extermination of Armenians beyond Turkey's borders. (pp. 356-on). This systematic extermination has also been described by various non-Armenian authors. (e. g, pp. 371-373). As a matter of fact, author and scholar Vahakn N.

Dadrian has stated that the Armenians were slated for total annihilation. See: *Is the Holocaust Unique?: Perspectives on Comparative Genocide. IMPLICATIONS OF THE "TOTAL ANNIHILATION" OFT-REPEATED HOLOCAUST SUPREMACISM CLAIM* Author Dadrian has called attention to "the persistent clamors for justice by the Armenians [and] the equally persistent disinterest in their cause by the rest of the world." (p. 387). Now consider the endlessly-repeated claim that the Nazis sought the death of all Jews. This is the heart of the standard argument that the Jews and their Holocaust deserves more recognition than any other genocide. After all, other genocides were "only" partial in extent, which (imaginatively) makes them inferior in significance to the Holocaust. In reality, a "partial" genocide is not worth one iota of less recognition than a "total" one! So, even if the Turks had never actually sought the death of every single Armenian man, woman, and child, the Armenian genocide is still entitled to every bit of the same recognition as that of the Jews. The same, of course, holds for the Polokaust, even though "only" 10% of ethnic Poles were murdered by the Germans. THE POLITICS OF "TOTAL ANNIHILATION" If the oft-quoted genocide meritocracy was valid and even-handed (and not simply a smokescreen to justify the pre-eminence of the Holocaust over all other genocides), the Armenians, who were in fact targeted for total annihilation no less than the Jews under Hitler, would long ago have gotten the same recognition as the Holocaust. They most certainly have not. What does this tell us?

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***Pharrajimos: The Fate of the Roma During the Holocaust***

Barsony, Janos 2007 **Holocaust Supremacism: Same Arguments That Marginalize the Poles' Genocide (POLOKAUST) Now Reused to Marginalize the Gypsies' Genocide (PORAJMOS)** This Hungarian-based work, now in the English language, provides interesting perspectives on the PHARRAJIMOS (PORAJMOS), the Nazi-German genocide of the Sinti and Roma peoples during WWII. Editors Barsony and Daroczi belong to one of the original organizers of the Romany civil rights movement in Hungary. One striking feature of this work, which I emphasize in this review, is the recycling of old arguments to justify the supremacy of the

Shoah over all other genocides, this time against the Gypsies. I elaborate on this. IF YOU DISAGREE WITH THE STANDARD NARRATIVE, YOU ARE A BAD BOY NATIONALIST The bogeyman of nationalism has often been conjured, in recent years, in conjunction with the governments of Hungary and Poland (PiS: PRAWO I SPRAWIEDLIWOSC), and towards anyone who values patriotism. That is, anyone who does not fall in line with the LEWAK (leftist) and Judeocentric ways of thinking gets dismissed as a nationalist. This is nothing new. In this book, the editors, Barsony and Daroczi quip, "The editors of this volume have been called Gypsy nationalists, fundamentalists, and functionalists. We were labeled well before those who labeled us thought about our arguments, and the fact is that not much is known about the PHARRAJIMOS." (p. ix). JEWS CONTINUE TO MONOPOLIZE THE TERM HOLOCAUST Most of the authors of this book state that the term Holocaust should encompass the Nazi genocides of the Gypsies as well as those of the Jews (e. g, Barsony, p. 240). In contrast, Jews usually want the Holocaust to mean only their genocide. These are the "exclusivists", and include one of the authors in this book--Laszlo Karsai. (p. 1). Again, this is nothing new. In the 1980's, at the height of the debate about the content of the United States Holocaust Memorial Museum (USHMM), Polish-American spokesmen wanted the term Holocaust to include the Nazi German genocide of ethnic Poles, while the Jews, adhering to a Jews-are-special mentality, maintained that the term Holocaust should refer exclusively to Jews. The USHMM ended up adopting the exclusivist Judeocentric definition of the Holocaust, and to engage in an almost-comical exercise in Orwellian doublespeak in order to pay lip service to the genocides of non-Jews. See my review of PRESERVING MEMORY, by Linenthal. THE SAME RATIONALIZATIONS FOR A JUDEOCENTRICALLY-DEFINED HOLOCAUST Laszlo Karsai, Professor of History, asserts that the overwhelming majority of the Gypsies of France, Belgium, etc. survived the war; that the Nazis never intended to exterminate all the Gypsies, that Gypsies were targeted for alleged crimes (and "asocial" conduct) rather than out of purely racial motives, etc. (pp. 227-229). Other scholars, in this volume, rebut Karsai's PORAJMOS-delegitimizing contentions. Exactly the same genocide-belittling canned arguments had been used against Poles: That "only" 10% of Poles died during WWII; that Hitler never intended to exterminate all the Poles, and that Poles were targeted merely "because it

was war" and to "forestall resistance". Of course, these arguments, besides being fallacious, tacitly assume that a total planned genocide is more meritorious than a partial planned genocide. Says Who? A RATIONAL (ECONOMIC) MOTIVE FOR THE SHOAH AFTER ALL Interestingly, Barsony presents evidence that undermines the argument that the Nazis had no rational motives in their killing of Jews (and this is supposed to make the Jews' genocide qualitatively different from all other genocides and therefore worthy of special recognition). Barsony suggests that, after Nazi Germany directly invaded Hungary in 1944, Hitler did not target the Hungarian Gypsies for death as comprehensively as he did the Hungarian Jews, in part because the Roma, unlike the Jews, had few possessions worth plundering. (p. 249). Enough slighting of the genocides of Poles, Gypsies, and other peoples. Genocide-Recognition Equality Now!

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***Forgotten Genocides: Oblivion, Denial, and Memory*** Lemarchand, Rene 2011 **Yes, Holocaust Preeminence Does Create a Zero-Sum Game (or Close To It)** Numerous Long-Slighted Genocides Featured. This book discusses genocides which very few have heard of: Eastern Congo, Burundi, Herrero, Tasmanian Aborigines, Tibetan, Assyrian, and others. THE LONG-NEGLECTED NAZI GERMAN GENOCIDE OF GYPSIES (PORAJMOS) In recent years, some Holocaust establishments have paid more attention to the Gypsies than before. Perhaps this is because they are too small a group to potentially threaten the standard preeminence of the Holocaust over all other genocides. In addition, the Gypsies, as a small, much-despised group, fit-in with the theme of the Jews as a small, much despised group. Even so, the Porajmos still remains very much in the shadow of the Jews' Holocaust. Lemarchand comments, "Whereas some genocides have gained considerable public attention, others have not...Again, consider the marginal attention paid to the martyrdom of the Gypsy victims of the Holocaust. How the Auschwitz effect reduced their agonies to near-footnotes is well described by the late Sybil Milton, 'Despite the similarity and simultaneity of persecuting, the disparity between the vast quantity of secondary literature about Nazi Judeophobia and the limited number of



studies about the fate of the Roma and Sinti has inevitably influenced current historical analyses, in which Gypsies are at most an afterthought." (pp. 11-12). No kidding! And the same is even truer of other non-Jewish genocides, such as the Polokaust. Michael Stewart adds, "And yet the mass murder and sterilization of the Roma, Sinti, and Gypsies provides, perhaps, the *locus classicus* in the modern world of a genocidal catastrophe denied and cast into public oblivion. Despite the efforts of a number of historians and activists, the general European public remains almost totally unaware of the Nazis treatment of the Romany peoples and IN NO EUROPEAN COUNTRY ARE THESE PERSECUTIONS TAUGHT AS PART OF THE NATIONAL CURRICULUM." (p. 140. Emphasis added).

CONCLUSION And yet there are those who would have us believe that Holocaust supremacism does not create a zero-sum game. How much more obvious does it have to be that it certainly does?

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***Mosaic of Victims: Non-Jews Persecuted and Murdered by the Nazis***

Berenbaum, Michael 1992 **Holocaust Supremacism on Full Display: Attempts to Delegitimize the Genocides of Non-Jews Though Various Dubious Premises**

This book appears to be a bit of a fig leaf intended to cover what was planned, and what has since become, the supremacy of the Jews' Holocaust over the genocides of all other peoples.

WHOSE HOLOCAUST? According to Michael Berenbaum (pp. 20-22), there are two definitions of the Holocaust: Simon Wiesenthal's one that includes 5 million "other" victims of the Nazis [note the Orwellian minimization] along with the 6 million Jews, and Elie Wiesel's one that restricts the term Holocaust to Jews only. The latter definition is called by Berenbaum (p. 21, 33) the Judeocentric one, a term which I also use throughout my reviews. Throughout this book, fears are repeatedly stated that any departure from the Judeocentric definition of the Holocaust will cause Jewish deaths to be forgotten. What a crock! After all, the west has been awash, in the last few decades, in a vast quantity of strongly Judeocentric educational and media materials. Tokenism aside (such as this book), it is the deaths of non-Jews at the hands of the Germans that have virtually been forgotten! UPDATE: Owing to the fact that the term

Holocaust has since been associated almost exclusively with Jews, with Poles excluded from the term, the term Polokaust has been coined in reference to the Nazi genocide of Poles. THE JEWS' HOLOCAUST WAS NEITHER UNIQUE NOR UNPRECEDENTED The Judeocentric definition of the Holocaust has long been buttressed by the rationalization of unique Jewish victimhood. This rationalization is here repeated by Carol Ritter (p. xii), Michael Berenbaum (p. 32-33), and Yisrael Gutman (pp. 98-99). In actuality, as elaborated in the next two paragraphs of this review, the killing of all Jews is not factual, either in the short-term or the long-term. To begin with, can it seriously be supposed that exterminatory German attitudes and tactics would have been the same had there existed a few hundred million European Jews but only a few million Slavs? Arguments about the imminence of Jewish deaths ignore the realities of German priorities, relative population sizes, and the time available to the Nazis. Any Pole, no less than any Jew, could be killed at any time for any reason or for no reason at all. And, while some Poles (e. g. captured guerillas) and some Jews (e. g. captured fugitives from the ghettos) were indeed killed at once, most Poles and Jews were "safe" until the Germans decided that it was their turn to die. The killing of Polish intellectuals actually took priority over the killing of Jews, which in turn took priority over the extermination of the remaining Poles. THE DURATION OF WWII ENDED UP FAVORING THE PRESUMED SPECIALNESS OF THE JEWS In the first two years of the war, Germany murdered many more Poles than Jews. So, had the war ended much sooner, and were the media objective and balanced, the Nazis would forever have been known as Pole-killers more than as Jew-killers! To compound the irony further, much the same would have also been the case had the Germans won the war. Many more Poles would have been slain than Jews. Owing to the fact that the war ended when it actually did, plus the fact that there were far more Poles than Jews, the turn for some Jews and especially most Poles never came. ALL JEWS WERE VICTIMS OF THE NAZIS--TOTAL NONSENSE The "Not all of the Victims of the Nazis were Jews, but all Jews were victims of the Nazis" is a long-repeated mantra, but is clearly false. To begin with, nearly 2/3rds of the world's Jews were out of Germany's reach and, short of literally conquering the world, neither Hitler nor his successors could possibly have killed all the world's Jews. (BTW, there is no evidence that Nazi Germany had the intention, much less the capability, of conquering the whole world). The

geographic deployment of the world's Poles, unlike that of the world's Jews, was largely confined to German-ruled Europe. By contrast, Jews were scattered all over the world. Thus, in contrast to most of the world's Jews, safely out of reach of the Nazis, nearly all ethnic Poles were at Germany's complete mercy. **MANY JEWS, FULLY ACCESSIBLE TO NAZI**

**GERMANY, WERE SPARED** Far from all Jews, under German rule, were targeted while Nazi Germany existed (1933-1945). Finland's (Germany's ally) Jews were never molested, and Bulgaria's Jews were only pursued halfheartedly. The neutrality of Switzerland and Sweden was consistently respected despite their Jewish populations (notably the famous escaped (rather, evacuated) Danish Jews in Sweden). Known Jewish Allied POWs were spared. Thousands of European Jews were used by Germany for forced labor and, with some exceptions, were not killed in the latest days of the war. As for permanent acceptance of known Jews by the Nazis, many part- and full-blooded Jews were made into Honorary Aryans, and thereby spared. These included the SCHUTZJUDEN. **NO PROOF OF THE EVEN-THEORETICAL NAZI TARGETING OF JEWS DOWN TO THE LAST PERSON**

Robert Jay Lifton has the following take on the implementation of German genocidal policies against Jews: "There is still considerable confusion among historians who are authorities on this issue as to whether Hitler ever issued a clear-cut written order or any order at all for the killing of Jews. There probably was an order, but it was not a clear-cut written order. The bureaucratic back-and-forth process was very much a part of the killing process."(pp. 227-228).

**PLAYING WITH PERCENTAGES: DELEGITIMIZING THE POLOKAUST BY MAKING POLAND'S JEWS OUT TO BE THE WORLD'S ONLY JEWS** Off-repeated statements (e. g., Israel Gutman, p. 98) about 90% and "only" 10% death rates of Polish Jews and Polish gentiles, respectively, are disingenuous. To begin with, they would only make sense if Polish Jews were the world's only Jews! Factoring the 6 million Nazi-caused Jewish deaths against the global Jewish population, the figure drops to 33%. However, since there were far more Poles than Jews, percentages are not very informative in any case. As an extreme example, note that the 60 million Chinese murdered by Mao Zedong, a colossal death toll that would have been sufficient to exterminate all the world's Poles and Jews multiple times over, represents less than 6% of the Chinese population. However, the issue is more basic. So "only" 10% of Poles were murdered. Yes, "only"

10%. What a relief! POLES WEAR THE LETTER "P", AND AWAIT THEIR FULL GENOCIDAL FATE AFTER GERMANY WON THE WAR. It is sobering to realize that Polish forced laborers were forced to wear an identification patch before the Jews were required to do so! (Edward Homze, p. 39). As for the future course of the Polokaust had Nazi Germany won WWII, Richard C. Lukas (pp. 88-95) presents strong evidence, from German sources, that the Poles and other Slavs were targeted for eventual extermination. Further evidence of this is provided by Taras Hunczak (pp. 117-118). These facts refute the denial of Poles' genocide by Berenbaum (p. 32-33), and the patently absurd (if not racist) assertion by Yisrael Gutman (p. 98) that the Poles, in Nazi German eyes, had some sort of "right to remain alive."

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***Remembering the Holocaust: A Debate*** Alexander, Jeffrey C. 2009  
**Priceless! Polokaust is a "Sideshow" to the Jews' Holocaust. So Are All Other Genocides--Thanks to Leftist Ideation and Jewish Influence**  
 INTRODUCTION: THREE TYPES OF HOLOCAUST SUPREMACISM For purpose of my reviews, and in the interests of clarity, I categorize Holocaust supremacism into three types: 1) Formal; 2) Mystified; and 3) Practical. The three commonly overlap. In Formal Holocaust supremacism, various seemingly-factual rationalizations are advanced to justify the pre-eminence of the Holocaust over the genocides of all other peoples. An example, in this book, is the essay of Nathan Glazer. He repeats the standard line about Jews being the center of Nazi hatred, and of the Nazi extermination of Jews reducing all other Nazi genocides to, in his words, "sideshows". (pp. 154-155). So the Polokaust, the Porajmos, the Aghet, the Holodomor, etc., are second-class genocides in comparison with the Shoah. This is egregious. Who decides which genocide is the "main show" that relegates all other genocides into "sideshows"? [A survey of Nazi literature shows that they demonized Poles about as often as they demonized Jews, often in the same sentence!] In Mystified Holocaust supremacism, quasi-magical and transcendental properties are attributed to the Holocaust and to the Holocaust alone. Taken to extremes, this grows into Holocaustianity. The mystification of the Holocaust is emotionally used to justify the preeminence of the Holocaust over all other genocides. My review focuses on this. In Practical Holocaust

supremacism, the status quo rules. The Jews' Holocaust simply gets the lion's share of attention--in academia, media, and the entertainment industry--usually without any supportive justification. The outcome is the same. Common sense alone dictates that what is more important gets more attention than that which is unimportant. So Practical Holocaust supremacism sends the unavoidable message that the genocides of non-Jews are unimportant in comparison with that of the Jews. Practical Holocaust supremacism persists largely because of "cultural inertia". It is beyond the scope of this book, and is not discussed any further.

THE MYSTIFICATION OF THE HOLOCAUST IN ACTION

A clear example of Mystified Holocaust supremacism is provided by author Jeffrey C. Alexander. He writes, "As the tragic narrative crystallized, the Holocaust drama became, for an increasing number of Americans, and for significant proportions of Europeans as well, the most widely understood and emotionally compelling trauma of the twentieth century. [WOW!]. These bathetic events, once experienced as traumatic only by Jewish victims, became generalized and universalized." (p. 37). Clearly, Holocaustianity is based, to a large extent, on a play on emotions.

THE MYSTIFICATION OF THE HOLOCAUST: ALL OTHER GENOCIDES MARGINALIZED

Needless to say, no other genocide gets the privilege of this kind of drama. Author Alexander admits as much, "I should add by the Jewish AND NON-JEWISH victims as well, for millions of persons were victims of Nazi mass murder in addition to the Jews--Poles, gypsies, homosexuals, handicapped persons, and political opponents of all types. That virtually all of these non-Jewish victims were filtered out of the emerging collective representation of the Holocaust underlines the arbitrary quality of trauma representations." (pp. 76-77; Emphasis in original). [No kidding!] Of course, Mystified Holocaust supremacism need not be overt. It can also be disguised as something quite noble. This includes the pretense that the Holocaust is now a "universal symbol for man's inhumanity to man." [SAYS WHO?] For instance, the author, in dead seriousness, quips, "Engorged with evil and universalized in its meaning, the Holocaust could not possibly be 'owned' by any one particular social group or by any particular nation." (p. 87). What a perfect example of doublespeak! It is owned by Jews lock, stock, and barrel.

NOT JUST JEWISH INFLUENCE: COMBINED LEFTIST IDEATION AND JEWISH INFLUENCE

Any notion that the Holocaust is not "owned" by any particular people vanishes once it is

understood how Holocaust supremacism came to be. Alexander comments, "As I have shown, it was not the actual power of Jews in the United States but the centrality of 'Jews' in the progressive American imagination that defined the crimes of Nazis in a manner that focused on anti-Semitism." (pp. 85-86). Let us look closely at this statement. Clearly, it is part of left-wing victim identity politics. However, it begs the question why Jews became central to the progressive imagination while Poles and their Polokaust did not, and why anti-Semitism became such a big deal while anti-Polonism (not least of which is frequently practiced by Jews--furthermore to this day) did not. ALL GENOCIDES ARE ADMITTEDLY EQUAL, BUT ONE OF THEM IS MORE EQUAL THAN OTHERS

Author Jeffery C. Alexander ties-in his discussion, of "the progressive imagination", with the slighting of the non-Jewish victims of the Nazis, as follows: "In fact, I believe that it is because of the symbolic centrality of Jews in the progressive narrative that so relatively little attention has been paid to the Nazis' EQUALLY IMMORAL AND UNCONSCIONABLE extermination policies directed against other groups--for example, Poles, homosexuals, gypsies, and the disabled." (p. 85; Emphasis added). There is one and only one possible remedy: Genocide-Recognition Equality Now!

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***Bondage to the Dead: Poland and the Memory of the Holocaust***  
***(Modern Jewish History)*** Steinlauf, Michael C. 1996

**Holocaustianity: The Mystification of the Holocaust Taken to Egregious Extremes. Polokaust Openly Belittled** This book has a few good points, and then rapidly goes downhill. CONFESSED JEWISH ELITISM AND SNOBBERY Michael C. Steinlauf recognizes the mutuality of Polish-Jewish prejudices: "For the Jew, both peasant and noble, each in his own way, manifested those characteristics of brutality, ignorance, and loutishness that were the antithesis of the Jewish ethos; they were, in a word, goyim (gentiles)." (p. 6). NO POGROM MONGERING HERE

Steinlauf realizes the fact that the 1918-era and 1945-era pogroms occurred within the context of generalized violence (p. 19, 45). WHY PRE-WWII POLAND DISCRIMINATED AGAINST JEWS Recounting that Polish Jews constituted only 10% of the prewar general population, Steinlauf is rather candid about prewar Jewish economic dominance: "Jews were vastly overrepresented in commerce and in the professions. In 1921,

more than 60 percent of those in commerce were Jews; in 1931, more than half the doctors in private practice and one-third of the lawyers were Jews. Although foreign investment and state-run enterprises had begun to displace Jewish-owned industry, on the eve of World War II Jewish firms still employed more than 40 percent of the Polish labor force, while certain industries, textiles and food most notably, were predominantly in Jewish hands." (p. 16). AMERICAN AND BRITISH JEWS INDIFFERENT TO THE HOLOCAUST Steinlauf faults: "...American and British Jews, who found denouncing Polish anti-Semitism easier than criticizing their own governments' inaction in saving Jews." (p. 37). DOES NOT MINIMIZE GERMAN-OCCUPATION SURVIVING FUGITIVE JEWS TO ONLY 40,000-60,000 IN NUMBER To his credit, author Steinlauf admits that there is no way of even estimating how many Polish Jews survived the Holocaust (p. 46). DO NOT ASSUME THAT POLISH RESCUER SECRECY (TO THE EXTENT THAT IT EXISTED) WAS MOTIVATED BY (WHAT ELSE?) ANTI-SEMITISM Steinlauf (p. 129) cites an example of postwar Polish reluctance to acknowledge the hiding of Jews as being motivated by fear of being robbed of the suspected Jewish wealth left behind. This contradicts the likes of neo-Stalinist Jan T. Gross, who would have us believe that such secrecy stemmed from fear of the anti-Semitic disapproval of neighbors. The remainder of the book is frankly abysmal. For example: OPENLY MINIMIZING THE SCALE AND SIGNIFICANCE OF THE SUFFERINGS OF THE POLES Victimhood competition is alive and well. In his transparent attempt to promote Holocaust supremacism and to belittle the HOLOKAUST, Steinlauf attacks various historians, notably Richard C. Lukas and Norman Davies, for "blurring" the deaths of Poles and Jews (p. 105, 153). This is not surprising because, as so many others before him, Steinlauf tries to elevate the deaths of Jews above that of all others, using the time-worn but fallacious "Not all of the Victims of the Nazis were Jews, but all Jews were victims of the Nazis" argument. Not quite. To begin with, nearly 2/3rds of the world's Jews were out of Germany's reach and, short of literally conquering the world, neither Hitler nor his successors could possibly have killed all the world's Jews. (In contrast, nearly all ethnic Poles were at Germany's complete and permanent mercy in the event of a German victory!) Moreover, far from all accessible Jews were killed. Finland's (Germany's ally) Jews were never molested, and Bulgaria's Jews were only pursued halfheartedly. The

neutrality of Switzerland and Sweden was consistently respected despite their Jewish populations (notably the famous escaped Danish Jews sheltered by the latter). Known Jewish Allied POWs were spared. Thousands of European Jews were used by Germany for forced labor and, with some exceptions, were not killed in the latest days of the war. As for permanent acceptance of known Jews by the Nazis, thousands of full-blooded German Jews were arbitrarily declared Aryans, and thereby spared (the SCHUTZJUDEN). Michael C. Steinlauf cites figures that degrade the number of Poles killed by Germans from 3 million to 2 million (p. 152) without mentioning the fact that it could also be as high as 4.4 million [See Materski POLSKA 1939-1945]. Steinlauf continues to belittle the POLOKAUST. He now tries to discount the eventual extermination of Poles by claiming that Poles were only to be resettled. But everyone knows that "resettlement" is a euphemism for extermination. In fact, Jews were supposed to only undergo "resettlement". Finally, Hitler, Himmler, and others had repeatedly stated that all Poles must be destroyed, not merely relocated. Finally, Steinlauf should read up on GENERALPLAN OST before making his ignorant statements.

**THOSE DANGEROUS CATHOLIC NUNS: ANTI-CATHOLICISM ON DISPLAY** Steinlauf clearly takes the contra side in the Carmelite Convent controversy, as if the fact that Jews were 90% of the victims at Auschwitz entitles them to dictate terms to all others. [Imagine an airplane crash in which 90% of the victims were Christians, and so Christians began to dictate to others that non-Christians have no rights of ceremonies at the crash site. How well would that fly? (Pardon the pun).] Disappointingly, Steinlauf takes the low road of blaming Christianity for the Holocaust, even though Nazism had been a racist, secularist, pan-German ideology that had nothing to do with Christianity, and historical Jewish attitudes towards Christians had been no less negative than historical Christian attitudes towards Jews. Finally, exterminationist philosophies originated not with Christianity but with the Jacobins of the French Revolution.

**THE "WHO" OF PROPERTY ACQUISITION** For all his fantastic thesis (see ensuing paragraphs) Steinlauf at least puts Polish post-Jewish property acquisitions in proper perspective: "While the Germans certainly took the lion's share of factories, warehouses, luxury residences, fancy furniture and clothing, the leftovers went to Poles." (p. 31).

**THE HOLOCAUST ELEVATED TO A VIRTUAL RELIGION: HOLOCAUSTIANITY** Michael C. Steinlauf quibbles with



semantics (guilt vs. responsibility). The reader may be amazed to learn that Steinlauf (pp. 57-61, 114-117) actually believes that Poles are responsible in a sense for Jewish deaths, not for having caused them, but for having witnessed them! This is a MYSTIFICATION OF THE HOLOCAUST with a vengeance! Of course, Steinlauf's thinking is entirely one-sided. He fails to inform the reader if those Jews (especially those who did not like Poles) who witnessed the death of Poles in the hands of the Germans are therefore responsible in some way for the Poles' deaths. Instead, Steinlauf (following Jan Blonski, and more recently Jan T. Gross) take the MYSTIFICATION OF THE HOLOCAUST [MYSTIFIKACJA HOLOCAUSTU] thinking to new levels of absurdity by "psychoanalyzing" the Poles. As if Jews were higher beings of some sort, anyone witnessing their deaths or acquiring post-Jewish properties is now supposed to be ipso facto responsible for their deaths, and/or uniquely and permanently traumatized. The fact that Poles generally do not think this way is only proof that they are engaging in denial and repression. How convenient! Moreover, any movement of modern Poles towards Judeocentric thinking is therefore hailed as a Polish overcoming of the foregoing psychological defenses. ARE JEWS SUPPOSED TO BE MADE OF BETTER CLAY THAN EVERYBODY ELSE? Without intending to, Blonski, Steinlauf, and Gross are playing along with one of the worst caricatures of Jews. According to this caricature, Jews think themselves superior to the GOYIM, even to the point of thinking of the GOYIM as virtual animals. On this basis, the murder of a Jew is a profound event, while the murder of a Pole is no more significant than the death of a horse. Why do Blonski, Steinlauf, and Gross tacitly engage in this kind of repulsive, frankly quasi-racist Jewish supremacist thinking, and moreover expect to be treated seriously.

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***Waiting To Be Heard: The Polish Christian Experience Under Nazi And Stalinist Oppression 1939 1955*** Wojciechowska, Bogusia J. 2009

**Ramifications of the Polokaust. It is Actively Marginalized by Holocaust Supremacism** This extensive collection of written testimonies demonstrates the scale of Polish suffering at the hands of the German and Soviet powers during WWII. Many of the testimonies include Poland's

experience during the 1939 German-Soviet invasion of Poland. A very large share of the testimonies focus on the deportation of Poles into the interior of the USSR, and the horrible slow-death conditions that prevailed there. The testimonies also call attention to the difficulties of postwar survivors, attempting to carve out a new life in the western nations that had betrayed Poland to Stalin. THE 1939 ZYDOKOMUNA IN ACTION

Jewish-Soviet collaboration at Poland's expense has long been an unhealed wound in Polish-Jewish relations. A number of eyewitnesses identify local Jews as active collaborators in the Soviet 1939-1941 arrests of Poles for deportation into Siberia. These eyewitnesses include Adam Szymel (p. 41), Emilia Kot Chojnacka (p. 133), and Stanislaw Milewski (pp. 164-165). THE POLOKAUST The Nazi genocide of Poles was not limited to direct mass murder of millions of gentile Poles, especially the intelligentsia. Passive genocide also came into play. Thus, for example, the deportation of millions of Poles into the interior of the Reich was not solely for forced labor. It removed a large fraction of Poles of prime childbearing age from the Polish population. The net deliberately-induced reduction of the Polish birth rate was then further accentuated: "Infants born to Polish women deported to Germany as farm and factory laborers were usually taken from their families and subjected to Germanization. If unions between forced laborers resulted in a pregnancy, and a 'racially valuable' child might not result, the mother was compelled to have an abortion." (p. 93). Also, Danuta Banaszek Szlachetko, a POW following the Soviet-betrayed Warsaw Uprising, reports being forced by the German captives, along with other Polish women, to take drugs that prevented menstruation (in some cases, for a lifetime). (p. 109). SMOKING GUN: HOLOCAUST

SUPREMACISM DRIVES THE POLOKAUST, AND OTHER NON-JEWISH GENOCIDES, TO THE MARGINS

Not surprisingly, the strongly Judeocentric definition of, and over-attention to, the Holocaust, has caused the genocides of Poles to be largely forgotten in the west. In fact, far too many westerners do not have a clue on this subject. Stanislaw Sagan comments: "My North American friends are constantly surprised when they learn that, not being a Jew, I was imprisoned in German Concentration Camps. One of my Canadian friends, having learned that I had been in a German Concentration Camp and knowing me as a Christian, thought that I must have been one of the guards there." (p. 96). The non-Jewish victims of the Nazis have not merely been neglected; they have been aggressively

marginalized. In fact, Bozena Urbanowicz Gilbride, a Polish WWII victim of the Germans and prominent Holocaust educator, resigned in 2003 from NPAJAC (National Polish-American-Jewish-American Council), for the following reason: "I can no longer serve as a member of an organization that excludes five million people as victims of the Holocaust." (p. 101). She adds: "Teaching the Holocaust is mandated in many schools, but it has become the teaching of the six million Jews and 'others', and only rarely do students learn about the five million 'others'...Some public schools are not willing to speak about the five million 'others', as if it would be disloyal to the six million Jewish victims." (p. 5).

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***Stranger at Home: The Holocaust, Zionism, and American Judaism***

Neusner, Jacob 1981

**BOMBSHELL: Jewish Author Openly Repudiates Holocaust Supremacism. It Confessedly Marginalizes the Genocides of Non-Jews**

Jacob Neusner notes that modes of thinking and behavior may have originated from non-Jews, but "became Jewish" by being adapted by Jews as their own. For instance, the Talmudic dialectic did not originate with Jews. It found derivation from Greek forms of rhetoric, as well as ancient Roman principles of legal codification. (p. 49).

CARDINAL HLOND WAS RIGHT ABOUT JEWS AS

FREETHINKERS

The author stresses that American Jews are very secular (p. 46, 189, 192-193), and explores the modes of their self-identity as Jews. He sees synagogue attendance as a cultural event, in which the synagogue serves as a living museum of once-held beliefs and archaic liturgies, similar to the way that an art museum contains paintings whose style is not used any more. (p. 44).

ANTI-CHRISTIAN MEMES

TODAY

There are various forms of Zionism, and one extreme form, the SHEKITAT HAGOLAH, proposes that all Jews in the Diaspora are doomed to extinction through assimilation or through another Holocaust. The latter sounds very anti-Christian, as they speak of such Jews "singing Christmas carols in the gas chambers." (p. 207). Neusner, on the other hand, re-defines Zionism to mean, "The Jewish people are my homeland." (p. 135).

JEWS AS THE "OTHER": JEWS PARTLY AT FAULT

Poles are often faulted for once having "otherized" the Jews. However, this very much

also came from the other direction. Neusner points out that assimilation is a relatively recent development and that it came about when Jews began to think of themselves as living not merely among the gentiles, but with them. Although he does not use the following terms, he realizes that, in this paradigm shift, Jews stopped thinking of themselves primarily as the "other". He comments, (quote) Jews not only knew they were different from others, but regarded those differences as a matter of destiny. The statement in the ALENU [ALEINU] prayer, "Who has not made us like the gentiles," was a matter of thanksgiving, pride, and joy, a self-conscious articulation of Israel's unique peoplehood ...But before Jews, whether Reform or Orthodox, could conceive of themselves in such a new situation, they had to affirm modern culture in a way in which they never accepted or affirmed the cultures of ancient and medieval times. (unquote). (p. 52).

**PROMOTION OF THE HOLOCAUST OVER THAT OF OTHER GENOCIDES** The author notes that "the Holocaust" has become part of the civil religion of Israel. (p. 88). It also plays a major role in the self-identity of American Jews. (p. 89). [In extremes, this leads to Holocaust supremacism and Holocaustianity.] Although Neusner does not examine it from this angle, he does allude to the fact that the promotion of the Holocaust in American culture has elevated the Nazi genocide of Jews to a privileged position over that of other genocides. He comments, (quote) And now we have the President's [Jimmy Carter's] Holocaust Commission, which raises the whole business above the level of parochialism and provinciality...Not a few Jews find the Holocaust Commission puzzling. There has not, after all, been a commission created to memorialize the Armenian massacres of World War I (the first major act of genocide in this century), or the political violence and mass murder of Stalinist Russia and Maoist China, let alone the Nazi war against the Poles, Russians, South Slavs, Slovaks, and other people deemed by the racist WISSENSCHAFT to be subhuman. (unquote). (p. 85).

**ANTI-SEMITISM AND ANTI-GOYISM** Prejudices between Jews and non-Jews go both ways. In his glossary, Neusner defines GOYIM as follows, "Gentiles, not always pejorative." (p. 205). As for the consequences of assimilation, the author quips, "Jews no longer look down on GOYIM, for they feel like them." (p. 177). However, Neusner still finds a lingering Jewish prejudice against the GOYIM, and implicitly rejects the exculpation that anti-goyism (not his term) is merely a reaction to persecution and anti-Semitism. He comments,

(quote) We who preach brotherhood so self-righteously to our fellow citizens preserve in our hearts the least edifying part of our heritage, the hostility to gentiles, which in less fortunate ages could at least be understood, if not condoned, against the background of obsessive hatreds. One hears Jews speak quite freely of all non-Jews as "GOYIM," which is not always a complementary epithet, while those complex differences which separate one gentile from another, which make of one a Christian and of another a pagan, or fascist or a secularist, are ignored. (unquote). (p. 32). [Does the latter statement undermine the exculpation of the anti-pagan verses in the Talmud not applying to Christians?]

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***My Brother's Keeper: Recent Polish Debates on the Holocaust***

Polonsky, Antony

1990

**The Mystification of the**

**Holocaust, by Jan Blonski, Taken to Rather Creative Extremes**

**(Holocaustianity)**

WARNING: The reader of this book will experience a rather strong dose of the mystification of the Holocaust. It is part of the Jewish triumphalism of pain. [Perhaps one day the supremacy of the genocide of one people, over the genocides of other peoples, will be recognized for what it is--a form of racism. Holocaust Supremacism definitely qualifies.] ARE JEWS MADE OF BETTER CLAY THAN EVERYONE ELSE? BLONSKI APPARENTLY THINKS SO Jan Blonski has invented a new form of morality, in which indifference to a murder now makes one morally (though not legally) guilty of the murder. Interesting. Not surprisingly, Blonski's "new morality" is entirely one-sided. Not a single one of the following questions is answered in this volume: Should those Jews who were indifferent to Polish deaths also share in moral guilt for them? In fact, how often did Jews include Poles in THEIR universe of moral obligations? Had Poles disappeared instead, wouldn't there have been some Jews delighted at this outcome? Should Jews also be enjoined to stop searching for attenuating circumstances behind their conduct, and admit fault for their complicity in Polish sufferings (as from the Zydokomuna)? Should the endless discussions on the Church's traditional negative view of Jews be expanded to include Judaism's historically negative view of Christianity? Or are there different moral standards now in

existence for Poles and Jews? SO POLES CANNOT EVEN OFFER THEIR SIDE OF THE STORY: VEILED CENSORSHIP Polonsky (p. 11), Blonski (p. 46), and Bryk (p. 176) portray Polish defensive reactions against Jewish accusations as tacit admissions of Polish guilt. Oh, really? Using the same reasoning, when Jews likewise react against falsifications of their history (e. g., by the Holocaust Deniers), should one conclude that the Deniers may be on to something? GERMAN GUILT DIFFUSION

AND HOLOCAUSTIANITY What purpose does Blonski's "new morality" serve? Kazimierz Kakol (p. 146) sees it as yet another dilution of German guilt (however subtly, in this case). Otherwise, it is, not surprisingly, all about Holocaust uniqueness. Andrzej Bryk writes: "The Polish side has had difficulty in grasping that Jews have been struggling for the acceptance of the uniqueness of the Holocaust very often by indirect means, even through libelous accusations, bordering on the irrational. Yet it has to be added that faced with moral insensitivity toward's one's suffering, one fights with anything at hand, very often with shock." (p. 176). Taking Bryk to his logical conclusion, one could exonerate the Holocaust Deniers by treating their views as an irrational but somewhat understandable reaction against the chauvinistic exultation of Jewish sufferings over those of all others!

#### OLD TALL TALES ABOUT THE SO-CALLED KIELCE POGROM

Blonski repeats the myth of the 10,000-strong Kielce mob (p. 39; actually 200-300 at its peak, with no more than 150 at 4 Planty Street) and the myth of equivalency in risk to life from participating in the Underground and from rescuing Jews (p. 38; Actually, one search by a dog-wielding German was usually sufficient to uncover a hidden Jew). Evidently not to feel left out, Bryk (p. 170) complains that the AK was planning a desperate, suicidal uprising in the event of wholesale German extermination of Poles, but not for the 3 million Polish Jews (p. 170). What he conveniently forgets is that the AK also didn't launch an uprising for the 2-3 million murdered Poles. "SO FEW" POLISH RESCUERS OF JEWS--YET AGAIN

Teresa Prekerowa (p. 74) presents an oft-quoted computation of only 1-2.5% percent of Poles ever helping Jews. Her computations are disingenuous because they do not factor the tiny number of Jews ever potentially AVAILABLE to be rescued. (The vast majority of the Jews remained trapped in ghettos until their journeys to the death camps). Owing to this fact, the vast majority of potential Polish rescuers never had access to a single Jew during the entire German occupation (Turowicz, p.

139)! JEWISH PASSIVITY--JEWS CAN BRING IT UP, BUT POLES CAN'T. WHY? Poles are repeatedly berated (pp. 22-23, 77-80, 142) for discussing "Jewish passivity", when unmentioned is the fact that many Jewish authors (e. g., Bruno Bettelheim, Yitzhak Zuckerman, Leon Poliakov, Hannah Arendt) also shared this view. In attempting to create a Polish counterpart to "Jewish passivity", Prekerowa asks: "But was every Pole a conspirator? The enormous majority of the population even in Warsaw, in this heart of underground Poland, to say nothing of the inhabitants of the tens of smaller cities and towns and hundreds of villages, thought only about ways to survive the war, to stay alive...Their everyday lives were filled by commonplace activities which helped to make living under the occupation bearable." (p. 78). Ironically, by hinting that most Poles were afraid to participate in Underground activities, Prekerowa shoots down the argument about willing Polish risk-taking in Underground activity and unwilling risk-taking in the hiding of Jews. And, ironically, by admitting the harrowing experiences of Poles, Prekerowa demolishes the usual portrayal of Poles as "spectators" of the Jewish catastrophe.

#### JEWISH POLONOPHOBIA IN PRINT IS CENTURIES OLD

Salmonowicz (pp. 56-57) identifies Russian and Prussian Jews as 19th-century disseminators of anti-Polish writings. Rymanowski (p. 156) points out that few Jews were involved in the 19th-century Polish insurrections against foreign rule. OTHER MATTERS Jan Karski (p. 86) confirms the shortage of arms faced by the AK at the time of the Warsaw Ghetto Uprising, and the disbelief of Judge Felix Frankfurter to his testimony (p. 88). Yisrael Gutman (p. 202) again repudiates the notion that the Nazi German death camps were set up in occupied Poland because of Polish attitudes. He also recognizes the difference between traditional anti-Semitism of the Polish type, and the racist and exterminationist Nazi anti-Semitism. AND NOW IT IS 2018. MORE OF THE SAME...

Holocaustianity is very much alive and well in the present. The informed reader understands that this book is part of the same old genre of Judeocentric selective moralizing against Poles--which continues to this day. After the recent publications of NEIGHBORS and FEAR by Jan Tomasz Gross, there was the predictable media fascination about the moral issues and responsibilities that Poles now must face, but not a trace of interest in any of the unsavory aspects of past Jewish conduct against Poles.

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***Nazi Collaborators on Trial During the Cold War: Viktors Arajs and the Latvian Auxiliary Security Police*** Plavnieks, Richards 2017 **How Holocaust Preeminence Has Disenfranchised Eastern Europeans. Germanless Holocaust. Jedwabne: Polish Guilt By a German Document**

Author Plavnieks describes the sympathy Americans felt for Latvians [and, of course, other Eastern Europeans] before the 1970s as victims of Communism, and as captive nations. And then came detente. Plavnieks continues, "Simultaneously, consciousness of the Holocaust and sympathy for its Jewish victims steadily heightened. Thus, after the 1960s, the balance, in the arena of popular consciousness, tipped firmly against American Latvians. They lost their status as a favored category of victims of Communism; had that special victim status actually supplanted by Jews; and were seen as out of step and behind the times in their obsessive anti-Soviet attitudes." (p. 232). Those who would have us believe that there is no victimhood competition, or that dominance of the Holocaust is not a zero-sum game relative to sufferings of non-Jews, are clearly out of touch with reality. SHIFTING THE BLAME AWAY FROM THE GERMANS...

Author Plavnieks reminds us of the danger of a Germanless Holocaust that treats Latvians killing Jews as the product of eager Latvian killers. (p. 4). [Or the alleged Polish killings at Jedwabne as the product of eager Polish killers.] This is but one manifestation of German guilt dilution for the Holocaust. JAN T. GROSS ACCOUNT OF POLES ACTING ON THEIR OWN, AT JEDWABNE, INADVERTENTLY EXPOSED AS NONSENSE

The version of events at Jedwabne, copied by the media from Jan T. Gross and presented as fact, is that the Polish neighbors of the Jews conducting a self-directed massive pogrom. This narrative is, to begin with, predicated on the assumption that the Germans would have tolerated massive civil disorder amongst peoples that they had conquered. Such was clearly not the case. Plavnieks writes, "It is firmly established in the literature that no mass shootings took place solely on Latvian initiative, but only under German authority. This proposition rings true in light of the common sense assumption that the Germans were committed to controlling every last weapon on the territory they occupied, particularly as they were well aware of the historical Latvian animosity towards the



Germans. [Reviewer comment: And the very pronounced historical Polish animosity towards the Germans!] The presence of armed natives beyond the gaze of German supervision was anathema to the goal of securing total power. German personnel were always present at the shootings and gave oversight and direction when not, as they quite often did, participating directly weapon in hand." (p. 68). SMOKING-GUN EVIDENCE: THE GERMANS STAGED THEIR KILLINGS OF JEWS TO BLAME THE LOCALS FOR THE KILLINGS (AS POLES AT JEDWABNE) Author Richard Plavnieks comments, "The Einsatzgruppen in fact had specific orders which have survived in the documentary record to make the killings appear before posterity as a righteous uprising of the locals against their former Judeo-Bolshevik oppressors and to leave no traces of German instigation." (p. 156). The quoted document is: NARA II. Nuremberg Document L-180."Einsatzgruppe A Gesamtbericht bis zum 15 October 1941". (p. 156).

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***Polish Society Under German Occupation: The Generalgouvernement, 1939-1944*** Gross, Jan T. 1979 **Nazi German Terror in Poland Made Into a Joke. I Provide Rebuttal By Polish Underground Leader Stefan Korbonski, Who, Unlike Gross, Actually Lived Under the Nazi German Occupation** Post-Stalinist Jan T. Gross, who later overtly showed his rabid Polonophobia in *NEIGHBORS*, *GOLDEN HARVEST*, and *FEAR*, asserts that Poles were relatively free under the German occupation (pp. 237-240). So a totally brutalized nation is "relatively free", huh? On what planet is Gross walking on? **GROSS ILLOGIC: AN ABOUT FACE**

Gross then shoots himself in the foot. By his own admission, Poles fled into the forests in the face of German actions (p. 80, 284), drank alcohol to excess to forget their situation (p. 105), etc.--hardly the behaviors of a free people! Jan T. Gross now asserts that the cruelties of the Germans were so arbitrary that they made Poles unafraid of them! I could not make this up! Arbitrarily-delivered cruelties don't make people "free", just as the unpredictable nature of a man's violence doesn't make other family members "free" or otherwise indifferent to setting off the violence. The often-fortuitous nature of fatal car accidents doesn't make drivers

reckless or fatalistic. FINALLY, SOME SENSE IN JAN T. GROSS' WRITING Unlike in his later FEAR, Gross is candid about the large scale of Jewish-Soviet collaboration (p. 20). He also details the scope of anti-Polish Ukrainian-German collaboration. (pp. 188-195). Gross is clear about the 6 million Polish dead, half of them Jews (p. 84), the near-starvation conditions faced by Poles (p. 45), etc. He acknowledges prospective Quislings such as Estreicher, Prince Radziwill, Studnicki (pp. 128-130), which refutes the claim that there was no Polish Quisling because the Germans never wanted one. He suggests that, owing to endemic Nazi corruption at all levels, German records, even internal ones, are unreliable. (pp. 43-44). The de-moralization experienced by Polish society led to widespread banditry (pp. 160-164), and Poles denouncing each other to the Germans for petty reasons (p. 141). (How many instances of fugitive Jews denounced or killed by Poles, automatically blamed on anti-Semitism, were actually the result of this common criminality?) For a thorough study of the German genocide of non-Jewish Poles in WWII, see the Peczkis Amazon Wish List: FORGOTTEN HOLOCAUST: NAZI GENOCIDE...

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#### A POLISH UNDERGROUND AUTHORITY DEBUNKS JAN T. GROSS

Here is my English-language review of: Korbonski, S. 1981. Polskie Panstwo Podziemne Jako Zjawisko Socjologiczne. ZESZYTY HISTORYCZNE 58:176-184. (This is Korbonski's Review of Jan T. Gross. 1979. POLISH SOCIETY UNDER GERMAN OCCUPATION). Stefan Korbonski, who, unlike Jan T. Gross, actually lived under the German occupation, exposes and clarifies many of Gross' claims. Warsaw Mayor Stefan Starzynski, who had rallied the Poles in defense of the city (1939), wasn't murdered by the Germans until four years later. Jan Gross follows the materialist view of history, whereby deeds are supposedly motivated primarily by financial gain. Consistent with this, Gross minimizes Polish patriotism, and attempts to belittle involvement in the Polish Underground by asserting that Poles were paid for their participation. In actuality, only a small fraction of participants were paid (p. 179). These were people who served the Underground full time, and had no other means of supporting themselves. In any case, the pay was meager. Some profit! Against Gross' supposition that members of the Underground were safer than the

population, Korbonski points out that Underground involvement offered no protection whatsoever against becoming a victim of random executions by the Germans, roundups for forced labor in Germany, etc. (p. 178). Gross displays open Judeocentric bias. He selectively mischaracterizes 1 (one!) Underground report's opinion to support his sweeping generalization of Polish society being anti-Semitic. (p. 181). He repeats the mantra about Poles being disinclined to help Jews. Against this, Korbonski notes that 50,000-120,000 Jews were saved by Poles (p. 181), and that usually several Poles were necessary to save even one Jew. As for the "small number" of Jews saved, Korbonski fails to point out that no more than 150,000 or so Jews ever fled the ghettos and thus became accessible to potential Polish help. [Note that even the maximum is much less than the 250,000 claimed by Jan Grabowski in his JUDENJAGD.] The remaining 3,300,000 Polish Jews stayed in the ghettos, never becoming accessible to potential Polish help, and perished almost to a person at the hands of the Germans.

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***Poland Under Nazi Occupation*** Gumkowski, Janusz 1961 **Holocaust and Polokaust: Debunking Polokaust Negationism. Not True That Germans Only Murdered Poles "For Cause". Not True That Jewish and Polish Deaths Were Undifferentiated (Lumped Together) in the Communist-Ruled Era** About 3 million Polish Jews and 3 million Polish gentiles were killed by the Nazis (pp. 215-216). This 1961 book, prominently featuring the destruction of the Jews, and doing so in separate chapters from that of Poles, is yet another refutation of the silly contention that postwar Polish authors ignored Jewish deaths or failed to differentiate between the German-determined fates of Polish Jews and Polish gentiles. NOT TRUE THAT POLES WERE MURDERED BECAUSE THEY "DID SOMETHING" Proponents of Holocaust supremacism (e. g, Jan T. Gross) would have us believe that, whereas Jews were killed simply for being Jews, a Pole first had to "do something" in order to be put to death. This rather extreme Judeocentric construct--a clear act of Polokaust negationism--is totally false. Let us examine the facts. Simply being born a Pole was sufficient reason for the Germans to send a Pole to die in a

concentration camp! Gumkowski comments: "But while in Western Europe it was only those who were active opponents of the Nazi regime, or suspected as such, that were sent to the camps, in Poland everyone was a candidate because he belonged to a nation on whom sentence had been passed. The basic job of the concentration camp was to drive the prisoners to a 'natural' death after first having exploited them as slave labor." (p. 60) So die quickly, or die slowly, but be dead just the same. Thus, although Poles were generally not sent to extermination camps for immediate gassing, as were most of the Jews, they were sent in large numbers to concentration camps. Their deaths were slower but usually no less certain.

**THE EARLY POLOKAUST: A SUMMARY** The authors devote considerable detail to such things as the re-Germanization of "racially valuable" Polish children, the millions of Polish forced laborers sent to the Reich (including the forced abortions on pregnant Polish women; p. 173), and the mass expulsions of Poles in the Zamosc region. Some proponents of Holocaust uniqueness have tried to make something of the fact that, unlike Jews in general, the "resettled" Zamosc Poles weren't gassed. But so what? Since when does mode of death determine its significance? Zamosc Poles sent to Auschwitz were killed by cardiac injections, and a false cause of natural death was listed (pp. 156-158). The Germans killed the Poles covertly in order to avoid inflaming Polish guerilla resistance, which by then was considerable.

**THE POLOKAUST INVOLVED PASSIVE AS WELL AS ACTIVE GENOCIDE OF POLES** In addition to all the foregoing, the Germans employed various "passive"-genocidal techniques against the Polish population as a whole, as elaborated by Rafal Lemkin, the Polish Jew who coined the term genocide in 1944. Most Poles got only 600 calories per day (p. 218), leading to epidemics (for instance, over a million excess cases of tuberculosis relative to a similar prewar interval of time (p. 219), and that for a population of only some 25 million). Now consider the perennial complaints about Poles and fugitive Jews. The severe privations faced by Poles help the reader understand why Poles didn't always aid Jews, and why Poles sometimes betrayed or killed fugitive Jews who were suspected of, or known to be, stealing from Poles.

**NO WAY OF KNOWING HOW MANY POLES FELL TO THE GERMANS**

The Germans murdered large number of Poles by shooting, often in secret places in the woods. The graves (and those of murdered Soviet POWs) were so well disguised (p. 85, 114), that, unless previously marked

by a witness (as by axe marks on a nearby tree), they were very hard to find. For this reason, an unknown fraction of such graves have never been found. Reader: Prepare for the ghoulishness of German actions. The authors list the weights of ashes/bones left after the mass burnings of Poles who had been murdered by the Germans at Wola during the Soviet-betrayed 1944 Warsaw Uprising (pp. 213-214). **HAD THE THIRD REICH WON WWII: THE ANNIHILATION OF THE POLISH PEOPLE OVER A LONGER PERIOD OF TIME** There were long-term German plans to exterminate the Polish people. According to GENERALPLAN OST, some 51 million Slavs would have to be "resettled" (p. 13). Efforts to cause negative population growth (using modern parlance) among Slavs would continue (p. 19, 28). So would slow deaths in concentration camps. Apropos to this, there were plans to greatly expand the Auschwitz complex to be able to hold 400,000 prisoners simultaneously (p. 81). As for the Auschwitz-Birkenau crematories: "Their deep foundations and concrete walls show that they were intended for long use, undoubtedly longer than that required by the campaign to exterminate the Jews." (p. 80). Moreover, there were plans to build additional crematories. (pp. 79-80).

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***The Spy Who Loved: The Secrets and Lives of Christine Granville***

Mulley, Clare 2012 **Contrary to Holocaust Myths, Poles Did NOT "Have to Do Something" To Be Put to Death By the Germans! Understanding Poland's Nobility. The Espionage Adventure** This fascinating book is much more than about spying. For example: **UNDEMONIZING THE POLISH NOBILITY** Krystyna Skarbek (Christine Granville) was of mixed Polish/Jewish background. Her Polish side was aristocratic. Lest it be misunderstood in its Polish context, Mulley clarifies "aristocracy", "With the exception of some Lithuanian princely families, historically Poland's large enfranchised class, or 'szlachta', did not hold aristocratic titles. It was traditional for them to regard each other as equals, to be addressed as 'dear brother', and even--when Poland was still an independent country--to elect the Polish king. But many of the ancient nobility became so impoverished that they were effectively peasants with coat-of-arms. And many families who sported illustrious titles, as opposed

to simply having noble names, owed these to their imperial overlords, who were, as a rule, buying favors." (pp. 2-3).

**NOT ONLY THE JEWS SUFFERED: POLES DID TOO** Granville's intelligence work began shortly after the 1939 German-Soviet conquest of Poland. She met with Polish refugees in Hungary. She used her skills as an avid skier to ski into Poland. Granville observed firsthand the brutalities of the German occupation. (pp. 56-on). Poles lived under starvation conditions. Education was almost entirely abolished. Although the Jews had it worse, the lot of the Poles was not much better.

**POLOKAUST TACTICS: POLES DID NOT "HAVE TO DO SOMETHING" TO BE MURDERED BY THE GERMANS!**

Granville comments, "The entire population lived in constant fear of arrest, torture, transportation, or extermination. They were shot on almost any pretext..." (p. 58). In fact, Granville reported that, in Warsaw alone, the Germans shot over 100 Poles daily. (p. 65). Now, according to one tenet of Holocaust supremacism, whereas a Jew was killed by the Nazis simply for being a Jew, a Pole had to break some German law before he was killed by the Nazis. Some Judeocentric commentators go as far saying, "Jews died because they were Jews; Poles died because it was war." Enough of this nonsense. The facts brought out by Granville are clear. It is high time that this Polish-suffering-demeaning Holocaust myth be laid to rest.

**WEARING A HATED UNIFORM: POLES FORCED INTO THE GERMAN ARMY**

Later, Granville worked in German-occupied France. She helped Poles escape the clutches of service in the Wehrmacht. These Poles had been conscripted under threat of reprisals against family members, or out of destitution. (pp. 221-222, 233). Although sometimes portrayed as such, these Poles were not Nazi collaborators in any sense of the word.

**THE IDEAL SPY** Christine Granville had a lifelong love for adventure. She was never one to be tied down by rules, customs, or conventions. Repeatedly, Granville displayed uncanny sangfroid (Mulley's term) to function effectively as a spy, and to talk her way out of trouble. Partly owing to that, and perhaps partly to a well-placed bribe, Granville even survived a Gestapo interrogation. (pp. 96-97). As part of her intelligence work, Christine Granville repeatedly smuggled out important intelligence information out of German-occupied Poland--often on microfilm. This included new gases produced by the Germans [nerve gas?], newly invented German torpedoes, information on German ammunition factories, aircraft, aerodromes, and much more. (pp.

90-91). In time, Granville worked with other agents in monitoring the early-1941 German military buildup, in German-occupied Poland, in preparation for what turned out to be Operation Barbarossa (p. 106), the Nazi German invasion of its erstwhile Soviet Communist ally.      **THE SELLOUT OF FAITHFUL-ALLY POLAND AND ITS CONSEQUENCES**      Author Clare Mulley has a good grasp of the magnitude of the Polish share in the Allied victory of WWII. She writes, "The debt was indeed great: the Polish contribution to the war had been outstanding. Poland had produced the fourth-largest armed force in Europe, after the Soviet Union, the United States and the combined troops of the British Empire. Polish pilots had formed the largest group of non-British personnel in the Battle of Britain, and Polish troops had fought under British command in decisive battles in Italy, France, the Netherlands and Libya. In intelligence, the Poles had provided the Enigma machine to Britain's cryptographers and had cracked the earlier version of the code; and they had supplied sample parts of Germany's V2 rocket." (p. 283). After WWII, Granville shared the Polish anger and pain, of Poland's ally Great Britain betraying Poland at Teheran and Yalta. Many Poles settled in the Kensington area of London. (p. 304). An increasing number of Britons, having short memories, clamored for the Poles to leave. In a cruel irony to this, the Poles had nowhere to go--thanks to the very actions of Churchill and Roosevelt.      **THE AFTERMATH** In another cruel irony of fate, Granville's violent end did not come during the war, nor was it (apparently, at least) connected to the dangerous espionage business. It came about several years after the war--all because of her philandering and her having jilted the wrong person. Granville's memorabilia is available for viewing. The Imperial War Museum has a Polish Vis Radom gun, which reportedly had belonged to Christine Granville. (p. 201). The Polish Institute and Sikorski Museum in London has her portrait, wireless, knife, some papers, and a painting of her. (p. 346). **CORRECTION NEEDED**      Unfortunately, author Mulley repeats a number of hoary myths about the 1939 war. This is the myth of Polish cavalry charging German tanks (p. 75), and of the Polish Air Force largely destroyed on the ground in the first day or so of the war. (p. 30).

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***The Order of Terror: The Concentration Camp***      Sofsky,  
Wolfgang    1993      **Rejecting Holocaust Negationism: Soundly**

**Debunks the Myth That "Jews Were Killed Because They Were Jews and Poles Were Killed Because It Was War". Red=Brown: Double Genocide Affirmed. Holodomor Was Genocide** The author, a German scholar, surveys the Nazi concentration camps system. His work tells us a great deal about the comparable Nazi German mentality against Poles as well as Jews, and that is the primary focus of my review. **AMBIVALENCE ON HOLOCAUST SUPREMACISM** On one hand, Sofsky (p. 12) asserts what he calls the unique and unparalleled state-initiated and industrially organized mass annihilation of Jews and Gypsies by the Germans. Note that this confuses the technology and methodology of murder with the significance of the murder. [Is a person murdered by the relatively new technology gunshot wound one iota more significance than a person murdered by an old technology stab wound?] Then Sofsky reverses himself a bit as he comments, "On the other hand, those who insist on the singularity of Auschwitz can be suspected of wishing to diminish the importance of those other crimes, of not wanting to perceive them in their full and atrocious magnitude." (p. 11). Yeah, no kidding. **CAMPS BUILT "ONLY FOR JEWS" DO NOT MAKE THE HOLOCAUST EXCEPTIONAL**

Nor is there anything special about the Holocaust just because death camps such as Treblinka, Sobibor, etc., were established "only to kill Jews." Besides ignoring the non-Jews (e. g., Gypsies, Poles) that were put to death in these ostensibly "Jews only" camps, this talking point deliberately confuses the geographical deployment of the mass murder with the presumed special-ness of the mass murder. Nor is it even true. The Third Reich had no self-consistent policy on where and how they killed Jews! Thus, Jews were killed en masse not only in the supposedly "Jews only" death camps, but also in "multi-victim" camps such as Majdanek and Auschwitz. In the Holocaust by Bullets, Jews were shot at many of the same sites as non-Jews (e. g, Babyn Yar). Finally, "Jews only" killing sites were not the ONLY ethnicity-specific killing sites. There are literally thousands of "Poles only" sites of mass hangings and especially mass shootings of Poles by Germans, but no one suggests that this makes the Polokaust special! **A SLAV INCARCERATED FOR SOME OFFENSE WAS FIRST AND FOREMOST A SLAV, JUST AS A JEW INCARCERATED FOR SOME OFFENSE WAS FIRST AND FOREMOST A JEW** Part of the mystification of the Holocaust involves the premise that a Jew was always the enemy of the Third Reich solely for being born a



Jew. In fact, one Polonophobic Holocaust myth actively belittles Polish suffering by having us believe that "Jews died because they were Jews; Poles died because it was war." Or, "A Pole had to do something to be persecuted by the Nazis; a Jew only had to be a Jew to be persecuted." Sofsky neatly demolishes this Holocaust supremacist myth with these remarks, "The racial criterion was predominant. A Jew from Belgium or France who was also classified as a political enemy or criminal was nonetheless primarily a Jew...The Soviet POWs were not merely political and military mortal enemies of the Germans: above all they were Slavic UNTERMENSCHEN. According to the logic of classification, they were doubly threatening: militarily and BIOLOGICALLY." (p. 119; Emphasis added).

**POLES AND JEWS OVERLAPPED CONSIDERABLY IN NAZI GERMAN DEVALUATION** In describing the Nazi concentration camp populations after the start of WWII, Sofsky comments, "The internationalization of prisoner society increased internal social differentiation, leading to profound contrasts between the various national groups. German prisoners rose in the social pecking order, and accounted for the majority of functionaries in prisoner self-administration. At the bottom of the heap were the 'non-Aryan' categories: along with the Jews, principally Poles and Russians." (p. 35). Now consider the situation at Mittelbau Dora, famous for the underground factory that produced the V-2 rockets. Sofsky writes, "The camp pariahs--Jews, Soviet POWs and Slavs--were placed in the dilapidated wooden barracks or tents, and new arrivals, confined in the quarantine blocks, were compelled to vegetate in the most wretched conditions." (p. 67). Let us put all this in broader context: "At the apex of the class taxonomy (category I) stood the racial contrast between human beings and UNTERMENSCHEN--subhumans. Members of the Slavic 'Eastern peoples' (who at best were assigned lives as helots by racial theory) along with Gypsies and Jews, were not regarded as part of human society." (p. 119). Not surprisingly, the Nazi German overseers, of concentration camps, saw their Jewish and Polish inmates in a similar light. Sofsky comments, "There is no doubt that among the camp personnel, political and racial stereotypes, especially of the Slavic and Jewish UNTERMENSCHEN, were common and widespread." (p. 235).

**UNKNOWN SCALE OF THE NAZI HOLOKAUST** Sofsky, having warned of the questionable reliability of SS records (p. 42), nevertheless uses them to estimate the total admissions and deaths in the 10 best-

known Nazi German concentration camps for 1933-1945. They were 1,650,000 and 1,100,000, respectively, which comes to a 2/3rds mortality rate. (p. 43). The Auschwitz concentration camp alone had 400,000 admissions and 261,000 deaths, a 2/3rds mortality rate. The foregoing estimates, even if reliable, are absolute minima. They do not take into account the mortality-lowering skewing effects of recent arrivals and of the better-treated western European inmates, who were more likely to survive. Dachau is instructive. Sofsky (p. 43) lists 206,206 admissions and 31,591 deaths, which amounts to only a 15% death rate. Even if accurate, this surely does not tell the whole story. For Polish priests at Dachau, the mortality rate was 86%. See my review of SHAVELINGS IN DEATH CAMPS. The main Nazi camps do not encompass the total scope of the Nazi German murder machine: Far from it. Apart from the well-known extermination and concentration camps, there also were vast numbers of smaller ones. Sofsky (p. 292) cites Schwartz and his grand total of 10,006 Nazi camps. Even so, he warns that, "The total number of penal camps and camps for forced laborers is not known, nor can we determine the exact number of camps for infants and small children in Germany, where the children of female conscripted workers were 'collected' and subsequently murdered." (p. 292). Note that forced labor was itself a form of genocide: Large numbers of Poles of mostly-childbearing age were removed from the Polish population and thereby made unavailable to the normal population-replacement process. Besides, their new circumstances greatly reduced their birth rates. Then, on top of all that, a large fraction of the children actually born to Polish forced laborers were murdered.

**"PRODUCTIVE" AND "UNPRODUCTIVE" JEWISH WORKER DESIGNATIONS WERE LARGELY ARBITRARY** It has been argued that the Holocaust was uniquely irrational because the Nazis killed even those Jews that were productive workers and could thereby have contributed to the German war effort with their labors. The fallacy of this argument is shown by the fact that the Nazis also killed non-Jews who could have done the same! In addition, Sofsky (pp. 252-254) shows actual worker productivity was not even the main issue. Instead, the relative number of Jews in the arriving transports, admitted as inmates into the concentration camps instead of immediately gassed, depended largely upon the camps' absorption capacity. Thus, at times when many concentration camp inmates had recently died and newly-arriving

transports were relatively infrequent, a relatively large fraction of arriving Jews was admitted as inmates. Sofsky concludes that, "Fitness for work was therefore not a fixed attribute: it was a label changed pragmatically by the SS and adapted to the given situation. It had LESS TO DO WITH ACTUAL VOCATIONAL ABILITIES, AGE, AND PHYSICAL STRENGTH than with the organizational context of selection, and the absolute power of category definition enjoyed by the personnel." (p. 253; Emphasis added). We thus see that, far from having some kind of mystical drive to kill as many Jews as possible, the Nazis not only spared some Jews from death, but also were quite arbitrary about which Jews they spared for forced labor.

DOUBLE GENOCIDE AFFIRMED: RED=BROWN. HOLODOMOR WAS GENOCIDE, AND NOT JUST "FORCED COLLECTIVIZATION"

With special reference to the Holodomor, Sofsky comments, "Contrary to what is widely believed, Soviet terror also made use of ethnic and 'social-biological' criteria. Mass murder as the result of a deliberately engineered famine in the Ukraine fulfills the criterion of genocide." (p. 292).

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***Children of Terror*** Auerbacher, Inge 2009 **A Rarity:**

**Victimhood Competition Truce: Juxtaposed Polish and Jewish**

**Suffering Without Obvious Jewish Objections** This book is unusual

in that it juxtaposes the Nazi-related sufferings of a Pole with that of a Jew.

There was an earlier such juxtaposition: See the Peczkis review of: *Did the Children Cry: Hitler's War Against Jewish and Polish Children, 1939-1945*.

At that time, some Jews raised a big fuss, evidently believing that Jewish sufferings are above that of all other peoples. The exclusively Judeocentric definition of the Holocaust, and the near-exclusive attention to Jewish suffering, has prompted some Poles to refer to their genocide as the Polokaust. THE POLOKAUST STILL LARGELY IGNORED IN

FAVOR OF THE HOLOCAUST Although this book evokes warm feelings in the reader, its significance should not be overstated. The reader should know the following about one of the authors. Bozena Urbanowicz Gilbride, a Polish WWII victim of the Germans and prominent Holocaust educator, resigned in 2003 from NPAJAC (National Polish-American-Jewish-American Council), because the five million non-Jewish victims of

the Holocaust had been marginalized, if not completely ignored. THE POLE'S WARTIME EXPERIENCES: SURVIVING THE OUN-UPA GENOCIDE

Bozenna Urbanowicz Gilbride's early years were spent in an idyllic rural community in the Kresy (eastern Poland). She had a Ukrainian nanny. [My mother, as a girl, did also. Evidently this was a fairly common practice in the Kresy.]. Gilbride experienced the Soviet and then Nazi invasions, and noted the help that Poles gave to fugitive Jews. (p. 16). Horror engulfed her community in August 1943. Her 9 year-old self went through the Ukrainian fascist-separatist OUN-UPA genocide of Poles. The Poles tended to sleep in their fields to avoid getting caught and murdered in their beds by the UPA cutthroats. One night, the people slept in their beds. The UPA set fire to their village (Leonowka, near Tuczyn, Rowne (Rovno) County), at both ends of the village. Her family, warned by the knock of a neighbor, managed to flee their homes. Owing to the fact that the wheat plants were tall this time of year, they managed to hide from the UPA murderers. Multitudes of Polish refugees took to Tuczyn. The Germans gave a small number of arms to the Poles--not enough for adequate defense, but only enough to intensify the killings. (p. 20). The Germans, taking advantage of the situation, offered "refuge" to the Poles in the form of deportation to Nazi Germany for hard labor. As was the case with tens of thousands of Volhynian Poles, who, having no adequate means of defense from the OUN-UPA genocide, Gilbride's family accepted the offer. Gilbride describes her life as a forced laborer, and the privations she went through. Even after their defeat in 1945, the Germans continued to express contempt for Poles. (p. 37). THE JEW'S WARTIME EXPERIENCES: THE CAMP AT TEREZIN Inge Auerbacher describes her life in pre-WWII Germany, the rise of the Nazi movement, progressively-increasing hostility to Jews in public attitudes and government policies, Kristallnacht, and her deportation to the Terezin (Theresienstadt) concentration camp. For a time, Terezin was made by the Nazis into an essential Potemkin village--a showcase of Nazi tolerance for Jews. The camp was beautified, and the Red Cross was allowed an inspection in June 1944. (pp. 83-84). In time, however, most of the Jews of Terezin were shipped to Auschwitz-Birkenau for gassing, while many others died from other causes. Auerbacher was part of a relatively small group of Jews who survived the camp. She eventually emigrated to the USA, where she continued to have health problems that lingered for many years after her incarceration.

## Holocaust Supremacism Openly Driven By International Pressure

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***The Construction of European Holocaust Memory: German and Polish Cinema After 1989*** Pakier, Malgorzata 2013 **European**

**Union Strongly Pushes the Supremacy of the Holocaust. German Publisher. German Guilt Diffusion: Poles and Germans Now on the Same Side!** Author Malgorzata Pakier describes the crucial role of the European Union in the exclusivist promotion of the Jews' Holocaust, "In recent years, commemoration of the Holocaust has become a major political, cultural, and educational issue for the European Union...There is no other historical event to which European institutions have demonstrated any comparable deep commitment. It is manifest in such initiatives as the European Parliament's 'Resolution on Remembrance of the Holocaust, Antisemitism, and Racism' approved on January 27, 2005, the sixtieth anniversary of the liberation of Auschwitz-Birkenau, and in the adoption of legislation criminalizing denial of the Holocaust at the level; of the European Union under the German presidency in April 2007. The European Union has also played a key role in setting up the Task Force for International Cooperation on Holocaust Education, launched on the occasion of the International Forum on the Holocaust, which took place in Stockholm in 2000." (p. 9). [For Poles that are Euroskeptics, here is yet another reason for POLEXIT--Poland leaving the European Union.] [The astute reader can appreciate the irony of the big fuss made in the media about Poland's recent criminalization of the phrase "Polish death camp", while it has no problem with the criminalizing of other forms of objectionable Holocaust-related speech (Holocaust denial).] **GERMAN GUILT DIFFUSION: POLES AND GERMANS ARE NOW ON THE SAME SIDE** The very approach taken by this book is suspect. It focuses on major milestones in the development of Holocaust-related films--in Germany and Poland. Some readers will be able to see through this--as yet another attempt to conflate past German and Polish conduct towards the Jews, and thereby to ever-so-subtly dilute the guilt of the Germans. The conflation of the two nations makes about as much sense as conflating the Pacific Ocean with a pond of water. This is no aberration. It fits-in with the de-Germanization of the Nazis in Holocaust films, the increasingly German-less Holocaust in eastern Europe, the frequent media mendacious remarks

about "Polish death camps", etc. For some time after WWII, Poles were recognized as co-victims, alongside Jews, of the Nazis, if only as "unequal victims". This gradually gave way to Poles as so-called bystanders to the Jewish catastrophe. Now books such as this one take the final step--effectively putting Poles and Germans on the same side, however subtly.

THE ONGOING MYSTIFICATION OF THE HOLOCAUST This book repeats the standard Holocaustspeak (e. g, "coming to terms with the past"--VERGANGENHEITSBEWALTIGUNG in German: p. 13). Needless to say, no peoples ever are required to "come to terms with the past" as to their wrongs against Poles. Consistent with the standard Holocaust narrative promoted by this book, it treats the Shoah as above the genocides of other peoples, although it mentions some dissenters from this view. (pp. 156-157). It effectively calls on the Poles to forget all their own suffering (which is dismissed as "romanticism": e. g, pp. 39-40) and to embrace the sufferings of the Jews as something special. It also chides the Poles for their "heroic narrative" of WWII conduct instead of Poles engaging in breast-beating over the [rare and trivial] instances of Poles collaborating with the Nazi Germans. [The latter is a standard part of the PEDAGOGIKA WSTYDU ("Pedagogy of Shame"), which can easily become the "Politics of Shame".] THIS BOOK DISTORTS BASIC HISTORICAL FACTS The author uncritically mentions Claude Lanzmann and his SHOAH, Jan T. Gross and his long-discredited claims. She is in denial about the fact and the magnitude of the Zydokomuna. WHO PROMOTES THIS POLONOPHOBIA? The "usual suspects" are behind this book, and one does not have to believe in some kind of nefarious Jewish-German conspiracy to realize this. In the Acknowledgments (p. 5), author Malgorzata Pakier thanks the Center for Advanced Holocaust Studies, of the United States Holocaust Museum in Washington, D. C., for its postdoctoral fellowship. The publisher is none other than Peter Lang GmbH, of Frankfurt am Main, Germany. (p. 4).

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***Holocaust Cinema in the Twenty-First Century: Images, Memory, and the Ethics of Representation*** Bayer, Gerd 2015 **Holocaust Memorialization Driven By International Pressure. Attempts to**

**Delegitimize Dissent From Holocaust Supremacism** This anthology can be of value insofar as it catalogues many Holocaust-related films. We also learn that the promotion of the Holocaust, notably in films, is now very much an international effort. For instance, in 2000-2004, nearly 40 percent of Holocaust movies were multinational endeavors. (Kobrynsky and Bayer, p. 15). However, all this worthwhile information is overshadowed by the book's pronounced Holocaustspeak, and its biased promotion of the standard narrative on Jews and Eastern Europeans. For instance, the description of POKLOSIE and IDA is in totally uncritical--even laudatory--terms.

**IMPOSING THE HOLOCAUST ON OTHER NATIONS. THEIR UNWELCOME NONCONFORMISM** Some commentators have spoken about a Judaization of Poland and nearby countries, intended to parallel that which has happened long ago in the West. One does not have to believe in conspiracy theories, or in the all-powerful Jew, to realize this. In a roundabout way, author Aleida Assmann acknowledges that there is in fact a well-organized effort to promote the standard narrative of Holocaust supremacism, and to do so on a massive, international scale. She writes, "Since the beginning of the new millennium, framing a long-term transmission of Holocaust memory has become a concrete project of politicians, survivors and professional experts." (p. 34). Moreover, this massive effort consists of an undisguised attempt to force Eastern Europeans to rewrite their history in order to conform to Jewish ways of thinking, furthermore at the expense of their own genocidal sufferings. In a roundabout way, Assmann overtly acknowledges as much as she writes, "Although Holocaust museums are now being built in Central and Eastern European countries, this does not necessarily imply that the new transnational memory community INITIATED FROM ABOVE has penetrated all regions and IS ALL-ENCOMPASSING. There are still pockets of silence, denial or indifference in Europe where a self-critical approach to one's own history is still rejected and the national narrative of pride or suffering excludes or covers up the local history of Jewish victims and other minorities." (p. 34; Emphasis added). In other words, Eastern Europeans are bad if they let their own suffering prevent them from falling prostrate before the Holocaust! The standard mentality comes through as we hear yet again the endlessly-repeated mantra and complaint that the nations of the former Soviet bloc, while admittedly always remembering the murdered Jews, had juxtaposed them with the many Nazi-murdered non-

Jews. (Olga Gershenson, p. 78). [Red=Brown. Double Genocide]. Are Jews supposed to be made of better clay than everybody else? Sure sounds like it. THE MYSTIFICATION OF THE HOLOCAUST Not done yet, Gershenson now entertains rather expansive visions of the Holocaust as she spans the Russians for not being Judeocompliant. In doing so, she compares Russia unfavorably with the West, "By contrast, in the Western world, the Holocaust is an event of universal history, a paradigmatic genocide, a crisis of modernity with repercussions for all citizens of the world. Some historians go as far as to ask, 'Can countries or civilizations that do not acknowledge the Holocaust develop universalistic political moralities' and affirm 'the uniqueness and sacredness of the Holocaust as the touchstone of universal moral maturity?'" (p. 90). That's pretty expansive! Is Gershenson serious, or has the mystification of the Holocaust caused her to lose all sense of perspective? Is it Holocaust sacredness or is it Holocaust idolatry? ORWELLIAN DOUBLESPEAK AND THE PROMOTION OF THE HOLOCAUST AT THE EXPENSE OF OTHER GENOCIDES Martin Modlinger uncritically quotes Michael Rothberg, who would have us believe that "'Far from blocking other historical memories from view in a competitive struggle for recognition, the emergence of global Holocaust memory has contributed to the articulation of other histories'" (p. 164). So war is peace, freedom is slavery, and, now, Holocaust supremacism is universalism. Rothberg might as well say that buildings on fire, far from being something bad, have contributed to the development of superb firefighting equipment and have provided careers for firefighters. The reality is very, very different from the rather vacuous statements of Rothberg. The Holocaust gets only 95% of all the attention, and all the other genocides put together have to settle for the remaining 5%. If this is not a zero-sum game, then what is? Let's face it: Holocaust supremacism is a form of racism, implying as it does that the genocide of the GOYIM is not as significant as the genocide of Jews. It violates the civil rights of all non-Jewish groups that had once experienced genocide.



## Pushback By Muslims, Poles, Ukrainians, Cambodians, African Americans, and Others

### ***Memorial Museums: The Global Rush to Commemorate Atrocities***

Williams, Paul D.      2008      **It's Not How Many Non-Holocaust Memorial Museums are Built: It's Who Controls the Narrative. British Muslims Push Back Against Holocaust Supremacism**

This book surveys quite a few memorial museums to genocide and suffering all over the world. However, the most relevant issues revolve around how these new memorials come into conflict with Holocaust supremacism and the standard narrative that it promotes.

**LITERALLY-GRAPHIC COMMUNIST REPRESSION**      There is an old Communist prison now at the Museum of Genocide Victims at Vilnius (Wilno). Polychromatic tests show that the old cells walls had received 18 coats of paint since the 1940s. Each layer was added to cover-up the messages and scratches of the desperate inmates. Some of these have been peeled back to reveal them to the viewers. (p. 33).

### **BRITISH MUSLIMS PUSH BACK AGAINST HOLOCAUST SUPREMACISM**

Author Williams discusses British Muslims, who, in September 2005, spoke out against the January 27 Holocaust Memorial Day (which was "marked since 2001 after a long Jewish campaign": p. 129), as follows: "Sensing exclusion from Judeo-Christian national life and a more general sense that Muslim lives are less valued, the advisory committee pointed out that Muslim 'genocide' had also occurred in Palestine, Chechnya, and Bosnia. The claim has predictably provoked a strong retort from Jewish groups and others who say the advisers are trying to trivialize and devalue the Holocaust." (p. 129). In view of the elevation of the Holocaust over all other genocides, how could there NOT be victimhood competition? In fact, author Williams essentially acknowledges as much. (pp. 168-169).

### **CONTROLLING THE NARRATIVE: THE ATTEMPTED SUPPRESSION OF AWARENESS OF THE CRIMES OF THE ZYDOKOMUNA, WITH PRACTICAL CONSEQUENCES**

The attempted suppression of knowledge of Jews as victimizers occurs in other contexts. Williams elaborates on the situation in Hungary, "The dueling histories of repression of the fascist and communist eras are closely tied to contemporary political

battles. Right-wing groups make a connection between the prominent role of Jews in the 'wilderness years' of postwar communist Hungary and the current Socialist Party. Jews are concerned at the idea that Hungary is being re-imagined as a Nazi victim rather than accomplice...why should one group receive the recompense for the Nazi Holocaust when other Hungarians would not receive the same under the 'communist Holocaust'" (pp. 116-117). Excellent question. And why call them "right wing groups", at least without calling the other side "left wing groups"? **CONTROLLING THE NARRATIVE: ATTEMPTED GERMAN GUILT DIFFUSION**

Consider the proposed so-called National Memorial Center Against Expulsions at Wroclaw. Williams comments, "The fear that such a museum could relativize the legacy of German guilt is clearly a major point of difficulty for Poles, Jews, and others." (p. 138). No kidding.

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**Representing Genocide: The Holocaust as Paradigm?** Jinks, Rebecca 2016 **Victimhood Competition: Cambodians Push Back Against the Jews. Non-Jewish Genocides Have Admittedly Been Minimized Thanks to Holocaust Supremacism** This book focuses on

how non-Jewish genocides are sometimes understood and expressed through the Jews' Holocaust. This fits-in with Michael Rothberg and his concept of multidirectional memory. However, none of this in any way negates the supremacy of the Shoah over the genocides of all other peoples, much less the antagonisms that this provokes. Let us explore this topic. **VICTIMHOOD OLYMPICS: THE CAMBODIAN GENOCIDE PUSHES BACK AGAINST THE HOLOCAUST**

Holocaust exceptionalism is reflexively defended by the rather-arbitrary (and untrue) premise that Jews were uniquely targeted for complete annihilation. However, any meritocracy of genocides is necessarily arbitrary, and a different, equally-valid or equally-invalid criterion of exceptionality can easily be chosen. This shows up in the following statements by Rebecca Jinks, "More than one Cambodian testimony makes the comment that Hitler killed the Jews, but Pol Pot killed his own race (SOME SAY THIS MAKES THE CAMBODIAN GENOCIDE WORSE)--and while on the surface these are both strategic Holocaust references and quite

denigrating, it also shows them conceptualizing their own experience against their idea of the Holocaust." (p. 42; Emphasis added). Bravo, Cambodians! HOLOCAUST EXCEPTIONALISM IS SAID TO BE PASSE: BUT SO WHAT? Jinks writes, "As I noted in the Introduction, most genocide studies scholars are skeptical of Holocaust exceptionalism and the concomitant, somewhat mystical discourses of unrepresentability, hence why one sees it less often." (p. 28). But no matter. The "Holocaust is exceptional" and "Holocaust is special" memes are very much alive and well, as shown in the next section of my review. THE MYSTIFICATION OF THE HOLOCAUST, AND HOLOCAUST SUPREMACISM, GO ON AND ON Jinks comments, "Almost two decades into the twenty-first century, the Holocaust appears as a cornerstone of contemporary Western culture: ubiquitously memorialized in stone, film, and print, it occupies a CENTRAL PLACE IN OUR CONSCIOUSNESS of the past." (p. 1; Emphasis added). It most certainly does—at the expense of other genocides. The author continues, "While Holocaust memory may not exactly be 'globalized', then, Westerners do largely share a basic internalization of the Holocaust as a CORNERSTONE in European and North American history..." (p. 3; Emphasis added). That's pretty expansive. But wait, it gets even better. Elsewhere, she notes that, "Since in the West the Holocaust IS the paradigmatic genocide..." (p. 37; Emphasis is in the original.) SMOKING GUN: NON-JEWISH GENOCIDES [THE 5 MILLION "OTHER" VICTIMS AT THE USHMM: UNITED STATES HOLOCAUST MUSEUM] HAVE BEEN MARGINALIZED Any doubt that Holocaust supremacism diminishes the genocides of non-Jews is erased by the following statements of author Rebecca Jinks, "As so many note, the victims of the Holocaust are primarily understood to be six million Jews: the five million or so 'others'--political opponents, homosexuals, gypsies, the handicapped, 'asocials', Jehovah's Witnesses [note that Jinks forgot the Polokaust]--FORM A FAR LESS SIGNIFICANT PART OF THE HOLOCAUST IMAGINERY, IF THEY FEATURE AT ALL. This figure of 11 million--originally only an estimate by the USHMM [and a serious underestimate of the non-Jewish victims], which are now taken as fact--is itself a good example of the functioning of the genocidal imaginary." (p. 34; Emphasis added).

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***Victims and Victimhood*** Govier, Trudy 2015 **Victim Olympics: Victimhood Competition. Jews Suppress the Ukrainians. Holocaust Supremacism: A "Second Wounding" of Peoples Whose Genocides Have Been Ignored or Marginalized!** The most interesting, and relevant, part of this work discusses the competitive victimhood, between Ukrainian-Canadians and Jews, over the exhibition, of their respective genocides (Holodomor and Holocaust), at the Canadian Museum of Human Rights in Winnipeg. (pp. 59-65). Owing to the fact that some of the information in this book is outdated, I include novel information in my review.

HOLOCAUST SUPREMACISM: A "SECOND WOUNDING" OF PEOPLES WHOSE GENOCIDES HAVE GONE UNRECOGNIZED What does it matter that, so many decades after WWII, the Holocaust gets almost all the attention, and all other genocides are marginalized, if not ignored entirely? What does it matter that the Holocaust is now an Orwellian, self-appointed "stand-in" or "representative" for all genocides? A lot, as it turns out. Author Govier sagely comments, "What is 'second wounding'? The point of this expression is that silence about a person's wounds is itself a wound, because wounded people need acknowledgement and attention. If their wounds are unseen and their stories unheard, their needs will be unmet. To be met, they must be acknowledged. In virtue of their suffering experience, victims merit deference and respect." (p. 11). Yes, ALL victims of genocide--not only the Jews. Recognition of one's genocide is, or should be recognized, as a basic civil right. Therefore, Holocaust supremacism is a violation of other peoples' civil rights. RATIONALIZING HOLOCAUST SUPREMACY

An elaborate body of Holocaustspeak has been developed to justify the pre-eminence of the Holocaust over all other genocides. Author Trudy Govier, however, seems to focus primarily on the numbers of dead, and the rather abstract "who suffered more" question. (e. g, p. 10, 62). In actuality, it is not a question of numbers: It is a question of inferred significance. For instance, we hear the well-worn claim that Jews were targeted for total annihilation by Hitler (e. g, p. 60), while Ukrainians were never targeted for total annihilation by Stalin. We are also reassured that the Great Famine was a rational act, in that it served to eliminate opposition to Soviet policies,

while the Holocaust really served no rational purpose for the Nazis. It most certainly does not follow that a more-comprehensive genocide is one iota more significant than a less-comprehensive genocide. In any case, the "total annihilation of Jews", Hitler's rhetoric aside, is a myth. For instance, think of the Jewish Honorary Aryans, some of whom were so-designated by the Fuhrer himself. Nor is a "less-rational" genocide (whatever that means) one iota more significant than a "more-rational" one! Besides, "rationality" in genocide, whatever it is supposed to mean is, first and foremost, in the eye of the perpetrator. But what does all this matter? The Holocaust-supremacist memes do not need facts: They have become "truth" from constant propaganda. So the average person, even if equally familiar with the Holodomor and Holocaust, will think that the Holodomor was an inferior event because, after all, Ukrainians underwent "only" a partial and moreover "rationally-conceived" genocide.

**HOLODOMOR VS HOLOCAUST: COMPETITIVE VICTIMHOOD AT THE MUSEUM OF HUMAN RIGHTS AT WINNIPEG**

I now add to the information that author Trudy Govier has presented on this subject. (pp. 59-65). The following paragraphs are partly based on supplementary information in accordance with a January 6, 2011 press release of the Canadian Museum of Human Rights in Winnipeg. The Museum was devote a permanent zone (gallery) solely to the Holocaust, and identified it as such. In contrast, and in spite of the courageous activism of Canadian-Ukrainians, the Holodomor never got the recognition it deserved--a stand-alone permanent zone (gallery). Instead, although being recognized as a permanent exhibit, it was to be relegated into the Mass Atrocity permanent zone (gallery). This was clearly a double insult. It not only marginalized the Great Famine, but also redefined it, in an Orwellian way, from a genocide into merely a generic atrocity. The Holodomor bus [Holodomor Mobile Classroom], parked outside the Canadian Museum of Human Rights, itself had implications. It almost said that the Holodomor was an also-ran event, if not a partly-unwelcome wandering stepchild of the Museum. Now consider more recent information (personal communication from the Museum, July 2017). A number of exhibits on the Holodomor were opened in the Breaking the Silence gallery. Its placement there, combined with the very name of the gallery, implied that the Holodomor was a sort of "warning" genocide for the "real" genocide that was unfolding--that of the Jews under Hitler. [The same stratagem was tried for the Armenian Genocide (Aghets) at the

United States Holocaust Memorial Museum in Washington. See my review of PRESERVING MEMORY, by Linenthal.] In addition, a number of exhibits pertaining to the Holodomor were included in the Examining the Holocaust gallery. This implies that the Holodomor, at best, plays second fiddle to the Holocaust. At worst, the Holodomor is a footnote to the Holocaust.

#### HOLODOMOR VS HOLOCAUST: A ZERO-SUM GAME?

Incredibly, having written so thoughtfully about "second wounding", Govier turns around, and tells the reader that attention to the Shoah, and Great Famine in Ukraine, need not be a zero-sum game. (p. 61). The informed reader may find this statement rather naive, as I did. The gross imbalance in recognition, between the genocides of Ukrainians and Jews, is much broader than just the situation at the Canadian Museum of Human Rights in Winnipeg. In spite of the courageous activism of Canadian-Ukrainians, the Holodomor has never gotten more than a small fraction of the coverage, in major Canadian newspapers, of the Holocaust. There are various other benefits to Jews that accrue from the fact and pervasiveness of Holocaust Supremacy, none of which are discussed by author Trudy Govier. As Norman Finkelstein pointed out, "Unique suffering confers unique entitlement." He was thinking primarily in terms of political advantages. In addition, the preeminence of the Holocaust elevates Jews to a perpetual moral high ground from which they control the discourse. For instance, Jews freely accuse others (e. g, Ukrainians of Nazi collaboration), while exempting themselves from mention of Jewish crimes (e. g, the complicity of the Zydokomuna (Judeo-Bolshevism) in the Holodomor). Finally, Holocaust supremacism dictates that history be increasingly rewritten from a Jewish point of view, and not only that during WWII. This means that the average person is more likely to view Ukrainian history through the lenses of the Jewish experience than to understand it in accordance with the experiences of the Ukrainian people. For instance, the average person is more likely to remember Ukrainian collaboration with the Nazis than to appreciate the coterminous sufferings of the Ukrainian people under Hitler, much less the earlier sufferings of the Ukrainian people under Stalin.

***The Polish American Encyclopedia*** Pula, James S. 2010

**Polish Activism Thwarted Holocaust Supremacism--For Once.**

**Bravo California Pol-Ams!** This single volume packs in a great deal of information-- biographical data on major and minor Pol-Am personages of virtually every walk of life, Pol-Am cultural phenomena, reviews of major Polish social organizations, Polish American organizations, relations of Poles and Pole-Ams to other ethnicities, statistical data, and much more. Judging by the entries, the primary emphasis of the volume appears to be biographical. IN CALIFORNIA, POLES, FORCED INTO VICTIMHOOD COMPETITION BY THE JEWS, FOR ONCE PUT UP A FIGHT. THE POLES WON! Poles struck a blow for Genocide Recognition Equality. There is an entry, written by John Drobnicki, on the adventures of the Polish Anti-Defamation Committee. (p. 385). It is a shining example of Pol-Am activism, and of POLAK POTRAFI (The Pole Can Do It.). Founded in 1986, it successfully ending the Jewish monopoly, in one place on Earth, by compelling inclusion of the Nazi genocide of Poles (what I call the Polokaust), in educational activities sponsored by the California State Education Department. Evidently, some Jews were hopping mad at this turn of events. In 1993, the Jews' ADL (Anti-Defamation League) went to court in order to attempt to monopolize the term "anti-defamation". The Polish American Congress, concerned about costly litigation with an unclear outcome, decided to rename the Polish Anti-Defamation Committee the PADC (Polish American Defense Committee). Whatever it was called, the organization energetically combatted the Polonophobia (my term), notably Holocaust-related Polonophobia. The organization tried unsuccessfully for Polish victims of the German Nazis to be included in the Swiss bank settlement. The Holocaust Industry was just too powerful. POLISH-AMERICAN SOCIOECONOMIC SUCCESSES Now consider some fascinating information derived from the 2000 United States Census. (pp. 56-58). At least 9 million Americans are of Polish descent. Apart from well-known locations, over 100,000 Pol-Ams live in LA-Long Beach, and Minneapolis-St. Paul each. As for economic success, 12.3% of Pol-Am households and 15.2% of Pol-Am families earn over \$100,000 a year (currency in 2000). The corresponding figures for earnings in excess of \$200,000 are 2.4% and 2.9%, respectively. SCOPE OF THIS BOOK

The entries in this work are listed in alphabetical order. Each entry consists of a few paragraphs to a few pages, and has sources written below it (not on a separate page). This makes it convenient to look up more information on the subject. Entries contain items in BOLD, and these BOLD items have their own entries. The entries are cross-referenced, in detail, in the index. Thus, for example, Dmowski and Pilsudski are not listed as entries, as they were not Polish Americans. However, these names are listed in the index, enabling the reader to find the entries (actually, page numbers) in which they are discussed. Because the information in this volume is so exhaustive, I now mention a few entries that I found particularly interesting: Consider the pierogi. The entry (p. 360) is based on an article by Robert Strybel. Pierogi have counterparts not only in the eastern Slavic VARENIKI, but also foods as geographically distant as the Italian RAVIOLI, Turkish MANTI, Chinese JIAOZI, and the Korean MANDU. The author speculates that the Poles got the idea from the Italians. (But not why the other way around? Or why not pierogi invented independently in different cultures). And so on... This volume must be read to appreciate fully.

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***Polish Americans in California, Volume II*** Zygmunt, Gene Harubin

1995 **Polish Activism Puts a Dent in Holocaust**

**Supremacism, and Wins the Polokaust (My Term) a Measure of**

**Coverage in California Public Schools!** This 1995 work is a sequel to the 1977 first volume. Please read the Peczkis review of Polish Americans in California, 1827-1977 and Who's Who. (Volume 1). EDUCATING

THE AMERICAN PUBLIC ON THE TRUTH ABOUT POLAND The most eye-opening item in this volume is Arthur Zygmunt's entry on what then was named the Polish American Congress Anti-Defamation Committee of California (PAC-ADCC). [It has since renamed itself the PADC (Polish American Defense Committee)]. This organization not only fights against the mischaracterization of Poles and Poland, but also serves to overcome general ignorance by educating people about the truth regarding Polish history. VICTIMHOOD COMPETITION: A KINK IN THE ARMOR OF

HOLOCAUST SUPREMACISM The Polish American Congress Anti-



Defamation Committee of California (PAC-ADCC) was successful in the political arena, as described by Zygmunt, (quote) It was formed specifically to challenge the California State Department of Education in its implementation of a mandated model curriculum for "Human Rights and Genocide" which totally ignored the Polish World War II experience. It took 18 months of lobbying, writing letters, telephoning, speaking out at a public forum (August 1987) at Ontario, California before the California State Department of Education agreed to include a Polish section in the model curriculum. (unquote)(p. 158). Bravo, California Pol-Ams! POLAK POTRAFI (the Pole will do it). SOME POLISH ACHIEVEMENTS This work consists of multiple short chapters. They focus on biographical, cultural, political, and religious matters. As with the first volume, owing to the breadth of information presented, I focus on only a few items. Al Antczak (p. 31) describes the historic September 15-16, 1987 visit of Pope John Paul II to Los Angeles. The Pope spoke about hope, peace, and the upholding of Church doctrine in the face of dissent and the secular culture. As in the first volume, specifically named local Polish achievers are featured. This includes the phenomenal contributions of Professor Gustaw Andrej Mokrzycki to the field of Aviation. (pp. 83-84). Various Polish organizations are also discussed. This includes the POLAM Federal Credit Union. It flourished in the 1980's as a result of California's then economic prosperity. (p. 140). The Polish Home Army Veterans' Association (Kolo A. K., Los Angeles Post) fought in the Armia Krajowa during WWII. They raise money to provide financial support for A. K. veterans in Poland and elsewhere, many of whom are in need. They also accumulate books, memoirs, and other materials on the A. K. Another organization, the Relief Committee for Poles in the Former U.S.S.R. (RCPFUSSR), aids the three million Poles in the former Soviet Union. (p. 196). These Poles are the descendants of those sent to Siberia, as well as the descendants of Poles who lived in Polish territories (the Kresy) before it was seized by the USSR during WWII. The aid includes various cultural materials.

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***The Texture of Memory: Holocaust Memorials and Meaning***

Young, James E. 1993 **Babi Yar Memorial Park in Denver: Ukrainian-Americans Push Back Against The Holocaust Monopoly. Jewish Cemeteries in Poland, With Unsubstantiated**

## **Accusations Against Poles**

This book includes details on the early-postwar memorialization of what became known as the Shoah. It also provides details on the post-1970's boom in Holocaust promotion.

## **THE CULT OF THE HOLOCAUST--INDEED**

In common with many other authors, James E. Young alludes to the fact that the Holocaust has become a substitute religion for American Jews (at least). He quips, "In fact, without the traditional pillars of Torah, faith, and language to unify them, the majority of Jews in America have turned increasingly to the Holocaust as their vicariously shared memory...Over time, the only 'common' experience uniting an otherwise diverse, often fractious, community of Jewish American has been the vicarious memory of the Holocaust. Left-wing and right-wing Jewish groups, religious and secular, Zionist and non-Zionist may all draw different conclusions from the Holocaust. But all agree that it must be remembered, if to entirely disparate ideological ends. As a result, while Jewish day schools, research institutes, and community centers run deficits, millions of dollars continue to pour into Holocaust memorial projects and museums." (p. 348). All this is fine for the Jews. But, as elaborated below, when this causes the slighting of others' sufferings, it then becomes a problem.

## **PRACTICAL IMPLICATIONS OF HOLOCAUST SUPREMACISM**

This is also called the Jewish "triumphalism of pain", and it has led to competitive victimhood and Victimhood Olympics. How could it not? In fact, Young quips, "Where are the national monuments to the genocide of American Indians, to the millions of Africans enslaved and murdered, to the Russian kulaks and peasants starved to death by the millions? They barely exist." (p. 21). [No kidding].

## **BABI YAR PARK IN DENVER: COURSE OF EVENTS**

Not surprisingly, initial plans, for a memorial of the Babyn Yar (Babi Yar) Nazi-German mass-shooting site at Kiev, called for only Jews to be recognized. What subsequently happened can serve as an inspiration to all who recognize Genocide Recognition Equality. Let author James E. Young tell what happened, "But when the model and inscriptions were publicly announced, representatives of the local Ukrainian community rose to protest. There was no mention of the massacre of Ukrainians that took place at Babi Yar in 1942, they argued, which included the martyrdom of the nationalist poet Olena Teliha, among others. After several rounds of negotiations between the Babi Yar Foundation and a newly formed committee of Ukrainian Americans, the foundation agreed to change the monument's inscriptions to reflect the

Ukrainian dimension of the killings at Babi Yar between 1941 and 1943. In return, the Ukrainian group would contribute \$25,000 to finish the memorial. Two massive, polished chunks of charcoal granite at the entrance of the Babi Yar Memorial in Denver now commemorate the 'Two Hundred Thousand Victims Who Died [at] Babi Yar, Kiev, Ukraine, U.S.S.R., September 29, 1941--November 6, 1943. The Majority Jews with Ukrainians and Others.'" (pp. 295-296).

**OLD JEWISH CEMETERIES IN POLAND: FACTS AND INSINUATIONS** There is assorted information on the long-unused Jewish cemeteries in Poland. The reader also learns that Jewish men and women separately buried. (p. 200). The Germans destroyed countless Jewish cemeteries. When the Gestapo commanded the dismantling of one Jewish cemetery and ordered that the matzevah (tombstones) be reused as paving stones, Polish laborers put these matzevah upside-down in order that the pedestrians' feet and wheels of carts would not erase the inscriptions. (p. 200). However, some imaginative Polonophobes have turned this around, levelling the accusation that the matzevah were buried upside-down so that the Poles could forget what they are walking on. [This makes no sense. How could a Polish laborer under the German occupation foresee the fact that his act was permanent--that most of Poland's Jews would actually be wiped out by the Germans (with nearly the remainder emigrating soon after the war), and would never return to reclaim and rebuild the cemetery? He must have had a very effective crystal ball.]

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***Spielberg's Holocaust: Critical Perspectives on Schindler's List***

Loshitzky, Yosefa 1997 **Schindler's List is the Crown Jewel of Holocaust Supremacism. African Americans, Poles, and All Other Victims of Genocide, Are Slighted. Polonophobic Innuendo**

**HOLOCAUST AND HOLLYWOOD** By way of introduction, Yosefa Loshitzky uses the term Schindlermania (p. 6) and then calls attention to the obvious, "Schindler's List was the 'jewel in the crown' in 'the year of the Holocaust,' conforming once again the power of popular cinema to shape collective memory and to generate topics for popular conversation." (p. 6). Owing precisely to its popularity and moral prestige,

Schindler's List must be analyzed for its injustices to non-Jews, and that is the focus of my review.

#### GERMAN GUILT DIFFUSION AND SCHINDLER'S LIST

This book does not address the question of minimizing German guilt for the German-made Holocaust, but it still shows loud and clear. Here we have such a big-deal movie about a German rescuer of Jews, and no such comparable movie about, for example, the many Polish rescuers of Jews, all of whom operated in conditions that were infinitely more difficult than that of Oskar Schindler. AFRICAN-AMERICAN LEADERS PUSH BACK: "IT'S ABOUT THE JEWS AND ALWAYS ABOUT THE JEWS"

With reference to Minister Louis Farakhan and Khalil Abdul Muhammad, Loshitzky writes, "After a visit to the Holocaust Museum in Washington [USHMM] in September 1994, Khalil Muhammad stated, 'We were given swindler's list.' These 'witticisms' give voice to African Americans' frustration with attempts to frame their victimhood through the experience of other groups. For African Americans such efforts are ways of silencing their own victimhood and making it invisible." (pp. 6-7). No kidding. And it is ALL non-Jewish genocides, and not only that of the African Americans, that are effectively silenced and made invisible. [Well, almost. It may not exactly be a zero sum game (100%/0%), but it is close enough (likely 95%/5%)]. In addition, the quoted statement that includes "with attempts to frame their [African Americans'] victimhood through the experience of other groups" calls the bluff on the Orwellian-redefined "universalism" of the Holocaust, and its self-appointed presumed role as a "gateway" through which all other genocides must be understood.

EFFECTIVELY: "IF IT BENEFITS THE JEWS, IT'S GOOD, AND NO ONE ELSE REALLY MATTERS" Loshitzky then quotes Louis Farakhan, "Why is it that we have so many stories about a Jewish Holocaust?...Why is it that we can see a Schindler's List but there is nothing that is said of the Holocaust to black people, which was 100 times worse than the Holocaust of the Jews." (p. 16). Good question. Let us take this further: THOUGH THE SETTING IS GERMAN OCCUPIED POLAND, THE POLOKAUST DOESN'T EXIST IN SWINDLER'S LIST, AND EVEN INDIVIDUAL POLES ARE ALMOST INVISIBLE!

Author Jeffrey Shandler comments, "Noting the paucity of Polish characters in the film, columnist Agnieszka Wroblewska comments that, 'it's not an anti-Polish film: Poland basically does not exist in it.' Nonetheless, she argues, the film 'requires a touch of balance,' as it fails to allude to Polish victims of Nazis or to those Poles

who, like Schindler, helped save Jewish lives." (p. 161). Again, "If it benefits the Jews..." Author Judith E. Doneson makes the foregoing conclusion even stronger, "Indeed, in Krakow, a major city in Poland, we barely see a Pole. Certainly, we meet no Polish characters of any consequence: There is the little girl who cries 'good-bye, Jews', a young boy who, when a train passes en route to Auschwitz, mimes the slashing of his throat, indicating the Jews will die: and the scene in church with the religious Poles praying while Jews carry out black market activities." (p. 146). HATE SPEECH

IN CINEMA: AN INVENTED POLISH GIRL GIVING A SARCASTIC FAREWELL TO THE DYING JEWS This book fails to address an important issue. Contrary to Agnieszka Wroblewska, Schindler's List most definitely is anti-Polish. The scene of the Polish girl cheering the impending Jewish deaths is a LIE (well, 99% lie). Fact is, according to the vast majority of Jewish testimonies, Poles were, with very rare exceptions, sympathetic to the Jews who were about to be put to death. So why did Steven Spielberg include the anti-Polish scene? Could it be a projection of his Jewish Polonophobic prejudices onto the character of an innocent little Polish girl? We are told, over and over again, that Hollywood is careful about not promoting prejudices against any group. Really? Just think of the massive audience that was exposed to this hateful image of Poles. A company would have paid big bucks for a few seconds of positive advertising publicity, about its product, on Schindler's List, that was instead given, for free, to the below-the-belt hit "ad" on Poles.

### **The USHMM (United States Holocaust Memorial Museum): Orwellian Holocaustspeak, Holocaust Supremacism, and anti-Polonism**

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***Preserving Memory: The Struggle to Create America's Holocaust Museum*** Linenthal, Edward Tabor 1995 **What Was the "Holocaust?" An Orwellian Comedy. And Now The Taxpayer-Funded Palace of Holocaust Supremacy (USHMM) Sits Right in the Nation's Capital** The United States Holocaust Memorial Museum (USHMM) is the palace--open in 1993. The Nazi German genocide of 5-6 million Jews is a fact; its "self-evident" special status is not. Although not putting it in these terms, this book provides an eye-opening description of various

subterfuges used to elevate the genocide of the Jews (Shoah) to pre-eminence. At the same time, there is the minimizing of all the many genocides of non-Jews, and of making some minor concessions to them as a deflection. [For a survey of the dozens of genocides that had collectively consumed at least 100 million human lives, and that in only the 20th century, please see: DEATH BY GOVERNMENT, by Rummel. Note that Jews are just 6% of this conservative total]. Linenthal includes interesting tidbits of information. For instance, it was Yaffa Eliach, a member of the President's Commission on the Holocaust, who first said that "'There is no business like Shoah business.'" (p. 13). THE MYSTIFICATION OF THE HOLOCAUST IN ACTION Holocaust supremacism is often protected by a bodyguard of pseudo-intellectual Orwellian lingo, in which the Holocaust is enchanted, and endowed with quasi-magical properties that are not recognized for any other genocide. Examples of the mystification of the Holocaust in this work include author Linenthal's Holocaustspeak references to the Holocaust as "a transcendent event", "unique", "not to be compared to another genocidal situation" (p. 4), as well as other lofty terms: "transformative", "epochal", "a watershed", "a break in human history" [ZIVILIZATIONSBRUCH]. (p. 267). Wow! Who had ever determined that all this was so? And when did the world's people vote the Holocaust into this exalted position over all other genocides?

VICTIMHOOD OLYMPICS: GENOCIDES OF NON-JEWS MINIMIZED (POLOKAUST NEGATIONISM) One Jewish strategy for delegitimizing Poles, Ukrainians, and other Slavs, as co-victims of the Nazis under the term "Holocaust", was the fact that some of them had collaborated with the Nazis. (p. 39, 41, 81, 120-121). Not mentioned is the reductio ad absurdum of this consideration: It would also exclude Jews as victims of the Holocaust! After all, many Jews had collaborated with the Nazis--against fellow Jews as well as non-Jews. Then there is the well-worn claim of the total annihilation of Jews (e. g, Yehuda Bauer, Henryk Grynberg: p. 54. Lucy Dawidowicz, p. 113) as a "grounds" for the special status of the Jews' genocide. The Poles' genocide is delegitimized through the claim that "only" 10% of Poles were murdered by the Nazis. Likewise, the Gypsies were told--and this was supported by the USHMM--that they do not qualify for equal standing with the Jews because Hitler never tried to kill all the Gypsies (Sinti and Roma) in the Porajmos. (p. 247). Gypsies, however, argue that they WERE slated for total annihilation. (p. 243). This,

too, is an exercise in sophistry. Is the difference between a total genocide and a partial genocide a profound difference, or is it an ancillary one? Besides, it is untrue that the Nazis tried to kill every single possible Jew within their reach. Nor is it correct that the Nazis had some kind of internally-consistent, all-encompassing obsession with Jews. There is also this standby (or variant thereof) argument: Jews were killed because they were Jews; Poles were killed because it was war." (p. 120, 228). Against such insulting nonsense, one must know that the Germans most certainly murdered Poles for no other reason than the fact that they were Poles. (p. 249). [For details, see, for example, *THE FORGOTTEN HOLOCAUST*, by Lukas.] Now consider the Armenians. Yaffa Eliach objected to their inclusion because it would open the door to the inclusion of the genocides of Cambodians, African tribes, etc. (p. 229, 232). Of course, she is correct--but this precisely shows the *reductio ad absurdum* of trying to erect ANY kind of meritocracy of genocides!

**UPHOLDING HOLOCAUST SUPREMACY: AN ORWELLIAN COMEDY OF DOUBLESPEAK**

Consider the term Holocaust, and the Jewish effort to monopolize this term in reference to themselves. Polish-American leaders such as Aloysius Mazewski and Kazimierz Lukomski strove in vain for the Nazi genocide of ethnic Poles to be included under the term "Holocaust". (p. 39). As described in the two ensuing paragraphs, the way that the five million Nazi-murdered gentiles were manipulated became a truly laughable exercise in the use of Orwellian constructs (Holocaustspeak). It would have been a scene from the Theater of the Absurd had it not taken place. Then again, such are the strictures imposed by the dictates of Holocaust supremacism. In 1979, Stuart Eizenstat had advised President Carter that the memorial should refer to the Holocaust as "six million Jews and some five million other peoples." (p. 41). This upset some people, because it was no longer "millions" of others, but now five million, which was only 1 million less than the Jews. (p. 41). Oh, dear! But wait, it gets even funnier. To prevent the victimhoods of Jews and non-Jews from seeming too close, it was seriously suggested that two dashes be inserted, so that we now have, "six million Jews--and the millions of other Nazi victims in World War II." (p. 50). The Orwellian language kept coming fast and furious: Jews were Holocaust VICTIMS, while others were victims of Nazi TERROR. Jews were EXTERMINATED, while non-Jews were MURDERED. (p. 54). When it came to the Armenian genocide, there was yet another invention of

Holocaustspeak: that of a prelude to the Holocaust. It, of course, implied that the Armenian genocide was not a real genocide: It was merely an introductory performance for the "real" genocide that was to come--that of (who else?) the Jews. (pp. 236-237). [The same thing was later done to the Poles. As an example, see: Rutherford. PRELUDE TO THE FINAL SOLUTION.] In the end, the Armenian genocide was largely excluded. (p. 263).

CONCESSIONS TO THE GENOCIDES OF NON-JEWS FOR TACTICAL REASONS Arthur Davis of the Jewish Federation in Des Moines warned that if Jews capture the Holocaust, "we will exclude the support of many other groups." (p. 121). The cursory inclusion of non-Jewish genocides is, in large part, a fig leaf, as admitted by Linenthal, "Some Jews zealously guarded the story as ONLY about Jews, and grudgingly allowed others to 'rent' space in the story because of the pluralistic imperative of a national museum." (p. 249; Emphasis in original).

TALMUDIC-STYLE REDEFINITION: HOLOCAUST SUPREMACISM HAS NOW BECOME UNIVERSALISM One strategy for "universalizing" the Holocaust is to engage in word games--to reframe it as some kind of "representative" or "stand-in" for all other genocides. This clever-sounding gambit is purely an invention of the Judeocentrists: At no time did the peoples of the world vote to let the Shoah serve as a "stand-in" for their own respective genocides, or to usurp all the attention for itself. To crown the deceptive Orwellian doublespeak, the USHMM calls itself pluralistic--by including some non-Jewish genocides so long as they "know their place" relative to the reigning Jews' genocide. Using other language, author Linenthal acknowledges as much, "Consequently, the representation of various groups of Holocaust victims in the exhibition satisfies the pluralistic imperative of a national museum to the Holocaust in the nation's capital, and serves as a way to portray Jewish uniqueness THROUGH comparison with various others." (p. 228; Emphasis in original). In fact, any kind of mention of a non-Jewish genocide, at the United States Holocaust Memorial Museum, was predicated on the notion that it played second fiddle to the Holocaust. Linenthal comments, "Each group argued that they belonged within the boundaries of the Holocaust, and then their representatives made a case for their 'space,' their position---ALWAYS DEFINED, HOWEVER, IN RELATION TO THE JEWISH CENTER." (p. 249; Emphasis in original).

UPDATE OF EVENTS Because this book was written long ago (1995), I now mention some recent developments. In



2017, the American taxpayer has to pay nearly \$60 million dollars annually to fund the USHMM and its Judeocentric promotion of past events. President Trump sought a modest cut (\$3 million) and got a furious reaction from politicians of both parties. What does this tell us? The canned talking point, about having and maintaining Holocaust museums, is always the same: Preventing anti-Semitism and fighting prejudice. So how much longer is it supposed to take for the Holocaust museums to "cure" the world of anti-Semitism, so that the taxpayer no longer is forced to support them? 50 years? 200 years? 1,000 years? As for "fighting prejudice", this too is a cliché. In addition, there is this delicious irony: What could POSSIBLY be more prejudiced than elevating one particular genocide, and with taxpayer money to boot, over all the other genocides? Clearly, Holocaust supremacy is the problem, not the solution! WHERE DO WE GO FROM HERE? Surely it is as racist to think that a Poles' genocide is unworthy of the same solicitousness as a Jews' genocide, as it is to think that a black man is unworthy of the same civil rights as a white man. Could Holocaust Supremacism one day be formally condemned as a form of racism under international law? This would be broad-based. It would encompass anyone saying or implying that his or her peoples' genocide is: 1) A unique wrong (e. g, "the greatest crime in history"); 2) Qualitatively different from all other genocides; 3) At the pinnacle of some imagined hierarchy of genocides; 4) Of greater historical significance or moral gravity than any other genocide; or 5) In any way worthy of more attention than any other genocide. Genocide-Recognition Equality now!

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***Beyond Pedagogy: Reconsidering the Public Purpose of Museums***

Trofanenko, Brenda 2014 **Polonophobia is Alive and Well at the USHMM (United States Holocaust Memorial Museum)** This otherwise-unremarkable book inadvertently calls attention to Holocaust-related anti-Polonism among the staff of the USHMM. But first I discuss, for the benefit of the reader, the anti-Polish message that has already been long known in the USHMM public display. The so-called Kielce Pogrom is included at the USHMM, even though it had nothing to do with the German-made Holocaust, which had ended over a year earlier with the complete

defeat of the Third Reich. The odd inclusion of Kielce looks very much like a German guilt diffusion blame-Poles gambit, in which the slayings of several dozen Jews by (probably Soviet-driven) Poles, an unremarkable event in any case, is juxtaposed with the German genocidal murder of 6 million Jews, an extraordinary act. Hitler must be rolling in his grave in delight. If showing the experiences of Holocaust-surviving Jews is the real reason, for the inclusion of the Kielce pogrom, then why stop there? Why not also include, at the USHMM, the Deir Yassin massacre, of Arab civilians by Jewish guerrillas, if only to show how the Jewish victims had turned into Jewish victimizers within 3 years. POLONOPHOBIC MEMES AMONG THE STAFF OF THE USHMM (UNITED STATES HOLOCAUST MEMORIAL MUSEUM): THE MENDACITY FROM SCHINDLER'S LIST

Author Simone Schweber discusses how the USHMM staff resorts to various jokes while at work. For instance, there is the quip, "There is no business like Shoah business." (p. 110). A room, located on the fourth floor, and used by archivists, is stuffy in the afternoons, and so is called "the gas chamber". (p. 111). A staff man, basing their words on an inaccurate scene from SCHINDLER'S LIST, verbalizes his daily workday-ending farewells accordingly, as discussed by Schweber, "...my fellow-fellow, who each night as he left the communal study room cried out to the rest of us remaining there to work, 'Goodbye Jews!' Goodbye Jews!' in an eerily spot-on imitation of the Polish girl in SCHINDLER'S LIST (Spielberg 1993) who waves to the Jews as they are carted off from the ghetto in cattle cars, and you're not sure if she's thrilled or bizarrely polite.... (p. 111). Schweber is, putting it diplomatically, fibbing big time in her contrived ambiguity about this scene. There can be no doubt that the girl was giving a sarcastic farewell to the soon-to-die Jews. [I invite the reader to look up the scene on YouTube (Schindler's List Goodbye Jews scene) and verify this for yourself.] Besides, the locals were simultaneously picking up globs of mud and throwing it at the Jews. How could the malevolence of the Poles, as portrayed in SWINDLER'S LIST, be any less ambiguous? I thought that Holocaust education was supposed to eliminate prejudices instead of promoting prejudices. That is the canned talking point used to justify Holocaust education. Evidently, prejudices against Poles are acceptable--both in the American cinema and at the USHMM. The Goodbye Jews scene is a flat Polonophobic lie (well, 99% lie). Actual testimonies, from Polish Jews that survived the Holocaust, indicated that

the overwhelming majority of Poles expressed sympathy, not derision, as the Jews were being led by the Germans to their deaths. But, as long as it makes a better movie about the Jewish victim and the Polish Catholic villain, and--better yet--reduces the guilt of the Germans, what do the facts matter?

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***The Gypsies of Eastern Europe*** Crowe, David M. 1992 **Nazi Genocidal Ambitions Against Jews, Slavs, and Gypsies. USHMM (United States Holocaust Memorial Museum) Slight Non-Jews, Including Gypsies**

My review of this anthology is largely limited to the Nazi genocide of the Gypsies (Sinti and Roma). This seldom-publicized genocide has a name: PORAJMOS or PORRAJMOS. Much of this book discusses the long history of antiziganism. However, it is ironic that Poland is heavily blamed, in this regard, when--and this is not mentioned--Polish Jews had their own history of antiziganism. This included tales, told by Jews to their children, which painted a very negative portrait of Gypsies. See my review of LIFE IS WITH PEOPLE, by Zborowski.

PARALLELS BETWEEN NAZI GENOCIDAL ATTITUDES TOWARDS JEWS, POLES, RUSSIANS, AND GYPSIES Author Henry H. Huttenbach cited Nazi official Thierack. On October 13, 1942, Thierack had called on Martin Bormann to "free" Germany of ALL Jews, Poles, Russians, and Gypsies. (p. 37). HOLOCAUST SUPREMACY: A DUBIOUS MERITOCRACY OF GENOCIDES AT THE EXPENSE OF ALL NON-JEWISH GENOCIDES

Now consider the endlessly-repeated claim that the Nazis sought the death of all Jews. This is the heart of the standard argument that the Jews and their Holocaust deserves more recognition than any other genocide. After all, other genocides were "only" partial in extent, which (imaginatively) makes them inferior in significance to the Holocaust. In reality, a "partial" genocide is not worth one iota of less recognition than a "total" one. So, even if the Nazi Germans had never actually sought the death of every single Gypsy man, woman, and child, the PORAJMOS is still entitled to every bit of the same recognition as that of the Jews' Holocaust. The same holds for Poles and the POLOKAUST. None of the authors in this book directly address the question about

whether or not the Nazis intended the death of all Gypsies. [However, see Henry H. Huttenbach (p. 32), on how Nazi ideology had deprived Gypsies of a right to life, creating a "skeletal blueprint" for the annihilation of the Gypsies]. The (alleged) lack of a Nazi goal for the total annihilation of the Gypsies has been used to de-legitimize the importance of the PORRAJMOS, as elaborated next. (On the other hand, an affirmation of total annihilation has not elevated the PORAJMOS to equal recognition with the Holocaust--thereby underscoring the self-serving nature of Holocaust-uniqueness arguments.)

THE ROMANI GENOCIDE: SLIGHTED AT THE UNITED STATES HOLOCAUST MEMORIAL MUSEUM (USHMM) Author Ian Hancock documents in his article (p. 21), the USHMM had already been very resistant to inclusion of the PORRAJMOS in the 1980s. Later, the Gypsy representatives were told--and this position was supported by the USHMM--that their genocide does not qualify for equal standing with that of the Jews because Hitler never tried to kill all the Gypsies (Sinti and Roma) during the PORAJMOS.

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***The World Must Know: The History of The Holocaust As Told In The United States Holocaust Memorial Museum*** Berenbaum, Michael

1993

**Correction: The World Must Know ALL Genocides, Not Just the Jews' Holocaust! THE JEWS-ONLY APPROACH**

Jeshajahu Weinberg informs the reader about the scope of the USHMM (United States Holocaust Memorial Museum): "The museum consciously avoided including in its permanent exhibition or its Learning Center genocidal events other than those that occurred in the framework of the Holocaust of 1933-1945. This does not mean that the planners of the museum were unaware of the strong intellectual and moral relevance of many such events to the Holocaust. However, it was their mandate to build a Holocaust museum rather than a museum dealing generally with genocide in human history. [Editorial comment: Why--other than politics--Holocaust supremacism, especially in the nation's capital?] However, by no means does this thematic distinction preclude the inclusion of materials pertaining to other genocidal events, such as the Middle Passage of African slaves, the Armenian massacres in Turkey in 1915, or the Cambodian

events after the Vietnam War, in the museum's library and archives or in its educational activities." (p. xv). The message is clear. Non-Jewish genocides are welcome at the USHMM (United States Holocaust Memorial Museum), but only as long as they "know their place" as second-class genocides.

IS THE TERM HOLOCAUST ITSELF INCLUSIVE, OR IS IT EXCLUSIVE? Author Michael Berenbaum adds that, "Who were the victims of the Holocaust? Are the word and the event it signifies restricted to Jews alone or do they encompass all the Nazi victims...the question is unresolved." (p. 2). Berenbaum also warns of "dejudaizing the Holocaust", which has become a common meme in Holocaustspeak. Berenbaum does not take this far enough. The Jewish monopoly on the term Holocaust has spawned phrases such as: Armenian Holocaust, Black Holocaust, Cambodian Holocaust, Ukrainian Holocaust (Holodomor), and the Polokaust or Polonokaust.

NO UPDATE NEEDED This book was now written 25 years ago, and nothing has changed. If anything, it has gotten worse.