

## Upcoming Events\*

**The Hushed Witness: Discovering the James G. McDonald Diaries featuring Stephen Mize from the United States Holocaust Memorial Museum**

**Thursday, March 1 6:30 pm**

**Warshof Conference Center, Flynn Campus Center (Monroe A/B)**

Archivist Stephen Mize tells of the search and acquisition of the James G. McDonald diaries. McDonald was a key diplomat and the United States' first ambassador to Israel. His meetings with world leaders during the 1930s and '40s were kept "hushed" until the U.S. Holocaust Memorial Museum acquired his diaries in 2004!

**Film: "Sophie Scholl: The Final Days"**

**Directed by Marc Rothemund**

**Wednesday, March 14 6 pm**

**Flynn Campus Center Forum (3-130)**

In 1943, a group of college students, called the White Rose, mount an underground resistance movement against Hitler and the Third Reich in Munich. Its only female member, Sophie Scholl, is captured during a mission to distribute pamphlets on campus with her brother Hans. Her cross-examination by the Gestapo quickly escalates into a searing test of wills. The true story re-creates the last six days of Sophie Scholl's life: a journey from arrest to interrogation, trial and sentence.

**Book Discussion: "Suite Française" by Irène Némirovsky**

**Monday, March 19 Noon**

**LeRoy V. Good Library, Room 2-440 (Faculty Study Room)**

"A brilliant novel of wartime and an extraordinary historical document" ([www.BookClubs.ca](http://www.BookClubs.ca)), "Suite Française" tells the story of the exodus from Paris after the German invasion of 1940, and life under the Nazi occupation. Esteemed French novelist Némirovsky wrote the book as events unfolded around her. This haunting masterpiece has been hailed by critics as the "War and Peace" for World War II.

**Rwanda: Remembrance & Reconciliation**

**Monday, April 2 Activities begin at noon**

**Warshof Conference Center, Flynn Campus Center (Monroe A/B)**

Monroe Community College and the Town of Brighton will remember the 800,000 lives lost in 100 days in 1994 through a special commemorative event, featuring guest speakers, musical performances and a visual time line chronicling Rwanda's progression to genocide. Rev. Elisee Rutagambwa, SJ, will lead a discussion on human rights and the lessons of Rwanda.

**Annual United States Holocaust Memorial Museum Trip**

**April 10-12 (spring break)**

**Washington, D.C. (student scholarships available)**

Visit the United States Holocaust Memorial Museum—America's national institution for the documentation, study and interpretation of Holocaust history—with members of the Holocaust Genocide Studies Project at MCC. Participants take advantage of private lecture and discussion opportunities with museum experts.

**17th annual Yom Hashoah Commemoration**

**Tuesday, April 24 10 am - 2pm**

**Flynn Campus Center**

From the reading of Holocaust survivor names to candle lighting, the Holocaust Genocide Studies Project will once again fill the Flynn Campus Center with opportunities to learn and reflect on the many lessons of the Holocaust. Local survivors will be onsite throughout the day to share their stories with students, faculty and staff. Community leaders will return to MCC's Brighton Campus to take part and remember.

**Non-Governmental Organization Fair**

**Tuesday, May 8 10 am - 2pm**

**Flynn Campus Center Atrium**

When Lt. General (retired) Romeo Dallaire visited MCC in 2005, he noted that becoming active in non-governmental organizations (NGOs) is one way to impact human rights and prevent future genocides. An NGO is an organization that is not directly part of the structure of government, such as the International Red Cross, Human Rights Watch and EarthTrust. The United States has an estimated 2 million NGOs, most of them formed in the past 30 years. This fair will bring representatives of NGOs to campus to share information and involvement opportunities with MCC students.

**Thank you to all who support the Holocaust Genocide Studies Project!**

*\*Dates and locations of meetings and events subject to change.*

**For more information, please visit  
[www.monroecc.edu/go/holocaust](http://www.monroecc.edu/go/holocaust)  
or call 585.292.3321.**

### Weekly Meetings

Holocaust Genocide Studies Project meetings for the Spring 2007 semester will be held weekly on Tuesdays at 3:30 pm in the Flynn Campus Center Brighton Room (3-217). The Rwandan Genocide Committee will meet independently on Mondays at 3:00 pm in room 3-136.

## The Holocaust and Human Rights Center

**LeRoy V. Good Library MCC Brighton Campus Room 2-313**

The Holocaust and Human Rights Center (HHRC) is a special collection of over 400 holdings to support Holocaust, genocide and human rights education. The HHRC was established in 1998 to encourage MCC students, faculty and others in our community to explore topics such as good and evil, genocide, racism and human rights and to increase tolerance and understanding between people—throughout history and contemporary times.

The HHRC can be accessed during regular library hours by visiting the Circulation Desk and asking for the key. For more information, please call Lori Annesi, special collections librarian, at 585.292.2338 or visit [www.monroecc.edu/go/hhrc](http://www.monroecc.edu/go/hhrc).



# Holocaust Genocide Studies Project

MCC



Memorandum

Winter 2007

(mem'er'an'dem) a note designating something to be remembered, especially something to be acted upon in the future: a reminder.

## Rwanda: Remembrance & Reconciliation



A celebration of Rwandan culture featuring Rev. Elisee Rutagambwa, SJ, teaching fellow of the Theology Department and Jesuit community member at Boston College

**April 2, 2007**

**Activities begin at noon**

**Warshof Conference Center,  
R. Thomas Flynn Campus  
Center**

Free and open to the community

Brought to you by the Holocaust Genocide Studies Project at MCC and the Town of Brighton.

*"You lose a lot of time, hating people."*

—Marian Anderson,  
Opera Singer

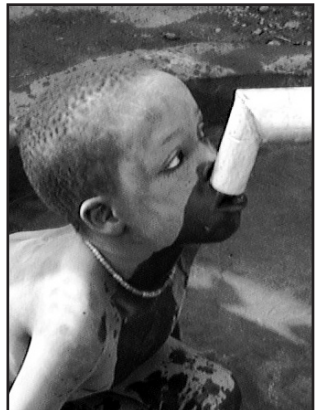
## Hope Flows in Sudan

By Angelique Stevens

History lays claim to profound advances in science, medicine, and technology, and also unimaginable evils, the Nazi Holocaust and genocides in Bosnia, Rwanda, Cambodia, Armenia and Darfur. In some countries, like Sudan, the suffering caused by genocide and civil war has been compounded by the need for humanity's most basic necessity: clean drinking water. Society's dependency on water affects agriculture and community health in fatal ways.

According to the World Health Organization, the lack of clean drinking water causes 36 percent of all hospitalizations in Sudan. Women have to walk to get water, sometimes up to 10 miles a day. The water in Sudan is often contaminated with parasites that cause sickness and even death.

Monroe Community College alumnus Salva Dut, one of Sudan's thousands of "lost boys," recognizes that reality intimately. After escaping brutal attacks by the government-sponsored militia on his village, Dut fled without his family across harsh desert terrain. Four years after arriving in the United States, he returned home to find his father in a United Nations' hospital infected with parasites from tainted drinking water. During his visit, Dut also became infected. That is when he decided to launch Water for Sudan, a Rochester-based, non-profit organization dedicated to providing sources of sanitary drinking water in the country's southern region. *continued on page 2*



## The Execution of Saddam Hussein:

### What did it accomplish?



By Charles Theis

Despite Saddam Hussein's reputation as "The Butcher of Baghdad," I question what was actually accomplished by his death. Will this hanging help to heal Iraq? Probably not. Will his execution help the families of Saddam's victims to obtain closure? Maybe for some, but I think it more likely that those who still harbor feelings of ill will towards Saddam will ultimately carry that hatred to their own grave. Did executing Saddam exonerate the free world that did nothing to stop him from killing Iraqi citizens in the first place? No, not even close. The only person to benefit from Saddam Hussein's death is Saddam Hussein.

I watched the video of Saddam being lead to the gallows with pity more than anything else. While I certainly understand why many might feel elation that this monster of a man is dead, I can't help but feel sympathy for him. This is a radical change of attitude for me; last year at this time I probably would have thought that a hanging death would be too merciful for the likes of Saddam. This change comes from studying the lessons of the Holocaust and understanding how the human psyche can be bent, twisted or broken beyond the point of sanity, and somehow still be able to function.

Since last summer I read many books that attempt to explain why otherwise "normal" people react the way they do to extreme circumstances. It is in this reading that I find myself questioning my reaction to this type of radical behavior—knowing that I have both the capacity for great cruelty as well as for great compassion. I would like to believe that hurting another human is always wrong, but

*continued on page 2*

## Hussein *continued*

I also have to recognize that people are capable of justifying behavior to suit their ends. This is what makes me believe that Saddam must have thought that killing his own citizens was not only acceptable, but necessary for the future of his country.

This spring, Professor Matthew Hachee will be teaching a philosophy class on the subject of genocide, reconciliation and forgiveness. I have signed up for this class because the concept of forgiveness is fairly new to me. I sometimes wonder if the ability to forgive is a gift that some people have and others don't. I am not sure if forgiveness can be taught. I do believe that it takes a willingness to move on, along with a real desire to be free of the hate, hurt and resentment that goes along with clinging to an injury. We are free to make decisions about whom to forgive and for what reason. Oftentimes this isn't easy, but it is always a choice.

Although I have never personally met Saddam Hussein, he reminds me of my father in many respects. My father had a temper and always let me know when I had gone too far. I've often viewed my father as a dictator; I think most children do at some point in their lives (someone please tell me I'm wrong). I watched my father slowly push away everybody that ever meant anything to him with his behavior, and while my father's transgressions were on a much smaller scale than those of Saddam, I find it harder to feel sorry for my dad than for a mass murderer. Therein lies the paradox; I feel sympathy for a killer because he reminds me of my father, and anger at a man whose only real fault was his inability to communicate in a loving way.

Sociology tells us that this isn't really his fault either, that he got it from his father and then passed it along to me. Simply acknowledging this defect isn't enough though; it takes effort to be free of this burden.

*"Taking on the position as the president of the Holocaust Genocide Studies Project has proven to be my biggest personal growth opportunity ever. For this I thank you all."* ▼



Charles Theis

**I Voted Today!**

*"Having [Election Day and Kristallnacht] fall within two days of each other is a poignant reminder of how important your vote is in the effort to protect human rights in the United States and abroad. ... As informed citizens and witnesses to recent genocides in Rwanda and Sudan, we need to reflect on the lessons of the Holocaust as we prepare to vote. ... It was uninformed citizens who "voted away" the rights of those persecuted in the Holocaust. On November 7, be sure to vote and recognize the impact of your decisions on human rights here and abroad. After all, those are our neighbors in Rwanda and Sudan.*

—Excerpt from "Voting is the way to protect human rights," an essay written by Jodi Oriel and Charles Theis that appeared in the Nov. 7, 2006 Democrat and Chronicle.

## Sudan *continued*

In the last two years, Dut has drilled seven wells in Sudan. In 2006, the organization bought its own drill and pumping equipment—

bringing the cost of each well down from \$10,000 to \$5,000. Recently, Dut told the story of man who, after a well was built in his village, said, "We've been going thirsty, people have been dying, and all this time we have been sitting right on top of the water?" In a time when war, genocide, and pain bleeds into our daily lives through the news, survivor testimonies and education, Dut has found a way to make real progress toward relieving some of humanity's most pressing needs.

By teaming up with Dut, students in MCC's Holocaust Genocide Studies Project have raised over \$5,000 to drill wells in Sudan for clean drinking water. It's a good start, but a long way from the goal to bring water to the people of southern Sudan. Consequently, Water for Sudan and the Project need your help to raise money to turn the tide of suffering in the 20th century toward one of hope and humanity in the 21st century. ▼

**Donations to Water for Sudan are accepted at the Flynn Campus Center Information and Services Desk on MCC's Brighton Campus and online at [www.waterforsudan.org](http://www.waterforsudan.org).**



Following her presentation at MCC's 15th annual Kristallnacht program in November, Samantha Power signed copies of her book "A Problem from Hell: America and the Age of Genocide." Pictured above: Breann Bresovski, an MCC student who helped organize the event, has a chance to talk with the renowned advocate for human rights.



## History of the Holocaust Class Answers Questions, Challenges Minds

By Jeff Mitchell

The Holocaust is one of the most prominent precedent-setting events in history. By taking "The History of the Holocaust Genocide and Human Rights" class with Professors William Drumright and Charles Clarke, I was able to get an in-depth look into the machine behind this enormously catastrophic event.

The professors utilized very different skill sets and presented very different points of view. With Professor Drumright relying on his history background and Professor Clarke having a psychology background, I was challenged in many ways and through many narratives.

The semester was filled with many readings—one in particular was "Night" by Eli Wiesel that told of a young man's journey from a life filled with normalcy and routine, to a train ride through the gates of hell. The book was great reading, short with a huge impact. Along with the required readings, we were asked to view several videos—some difficult to watch and others with a humorous side. (Do not get me wrong; there is nothing humorous regarding the Holocaust, but the movie "The Great Dictator" with Charlie Chaplin certainly made light of Hitler and his ideology.)

One of the more rewarding moments of this class was a visit by the United States Holocaust Memorial Museum's Scott Miller. Through his years of research, Miller was able to detail the fate of all 936 passengers aboard the ship the *St. Louis* which sought refuge in Cuba, then the United States and was subsequently denied entry and returned to Europe. We were also honored to have had a survivor of the *St. Louis* visit our class at the same time as Scott Miller. Being in the presence of individuals who lived through this historic event made it an extremely rewarding experience.

Aside from the basic coursework required for this class, we had the opportunity to be part of the Holocaust Genocide Studies Project. I chose this option as a way to get the most out of the topic and gain credit for the class. I looked at it as if it were a "lab" attached to an anything-but-typical lecture, or a "hands on" approach if you will.

The Project not only looked at the Jewish Holocaust, but the events that have occurred since that time. Students became involved with fundraising for "Water for Sudan," a non-profit organization that drills wells for clean drinking water in Sudan. Another option was to help plan an upcoming event to commemorate the Rwandan Genocide, which claimed the lives of over 800,000 souls in 100 days back in 1994. Naming only a few of the events in this project, I found this research path to be most rewarding.

*"Genocide doesn't happen because people are inherently evil. An individual's situation can give them the ability to do evil things. I also hope that with the information and the technology we have today, our society would be able to see the warning signs that a catastrophic event is imminent and possibly, in some way, intervene."*

**This course answered a lot of my questions regarding the Holocaust, but also generated several that I am not sure if, or when they will be answered:**

- *Since the period of the Jewish Holocaust in the 1930s and '40s, why have there have been at least 16 documented genocides in the world, in places like Japan, Korea, Turkey, Russia, Cambodia, Iraq, Tibet, Bosnia, Rwanda, and Sudan, just to name a few?*
- *What is making this course of action acceptable?*
- *Why is it so easy to resort to mass killing?*
- *What motivates an ordinary individual to become a killer?*
- *Were the "indirect killers" (i.e., the train engineers, the German firms that built larger furnaces at the concentration camps, etc.) also guilty of murder?*
- *Did the American lawmakers deny Jewish refugees entry into the United States because of a quota or was it because there was no political or financial reason for our government to get involved?*
- *Are Americans killers for just standing by?*
- *Does a person actually have to pull the trigger to be a killer?*

# STUDENT PERSPECTIVES



## *New Perspectives, New Knowledge about Human Behavior*

By Richard Skanron

*The Holocaust Genocide Studies Project and my “Social Psychology of the Holocaust” class have together*

*been the cornerstone of my learning experience this semester. I am pursuing the social sciences and have found that the subject of the Holocaust brings out virtually all of the key factors of the human experience. It has raised awareness within me and many others and brought me closer to understanding the individual’s role in the greater social narrative.*

*What I found most amazing was being able to go to a sociology, anthropology or even an “Introduction to Literature” class, and draw parallels to the social workings of an evil regime and the response of a helpless victim. The topics that we discussed greatly elaborated on concepts learned in many classes that I have taken here at MCC.*

*There are things that don’t surprise me much about our behavior as humans. The answer to the question, “What would X people do in X situation?” is easily answered most of the time, especially when it means life or death. What is surprising is discovering that throughout history people have been making very bad decisions for themselves. I ask, “Why did these people walk themselves right into a trap?” I now understand that things are not always what they seem to be at first glance. The power of a social narrative is so great, that even the victims of evil may ask themselves, “Why did we walk ourselves right into this trap?” It could be happening to you right now and you may not know it. Sounds eerie doesn’t it?*

*There is no one answer to world peace and the end of suffering. What good does it do on a large scale to simply ponder at what will happen and why? Getting involved and spreading knowledge to others is just as important. It takes knowledge plus some effort. The more people understand their environment, the more successful they will be in trying to change it.*

*That is where the Holocaust Genocide Studies Project comes in and makes a difference in peoples’ lives. I joined*

*the Water for Sudan fund raiser as a very practical way of creating peace in a disturbed area of the world. We aren’t going in to a foreign country and telling people what to do and how to run their lives. We are simply giving people what they need on a basic level to ease their tensions and live a healthy life. It’s the first step in a long and gratifying process in which I am proud to participate.*



## *My First Semester in the Project*

By Jake Cook

*During my second semester here at MCC, I was enrolled in a class called the “Social Psychology of the Holocaust.” One option for a semester project was joining the Holocaust Genocide Studies Project and becoming involved in one of their committees. Through the combination of the class and the student organization, I have become more interested and involved in this subject than I thought I would at the beginning of the semester. The Project supplements the class incredibly well and being involved with both at the same time is absolutely ideal. The Project expands on the information that is learned in the class and focuses on genocides and other types of mass killings that are going on in the modern world.*

*I became involved in the committee that is planning the upcoming commemoration of the Rwandan Genocide that occurred in 1994. We are planning an annual event that will tie together informative pieces about the Rwandan culture as well as what led to the atrocities that occurred during those 100 days of slaughter. We are also hoping to create a memorial that will remain on the MCC campus to raise more awareness and be the site of future commemorations.*

*I am so glad that I chose to join this effort through the “Social Psychology of the Holocaust” class. The Project offers more than studying current genocides. We featured two speakers this semester, Samantha Power, who spoke about her book “A Problem From Hell: America and the Age of Genocide,” and Scott Miller from the U.S. Holocaust Memorial Museum in Washington D.C. to speak about his book “Refuge Denied,” an account of the fate of the over 900 Jewish passengers sent back to*

*Europe on the ill fated voyage of the St. Louis in 1939.*

*I also sat in on an intimate talk with the founder of Water for Sudan, Salva Dut, who gave his personal story and also shared personal photographs from his trips to Sudan to drill wells to provide people with clean water. The Project is currently raising funds to support Water for Sudan and will offer a trip for students to visit the U.S. Holocaust Memorial Museum during spring break.*

*I enjoyed all the time that I have spent with the Project and plan to continue attending the meetings and being involved throughout the rest of my time here at MCC. My time spent on the Project and learning in class, are among my favorite parts of my entire MCC experience. I highly recommend for anyone who feels like they want to do something about the killing that still goes on today, to join the Project and get involved.*



## *Facing the Challenge of History*

By Jessica Timothy

*Throughout the last semester I have been very fortunate to take the “Holocaust, Genocide and Human Rights” class co-taught by Professors Charles Clarke and William Drumright. Being a history major, I have taken numerous classes with the prefix “HIS,” however, none was quite like this. Students in the class were bombarded with facts, read countless pages in books and watched documentaries for homework. All of which coincided with my previous experience in history, but never before was I so challenged to put myself in my subject’s shoes.*

*From the first day we were challenged to look within ourselves and see that, as human beings, we were capable of great things, both good and evil. The Nazis themselves were humanized. While their actions were certainly not justified, our challenge was to realize that they were not monsters, but simply humans like the rest of us.*

*The class was also encouraged to join the Holocaust Genocide Studies Project at MCC—a student organization or “club” that I never knew existed. During the fall semester, I was immersed in genocide—those of the past, present and, possibly, the future. From the first*

*day I found the Project inspiring. Students, with the help of faculty and staff, were making a difference. They were raising money for “Water for Sudan,” bringing in speakers who shared their firsthand knowledge, and organizing events to share information with the community.*

*I was blown away by the impact this group had on me. I no longer watched the news and thought “what could I really do?” because I had an outlet to do something. I no longer regarded the Holocaust and other genocides as events of the past, tragedies that could not be rectified. I came to believe that by working to spread the word about current genocide and trying to make the statement “never again” a reality, we are honoring all lives lost.*

## *Remember a Life by Saving a Life*



*Help Water for Sudan drill its next well and provide hope and clean drinking water for those suffering in Sudan.*

**Commemorative bracelets: \$2 each**

**Available at the Holocaust Genocide Studies Project office in room 3-138K in the Flynn Campus Center.**

# Travelogue: Yad Vashem, Jerusalem, July 2006

By Tony Leuzzi

Earlier in 2006 my colleague, Barbara Lovenheim, asked me if I would like to teach “The Literature of the Holocaust”—a widely successful course she developed for the English/Philosophy Department. Flattered to be asked, and eager to explore a fresh professional context, I readily agreed on the condition that I be given time and support to become better acquainted with a vast body of literature and scholarship.

Thanks to generous financial support from Monroe Community College and members of the local Jewish community, I was able to attend an intensive, seventeen-day course in Jerusalem called “Anti-Semitism and the Shoah.” Held bi-annually at Yad Vashem, Israel’s Holocaust Martyr’s and Heroes’ Remembrance Authority, the seminars were—in the words of its administrators—“designed to give teachers and academics an intense learning experience focusing first and foremost on the history of the Shoah (the Hebrew word for Holocaust), while including a wide range of lectures and activities focusing upon a range of topics in the areas of art, theology, literature, anti-Semitism, and Holocaust denial.”

If at first this seemed a bit ambitious, particularly for a neophyte like me, I was pleased to see that the course directives were wholly achieved.



The first week of study was largely comprised of brilliant historical lectures about anti-Semitism as it occurred in the ancient, medieval, and early-modern worlds. Being a historically inclined thinker, this was an especially useful and exciting time for me. The scholars were outstanding and, despite their erudition, quite capable of making dense material accessible and entertaining.

The following week-and-a-half alternated between expert lectures on various aspects of 19th and 20th century anti-Semitism and various aspects of the Shoah itself, and on-site exposure to Yad Vashem’s incredible resources. In addition to its world-class museum, Yad Vashem has comprehensive archives, the largest

Holocaust library in the world, and a stunning array of memorial sites on the premises. The rigorous itinerary was peppered with several day-trips throughout Israel, including visits to the Judean Desert, the Dead Sea, Tel Aviv, and the Old City itself. And perhaps, most crucially, no less than 12 Holocaust survivors shared their harrowing stories with course participants.

Given a number of socio-cultural and political factors, my visit was an especially charged personal experience. As a gay man, I am acutely aware of the strong currents of homophobia that persist in the city. In 2005, the leading organizers of international pride organizations attempted to hold their World Pride festivities in Jerusalem—a decision that backfired when the city’s only gay bar was bombed days before the event. Not willing to be cowed, those same organizers attempted to hold World Pride there the following year, in early August, just one week after I had planned to leave. As a result, my visit coincided with a good deal of contentious discourse on the matter.

For days, heated debates were televised on local news stations. Israeli citizens and fellow course participants all had a say in the matter, too.

I, however, was unsure. On one hand, I supported the instigation of the World Pride organizers; after all, if systematic oppression of difference could not be understood even in a Jewish state, an insurmountable hypocrisy would seem, from my perspective, to cast a dark cloud over the Zionist cause. On the other hand, I could not support the World Pride organizers’ decision to host its festivities there, knowing the possible dangers such events might cause to everyone in the vicinity of them.

Alas, World Pride did not occur in Jerusalem, but for reasons well beyond the scope of sexual politics. On July 12, a heated military conflict occurred at the Lebanon-Israel border between Hezbollah paramilitary forces and Israel. This began when Hezbollah fired Katyusha rockets and mortars at Israeli military positions and border villages to divert attention from another Hezbollah unit that crossed the border, kidnapped two Israeli soldiers, and killed three others.

Although a United Nations’ ceasefire was implemented on July 14, the conflict did not formally end until early September. Therefore, through much of my remaining trip, a whirlwind of political activity and ideological debate was unfurling right before my eyes. Each night I watched CNN to discover that I was, in effect, residing in the eye of a storm. Day-to-day life in Jerusalem carried on in its ordinary way, and the streets continued to be filled with tourists, hawkers selling their wares in the narrow streets of the bazaars, and Israeli citizens going about their lives without batting a proverbial eye. I realized instantly the disconnect between the conflict as it was perceived by people used to such acts of terror and the rest of the world—namely the members of my family who fretted for my life. I was remarkably calm knowing Hezbollah did not have the air power to reach Jerusalem. This knowledge, however, did not make the moral questions any less contentious.

Several course participants were from countries other than the U.S. and held vastly different views about Israeli politics. If the average Jewish citizen saw Israel’s bombing of Lebanon as an act of necessity, many enrolled at Yad Vashem thought otherwise. I was, at once, horrified and fascinated by the tensions that emerged with regards to the issue. But when the course had ended, I opted to return home right away, rather than spend a few days on the splendid beach in Tel Aviv. Little did my family realize my travel experiences in Israel continued to be safe and comfortable right to the end: the lines through security and ticket checkpoints flowed smoothly and efficiently, and I was gracefully swept out of the Tel Aviv airport without a hitch. The hectic changeover in JFK, however, was quite another story

“If I had only experienced the academic side of the course, I would have returned to MCC an enlightened man. But visiting Jerusalem is an awe-inducing experience in and of itself,” said Tony Leuzzi, English/Philosophy. Following are observations from Leuzzi’s travelogue:

*“After about 19 hours of travel, I’ve finally made it to Jerusalem where it is muggy and hot the way upstate New York is muggy and hot. I was surprised not by the intensity of the heat but by its similarity to our day-to-day conditions in the Flower City during July. Arriving here was relatively easy. I was warned several times over that Customs would be problematic and that they could hold me for as long as 4.5 hours. But I spent less than 30 seconds at a window chatting with a friendly young man and woman who*



*playfully mocked my pronunciation of “Sherot” (car service). Most of the people are fairly conversant with, if not entirely fluent in, English, and overall the initial experiences were remarkably doable for just about any sort of traveler.*

*“Another unusual sight for most Americans is the preponderance of armed guards, all boys in their late teens-early twenties, decked out in military fatigues, with rifles or semi-automatics draped over their shoulders like accessories that complete a particularly effective “outfit.” They are usually quite pretty, in a raw, youthful way, which betrays more vulnerability than their macho pretensions would have one believe.*



*“Jerusalem is an aggregate of Jews, Arabs, Armenians, Christians, Ethiopians, Russians, et al. Today scholar Inbal Kvity-Ben Dov at Yad Vashem bravely admitted what no other native I’ve met has yet*

*acknowledged—that some Israeli Jews are not especially tolerant of other races, beliefs or religions. After 10 days of hearing and reading about the harmonic co-existence of different religious and racial communities in one city, it was refreshing to be told what I’d already observed: a visible tension between Muslims and Jews.”*



To read more about Tony Leuzzi’s experience at Yad Vashem, visit [www.monroecc.edu/go/holocaust](http://www.monroecc.edu/go/holocaust).

## Holocaust Genocide Studies Project at Monroe Community College

*Exploring the Holocaust, Genocide and Human Rights through Education*

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Lynn Bartholome, Ph.D. Associate Professor of English/Philosophy	Matthew Hachee Instructor of Philosophy
William Drumright, Ph.D. Instructor of History	Linda Ingraham Project Assistant, Liberal Arts
Rosanna Condello Assistant Director, Public Affairs	Anthony Leuzzi Assistant Professor of English
Regina Fabbro Instructor of English	J. B. Manin Instructor of Law and Criminal Justice
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