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Holocaust Education in South Carolina: the Framework for an Effective Foundation

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To the Dean of the Graduate School:

We are submitting a thesis written by Stacy Whitaker Steele entitled Holocaust Education in South Carolina: The Framework for an Effective Foundation.

We recommend acceptance in partial fulfillment of the requirements for the degree of Master of Arts in History.

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HOLOCAUST EDUCATION IN SOUTH CAROLINA: THE FRAMEWORK FOR AN EFFECTIVE FOUNDATION

A Thesis

Presented to the Faculty

Of the

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Stacy Whitaker Steele

Abstract

South Carolina has long been impacted by Jewish immigration into the state. A more recent influx of Jewish immigrants occurred following World War II. South Carolina became home to many displaced persons, survivors, and their families who were seeking a new beginning after their experiences in the Holocaust. Invaluable lessons can be learned from the Holocaust and the lives of those who were subjected to unimaginable forms of intolerance and hate. Under the leadership of Dr. Selden Smith of Columbia College, the South Carolina Council on the Holocaust became a driving force for Holocaust education in the Palmetto State. In order to best assist educators with their needs, the South Carolina Council on the Holocaust has worked collaboratively with the Department of Education and the state legislature. The Council, along with several other organizations within the Palmetto State, is committed to promoting and establishing the relevancy for Holocaust education through a variety of outlets, including community events and teacher training programs. This thesis will provide an overview of the collaborative efforts to establish a foundation for Holocaust education with a primary focus on the state of South Carolina.

Acknowledgements

I owe a tremendous amount of gratitude to those who provided guidance to me as I embarked on this journey. First and foremost, I owe everything to my family. My husband, Tripp, and my children, Caleb and Rylie, have allowed me to take time away from the family to complete this project. They have each understood for many years now that Holocaust education is a passion of mine. Caleb and Rylie, please remember that it is never too late to achieve your goals. I would not be here without your love and support. You are all my world, and I am forever thankful for each of you.

I am extremely blessed to have had an amazing support system growing up. My parents, Jacky and Cindy Whitaker, and my grandparents, Jacky and Annette Whitaker, always provided me with the encouragement and support that a child needs to be successful. Even though I may have not realized at the time, I now know that sacrifices were made to ensure that I grew up in safe and loving environment. Grandpa, I love you and I miss you daily – This is for you.

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have not only learned a great deal of knowledge from all of you, but also a skill set that I will continue to carry with me throughout my career – Thank you all.

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In honor of the late Dr. Selden Smith, whose desire to educate teachers, students, and community members of the horrors of the Holocaust continues to prove that ordinary people can do extraordinary things – Your legacy will forever live on.

To the victims, survivors, and liberators of the Holocaust, and all of their loved ones, I vow to continue passing on the lessons learned from that terrible time in history, so that we may never forget.

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Introduction

"To remember means to know. To know means to teach others. To teach others means to never forget. Let us honor all of those who experienced one of our history's worst examples of inhumanity. Let their actions, their sufferings, and their deaths be a lesson to us all." – Dr. Lilly Stern Filler[1]

Part I: A Brief Overview of Holocaust Education

Holocaust education has long been debated throughout our country. South Carolina is no exception. In 2017 the state made national headlines when a draft of the new South Carolina Social Studies College and Career Ready Standards made no mention of the Holocaust. Upon learning that the Holocaust was not included in the state's new standards, Dr. Lilly Filler immediately contacted South Carolina Superintendent of Education Molly Spearman. Dr. Filler was baffled – why was the South Carolina Council on the Holocaust, a governmental agency that falls under the jurisdiction of the department of education, never contacted during the draft of the standards? Why were Council members not invited to sit in during some of the discussions? One board member of the Selden K. Smith Foundation for Holocaust Education, Eileen Chepenik, noted, "Whether it was an oversight, it means our work is still imperative. We have survivors in our community. They are getting up into the 90s.

[1] "Columbia City of Women Honoree Lilly Stern Filler, M.D," *Columbia City of Women,* 2020.

We must bear witness." Superintendent Spearman assured the public that the Holocaust would be "explicitly named" in the final version of the new Social Studies standards.[2]

Dr. Christine Beresniova was the acting Executive Director of the South Carolina Council on the Holocaust at the time; she also had a background in educational curriculum resources.[3] During the revision process, she had the opportunity to work collaboratively with the original creators of the standards in addition to a team of teachers and district leaders from various districts throughout the state, faculty representatives from higher education organizations, and other individuals who specialize in social studies.[4] In doing so, Dr. Beresniova spent a substantial number of hours attending meetings.[5] By the time the 2019 South Carolina Social Studies College and Career Ready Standards were adopted, the Holocaust was indeed firmly embedded into the stream of knowledge students were expected to learn, beginning in the fifth grade and continuing throughout high school.[6]

Due to the complexity of teaching the Holocaust, it is essential for educators to understand what resources are available. These resources consist of nationwide efforts to promote Holocaust education as well as state and other localized efforts. For example, according to the United States Holocaust Memorial Museum's (USHMM) *Guidelines for Teaching About the Holocaust,* educators – both in the classroom and in the community –

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[2] Beatrice, Dupuy, "Holocaust Left Off South Carolina Schools' Teaching Curriculum, Sparking Outrage Among Parents," *Newsweek,* December 18, 2017.
[3] Lilly Filler, Interview by Stacy Steele, Columbia, South Carolina, September 21, 2020.
[4] "2019 South Carolina Social Studies College-and-Career-Ready Standards," *South Carolina Department of Education.*
[5] Lilly Filler, Interview by Stacy Steele
[6] "2019 South Carolina Social Studies College-and-Career-Ready Standards," *South Carolina Department of Education.*

should avoid offering simple answers to complicated questions. When studying the history and events of the Holocaust, individuals will be faced with challenging questions regarding human behavior and choices. The perpetrators, the collaborators, the rescuers, the bystanders, and the victims all made choices that continue to perplex educators and learners today. It is imperative not to oversimplify the history.[7] There are a multitude of complex answers for how and why the Holocaust was able to be executed. In order to possess a thorough understanding of the events of the Holocaust, all parties involved in the learning process need to examine the who, what, when, and where before exploring the how and why.[8]

In order to achieve the proper pedagogical process, one must fully understand that the Holocaust was not a single, inevitable event, nor was it the product of a single decision. On the contrary, the Holocaust was a step-by-step process that consisted of a series of events and choices that took place between 1933 and 1945. For this reason, in order to respond to the questions of *How did the Holocaust happen? Why didn't the Jews just leave?* and other compelling questions that many may ponder, chronology is crucial in Holocaust education. When teaching the Holocaust, many historians and educators would argue the importance of beginning prior to 1933. Anti-Semitism has been deeply rooted throughout European history. Anti-Semitic actions and anti-Jewish policies are evident throughout history, dating back centuries, and some could argue millenniums. These tactics towards Jewish destruction have not been isolated events, but rather

[7] Guidelines for Teaching About the Holocaust, *United States Holocaust Memorial Museum.*
[8] Samuel Totten, ed., and Stephen Feinberg, ed., *Essentials of Holocaust Education: Fundamental Issues and Approaches* (New York: Routledge, 2016), 1.

occurring throughout a multitude of countries.[9] Therefore, it is essential for the learner to understand how the stage was set – What were the conditions of Europe in the early twentieth century, particularly in regard to racism, anti-Semitism, and the social norms at the time? Furthermore, the political atmosphere in Germany as it pertains to Adolf Hitler and Nazi ideology exhibited by the National Socialist German Workers' Party during the 1920s is also fundamentally important in establishing the preconditions leading to the Holocaust as the world knows it today.

It is important to understand that Holocaust education does not solely pertain to the traditional notion of education that consists of students sitting in a classroom. It is inarguable that schools and curriculum are a large part of the discussion; however, Holocaust education also consists of providing educational opportunities for community involvement and participation, which in turn, provides greater relevancy for all parties involved. In fact, a growing number of states have implemented legislative mandates, now requiring school curriculums to be inclusive of Holocaust education. States and communities throughout the United States have developed various forms of Holocaust centers and museums as well, including South Carolina.

[9] Raul Hilberg, *The Destruction of the European Jews* (New Jersey: Holmes and Meier, 1985), 5.

Part II: A Brief Overview of the History and Aftermath of the Holocaust

Even though many people associate the Holocaust with World War II, nearly half of the Nazi-ruled era occurred prior to the outbreak of the war. In January 1933, President Paul von Hindenburg appointed Adolf Hitler chancellor of Germany. Hitler quickly began implementing policies reflective of his ideologies. Six years later, on September 1, 1939, Germany invaded Poland, marking the beginning of World War II. In the time between those two events Germany was revolutionized; the Third Reich took hold of the country and the idea of Nazism became a way of life for many German citizens.[10]

Shortly after Hitler's appointment as chancellor, the German parliament building known as the Reichstag was burned. Hitler immediately placed blame for the fire on the Communists. Hitler now had his excuse; reprisals were promptly ordered by Hitler against German Communists. Von Hindenburg released an emergency decree "as a protection against Communist acts of violence endangering the state." The decree further authorized "certain restrictions to be imposed on personal freedoms – the right to express a free opinion, the freedom of the press, of association and the right to hold meetings."[11] Thousands of individuals were arrested, many were tortured or beaten. Hundreds more were "shot while trying to escape." Within a month of the fire, newspapers throughout Germany announced the opening of what would be the first concentration camp in Europe. Communist men were among the first prisoners sent to the camp, which was

[10] Doris Bergin, *The Holocaust* (New York: Rowan and Littlefield Publishers, Inc., 2009), 51-53.
[11] Deborah Dwork and Robert Jan Van Pelt, *Holocaust: A History* (New York: W.W. Norton & Company, Inc., 2002), 67.

located in Dachau. Another result of the Reichstag fire was the enactment of the Enabling Law which allowed Hitler to carry out his objectives without approval from the Reichstag.[12] Now there was no need for warrants for arrests to take place. After the passage of the Enabling Act in 1933, the Reichstag lost any voice that it would have had in German affairs during the Nazi ruled era.

Other groups, who were viewed as enemies in the eyes of Hitler, also felt the immediate crippling effects as Nazi rule took a firm hold in Germany. Mentally and physically handicapped people, Jehovah's Witnesses, homosexuals, Afro-Germans, Gypsies, and German Jews all felt the wrath of the Nazism in the first year of Hitler's rule. Discontentment toward individuals such as these were common in the years preceding Nazi rule. Therefore, as these groups increasingly became targeted, German citizens were unlikely to complain or speak out against the Nazi regime.[13]

German bureaucracy took special consideration of German Jewry. Up until this point there was no precise determination of how to classify one as being Jewish; it was unclear how to define race for the purpose of creating a law. For that reason, "everybody continued to curse the Jews, but nobody introduced a law against them."[14] In 1933, less than one percent of the total German population was Jewish.[15] Nevertheless, the German Interior Ministry was determined to find a solution to the "Jewish problem" and the first anti-Jewish decree was drafted, calling for all Jewish civil servants to be dismissed. This

[12] Bergin, *53*.
[13] Bergin, 55-58.
[14] Hilberg, *The Destruction of the European Jews, 27*.
[15] Bergin, 60.

decree, which was released on April 7, mandated the retirement of all civil servants of "non-Aryan descent." Four days later, *non-Aryan descent* was defined as "a designation for any person who had a Jewish parent or grandparent; the parent or grandparent was presumed to be Jewish if he (or she) belonged to the Jewish religion."[16]

Subsequently, Jewish-owned businesses throughout Germany were boycotted. In the meantime, anti-Jewish initiatives were developed by individuals and various organizations. Typically, these initiatives served to benefit those who enacted them. For example, some municipal governments throughout Germany discontinued forms of welfare for Jewish citizens. Nazi leaders soon realized that the general public was more tolerant of attacks if it benefited them in some form. Unanimous approval was not a necessity in achieving their goals – indifference from the masses is what proved to greatly contribute to Nazi success.[17]

By July 1933, less than six months after Hitler's appointment as chancellor, approximately twenty-seven thousand people were being held in a network of concentration camps that were under the control of Heinrich Himmler and the Schutzstaffel (SS).[18] Himmler and the SS, or "protection squad," were pertinent to the Third Reich. The SS, unlike the German military which was linked to the German government, was officially associated with the Nazi Party. In 1934, Himmler had taken control over the political police, or Gestapo, in Germany. By 1936, the criminal police also came under the control of Himmler, bringing all of the police forces and

[16] Hilberg, 27-28.
[17] Bergin, 60.
[18] Bergin, 66.

concentration camps within Germany under the control of Himmler and the SS. Another turning point for Hitler and the Nazis came in August of 1934 with the death of President Hindenburg. His death allowed Hitler the ability to consolidate power by uniting the offices of president and chancellor.[19] Adolf Hitler, therefore, became the Supreme Head of State and Commander in Chief of the German military.

German citizens, particularly those who were a part of the Jewish population, continued to experience abrupt changes. In the fall of 1935, the Nuremburg Laws were passed. The new legislation consisted of two parts. The Law for Protection of German Blood and Honor was first. The second was the Reich Citizenship Law of November 1935. The latter specified who would be defined as a Jew in Nazi occupied Germany. Under law, citizenship was revoked for Jews, even for those born in Germany.[20] Anti-Semitism, therefore, became firmly embedded in German culture and society. Jews were now considered inferior by law. Furthermore, once individuals were identified as Jew, the steps that followed – isolation, expropriation of property, removal from school and employment, isolation, and annihilation – became much easier.

As anti-Semitism continued to escalade, German Jewry were faced with the grim reality of the rapid deterioration of conditions in which they faced. On November 9, 1938, in what was referred to as *Kristallnacht*, or "night of broken glass," Nazi activists and Storm Troopers (SA) set fire to synagogues and destroyed ritualistic objects that were associated with Judaism, such as Torah scrolls. Crowds gathered to destroy Jewish

[19] Bergin, 66.
[20] Dwork, *Holocaust: A History*, 88-90.

businesses, smashing the windows, and looting Jewish property. Jewish homes were not spared either. By night's end, at least ninety-one Jews were killed, approximately three hundred people were driven to commit suicide, and twenty-six thousand Jewish men were rounded up and sent to concentration camps at Buchenwald, Sachsenhausen, and Dachau. This represented the first occasion during the Holocaust that Jews were arrested solely for being Jewish.[21]

Shortly after the German invasion of Poland in 1939, German authorities began establishing ghettos in an effort to separate Jewish communities from non-Jewish communities, allowing further control over the Jewish population. Polish Jews were forced from their homes by German officials. Their property was seized in the process. Life within the ghetto was brutal and came with its own set of obstacles; crowdedness, unsanitary conditions, disease, starvation, and beatings all contributed to the deaths of over half a million Polish Jews living in ghettos and labor camps between 1939 and 1941. Pincus Kolender described life in the ghetto: "You were trapped. You know, simple, there was nowhere to go. We just had to hope for the best. If they caught you without any passport or something, you were shot on the spot." Kolender went on to say that most of the food was smuggled in. His mother was shot in the ghetto. "It was a few hundred people, they couldn't use them, so they just executed them right there in front of us. So, my mother was shot right then on the spot."[22] Ghettoization, however, was intended to serve as a temporary solution while the next steps were decided and finalized.

[21] Peter Hayes, *Why? Explaining the Holocaust* (New York: W.W. Norton & Company, Inc., 2017), 82-83.
[22] Pincus Kolender, Interview by Shari Namin, South Carolina Council on the Holocaust, Survivor Testimony, September 26, 2991.

Following the outbreak of World War II, anti-Jewish policy experienced an evolution of sorts – divide, conquer, and annihilate. In October 1940, Hugo Schiller and his family were transported by railway to Gurs, a camp in France located in the foothills of the Pyrenees Mountains. He said, "No one at that point had any idea it was going to be a holding camp, waiting for the extermination camps to be built in Poland. No one ever talked about the fact that he was going to try and destroy all the Jews in Europe."[23] The Nazi plan to exterminate the Jewish population is known as the "Final Solution," which was implemented in several stages. The Soviet invasion of 1941 initiated this process. Mobile killing squads known as Einsatzgruppen, or "special action groups," had specific and straightforward instructions – kill Jews, political opponents, and others who were deemed enemies. Jewish men, women, and children were targeted. Although the exact number of victims is unknown, it is estimated that nearly two million people lost their lives; 1.3 million victims were Jewish.[24]

In September 1941, German Jews were forced to wear the yellow Star of David to serve as a form of identification. The following month, Jewish deportations from Germany and Central and Western Europe began. These deported Jews were sent for extermination to various killing centers in the east. Chelmno began its operation as a killing center in December 1941. Upon arrival to Chelmno, Jewish prisoners were ordered to shower. Instead of the well-known gas chambers often associated with the Holocaust, vans equipped with gassing capabilities were used. Twelve to thirteen vans

[23] Hugo Schiller, Interview by Daphne Lurie, South Carolina Council on the Holocaust, Survivor Testimony, September 12, 1991.
[24] Bergin, 154-157.

were in use each day. These units were known as the Sonderkommando, or "special unit." Approximately ninety people were piled into a van at one time. The doors were then sealed, and as the van was driven, diesel exhaust was directed to the passenger area of the van through pipes, asphyxiating those inside. A few miles into the forest the van would stop and the bodies would be dumped. Anyone still living would be shot. There were about one thousand Jews killed in this manner daily. A few Jews would typically be spared to assist with unloading the corpses from the vans, cleaning out the vans, and sorting the clothing. Other killing centers were Belzec, Sobibor, Treblinka, Majdanek, and Auschwitz-Birkenau.[25]

On January 20, 1942, representatives from the Nazi Party and German government agencies and offices met for the Wannsee Conference in Berlin. Discussions during the conference centered on the implementation of the "Final Solution" even though mass killings were already underway. The target was clear; 11 million European Jews, including Jews from Turkey, Great Britain, Ireland, and Sweden – all areas that were not occupied or controlled by Germany. Methods that would be used in the mass killings were also discussed; gas chambers were identified as the preferred method. It was also decided that Jews would be transported to these killing centers, primarily through railroad lines. New construction began promptly and existing camps were expanded and equipped with gas chambers.[26]

[25] Bergin, 182-189.
[26] Bergin, 164-165.

Between January 1944 and January 1945, the United States Air Force and the British Royal Air Force increased their air raids on Germany. During this time, concentration camps and killing centers were often abandoned due to Allied advances. Prisoners who were still alive were forced on long treks, which were most common in late 1944 and 1945. Because these treks typically left trails of dying and dead prisoners, they are commonly known as death marches.[27] Pincus Kolender was forced to participate on a march that took place in January 1945. Kolender recalled, "When the Russians came close to Auschwitz, the Germans came, and they took us all out. We marched farther west, away from the Russians. We marched the whole night… from Auschwitz to Gliwice. It's about seventy miles."[28] Death marches continued until Germany surrendered on May 8, 1945. Thousands of prisoners died along the roadside days prior to the war ending. It is estimated that between 250,000 to 375,000 people died during the death marches.[29] By the time the war had officially come to an end, an estimated six million Jews had lost their lives.

Survivors still faced many obstacles following liberation. Many were malnourished and suffering from disease as well as starvation. Visual evidence of the suffering during the Holocaust spread around the world. Still, in December 1945, a mere 5% of Americans stated their willingness for the United States to accept a higher number of European immigrants. President Truman, however, issued the Truman Directive on December 22, 1945. In this statement Truman announced European displaced persons

[27] Bergin, 227-229.
[28] Pincus Kolender, Interview by Shari Namin.
[29] Bergin, 227-229.

would be given priority for United States visas. Between December 22, 1945 and July 1, 1948, approximately 35,000-40,000 displaced persons entered the country; most of these individuals were Jewish.[30]

Three years after the war ended there was still a considerably high number of displaced persons throughout Europe. At this point, Truman had been pushing for new legislation for nearly a year and a half.[31] In 1947, in a special message sent to Congress, he urged, "We are dealing with a human problem, a world tragedy... Their fate is in our hands and must now be decided. Let us join in giving them a chance at decent and self-supporting lives"[32] In the following State of the Union in 1948, Truman said, "I again urge the Congress to pass suitable legislation at once so that this Nation may do its share in caring for the homeless and suffering refugees of all faiths. I believe that the admission of these persons will add to the strength and energy of this Nation."[33]

[30] United States Immigration and Refugee Law, 1921-1980, *United States Holocaust Memorial Museum.*
[31] United States Immigration and Refugee Law, 1921-1980.
[32] Special Message to the Congress on Admission of Displaced Persons, *Harry S. Truman Library and Museum*, July 7, 1947.
[33] Annual Message to the Congress of the State of the Union, *Harry S. Truman Library and Museum*, January 7, 1948.

Part III: Making Connections

Holocaust education provides opportunities for educators to make real life connections for students. Through multi-faceted lessons and learning opportunities, individuals of all ages will have a greater understanding of how the execution of decisions made by individual people and groups impact history, often leaving an unimaginable legacy. Students are then able to expand that knowledge and consider the many ways in which history impacts our society today. Holocaust education provides critical insight into human behavior. Lessons pertaining to the perpetrators, collaborators, rescuers, bystanders, and victims – both, those who perished and those who survived – all provide a greater understanding of the power of choices, "choiceless choices," and resilience.

Even though Holocaust education is not mandated in South Carolina schools, the South Carolina Council on the Holocaust Council is obligated to fulfill a legislative mission to provide adequate support for Holocaust education in schools and communities throughout the state. Under the leadership of Dr. Selden K. Smith, who is often regarded as the father of Holocaust education in South Carolina, the Council immediately began fulfilling its obligations. The Council has been working diligently for three decades to ensure that South Carolina educators, students, and community members have the opportunity to learn about the impact and implications of the Holocaust. The Council, along with several other organizations within the Palmetto State, is committed to promoting and establishing relevancy for Holocaust education through a variety of outlets, including community events, workshops, and teacher training programs. These

organizations also work to provide educational resources to educators and community members that are specific to the South Carolina perspective.

For residents and educators in South Carolina, there is also great benefit in incorporating resources that are specific to the state. The Holocaust is currently firmly embedded into the South Carolina Social Studies College and Career Ready Standards; therefore, it is crucial to provide relevancy while engaging students in lessons on the Holocaust. By personalizing the history, for example, educators are able to paint a picture of the victim's entire life. Not only is there a focus on life during the Holocaust, but before and after the Holocaust as well. These lessons can easily incorporate post-war life of individuals and families who settled in South Carolina. Students will have the opportunity to know and understand the economic and cultural impact that Holocaust survivors have had on the state.

South Carolina survivor and liberator interviews were organized and conducted under the direction of the Council during the early 1990s, representing one of the first tasks commenced by the Council.[34] During the interviews, survivors spoke of their lives prior to, during, and after the Holocaust. These interviews are easily accessible for educators and community members and may be used for a variety of lessons. First, testimony allows for a restoration of identity for the victims, allowing greater opportunity for the learner to sympathize with their experiences. Testimony also enables the

[34] Correspondence from Selden K. Smith to Harris Parker, Becky Swanson, Jerry Savory, Miriam Rawl, and Anne McCulloch, 25 September 1990, South Carolina Council on the Holocaust, S404001, South Carolina Department of Archives and History, Columbia, South Carolina.

Holocaust to become less of an inconceivable event in history by allowing individuals to hear personal perspectives from those who experienced the Holocaust firsthand, delivering a message of human suffering, morality, and resilience that may not otherwise be possible.

The Council continues to be a driving force for Holocaust education in the Palmetto State. In order to best assist educators with their needs, the South Carolina Council on the Holocaust has worked collaboratively with the Department of Education and the state legislature. Over the past several decades, South Carolina has made enormous strides in its efforts to honor and commemorate the victims, survivors, and liberators of the Holocaust. Individuals, both Jewish and gentile, who work as advocates for Holocaust education, localized efforts that bring increased awareness to the topic, and statewide support have all played crucial roles in the process of creating opportunities for South Carolinians to become active participants in Holocaust education. Whether it be as a student or teacher in the classroom, or a family visiting one of the state's Holocaust memorials, citizens from across the state have the opportunity to engage in the history.

Chapter 1

The South Carolina Perspective

"South Carolina was so different. It looked great because it was freedom."
– Max Heller, survivor[35]

The impact that Jewish settlement and immigration has had on South Carolina is unquestionable. The state is home to the oldest Jewish community within the Southern United States. In fact, Jewish settlement in Charleston dates back to the late 17th century. Many additional Jewish congregations were also founded in South Carolina throughout the following centuries:[36]

Columbia – 1846	Darlington – 1905	Bishopville – 1925
Camden – 1877	Beaufort – 1905	Anderson – 1930s
Florence – 1887	Greenville – 1910	Myrtle Beach – 1963
Sumter – 1887	Spartanburg – 1912	Hilton Head – 1981
Georgetown – 1904	Dillon – 1912	
Orangeburg – 1904	Aiken – 1921	

[35] Max Heller, Interview by Richard Irwin, South Carolina Council on the Holocaust, Survivor Testimony, September 19, 1991.
[36] "Encyclopedia of Southern Jewish Communities – South Carolina," *The Goldring/Woldenberg Institute of Southern Jewish Life (ISJL)*, 2020.

Not only did South Carolina experience the establishment of new congregations following World War II as Holocaust survivors settled in the state, Jews have immigrated and settled in the state over the course of several centuries.

It is evident that many Jews in South Carolina assimilated themselves with the traditional southern lifestyle, with most being avid supporters of the Confederacy. In fact, over 180 Charleston Jews fought for the Confederacy during the Civil War. Jewish citizens also showed their loyalty to the South in other ways. For example, Benjamin Mordecai contributed $10,000 to help with the state's war efforts. He also set up a charity to aid the families of soldiers. Andrew Jackson Moses, who was from Sumter, served as a member of the home guards. Five of his sons actively fought for the Confederacy.[37]

South Carolina's Jewish population continued to rise as the number of Jewish immigrants following the Civil War increased. Jewish communities across the state often made considerable economic contributions. Many of these immigrants opened a variety of retail business, often lasting for generations. Henry Berlin, for example, who was the grandson of Henry Berlinsky, still ran Berlin's Clothing Store in 2005 that his grandfather opened in 1883. In 1886, Moses Greenwald opened up a clothing store for men which continued to operate until 1991. In 1903, Harry Price opened a clothing store which is still in operation in Spartanburg today. In 1906 in Anderson, Sam Fleishman

[37] "Encyclopedia of Southern Jewish Communities – South Carolina."

owned and operated a general merchandise store which remained under family ownership until its closure in 1981.[38]

Even though Jews have settled in South Carolina for centuries, the state experienced its most significant Jewish population growth throughout the early years of the 20th century. Between the years of 1907 and 1927, the Jewish population in South Carolina grew exponentially, from 2,500 to 6,851. The population continued to grow in the years following World War II. By 1980 the population of the state was 8,660. While some parts of the state have witnessed shrinking, or sometimes a disappearing Jewish population, Jewish culture in other parts of the state continue to thrive. The total estimated number of Jews living in South Carolina in 2011 was 12,545, the highest number in the state's history. The Jewish communities in Columbia and Spartanburg have never been as large as they currently are.[39]

Columbia, the capital of the Palmetto State, has also been shaped by Jewish culture and contributions for well over a century. Columbia has a rich history in which Jewish roots have been well established. Jewish prominence in the city saw a rise during the antebellum era. Jews served in various leadership roles becoming prominent members of society and often participating in the government, the economy, and the cultural advancement. The Jewish population in Columbia continued to grow between the years of 1880 to the late 1920s. As World War II came to an end, the displaced survivors of the Holocaust who immigrated into the city were welcomed by the Jewish

[38] "Encyclopedia of Southern Jewish Communities – South Carolina."
[39] "Encyclopedia of Southern Jewish Communities – South Carolina."

community. Some of the survivors assimilated into the existing culture while others led distinctive lives that left an everlasting impact on the city.[40]

As monuments and memorials are erected, museums and various learning centers are built, and schools incorporate lessons from the Holocaust into their classrooms, opportunities are given for students and community members to learn about the implications of the Holocaust and make connections to life today. Many South Carolina Holocaust survivors and liberators have participated in various roles in Holocaust education throughout the decades following the War, often making significant contributions in the state. Their testimonies have the ability to resonate with individuals from a multitude of backgrounds, providing further evidence of the cultural, political, and economic impact that they have had on South Carolina throughout the years. Some survivors became business owners, others went on to serve in some capacity of politics within the state. Many have been the states greatest advocates for Holocaust education, taking active roles in the planning and creation of monuments and memorials and speaking to students and community members regarding their experiences before, during, and after the Holocaust. These individuals have, in many cases, become the epitome of resilience.

Holocaust survivor Ben Stern was born in Kielce, Poland on July 21, 1924. Nearly five years later, the Stern family relocated to Lodz, also in Poland. In the fall of 1939, rumors that Lodz would be transformed into a ghetto prompted the family to move back to Kielce. The family's lives were forever changed in the spring of 1942, when the

[40] "Columbia's Jewish Heritage Sites," *Historic Columbia.*

Stern family home was raided by the Nazis, leaving the family torn apart and separated. Before the war finally came to an end, Stern was sent to six different concentration camps before finally being liberated from Allach by the United States Army's 42nd Infantry Division in 1945. The following year he married Jadzia Sklar (Sklarz).[41]

Jadzia Stern was born in the small town of Wloszczowa, Poland located near Krakow. The town's population consisted of approximately 2,500 Jews with an equal number of gentiles. In the mid-1930s, Mrs. Stern's father moved the family to the larger city of Bedzin where her father went on to own a small country store and her mother was employed as a school teacher. Anti-Semitic behavior was not uncommon during this time; Mrs. Stern recalled being treated differently prior to the war years, "I was called names… I didn't understand the meaning of it, why they were discriminating… But I knew since I was five or six years old that by me being Jewish had something to do with it." By the age of twelve Mrs. Stern and her family were transported to a ghetto. By the time that she was in fifth grade in 1939, the Germans had invaded Bedzin and began terrorizing the Jews in the city. After several years of living in the ghetto, transportations to Auschwitz began. Her father had created a hiding place in the attic of an old farmhouse where they remained for a few days before a Nazi came and demanded for the family to come down. Left with a ring from her mother, Mrs. Stern was instructed to hide inside of a trunk. This was the last time that Mrs. Stern saw her parents. Mrs. Stern arrived in Auschwitz shortly before her thirteenth birthday.[42]

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[41] "One survivor's journey and legacy," *Holocaust Remembered.*

[42] Jadzia Stern, Interview by Linda DuRant, South Carolina Council on the Holocaust, Survivor Testimony, September 1991.

Jadzia Stern was not liberated until 1945 in Leipzig by the Russia army. Only three members of Mrs. Stern's family survived the Holocaust: her brother, Ben Sklarz who was in the army, an older sister, and herself. After liberation, her brother introduced her to Ben Stern, who was in a men's concentration camp with him during the war. By June of 1946, the two were married.[43] Their first child, Lilly Stern, was born in December 1947.[44]

In 1949, four years following liberation, the Stern family immigrated into the United States where they settled in Lexington, South Carolina. Over the course of the next several decades, the Stern family continued to grow. Ben and Jadzia Stern welcomed three more children. Mr. Stern eventually opened his own business, Ben Stern General Contractor. The company name was later changed to Ben Stern Construction Company. Not only was Mr. Stern a successful business owner, he and his wife were active members of the community. He served as president of Beth Shalom Synagogue in addition to being a member of the Jewish Community Center as well as the Masons and Shriners. Beginning in the 1970s, both Ben and Jadzia Stern spoke publicly of their experiences throughout the Holocaust.[45]

In a 1991 interview, Ben Stern expressed his thoughts of the importance of educating future generations on the history of the Holocaust. He stated that he was delighted to have the opportunity to share his story so that it could be introduced into schools and used in part as a curriculum for Holocaust education. He concluded his

[43] Jadzia Stern, Interview by Linda DuRant.
[44] "Columbia City of Women Honoree Lilly Stern Filler, M.D," *Columbia City of Women*, 2020.
[45] "One survivor's journey and legacy," *Holocaust Remembered.* April 15, 2015.

interview by saying, “If we don’t stop the bigotry, the racism, and if we don’t stop the prejudices, and if we don’t educate the people what happened, this same Holocaust can happen again.”[46]

In 1991, Jadzia Stern spoke about her own personal curiosity of the events that unfolded during the Holocaust. She questioned why the world did not do something to help the Jews. She read a book claiming that President Roosevelt had information on the atrocities taking place in Europe and was asked to bomb the railroad leading to the crematorium. Mrs. Stern said that she had come to realize that humans are imperfect and that evil will never cease to exist.

For this reason, according to Mrs. Stern, Holocaust education is important. She said, “If it’s one germ in one household, you know that sooner or later, it can spread to another household.” She concluded her interview by stating:

> Our world is in bad shape, and everything will become even worse unless each of us learn the lessons of the Holocaust well. Since Auschwitz, we know what evil man is capable of. We also know that those who were murdered walked to their deaths with the Lord’s Prayer on the lips. I want to say something to my dear, beloved children and grandchildren and great-grandchildren. When there are no more Holocaust survivors to testify of the evil of the Jewish Holocaust – because in Auschwitz, the best of humanity were murdered by the Nazis – you will make me proud, dear children, if you will stand up to any form of defamation of Jewish people, and there’s one more thing – I know I’m asking a lot – While you’re at it, speak also for other minorities because I believe in you, and we come from a decent and rich heritage, and we believe in justice and brotherhood for all people. And if you remember this, I will smile at you.[47]

[46] Ben Stern, Interview by Richard Irwin, South Carolina Council on the Holocaust, Survivor Testimony, August 15, 1991.
[47] Jadzia Stern, Interview by Linda DuRant.

As previously stated, Charleston is a prime example of a South Carolina city with a Jewish community dating back centuries. In fact, Charleston is home to one of the oldest Jewish communities in all of North America.[48] Today Charleston remains the city with the largest Jewish community in South Carolina, with approximately 6,000 Jewish residents.[49] The Jewish community is religiously diverse, with multiple sects of Judaism present. The Jewish population is not limited to a specific geographical location within Charleston, but instead can be found throughout the county. The Charleston Jewish Federation serves as a voice for the growing Jewish community in the area. This organization also aims to educate the current and future generations by pursuing "social justice and human rights" and living "by rich traditions of advocacy, education, and taking responsibility for one another."[50]

Survivors Henry Popowski and Paula Kornblum settled in Charleston in 1949. Although Popowski and Kornblum both resided in Kaluszyn, Poland, a town approximately fifty miles east of Warsaw, the two did not come to know one another until after liberation. With a population of 10,000 prior to World War II, an estimated 80% of the population in Kaluszyn was Jewish.[51] On September 1, 1939, the German invasion of Poland occurred, transforming their hometown of Kaluszyn to an unimaginable scene. Even though Popowski and Kornblum had drastically different experiences during this time, their lives would be forever changed.

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[48] "About Us," *The Jewish Federation of Charleston, SC,* 2020.
[49] "Encyclopedia of Southern Jewish Communities – South Carolina."
[50] "About Us," *The Jewish Federation of Charleston, SC,"* 2020.
[51] David Popowski, "To Honor the Survivors and Remember the Dead: Building a Memorial in Marion Square," *The Jewish Historical Society of South Carolina* 21, no. 1 (Spring 2016), 10.

Henry Popowski was conscripted into the Polish army following the invasion. After Poland's surrender to Germany, he returned home to Kaluszyn in an attempt to provide warning to his family. With the exception of Popowski and two out of his six siblings, the remaining members of the Popowski family lost their lives. Throughout the war years, Popowski was in the Warsaw ghetto and was incarcerated at various concentration camps, including Krasnik, Plaszow, and Ebensee. In May 1945, Popowski was liberated by the United States Army. He eventually found himself in Landshut, Germany, where a displaced persons camp had emerged.[52]

Paula Kornblum recalled the devastating effects of the German invasion of Poland. Describing the changes in her small town, she recalled, "It changed dramatically, drastically, and overnight." She said, "Ninety percent of the city was burned out. People became instant refugees. They lost everything... I can still see myself laying on that field and seeing the city going up in flames." The family owned a flour mill in Kaluszyn which was miraculously spared from the destruction. Eventually the mill was confiscated from the family to be used for German purposes. Kornblum was later able to escape from Kaluszyn to a labor camp that was located four miles away, believing the camp would be safer.[53] A short time later, Hannah, who was Kornblum's sister, and Mr. Stanislaw Wozniak, a gentile associate of the family, helped to orchestrate Kornblum's escape from the labor camp. With the help of Mr. Wozniak, the two sisters traveled to Warsaw where they successfully acquired false identification papers, identifying themselves as

[52] David Popowski, "To Honor the Survivors and Remember the Dead: Building a Memorial in Marion Square," *The Jewish Historical Society of South Carolina* 21, no. 1 (Spring 2016), 10.
[53] Paula Popowski, Interview by Jania Sommers, South Carolina Council on the Holocaust, Survivor Testimony.

Catholics. Using their false identifications, they lived in a convent and worked in a factory in Czestochowa, a town located about 200 miles from Kaluszyn before finally being liberated by the Russian army in January 1945. After liberation, Kornblum, her sister, and surviving family friends traveled to Landshut, Germany – this is where Henry Popowski and Paula Kornblum first met. The two remained in Landshut while waiting approval to immigrate to the United States. While there, Popowski and Kornblum were married and the first of their children was born – a son named Mark. In 1949, Henry and Paula Popowski immigrated to Charleston, South Carolina, where they added three more children to their family; David, Sarah, and Martha.[54]

Joe Engel is another resident of Charleston who bore witness to the atrocities during the Holocaust. Engel was born on October 9, 1927, in a small but active Jewish community in Poland, approximately thirty kilometers outside of Warsaw. His family owned a luncheonette store until 1939, at which time the Germans invaded Poland. It was in this moment that Engel's life was forever changed. He endured life in the Plonsk ghetto and concentration camps after being torn away from his family. During the Auschwitz death march in 1945, in a decisive attempt to save his own life, Engel successfully escaped by jumping from a moving cattle car under the cover of darkness.[55] Following his escape, Engel joined a resistance group consisting of approximately 200

[54] David Popowski, "To Honor the Survivors and Remember the Dead: Building a Memorial in Marion Square," *The Jewish Historical Society of South Carolina* 21, no. 1 (Spring 2016), 10.
[55] Joe Engel, Interview by Tom Downey, South Carolina Council on the Holocaust, Survivor Testimony, September 26, 1991.

people. The group fought back by destroying police stations and trains transporting munitions.[56]

In 1949, several years following liberation, Engel immigrated into the United States where he eventually settled in Charleston, South Carolina. He began his own dry-cleaning business, later saying that he was a CPA – cleaning, pressing, and alterations.[57] Engel remains an active participant in Holocaust education today. He travels to schools within the state educating South Carolina students on the Holocaust and provides a firsthand account of his own experiences. Engel is presently a proud resident of Charleston, as well as a member of the Charleston Jewish Federation.[58]

Joe Engel's story does not end in Charleston; he has influenced lawmakers in the state as well. On February 12, 2019, in a concurrent resolution, the South Carolina General Assembly passed a bill to recognize and honor Engel for his role in Holocaust education. May 1, 2019 was officially designated as "Joe Engel Day" in South Carolina. The bill outlined Engel's experiences before, during, and after the Holocaust and World War II. The bill also states, "Since 1994, Engel has fulfilled a promise to himself that he would repeat his story to ensure that people would never forget." For the past twenty-five years, Engel has sat at the Charleston Battery with a sign around his neck reading "Holocaust Survivor." Engel offers his story to anyone who approaches him and inquires about the sign.[59]

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[56] South Carolina General Assembly, 123rd Session, 2019-202, H.3912, February 12, 2019.
[57] Joe Engel, Interview by Tom Downey.
[58] "Uncle Same Wants You." *Columbia Holocaust Education Commission.*
[59] South Carolina General Assembly, 123rd Session, 2019-202, H.3912, February 12, 2019.

The economic impact that survivors have had on the state is evident in many other stories as well. In early 1946, Abe Stern traveled to Frankfort, Germany in order to apply for immigration status for himself and several other people, three of whom were his sisters. He was able to successfully attain the proper documentation and with several months he and his sisters arrived in New York. After a year, Mr. Stern left New York City and moved to Los Angeles where he found employment at a wholesale shoe store. One day in the spring of 1948, Mr. Stern noticed a United States military recruitment poster – *I (Uncle Sam) Want You.* Shortly thereafter, he joined the Air Force and was eventually stationed at Shaw Air Force Base in the small town of Sumter, South Carolina.[60]

Abe Stern married Rhea Edelsburg on New Year's Eve, 1950, with whom he had three children. Upon receiving his honorable discharge in 1952, he began working for his father-in-law, Max Edelsburg, at Jack's Department Store (later known as Jack's Shoes), the family-owned business located in Sumter. In a relatively short amount of time, he became a partner and eventually opened up additional stores throughout the state. Abe Stern remained a fixture in the business for nearly sixty years and maintained residency in Sumter.[61]

In the summer of 2018, Sumter became the home of South Carolina's first Holocaust museum. The mission of the Sumter County Museum is to educate the public on the Old Sumter District, which includes a rich history of Jewish culture. Temple Sinai

[60] "Uncle Sam Wants You." *Columbia Holocaust Education Commission.*
[61] "Uncle Sam Wants You."

and the Sumter County Museum formed a partnership in which the museum was able to create a permanent exhibit in the social hall adjoining the temple sanctuary. A large section of the exhibit is devoted to Holocaust education in addition to specific individuals, such as survivor Abe Stern, who settled in Sumter and has ties to the Holocaust.[62]

Temple Sinai Jewish History Center, which houses the museum, is open to the general public and provides opportunities for field trips for students throughout the state. The goal of the tour is to create an atmosphere conducive to learning about Jewish history in the Palmetto state as well as the early settlers of Sumter. As previously stated, the tour also highlights the history of the Holocaust and the connections that both liberators and survivors have to the city of Sumter. Admission is free for students in South Carolina. The tour lasts for approximately sixty minutes and is recommended for students who are in grades five and up. Students have time to engage in "Open Exploration," meaning that participants are able to explore the exhibits at their own pace.[63] A benefit to this approach is that all individuals involved are physically present at the exhibit and have the opportunity for reflection.

The museum does not currently offer online and/or digitized resources; however, the opportunity to personally engage in the exhibitions can prove priceless to many who partake. Earlier this year the museum had a temporary exhibition that included rarely seen photographs of the Frank family. The small, but appropriate space where the

[62] Sumter County Museum. "Temple Sinai Jewish History Center."
[63] Sumter County Museum.

photographs were displayed provided a sitting area in the middle of the room – another opportunity for reflection. As visitors enter the museum's permanent exhibit they have the opportunity to learn about the history of Judaism, including the three major branches of mainstream Judaism prior to learning information specifically regarding the Holocaust. Information in the exhibit covers a wide range of topics and photographs, including Kristallnacht, the Nazi Offensive, The Final Solution, Ghettos, the Warsaw Uprising, The Righteous Among the Nations, Resistance, and The Rise of the Third Reich. The sequential method used in the exhibit clearly illustrates the process of that took place during the Holocaust: identification, expropriation of property, isolation, and annihilation of European Jewry. Statistics are also shown throughout the exhibit. The final section of the exhibit highlights the story of Abe Stern, Holocaust survivor and Sumter resident.

Aside from the permanent exhibit, Temple Sinai Jewish History Center and the Sumter County Museum also sponsors events throughout the year. In early 2020 the museum planned an exhibition called "The True Wartime Escape: Margret and H.A. Rey's Journey from France." According to information released regarding the event, the exhibition "celebrates a timeless survival story, one that serves as a potent reminder of the power of human creativity and the cost when voices and visions are silenced by the impact of war."[64] Even though the museum does not currently have its own digital archive, the resources and educational opportunities can easily prove to be more than useful in expanding and highlighting Holocaust education, particularly in South Carolina.

[64] Sumter County Museum.

Holocaust survivors are not alone in their impact on the Palmetto State; the state also provides residency for countless liberators. Some of these liberators who returned home to South Carolina became active in local and state governments, others became advocates for Holocaust education. Strom Thurmond, for instance, served in Congress as a Senator from 1954 until 2003. Senator Thurmond served with the United States Army during World War II, participating in the Battle of the Bulge. He was also part of the First Army that uncovered Buchenwald concentration camp shortly after the camp was liberated. Prior to arriving in Europe, Senator Thurmond had little knowledge of what was occurring in Nazi occupied lands. "Unless the people of the United States could actually see what went on there, they couldn't imagine the dread and inhumanity that occurred in those places… I just can't imagine how any person could be so inhuman as to do to those people what I saw." He described the survivors that he saw as "lying on the ground and so weak that they couldn't talk… you couldn't hardly tell whether they were living or dead."[65] Years later, after the South Carolina Council on the Holocaust was formed, Senator Thurmond offered his support to the Council as it initiated one its first major projects – identifying and interviewing South Carolina survivors and liberators.

T. Moffatt Burriss also served in the United States military during World War II. Prior to the war, Burriss worked as a high school teacher in South Carolina.[66] During the war, he served as a paratrooper in the 82nd Airborne Division. His company took the lead in Operation Market; Burriss was the company commander. His role was portrayed in

[65] Strom Thurmond, Interview by unknown, South Carolina Council on the Holocaust, April 13, 1992.
[66] "Man and Moment: T. Moffatt Burriss and the Crossing," SCETV, May 14, 2017.

the movie *A Bridge Too Far* by actor Robert Redford. Burriss received several honors for his service during the war, including: the Dutch Lanyard, French Fourragere, Belgium Fourragere, the Purple Heart, the Silver Star, three Presidential Unit Citations, and three Bronze Stars. During his time in service, Burriss also served as a liberator – an experience that influenced his life for years to come. Upon returning home, he and his wife Louisa settled in Columbia. He worked as a school teacher for a few years before opening Burriss Construction Company with his three sons.[67] From 1977-1991, he represented Richland County in the South Carolina legislature. Following his experiences in the war, Burriss pledged to bear witness. At a Holocaust remembrance event held at Beth Shalom synagogue in Columbia, South Carolina in 2010, Burriss said, "I was there. I saw it. I felt it. I photographed it. It cannot happen again. We must remember."[68]

[67] Shives Funeral Home, "Thomas Burriss, Sr," *The State,* January 6, 2019.
[68] Emily Bohatch and John Monk, "SC Veteran Who 'Delivered Freedom to People Around the World' Dies Friday," *The State,* January 4, 2019.

Chapter 2

The Father of Holocaust Education

"Holocaust education demands that we adopt an agenda that promotes reason over ignorance, tolerance over prejudice, and kindness over hate. The Nazis taught us how NOT to treat our fellow man. Isn't that a lesson worth learning?"[69]
– Dr. Selden K. Smith

Those involved with Holocaust education in South Carolina come from extensive backgrounds. Many advocates participate through various organizations, foundations, and committees within the state. These individuals often possess a personal connection to the Holocaust – perhaps they are survivors, children of survivors, or part of the Jewish community. Occasionally, however, individuals get involved with Holocaust education that have no personal connections to the history. Dr. Selden K. Smith is one such person. He was presented with an opportunity not only to teach, but to learn, and he spent over forty years of his life doing just that – fully embracing the opportunity and fully engaging in this era of history in an attempt to improve the future. The study of the Holocaust "provided him both a scholarly focus and a social and educational mission from the late 1970s until his death."[70] Known for his personal touches, Dr. Smith would often write handwritten letters which allowed the recipient to learn more about him and to hear words of encouragement and support. Dr. Smith is regarded as "The Father of Holocaust

[69] Selden Smith, "The Beginning of Holocaust Education in the Midlands," *Holocaust Remembered,* April 13, 2014, 22.
[70] Shives Funeral Home, "Selden Smith," *The State,* February 15, 2018.

education in South Carolina." This title is representative of his extensive work and tireless efforts to develop a firm foundation for Holocaust education throughout the state. Ordinary people can have an extraordinary impact on their community, state, and country. This becomes increasingly evident by examining the life of Dr. Smith.

Selden Smith was born in York, South Carolina on January 17, 1930.[71] His parents were Reverend Nat Erskine Smith and Jean Kennedy Smith. Upon the death of his father, he and his siblings were raised in York by his mother. Dr. Smith graduated from York High School in 1947 and from Erskine College in 1951.[72] Being subject to the draft, he enlisted in navy officer candidate school in Newport, Rhode Island.[73] Soon he enlisted as Ensign in the United States Navy. Dr. Smith participated in the Korean War while aboard the *USS Missouri*. Remaining in the Naval Reserve following the war, Dr. Smith retired as captain from the Navy in 1979. Once his active duty was complete in 1955, he attended graduate school at the University of South Carolina where he obtained his Doctor of Philosophy in history.[74]

In 1960, while still attending the graduate program at USC, Dr. Smith was offered a part time teaching position at Columbia College; after two years he began teaching at the college full time. Throughout the early years of his time at Columbia College, the majority of the courses taught by Dr. Smith were centered on American history and European history. Dr. Smith's involvement in Holocaust education did not begin until

[71] "Jewish Heritage Collection: Oral History Interview with Selden K. Smith," Interview by Lilly Filler, Columbia, South Carolina, September 6, 2017.
[72] Shives Funeral Home, "Selden Smith."
[73] "Jewish Heritage Collection: Oral History Interview with Selden K. Smith."
[74] Shives Funeral Home, "Selden Smith."

the late 1970s.[75] At that time, the college offered a term that took place over a three week period in May. This was intended to offer students the opportunity to engage in a concentrated study of a topic that would otherwise not be available during the fall or spring semesters. Each fall students who majored or minored in history had the opportunity to make course proposals for the May term. In preparation for the May term, Alice Malavasic approached Dr. Smith and asked, "Dr. Smith, why don't you offer a course on the Holocaust?" Dr. Smith told his student, "Alice, you know that I don't know anything about the Holocaust," to which she replied, "Well, you could learn something by May, couldn't you?"[76]

Up to this point, the Holocaust was not covered in the European history curriculum and his prior exposure to the topic was extremely limited. As an undergraduate at Erskine, Dr. Smith knew "that Adolf Hitler was a mean damn dictator who hated Jews and had killed and mistreated people up and down." During his undergraduate program at Erskine College, professors would occasionally assert that President Franklin Roosevelt did little to help Jews who wanted to immigrate to the United States and that the quota system made it even more difficult for immigrants to come into the country.[77] Even though Dr. Smith possessed limited knowledge of Hitler and the Holocaust he accepted his student's challenge and within a few weeks he was seeking opportunities to learn more about the Holocaust.

[75] "Jewish Heritage Collection: Oral History Interview with Selden K. Smith."
[76] Smith, "The Beginning of Holocaust Education," 3.
[77] "Jewish Heritage Collection: Oral History Interview with Selden K. Smith."

Dr. Smith soon found his first opportunity to engage in the history. One day he saw an article in a local newspaper announcing that several Holocaust survivors would be sharing their experiences with youth at the Jewish Community Center in Columbia, South Carolina; jumping right into his new role as a Holocaust educator, Dr. Smith attended the session. It was at this event that he first heard the testimonies from four couples, all from Columbia – Bernard and Luba Goldberg, Felix and Bluma Goldberg, David and Cela Miller, and Ben and Jadzia Stern. Jadzia Stern was the last to speak. She offered her own insight into why she believed the Holocaust was an important topic. Dr. Smith was especially compelled by her story.[78]

Following the session, Dr. Smith introduced himself to Mrs. Stern and extended an invitation for her to join him at Columbia College to share her story with his European history students – she agreed. The two exchanged contact information and later arranged a time for her to come in as a guest speaker. The class that Mrs. Stern spoke to was small, only consisting of twelve or thirteen students. All of the students positively responded to the presentation. Afterwards, Dr. Smith asked Mrs. Stern if she would come in and speak again. Without hesitation she replied, "Yes, if you have more students!" Dr. Smith accepted this challenge as well. He worked diligently to advertise her visit and arranged for the use of a larger room. Mrs. Stern's second visit to the campus had an audience of more than one hundred.[79]

[78] Smith, 3.
[79] Smith, 3.

Shortly before the May term course was set to begin, Dr. Smith learned of another opportunity to learn more about the topic from Dr. Carl Evans, a friend and professor at the University of South Carolina. The three day conference at Emory University was on the teaching of the Holocaust, taking place three days prior to his own course beginning. Dr. Smith made plans to attend with his friend, Dr. Evans, and also invited Alice to join. After the conference, Alice and Dr. Smith began the journey of teaching and learning together, officially introducing Holocaust education into the curriculum at Columbia College. Students at Columbia College responded well to the new Holocaust program and its popularity continued to grow. [80]

The relationship between Dr. Smith and the Stern family continued to bloom. The Stern's invited Dr. Smith to attend service with their family at Beth Shalom synagogue; he graciously accepted the invitation. According to Dr. Smith, the visits that he made to the synagogue helped to solidify relationships with the Miller and Goldberg families. He was also able to form relationships with other representatives from the Jewish community throughout Columbia, including Rabbi Philip Silverstein at Beth Shalom synagogue and Sandy Marcus at the Tree of Life synagogue. [81] As his quest for Holocaust education continued over the next several decades, his web of contacts expanded as well.

Dr. Edward Lee, a history professor at Winthrop University, argues that Columbia College had one of the strongest departments in Holocaust studies, perhaps in the entire

[80] Smith, 3.
[81] Smith, 3.

country, because of the diligence and devotion of Dr. Smith. Dr. Lee came to know Dr. Smith while serving as president of the South Carolina Historical Association (SCHA) in the 1990s. At that time, Dr. Smith served as an officer. While many individuals involved in the SCHA focused their research on South Carolina history, Dr. Smith remained committed to Holocaust studies. According to Dr. Lee, Dr. Smith was a "first class scholar." Dr. Smith is further described by Dr. Lee as "the Dean of Holocaust studies in South Carolina." With an unwavering commitment to tell the "whole unvarnished truth," he worked to ensure that public school students had opportunities for exposure to Holocaust education.[82]

Dr. Selden Smith served in multiple capacities. Not only was he an advocate for Holocaust education, he was also a well-known and effective Holocaust educator who devoted much of his time participating as an active learner, consistently and persistently striving to understand and learn more. Dr. Smith was also a friend to the many survivors that he came into contact with as he pursued new opportunities to expand his own knowledge and understanding. His role in Holocaust education continued to expand throughout the 1980s as his personal and professional interests became increasingly intertwined.

1989 marked a significant victory in Dr. Smith's efforts to expand Holocaust education in the state – The South Carolina Council on the Holocaust was created by the General Assembly in order to further Holocaust education within the state, to honor those involved – survivors, liberators, their families, and their descendants – and to promote

[82] Edward Lee, Interview by Stacy Steele, York, South Carolina, September 23, 2020.

remembrance. In 1990, Dr. Smith was appointed to the South Carolina Council on the Holocaust by Speaker of the House Robert Sheheen.[83] Following his appointment, Dr. Smith contributed to identifying the remaining founding members of the Council. In 1997, Dr. Smith retired from Columbia College, but continued to pledge his support and time to the Council.[84] In many ways, the Council gave Dr. Smith the platform to expand his advocacy for Holocaust education. The Council has provided workshops and summer institutes as a means of training educators to adequately teach the Holocaust to South Carolina students, expanding the network of teachers involved in Holocaust education, thus reaching more students – echoing Dr. Smith's desire to understand the implications of intolerance and hate. To this day, the Council continues the work that Dr. Smith and his fellow Council members began in 1990. Dr. Smith served as chair emeritus when he no longer served the Council in an official capacity.[85]

Dr. Smith's passion for Holocaust education is known beyond the state boundaries of South Carolina. In December 1999, Dr. Smith was contacted by United States Representative Carolyn Maloney. Representative Maloney introduced H.R. 3105, the Holocaust Education Assistance Act, in the United States House of Representatives and was seeking input from Dr. Smith.[86] The purpose of the bill authorized the Secretary of Education to issue competitive grants in support of Holocaust education throughout the

[83] "Jewish Heritage Collection: Oral History Interview with Selden K. Smith."
[84] Memorandum from Dr. Selden K. Smith to Bob Dreyfus and Bill Stern, 23 January 1998, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[85] "South Carolina General Assembly, 122nd Session, 2017-2018, Bill 5057," *South Carolina Legislature.*
[86] Correspondence from Carolyn B. Maloney to Dr. Selden K. Smith, 2 December 1999, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.

country.[87] In the opening paragraph of her letter to Dr. Smith, Representative Maloney stated, "As a major leader in the field of Holocaust Education, I am writing to seek your comments on this legislation." Representative Maloney further explained that the legislation would authorize $2 million each year for a total of five years. This funding would be made available as competitive grants through the Department of Education. Organizations and centers throughout the United States would be eligible to receive the grants "to teach everyone the lessons learned from the Holocaust."[88]

His commitment and devotion to Holocaust education never ceased. In July 2005, Dr. Smith began chemotherapy for treatment of multiple myeloma.[89] Dr. Smith, however, continued to devote himself to the Council. Over the course of the next five years Council funding, which was provided through the state, was dwindling. By 2010, Dr. Smith recognized the need for a private source of income to help supplement activities of the Council. His plan was to set up a foundation. Bill Stern, a fellow Council member and son of Holocaust survivors Ben and Jadzia Stern, offered to set-up the foundation. Named in honor of Dr. Smith, The Selden K. Smith Foundation for Holocaust Education was founded in order to provide support and strengthen the activities of the Council. The foundation carries Dr. Smith's name as a way to honor and pay tribute to his work in Holocaust Education.[90]

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[87] H.R.3105 – "Holocaust Education Assistance Act," *Congress.Gov.*
[88] Correspondence from Carolyn B. Maloney to Dr. Selden K. Smith.
[89] S.C. Council on the Holocaust Agenda, 20 July 2005, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[90] Minda Miller, Interview by Stacy Steele, Columbia, South Carolina, September 22, 2020.

Upon setting the foundation up, Dr. Smith immediately sought assistance from Minda Miller. Miller had previously formed a relationship with Dr. Smith through her husband, Henry Miller, and his parents, David and Cela Miller. David and Cela Miller were the first Holocaust survivors to settle in Columbia in 1949. Dr. Smith first met the Miller family as he began reaching out to local Holocaust survivors and liberators in the late 1970s. Cela Miller often spoke in schools as well as summer workshops sponsored by the Council.[91] The Miller family is yet another example of the friendships that Dr. Smith formed with survivors, liberators, and their families throughout the years.

Minda Miller offered her assistance to Dr. Smith. One day, "out of the blue in 2010," she got a call and was told, "I've got a job for you." Miller was asked to help raise funds for the newly established foundation. She embarked on a three-year fundraising campaign with a goal of $100,000. Money was raised primarily from the Jewish community throughout the state. The foundation initiated a letter and phone campaign, reaching out to synagogues and Jewish community centers. Miller would often meet with communities outside of the Midlands, seeking additional support. Dr. Smith, who had already successfully established a network of contacts throughout the state through the formation of relationships with survivors, liberators, and their families, often wrote personal letters, reaching out to those contacts for support, providing a vital reinforcement to the foundation. After the campaign was finalized and the goal was met, the foundation worked in tandem with the Council to provide grant money throughout South Carolina for "anything related to Holocaust education, tolerance, and awareness,"

[91] Miller, Interview by Stacy Steele.

including classroom supplies, Holocaust speakers, teacher training, and community events. South Carolina educators were the main focus for Dr. Smith. He was adamant at providing opportunities for Holocaust education to teachers so that the topic could be taught in the classrooms more efficiently.[92]

Dr. Smith's devotion to Holocaust education and to the Council did not go unnoticed. The South Carolina General Assembly passed a concurrent resolution titled "Dr. Selden Smith" in February 2011. This resolution served "to recognize and honor Dr. Selden Smith for his years of outstanding service to the South Carolina Council on the Holocaust in educating thousands of South Carolinians about the history and lessons of the Holocaust."[93] The South Carolina General Assembly passed yet another concurrent resolution following his death in 2018. This bill further acknowledged the "profound impact" that Dr. Smith made "on the community and beyond as the Father of Holocaust Education in South Carolina."[94]

Dr. Smith possessed a unique ability to illuminate his perspective of the implications of the Holocaust, intolerance, hate, and bigotry. For those who knew Dr. Smith, his mission and personal character is well known and admired. Scott Auspelmyer, the director of the South Carolina Council on the Holocaust, described Dr. Smith as "just an amazing person" who "loved people… a caring individual" who was "so warm to everybody." He was the "consummate educator." Dr. Smith did not set out to make a difference, but rather he had a moral compass that drove the need to help people

[92] Miller, Interview by Stacy Steele
[93] "South Carolina General Assembly, 119th Session, 2011-2012, Bill 548," *South Carolina Legislature.*
[94] "South Carolina General Assembly, 122nd Session, 2017-2018, Bill 5057," *South Carolina Legislature.*

understand the significance of the Holocaust. "For the betterment of all of us, we need to make sure it doesn't happen again." Auspelmyer believes that perhaps one of the most impactful contributions that Dr. Smith made to Holocaust education was the creation of the Council. He was dedicated to the cause and believed in the importance of Holocaust education so strongly, therefore "we need to all put forth the effort to make sure it happens."[95]

Dr. Smith continued to play an active role within the Council and the Foundation until the end of his life. He spent a large portion of his professional career establishing "a web of contacts," His genuine desire to learn and educate build "personal relationships with survivors and the folks who enabled them to be survivors – the liberators."[96] Dr. Lilly Filler, daughter of Holocaust survivors Ben and Jadzia Stern, gave Dr. Selden Smith the title of "Father of Holocaust education in South Carolina." Dr. Filler credits Dr. Smith with much of the progress of Holocaust education within the state. "He was the one," she said, "who taught it heart and soul." "His legacy is bringing Holocaust education alive. There are so many people that he touched – not only students, he went out in the community and befriended the survivors. He was really an amazing individual."[97] One lesson that everyone can take from Dr. Smith – regardless of race, religion, or background – is that it does not have to be your personal history to take it, embrace it, and learn from it. As the Council expands on the efforts of Dr. Smith and the founding board members, the mission remains the same – "to educate South Carolina

[95] Scott Auspelmyer, Interview by Stacy Steele, Columbia, South Carolina, September 17, 2020.

[96] Lee, Interview by Stacy Steele.
[97] Filler, Interview by Stacy Steele.

teachers, students, and communities about the Holocaust through teaching, outreach, resources, and commemoration."[98] Dr. Smith's legacy will continue to live on through the individuals and organizations that advocate for Holocaust education and tolerance and those touched by his work, his accomplishments, and his life.

[98] "About the Council," *South Carolina Council on the Holocaust.*

Chapter 3

The South Carolina Council on the Holocaust

"They say people forget. They forget what happened already. It's not even quite 50 years. That's the reason I -- even though it's painful to come here and talk about it, I really want, because I feel we contribute something for the future generation. People should see it, should hear it, should know what happened. Only by education and learning what happened, maybe you could avoid from it happening again."
– Pincus Kolender, survivor[99]

Dr. Selden Smith was shocked to learn that the South Carolina Council on the Holocaust was established in 1989. Unbeknownst to Dr. Smith, Senator Izzy Lourie had worked to have the Council established.[100] The Council was created by the General Assembly for the purpose of Holocaust education, promoting annual remembrance programs, and to honor survivors, liberators, and their descendants. In creating the Council, a nexus between the South Carolina State Department of Education and the Council was born.[101] At the time of its formation, it was planned that the Council would receive an annual appropriation of $20,000 to aid in its endeavors.[102] Since the Council was essentially being built from the ground up, members would also have to be selected. It was determined that the Council would consist of twelve members; the Governor was

[99] Pincus Kolender, Interview by Shari Namin, South Carolina Council on the Holocaust, Survivor Testimony. September 26, 1991.
[100] "Jewish Heritage Collection: Oral History Interview with Selden K. Smith."
[101] The South Carolina Council on the Holocaust Informal Report of Council Activity, 20 April 1993, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[102] Correspondence from Selden Smith to Nikki G. Setzler, 12 March 1996, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.

responsible for appointing four members, four were be appointed by the President of the Senate, and the final four were appointed by the Speaker of the House. Members were appointed for two years terms, with each term beginning on July first.[103] Original members of the Council were: Mr. Henry Allen, Sr., Mrs. Leah Chase, Mr. Robert Dreyfus, Mr. Monroe Fink, Mr. Claude Hipp, Mr. Pincus Kolender, Dr. Rose Shames, Dr. Selden Smith, Mr. Bill Stern, Dr. Raymond Schilds, Dr. Latta Thomas, and Mr. Sam Tenenbaum.[104]

Dr. Smith showed no hesitation in accrediting Margaret Walden for her role in bringing Holocaust education to the forefront in South Carolina. Ms. Walden worked as the social studies representative in the State Department of Education. She invited Dr. Mary Johnson of *Facing History and Ourselves* to South Carolina on several occasions throughout the 1980s, prior to the formation of Council. Dr. Johnson, in turn, provided sessions on Holocaust education in Spartanburg, Columbia, and Charleston. Ms. Walden continued working as an advocate for Holocaust education in the state, playing a significant role long after the formation of the Council. Under the new legislation, the State Department of Education worked in conjunction with the Council. In many ways, according to Dr. Smith, "the State Department of Education was supposed to take care of us." The Council met on their premises, they announced Council meetings, and they sent out Council notifications.[105]

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[103] "Title 1 – Administration of the Government," *South Carolina Legislature*, 1989.
[104] Memo from Margaret B. Walden to Holocaust Council Members, 20 December 1991, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[105] "Jewish Heritage Collection: Oral History Interview with Selden K. Smith."

Several items of discussion were on the agenda for the first meeting of the Council, which took place on April 5, 1990. The Council quickly began working towards fulfilling its mission while maintaining the values and responsibilities that were crucial to its success. Council members, who served on a volunteer basis, were tasked with the responsibility of building the Council from the ground up. During this meeting, George Leventis, who served as a representative for the Department of Education, agreed to work with Sam Tenenbaum on the formation of the Council's By-Laws. Committees were also established at this time that focused on organizing a statewide Holocaust Remembrance Program, identifying South Carolina survivors and liberators of the Holocaust, and establishing proper educational materials. In order to work toward these goals, the Council invited Linda Scher to attend the meeting. Scher provided the Council members with a copy of the North Carolina Holocaust curriculum, which she had worked to create. She also discussed the obstacles in designing materials and subsequently disseminating it to educators for classroom use. It was also at this time that the Council endorsed their training programs through Facing History and Ourselves, an organization with which the Council has had a long-standing relationship.[106]

From the time the Council was formed Dr. Selden Smith played a crucial role, serving as a leader for nearly three decades. According to Dr. Smith, the Council was founded "to take special notice of the Holocaust, its survivors, and its liberators." Within the first year of its existence, the Council launched three projects. The first of these projects was to "encourage a meaningful program of Holocaust Remembrance"

[106] South Carolina Council on the Holocaust Minutes, 5 April 1990, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.

throughout the state. The second was to "encourage (not mandate) the teaching of the Holocaust" throughout public schools in South Carolina. In alignment with this task, the State Department of Education contacted Facing History and Ourselves to conduct teacher training workshops in the Fall of 1990 and Spring of 1991. The State Department of Education and the Council also committed to contracting work for a curriculum guide that could be used to aid and guide teachers throughout the state. Finally, the third project that had been undertaken was to identify South Carolina survivors and liberators for a videotaped oral history project.[107] This project was part of a national oral history effort that was launched in collaboration with the United States Holocaust Memorial Museum (USHMM) in Washington, D.C.[108] In order for the final task to be achieved, the Council set out to train volunteers to properly conduct the interviews through a series of sessions on Holocaust studies and oral history techniques. A Holocaust curriculum was developed for the session on Holocaust studies and staff members from the United States Holocaust Commission in Washington, D.C. came to South Carolina to conduct the sessions on oral history techniques.[109]

During the Council's October 1990 meeting, the Council was presented with the definitions for survivors and liberators from the United States Holocaust Memorial Council. The definitions were adopted as follows: "A survivor is considered one who has

[107] Correspondence from Selden K. Smith to Harris Parker, Becky Swanson, Jerry Savory, Miriam Rawl, and Anne McCulloch, 25 September 1990, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[108] Correspondence from Selden Smith to unknown, 9 November 1990, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[109] Correspondence from Selden K. Smith to Harris Parker, Becky Swanson, Jerry Savory, Miriam Rawl, and Anne McCulloch, 25 September 1990.

lived through Nazi persecution in the years between 1938-1945. This includes those who hid, were hid, escaped, were rescued or incarcerated in Europe at any time during those years." Also, "A liberator is one who is a member of an army unit that entered and freed a concentration camp or town under Nazi occupation. The term "liberator" does not usually include someone who entered a camp several days or weeks after it was freed."[110] The Council soon announced a statewide call for volunteers to interview survivors.

The first training session for interviewers was scheduled for February 27, 1991 under the direction of Dr. Mary Johnson who worked with *Facing History and Ourselves*.[111] Interviewing was then scheduled to begin in the summer or early fall. SCETV, a public broadcasting and educational network in South Carolina, agreed to produce the tapes of survivor testimony and interviews. At this point, the "search committee" had located thirty-seven survivors and fourteen liberators throughout the state. Further discussion centered on how to appropriately contact survivors. It was suggested that a short letter be sent out first with a second follow up letter containing additional information to be sent a few weeks later. It was also suggested that a representative of the Council should speak one on one with each survivor explaining the purpose of the interviews.[112] Senator Strom Thurmond, a liberator during the Holocaust, offered his assistance to the Council. Council member Leah Chase recommended that

[110] South Carolina Council on the Holocaust Minutes, 30 October 1990, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[111] Correspondence from Selden Smith to unknown, 9 November 1990.
[112] South Carolina Council on the Holocaust Minutes, 8 January 1991, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.

Thurmond make a public service announcement.[113] The search soon began for survivors and liberators residing in South Carolina, moving the oral history project forward with great momentum.

In addition to the oral history project, the Council was preparing for the creation of other educational material that could be used by classroom teachers. By the fall of 1991, Linda Scher was commissioned by the Council to create a resource for Holocaust education in South Carolina. Her goal was to create a Holocaust resource book that could serve as an aid for South Carolina middle schools. Scher wanted to include references to people or events throughout the history of the state as well as documents that could be used as handouts in the classroom. Council members were encouraged to provide Scher with their personal notes and feedback to assist in guiding her work.[114]

The survivor and liberator interviews were complete by the time the Council met in September 1992, bringing the oral history project to a successful end. In all, thirty-nine individuals were interviewed and videoed. In the time between the conclusion of taping and the September meeting, two survivors passed away. [115] Once completed, Dr. Smith reviewed the interview transcriptions that would accompany the oral interviews. During this meeting the Council agreed that tapes of the interviews needed to be cataloged, a standard for proper spelling of names and places need to be established,

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[113] South Carolina Council on the Holocaust Minutes, 9 April 1991, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[114] Memorandum from Selden Smith to Walter Edgar, Bob Herzstein, Martin Perlmutter, Linda Scher, Rose Shames, and Margaret Walden, 17 October 1991, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[115] South Carolina Council on the Holocaust Minutes Corrected, 14 September 1992, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.

transcripts needed to be finalized and catalogued, and birthdates needed to be verified in order to "avoid accusations of revisionists."[116]

Using the interviews from the oral history project, the SCETV created a documentary titled "*Seared Souls: South Carolina Voices of the Holocaust*." *Seared Souls* was written, produced, and directed by Rich Panter and Linda DuRant. The Council awarded a grant to SCETV to be used for work on the documentary.[117] In addition to the interviews, archival footage from the Holocaust was incorporated into the documentary.[118] The Holocaust Forum program was later nominated for a regional Emmy award among other awards. Selden Smith, however, noted, "The greatest credit goes to those Survivors and Liberators of the Holocaust who inspired the documentary… To remember the worst chapters of your life is painful."[119]

In April 1993, the Council released its "Informal Report of Council Activity," highlighting some of the accomplishments made by the Council up to that point. It was noted that copies of the oral history project were sent to the United States Holocaust Memorial Museum, or USHMM, the South Carolina Audio-Visual Library Columbia, the South Caroliniana Library at the University of South Carolina, and to Columbia College for the purpose of education and research.[120] The finished product was also sent to a lending library in Columbia that could be used by teachers throughout the state.[121]

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[116] South Carolina Council on the Holocaust Minutes Corrected, 14 September 1992.
[117] Correspondence from Selden Smith to unknown, 5 June 1998, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[118] "Seared Souls: South Carolina Voices of the Holocaust," *knowitall.org, 2020.*
[119] Letter from Selden Smith to unknown, 5 June 1998.
[120] The South Carolina Council on the Holocaust Informal Report of Council Activity, 20 April 1993.
[121] "Jewish Heritage Collection: Oral History Interview with Selden K. Smith."

Additionally, through state funding and a grant issued by the South Carolina Humanities Council, the South Carolina Council on the Holocaust was able to create a curriculum guide to accompany the interview videos. The publication titled, *South Carolina Voices: Lessons from the Holocaust*, is a 234 page paperback resource guide for educators at the middle and high school levels. The resource was intended to aid public and private school educators. Excerpts were taken from the videoed interviews with survivors and liberators and edited to be utilized as handouts in classrooms throughout the state.[122] Dr. Smith later acknowledged that many survivors and liberators throughout South Carolina had not been located at the time the Council conducted interviews and began work on the resource guide. Linda Scher studied and analyzed the interviews and developed *South Carolina Voices: Lessons from the Holocaust.* As publication neared, Dr. Smith realized that no one from the Jewish community had given their input. He contacted Marty Perlmutter who was the director of the Yaschik/Arnold Jewish Studies Program from 1991-2018. Mr. Perlmutter agreed to review the resource guide for the Council.[123] After review, the resource guide was finalized, and printing was complete in January 1993.[124]

Many of the individuals involved in the Council's first meeting remained committed to Holocaust education in South Carolina throughout the years. The Council held a Leadership in Education luncheon on March 1, 1993 at Columbia College. The purpose of the luncheon was to recognize contributions made to Holocaust education in South Carolina. Among those recognized were Linda Scher who authored the *South*

[122] The South Carolina Council on the Holocaust Informal Report of Council Activity, 20 April 1993.
[123] "Jewish Heritage Collection: Oral History Interview with Selden K. Smith," Interview by Lilly Filler, Columbia, South Carolina, September 6, 2017.
[124] The South Carolina Council on the Holocaust Informal Report of Council Activity, 20 April 1993.

Carolina Resource Guide on the Holocaust, Dr. Mary Johnson, and Linda Durant, a South Carolina ETV producer. Governor Carroll Campbell and State Superintendent of Education Barbara Nielsen were also invited to the event. The Council further desired to recognize the significance of the relationship between the Council and the State Department of Education.[125]

By 1996, the list of Council activities and accomplishments had grown significantly. The Council had successfully:[126]

- Planned, offered, and delivered twenty-two two-day workshops throughout the state;
- Led professional development programs in multiple school districts throughout the state;
- Provided fifteen hours of training led by the United States Holocaust Memorial Museum in order to create a statewide staff of volunteers to conduct oral history interviews;
- Recorded thirty-nine interviews of South Carolina survivors and liberators through collaboration with SCETV;
- Developed, produced, and distributed the teacher resource guide, *South Carolina Voices; Lesson from the Holocaust*;
- Aided teacher participation in workshops at the USHMM;

[125] Correspondence from Selden Smith to Barbara S. Nielsen, 3 February 1993, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.

[126] Correspondence from Selden Smith to Nikki G. Setzler, 12 March 1996.

- ❖ Sponsored summer seminar for South Carolina educators at Columbia College;
- ❖ Assisted in the facilitation and organization of the first state-wide Holocaust Remembrance observance in honor of the 50th anniversary of the liberation of Nazi death camps;
- ❖ Received national recognition while participating on the board of directors of the Association of Holocaust Organizations.

Throughout this time, the Council continued to experience an increasing number of service requests. This was welcomed by the Council in that these requests would further promote Holocaust education throughout the state. However, the initial $20,000 annual appropriation was reduced to approximately $19,000. In an attempt to fulfill requests made to the Council, to continue the mission of the Council, and to expand educational opportunities in the future, a request was made to Senator Nikki Setzler to increase the annual appropriation to $100,000.[127]

The request was, however, denied by the Conference Committee. On behalf of the Council, Dr. Smith once again reached out seeking an increase of appropriation. Nearly three years after the initial request, in February 1999, the request was sent to Inez Tenenbaum who worked with the South Carolina General Assembly through her role as State Superintendent of Education. Within those three years the Council succeeded in achieving further accomplishments, including the establishment of various Holocaust Educational Resource Centers throughout the state and periodic state-wide commemorations of Kristallnacht and Yom HaShoah, further honoring local survivors

[127] Correspondence from Selden Smith to Nikki G. Setzler, 12 March 1996.

and liberators.[128] Within a month, Dr. Smith received support for the increase of the Council's annual appropriation from Ernie Passailaigue, a South Carolina Senator.[129] Dr. Smith continued to advocate for the Council and to address the need for an annual increase. In April he contacted South Carolina Senator John Drummond who was on the Senate Finance Committee, seeking assistance in securing the increase. In the memorandum sent by Dr. Smith, he outlined the continuing work of the Council as well as the costs associated with each task. He concluded by stating, "Such programs bring citizens together and address the issues of individual responsibility and citizenship."[130] By the beginning of April the Council received news that the Senate increased the Council's budget by $45,234.[131]

The Council experienced a brief setback in April 2000 when it received notification from its new contact person at the State Department of Education, James Bryan, that the final one hundred copies of *South Carolina Voices: Lessons from the Holocaust* were disposed of while the Department of Education's warehouse was cleaned out. The Council was further informed that the disk from which *South Carolina Voices* was printed could also not be located. Dr. Smith pointed out that the statutory

[128] Correspondence from the S.C. Council on the Holocaust to Inez Tenenbaum, 3 February 1999, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[129] Correspondence from Ernie Passailaigue to Selden Smith, 4 March 1999, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[130] Correspondence from S.C. Council on the Holocaust to Senator John Drummond, 4 April 1999, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[131] Correspondence from Inez Tenenbaum to Selden Smith, 29 April 1999, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.

responsibilities of the State Department of Education seem to have been neglected.[132] According to Section 1-29-30 of the bill that created the Council, "The State Department of Education shall provide technical, administrative, or clerical staff necessary for the council to conduct business."[133] Dr. Smith said, however, instead of focusing on the Council's shortcomings, members should focus on the silver lining. James Bryan, the new administration, the support of Superintendent Tenenbaum, and the Council's increased budget all provide the Council with new opportunities. Furthermore, because *South Carolina Voices* now had to be reproduced, the publication had the potential to identify the educational standards that the Council's materials may address throughout several subject areas.[134]

The Council does not limit its sponsorship to events targeting educators, however. Since its inception, the Council has a history of sponsoring community events as well. Charleston and Columbia are the only two cities in the state that currently house Holocaust organizations. One critical role that the Council plays is overseeing the entire state, not a specific city, reaching out to areas of the state that do not have their own local resources. The Council also has a long history of assisting local entities organize their commemorations, such as Yom HaShoah.[135] One of the major undertakings of the Council occurred in 2000 as planning for a Holocaust memorial at Memorial Park in

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[132] Correspondence from Selden K. Smith to Members of the S.C. Council on the Holocaust, 18 April 2000, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[133] "Title 1 – Administration of the Government," *South Carolina Legislature*, 1989.
[134] Correspondence from Selden K. Smith to Members of the S.C. Council on the Holocaust, 18 April 2000.
[135] Lilly Filler, Interview by Stacy Steele.

Columbia came underway. The Council voted to allocate $30,000 in sponsorship of the memorial.[136]

Dr. Lilly Filler joined the Council in 2011. Up until that point the Council worked entirely as a volunteer organization, meeting four times a year. In 2016, upon assuming the role of Chair of the Council, she realized, "If we really want to make an impact in this state, we've got to have a professional; someone who knows the educational system." Dr. Filler requested increased funding from the state and soon began searching for an executive director, the first paid position serving the Council. Dr. Christina Beresniova became the first person to assume the position of Executive Director of the Council. Dr. Beresniova remained with the Council until early spring of 2020 at which time the Council hired Scott Auspelmyer to fill the newly vacant position.[137]

Many states throughout the country have formed councils and commissions throughout the years that receive no funding, resorting to fundraisers in order to meet their goals. The funding received by the South Carolina Council on the Holocaust provides the freedom to provide a plethora of professional development opportunities as well as the ability to have an executive director. Utilizing its funding, the Council continues to provide opportunities for teachers to engage with each other through a variety of outlets today.[138] For example, the Council continues to offer its summer

[136] South Carolina Council on the Holocaust Minutes, 18 October 2000, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[137] Lilly Filler, Interview by Stacy Steele.
[138] Lilly Filler, Interview by Stacy Steele.

seminar, a graduate course that is now offered through a partnership with The University of South Carolina. This annual graduate workshop on teaching the Holocaust first began in 1995 at Columbia College.[139] Other opportunities for discussion are available during workshops and other professional development opportunities that are offered each year. These workshops have at times been taught collaboratively with organizations such as Facing History and Ourselves. The Council often incorporates discussion during workshops and courses centered on what makes the Holocaust difficult to teach. Participants are asked to consider the following questions: What problems do educators often have to take under consideration when attempting and preparing to teach the Holocaust? Do educators face pushback from district administrators within their respective school districts? Do they face pushback from administration on the school level, parents, or the community? Is there a combination of multiple sources causing obstacles when it comes to Holocaust education?

The Council also recognizes, however, that the key for educator success does not lie solely on the pedagogy and methodologies in teaching the Holocaust; success is also dependent upon possessing an understanding of available resources. When attending workshops or classes made available by the Council, a wide variety of resources are presented to those in attendance. The Council also continues offering its support for teacher participation in numerous workshops and institutes beyond what is offered in South Carolina. For example, teachers who attend the Arthur and Rochelle Belfer National Conference for Educators at the USHMM are eligible for a stipend to help cover

[139] S.C. Council on the Holocaust Quarterly Meeting Minutes, 28 May 1998, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.

travel expenses or to purchase additional resources at the USHMM. Additionally, two teachers from South Carolina are selected annually to attend the Jewish Foundation for the Righteous at Columbia University in New York; these expenses are also covered by the Council.

For more than three decades, South Carolina educators have had the opportunity to engage in the offerings of the Council, gaining access to an abundance of knowledge and resources. For this reason, the network of trained educators throughout the state has continued to grow. Ordinary teachers continue to become more involved and committed to Holocaust education, sharing their knowledge with colleagues through professional development opportunities in their home districts and other state-wide conferences and workshops, and perhaps most importantly, sharing their passion with their students who in return can become the next generation of advocates for Holocaust education, speaking out against tolerance and hate.

Chapter 4

A Collaborative Effort

"I think that's our danger today: people are afraid to speak for right and justice and honor." – Claude Hipp, liberator[140]

Joe Engel has not only had an economic and cultural impact on Charleston, he has also had been an active participant in Holocaust education. Mr. Engel, along with fellow survivor Pincus Kolender, advocated for a Holocaust memorial in Charleston. The two men met with Mayor Joe Riley who pledged his support for the project. Mr. Kolender then contacted a local lawyer, David Popowski, who was the child of Holocaust survivors Henry Popowski and Paula Kornblum. Mr. Popowski served as the chair for the project, which took place over a period of five years. The committee was comprised of approximately twenty individuals from the Jewish community in Charleston who oversaw the project. Joe Engel and Pincus Kolender were among the twenty committee members. Groundbreaking for the memorial took place on July 23, 1997 in Marion Square. Finally, on June 6, 1999, the memorial was dedicated with 1,500 people in attendance.[141]

[140] Claude Hipp, Interview by Lee Sokolitz, South Carolina Council on the Holocaust, Survivor Testimony, August 15, 1991.
[141] David Popowski, "To Honor the Survivors and Remember the Dead: Building a Memorial in Marion Square," *The Jewish Historical Society of South Carolina,* Spring 2018, 10-11.

Myrtle Beach, where a Jewish congregation was established in 1963, is also home to another Holocaust memorial – the Butterfly Memorial Monument. The journey to this memorial began in 1998 with Ellie Schiller. Mrs. Schiller, who worked as a Social Studies teacher at Chabad Jewish Academy at the time, had a deep desire to honor the 1.5 million children who lost their lives during the Holocaust. Fully supported and encouraged by her husband, Hugo Schiller, a Holocaust survivor, she began a project of collecting 1.5 million butterflies, each to be displayed in honor of each child who perished. The idea to use butterflies was derived from "I Never Saw Another Butterfly," a poem written by a child while detained at a concentration camp. It only took three months for her goal to be met. Butterflies were very symbolic during the Holocaust. News of Mrs. Schiller's project began spreading, not only around the Myrtle Beach community, but around the entire world. In the end she exceeded her goal of 1.5 million butterflies. Mrs. Schiller received butterflies from every state in the United States as well as several foreign countries.[142]

The Butterfly Memorial Monument was constructed to honor the Mrs. Schiller's achievement and to further honor the children who died during the Holocaust. The memorial was constructed in Grand Park in The Market Common. The city of Myrtle Beach donated the site and also provided some funding for the project. Joy Glunt served as the head of a committee that was set up to make the memorial reality. She said, "With this monument, we plan to teach that there is no room in a the civilized society for

[142] Tom O'Dare, "Myrtle Beach monument will honor young Holocaust victims," *My Horry News,* March 3, 2016.

causeless hatred, killing children, bullying, anti-Semitism and genocide." The Butterfly Memorial Monument was unveiled on May 1, 2016. [143]

Alongside the survivors, communities and organizations throughout the state have worked diligently to promote Holocaust education. These collective efforts have provided varying opportunities for South Carolinians to become engaged in the history. Community wide screening events, opportunities to hear survivor testimony, and workshops and seminars that are provided for teacher training are just a few examples of South Carolina's efforts to provide access to resources and to advocate for Holocaust education.

One local organization in the state is Historic Columbia, a non-profit organization that is committed to the preservation of the historical and cultural heritage in Richland County. In 2014, while working in collaboration with other organizations in the state, Historic Columbia established the Columbia Jewish Heritage Initiative (CJHI). The staff and committee members of the CJHI have a collection of more than fifty recorded oral histories of Columbia's Jewish community. Through funding from the South Carolina Jewish Historical Society, Historic Columbia installed three historical markers. These markers are located at the House of Peace Synagogue, the Tree of Life Synagogue, and Beth Shalom Cemetery. This organization offers educational opportunities to the community and beyond by offering guided walking tours and online tours, highlighting the city's Jewish heritage.[144]

[143] O'Dare, "Myrtle Beach monument will honor young Holocaust victims."
[144] "Columbia's Jewish Heritage Sites," *Historic Columbia.*

South Carolina Memorial Park is one stop on the tour. The park consists of four acres with multiple memorials, including the South Carolina Holocaust Memorial. The dream of Columbia being home to a permanent Holocaust memorial originated with Ben and Jadzia Stern. Mrs. Stern began the process by forming a committee organization in the 1980s, a time when many survivors were just beginning to speak out. After she was diagnosed with dementia, planning for the memorial came to a temporary halt. In the 1990s Mr. Stern took over the project. He began raising money through Beth Shalom Synagogue and set up a Holocaust fund, raising approximately ten thousand dollars. In the midst of the devastating loss of her father, Ben Stern, who passed on her birthday in 1999, Dr. Lilly Filler knew that she wanted to do something to pay tribute to her parents. She wanted to "make them happy, make them proud, and make a statement in the city of Columbia."[145] Dr. Filler, the first-born child of Ben and Jadzia Stern, vowed to see the project come to fruition.

With Dr. Filler serving as the chair for the Holocaust Memorial Committee, the project commenced once again.[146] Dr. Filler held the first meeting of the Holocaust Memorial committee on June 8, 2000, the anniversary of the Stern family's arrival into the city of Columbia. Upon gathering an immense amount of support, the committee successfully raised $150,000 for the project.[147] Understanding the significance of the memorial, Dr. Filler decided to branch out beyond the Jewish community to seek support. She contacted Columbia Mayor Robert Coble and requested that he partner with her, to

[145] Lilly Filler, Interview by Stacy Steele.
[146] "Columbia's Jewish Heritage Sites."
[147] "Columbia City of Women Honoree Lilly Stern Filler, M.D," *Columbia City of Women*, 2020.

which he obliged. The University of South Carolina and Fort Jackson also became involved. One of the three-star generals from Fort Jackson was given the responsibility to find and notify liberators throughout the state. Dr. Selden Smith and Belinda Gergel of Columbia College were tasked with developing the timeline on the memorial.[148]

The South Carolina Holocaust Memorial was unveiled on June 6, 2001, in a two day dedication. Holocaust survivors and liberators were invited to attend. A dinner was held, coins containing a picture of the memorial were distributed, the Fort Jackson band performed, and a wide array of individuals actively participated; the entire dedication was taped by ETV. The moment of unveiling the memorial was truly spectacular; a parachute was placed over the memorial and was lifted by the grandchildren of survivors and liberators. Dr. Filler described the event as "one of the most inspiring and meaningful moments" of her life. About one week after the dedication, Dr. Filler was able to share the memorial with her mother, Jadzia Stern. Mrs. Stern passed away on June 21, 2001, shortly after visiting the memorial that she had once dreamt about. While speaking about her mother's involvement with the Holocaust memorial, Dr. Filler said, "It was her wisdom. It was her project that she truly wanted. I was just able to finish it up for her."[149]

The mission of the Holocaust Memorial is to memorialize the victims while honoring the survivors and liberators of South Carolina. The monument also serves as a tool to educate visitors by incorporating a timeline of the events of the Holocaust, also

[148] Lilly Filler, Interview by Stacy Steele.
[149] Lilly Filler, Interview by Stacy Steele.

known as the Shoah. The memorial is also surrounded by four benches, each etched with a quote from a South Carolina survivor or liberator, used to serve as designated areas of reflection.[150] Every aspect of the memorial was planned with care, down to the gravel and the landscaping. Gray gravel is spread around the base of the memorial, symbolizing the ashes of Holocaust victims who were burned in the crematorium. The shrubs that were chosen are ever-green that will have some blooms for the majority of the year. In many ways it serves as a reminder that even though so many individuals fell victim to the horrors of the Holocaust, "AM YISRAEL CHAI, the people, Israel, lives on!"[151]

The memorial further represents the collaborative efforts extending beyond the Holocaust Memorial Committee. The memorials' dedication pamphlet represents a wide range of community and state support for continued Holocaust education. The pamphlet consists of images from several government and community leaders, including Governor Jim Hodges, Mayor Robert Coble, the President of the University of South Carolina and Distinguished Professor, Dr. John Palms, and Major General Raymond D. Barrett, Jr. Lists representing South Carolina residents who were survivors and liberators, dates and information regarding liberations, and quotes and biographical information from local survivors and liberators are also included in the pamphlet.[152]

Dr. Lilly Filler also serves as the chair for the Columbia Holocaust Education Commission (CHEC), which was established following the dedication of the Holocaust

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[150] "Columbia's Jewish Heritage Sites,"
[151] Holocaust Memorial Document, S404001, South Carolina Council on the Holocaust, South Carolina Department of Archives and History, Columbia, South Carolina.
[152] "Columbia Holocaust Memorial Dedication: June 6, 2001," *Columbia Holocaust Education Commission.*

Memorial in Memorial Park in 2001. The Commission's mission is to serve as an advocate for Holocaust education in primary and secondary schools throughout the state.[153] CHEC awards grants to educators in South Carolina working in Holocaust education. One of the first projects CHEC undertook was to create an exhibit called "Holocaust Remembered," a museum quality exhibit currently consisting of twenty eight panels. The exhibit gives a general overview of the Holocaust and sequentially focuses primarily on South Carolina, including personal stories and photographs. "Holocaust Remembered" was later created as a traveling exhibit.[154] This exhibit can be utilized in schools as well as communities throughout the state. Every facet of the military is mandated to provide some sort of program on the Holocaust. For this reason, CHEC has had multiple opportunities to travel to Fort Jackson and Shaw Air Force Base in order to fulfill that mandate; supplementary materials are disbursed and the "Holocaust Remembered" panels are also used. CHEC also began issuing a print supplement called *Holocaust Remembered* beginning in 2004. The newspaper supplement coincides with Yom HaShoah, a day set aside to commemorate the murder of the six million Jews as well as Jewish resistance during the Holocaust.[155] In 2021, *Holocaust Remembered* will be distributed in every region of the state.[156]

Survivors, children of survivors, liberators, government officials, and righteous gentiles have all come together to help bring Holocaust education to the forefront in South Carolina. January 27, 2020 marked the seventy fifth anniversary of the liberation

[153] "Columbia Holocaust Education Commission," Accessed on April 2, 2020.
[154] Lilly Filler, Interview by Stacy Steele.
[155] "Columbia City of Women Honoree Lilly Stern Filler, M.D," *Columbia City of Women,* 2020.
[156] Lilly Filler, Interview by Stacy Steele.

of Auschwitz, one of the most notorious Nazi German concentration and extermination camps that existed during the Holocaust. In recognition of this monumental occasion, South Carolina held a commemorative event in Columbia at which Governor Henry McMaster issued an official proclamation declaring January 27, 2020 as International Holocaust Remembrance Day throughout the state. The proclamation encourages "all South Carolinians to remember the victims of the Holocaust, honor the survivors and rescuers, and further the education of present and future generations to prevent future atrocities and acts of genocide."[157]

The United States has acknowledged the importance of Holocaust education on several occasions. The conception of the United States Holocaust Memorial Museum that would be built in Washington, D.C. first came to light in 1978 by President Jimmy Carter.[158] Shortly thereafter, a bill to establish the United States Holocaust Memorial Council was introduced in Congress. On October 7, 1980, that bill officially became law. The purpose of the Council was to provide opportunities and encouragement for the observation of the Days of Remembrance and to oversee the process of establishing a memorial museum.[159]

In 1988, President Reagan spoke at the site of the future Holocaust Memorial Museum. He told attendees that the Council was committed to helping citizens understand the events of the Holocaust, and perhaps most importantly, to never forget.

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[157] South Carolina Council on the Holocaust, *South Carolina Civic Commemoration*, January 28, 2020.
[158] Amy Sodaro, *Exhibiting Atrocity: Memorial Museums and the Politics of Past Violence* (New Brunswick: Rutgers University Press, 2018), 30.
[159] H.R.8081 –. "A bill to establish the United States Holocaust Memorial Council," *Congress.Gov.*

The Council crossed political and religious boundaries; it was composed of Republics, Democrats, Independents, Jews, and Gentiles – partisanship and religious divisiveness were obsolete. Holocaust survivors, or as Reagan put it, "those who came through the flames of the Holocaust," and ordinary citizens all took part on the Council. The only membership requirement was an unwavering commitment to fulfill the mission of the Council – "to keep the memory alive."[160]

Reagan said:

> Some people say evil of this degree is incomprehensible. They say we will never understand it. Some people even say that the word "evil" is insufficient to describe the Holocaust, and instead they use terms like mad, crazy, insane. I think they're wrong. What we saw there, at Treblinka and Belsen and Auschwitz and Dachau, was the image of the inferno. That may have been the ultimate purpose of those who made the Holocaust: a grotesque effort to hurl the Earth into the very pit of the serpent. I believe the Holocaust is comprehensible. Indeed, we must comprehend it. We have no choice; the future of mankind depends upon it. And that's what we're here for: to lay the cornerstone for the United States Holocaust Memorial Museum, which will help us understand and make it impossible for us to forget.[161]

Reagan went on to say that future acts of genocide should not go unchallenged. Individuals or nations who pursue these ideologies should be held accountable by the United States and nations around the world.[162] Fifteen years later, in 1993, the museum was dedicated by President Bill Clinton. Reagan's desires for the museum were echoed. The hope was that the museum would serve as more than simply a method to preserve the memories of the Holocaust but was instead intended to act as a living memorial capable

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[160] Ronald Reagan, "Remarks at the Site of the Future Holocaust Memorial Museum: October 5, 1988," *Ronald Reagan Presidential Library and Museum.*
[161] Ronald Reagan, "Remarks at the Site of the Future Holocaust Memorial Museum: October 5, 1988,"
[162] Ibid.

of stimulating "leaders and citizens to confront hatred, prevent genocide, promote human dignity, and strengthen democracy."[163]

On January 27, 2020, the day which marks the seventy fifth anniversary of the liberation of Auschwitz, The House of Representatives passed the "Never Again Education Act." This bill serves to extend the educational program provided by the United States Holocaust Memorial Museum. The USHMM was deemed an independent establishment of the Federal government to guarantee "the study of the Holocaust become part of the curriculum in every school system in the country." The bill is therefore designed to improve Holocaust education, including building awareness and overall understanding of the Holocaust. In order for this to occur, the bill requires the USHMM to continue with the development of resources that are both accurate and relevant in nature. These resources are also required to be accessible nationwide.[164]

The USHMM can easily be considered one of the most well-known proponents of Holocaust education. Certain elements of the USHMM website are available in multiple languages, ultimately transforming it from a nationwide asset to an international asset. There is a wide array of resources available, all of which are easily accessible through the museum's website. Resources range from introductory information on the Holocaust to resources for educators, including a list of recommended guidelines to consider when preparing to teach the Holocaust to our youth. Perhaps one of the greatest advantages of the USHMM is the easy accessibility. While a large portion of student population may

[163] Amy Sodaro, *Exhibiting Atrocity: Memorial Museums and the Politics of Past Violence* (New Brunswick: Rutgers University Press, 2018), 30.
[164] H.R.943 – "Never Again Education Act," *Congress.Gov.*

never have the opportunity to physically go to the museum, its resources are at our fingertips.

There are also age appropriate exhibits and lesson plans. Daniel's story, for example, offers insight into the Holocaust through the eyes of a child and is specially designed for children eight years old and older. When physically present at the museum, this exhibition allows interactive elements by encouraging participants to touch certain parts of the exhibit.[165] The museum offers crucial assistance in the quest to further Holocaust education throughout our country as well. Educators can explore "Teaching Materials by Topic," where topics go beyond the typical Holocaust lessons. Lesson plans on anti-Semitism and racism offer students the opportunity to analyze topics that are relevant to our lives and society as a whole. The museum also offers lesson plans regarding the roles that Americans and individuals played during the Holocaust, the use and power of propaganda during this era, a wide array of easily accessible primary sources, among many other resources for educators. [166] Keeping in mind that the newly implemented 2020 South Carolina Social Studies College and Career Ready Standards are more focused on the use of primary sources, classrooms throughout South Carolina in particular can benefit from these resources.

[165] "Remember the Children: Daniel's Story," *United States Holocaust Memorial Museum,* 2020.
[166] "Teaching Materials by Topic," *United States Holocaust Memorial Museum,* 2020.

Chapter 5

A Bright Future

"I think I'm a fairly happy guy, and I am a grateful guy. I live in the best country in the world, the U.S.A., with the best wife in the world, Bluma. But I carry inside me a very unpretty past, and I worry that what I experienced in my past others should not experience in their future. Let us all appreciate the freedom we have and guard it and preserve it at all costs." – Felix Goldberg, survivor[167]

One major component of Holocaust education has remained constant over the years – the need to provide proper and adequate training to classroom teachers. Dr. Smith understood how imperative the role of the educator is to Holocaust education; that understanding has consistently influenced the types of programs and opportunities that are offered by the Council. Programs that were instituted by the Council in its early years have remained a priority over the past several decades. Teacher workshops, summer institutes, and grant opportunities continue to be offered to educators throughout the state.

Dr. Christina Beresniova became the first Executive Director of the Council in late December 2017, just as South Carolina made national headlines due to the exclusion of the Holocaust from the newly developed South Carolina Social Studies College and Career Ready Standards. Dr. Beresniova remained in her position with the Council for over two years. Perhaps one of her most notable accomplishments occurred just after assuming her role with the Council. She contributed to the creation of the new standards

[167] Felix Goldberg, Interview by Janet Hudson, South Carolina Council on the Holocaust, Survivor Testimony, August 8, 1991.

during the revision process, working diligently to ensure that the standards were inclusive of Holocaust education. The state standards now explicitly include teaching of the Holocaust in some form beginning in the fifth grade. Students are further required to receive exposure to the topic in middle school as well as in two courses in high school.

Council leadership shifted in mid-2020 when Scott Auspelmyer was named the new Executive Director. Auspelmyer's interest in the Holocaust first began while enrolled in a course on Hitler and Germany as a college student. Auspelmyer began his teaching career in South Carolina in 2000. In 2005, he enrolled in the summer institute offered by the Council. This particular course was being taught at Columbia College by Dr. Selden Smith in conjunction with Facing History and Ourselves. Throughout the following years his interest, involvement, and devotion to Holocaust education increased.[168]

Auspelmyer participated in a Holocaust Remembrance Project; this was an essay contest for students and teachers. Five teachers and ten students were then selected to travel to Washington, D.C. to spend a week at the United States Holocaust Memorial Museum (USHMM). A series of holocaust survivors were guest speakers throughout the week. Auspelmyer's essay was chosen, therefore allowing him to participate in this monumental opportunity. Shortly after, with the encouragement of Dr. Smith along with the financially backing and support of the Council, he went on to participate in the Jewish

[168] Scott Auspelmyer, Interview by Stacy Steele.

Foundation for the Righteous. Then, in 2013, he became a Teacher Fellow with the USHMM.[169]

Auspelmyer became not only personally devoted to Holocaust education, but professionally devoted as well. He introduced himself to Dr. Beresniova after she became the Executive Director of the Council and was eventually offered a position on the Council. He began his role as Council member in the summer of 2019. During this time Auspelmyer was also employed at Blythewood High School where he taught a course on the Holocaust among other courses. Even though he was content in his career, Auspelmyer began to consider a transition to something that was more directly related to Holocaust education. Unbeknownst to him at the time, an opportunity would present itself much sooner than he ever could have anticipated. Upon learning that Dr. Beresniova would be relocating to Washington, D.C., and therefore departing from the Council, utterly aware that the opportunity may not present itself again, Auspelmyer applied for the position of Executive Director. He was subsequently offered the job.[170]

The Council continues to be dedicated to providing resources and education to individuals throughout the state. Auspelmyer's goal is to broaden the role of Council by offering opportunities to study the Holocaust beyond its historical context. "We see all sides of humanity in this event, a great capacity for good or evil, but also the difficulty of decisions that people and individuals have to make… the difficulty of perspectives." Consider the lessons that we can take from the Holocaust and apply to our lives and the

[169] Scott Auspelmyer, Interview by Stacy Steele.
[170] Scott Auspelmyer, Interview by Stacy Steele.

world we live in today. Individuals will be able to add to their understanding of identity and how their own personal and group identity influences how people interact, and in turn, how those interactions ultimately contribute to disagreements or conflict. How can we then use this knowledge to help make sense of events in the world today – interactions between people and groups – and encourage others to become more tolerant while becoming upstanders. Auspelmyer believes that by teaching beyond the history, educators can essentially become "teachers of activism."[171]

Holocaust education comes with challenges, however. In the future Auspelmyer hopes to expand the Council's reach and offer resources and opportunities directly to students as well. He understands that all students who have a desire to learn more about the Holocaust may not have a teacher at their school to turn to. Teachers may turn away from the topic for a number of reasons. Educational standards, particularly the Social Studies standards, can often be overwhelming for the classroom educator. Teachers often feel as if there is not enough flexibility to spend increased time on certain topics. Because of this, teachers may pick and choose topics to teach further in depth resulting in the Holocaust being deemed less important. There are practical explanations for this as well. Many times educators simply do not feel comfortable in delivering lessons on the Holocaust due to the complexity of the topic and therefore feel that their lack of understanding and knowledge on this time in history would be an injustice. In order to remedy this, Auspelmyer understands the need to create a solid network to aid in teacher

[171] Scott Auspelmyer, Interview by Stacy Steele.

training, comprised of teaching professionals who are capable of speaking to the issues of holocaust education and who feel confident and comfortable in what they are doing.[172]

Under the leadership of Auspelmyer, the Council has introduced several new opportunities, including a book club for teachers, Memories for Middle Schoolers, Holocaust Books for High Schoolers, and the Teacher Fellowship. The Council also plans to implement a Teacher Ambassador program in the spring of 2021. Each of these initiatives serves a unique purpose while expanding the reach of the Council throughout the state.

The book club for teachers is offered each month with the topics rotating between literature that is not specific to the holocaust and various forms of literature that is directly related to the Holocaust. The non-Holocaust specific book club is offered in conjunction with the South Carolina Council for History Education. This particular book club series is "related to the theme of discussions of race and prejudice" throughout the history of the United States. The book club series that is focused on Holocaust education "is focused on academic and literary works specifically related to the Holocaust." In order to further increase the appeal to South Carolina teachers, the Council offers a free copy of the featured book to the first twelve educators who sign up each month.[173]

Memories for Middle Schoolers and Holocaust Books for High Schoolers are two programs that were launched at the start of the 2020-2021 school year. For many students, their first in depth exposure to the Holocaust occurs in middle school. These

[172] Scott Auspelmyer, Interview by Stacy Steele.
[173] South Carolina Council on the Holocaust, email message to Stacy Steele, September 27, 2020.

programs allow the Council to "fund the purchase of classroom sets of Holocaust-related literature in order to provide them with high quality texts."[174] These books will further give students the opportunity to engage in age appropriate resources that can lead to a better understanding of the content. These programs also simplify the grant opportunities that the Council has offered throughout its existence. In the past, teachers could apply for open-ended grants from the Council. Requested grants could cover a wide range of items such as books, field trips, workshops, and other Holocaust related resources among many other opportunities. While open ended grants are still available, Auspelmyer suggested creating programs such as these that are in many ways less intimidating. Within one month of launching these new initiatives, the Council saw a significant increase in grant applications in comparison to the open-ended grants. More South Carolina students, therefore, have access to Holocaust education and more educators have access to resources that can easily be implemented into the classroom.[175]

Dr. Lilly Filler describes Mr. Auspelmyer as someone who "has the wisdom to be able to say that he's going to build a cohort of teachers that become the teacher's teacher, and that's what we need." She went on to say, "One person can't do it all, but if we have eight or ten teachers who really have a commitment and really have the skill set and a desire, we can build on that cohort."[176] The Teacher Fellowship has been established to develop a cohort of educators throughout South Carolina who are committed to Holocaust education. The first cohort of Teaching Fellows, comprising of six South

[174] South Carolina Council on the Holocaust, email message to Stacy Steele.
[175] Scott Auspelmyer, Interview by Stacy Steele.
[176] Lilly Filler, Interview by Stacy Steele.

Carolina educators and two Council members, began in October 2020 and will commence in August 2022. Teacher Fellows are dedicated to developing and extending their professional knowledge in order to contribute to the Council's goal of strengthening Holocaust education throughout the state. Teacher Fellows engage in a multi-dimensional coursework consisting of "Historical Foundations and Methods," ultimately designed to deepen their understanding and background of the Holocaust, including the history of anti-Semitism and the rise of the Nazi party in Germany. Teacher Fellows, in turn, will have opportunities to facilitate Council workshops, present at various conferences around the state, and to develop and implement professional development opportunities within their home districts and around the state.[177]

In addition to the Teacher Fellowship, the Council plans to implement an Ambassador program which will most likely come to fruition in the spring 2021. The Ambassador program will be broader in comparison to the expectations and requirements of the Teaching Fellowship.[178] Even though the particulars of this program is still being developed, it represents the desire of the Council to continue building a network of teachers who, after receiving the appropriate training, can support and assist in carrying out the fundamental goals of the Council and continue the enhancement of Holocaust education.

Participants in these programs will form a coalition of educators who are capable of leading professional development sessions within their school district or area of the

[177] Scott Auspelmyer, email message to Stacy Steele, September 24, 2020.
[178] Scott Auspelmyer, Interview by Stacy Steele.

state, providing other educators with opportunities to build on their own foundational knowledge and understanding of the Holocaust. Eventually, most South Carolina educators will have been exposed directly to these resources or would at least be aware of the opportunities that are available. Having a larger and broader base of teachers who have been exposed to these opportunities will lead to an increase in student exposure to Holocaust education.

The Council plans to continue its collaboration with other groups. Auspelmyer realizes that partnerships are another essential component to the success of the Council. He said, "We're all working towards the same goals." In fact, Auspelmyer hopes to build a relationship with The Olga Lengyel Institute for Holocaust Studies and Human Rights, or TOLI. The relationship could potentially lead to satellite workshops being offered in South Carolina.[179]

Aside from these new initiatives, the Council has expanded certain components of its offerings. The summer institute, which Auspelmyer considers to be one of the greatest accomplishments of the Council, has consistently been offered since the mid-1990s. These graduate level courses were first taught in partnership with Columbia College and over time transitioned to a partnership with the University of South Carolina. An expansion of the summer institutes will be offered moving forward, with two opportunities for educators each summer. The first offering will focus on a foundational understanding of the Holocaust while the second offering will be more advanced, focusing on the needs of teachers who are more experienced in teaching the topic.

[179] Scott Auspelmyer, Interview by Stacy Steele.

Teachers who participate in the summer institute come away with a much stronger understanding of what it means to teach the Holocaust and a greater number of resources to implement in their classroom lessons.[180]

Traditionally, the Council has offered annual Fall workshops. Auspelmyer plans to offer two workshops each year in the time to come. One workshop will be geared toward the needs of English Language Arts (ELA) teachers and the other will be aimed toward the Social Studies discipline. A recognizable challenge in Holocaust education is convincing educators to spend more time teaching the Holocaust. With an increasing amount of misinformation available to the public, these workshops will provide educators with opportunities to take the necessary steps to understand the resources in order to effectively teach the Holocaust and deliver meaningful lessons.[181]

Opportunity to teach the Holocaust can effectively tie into many curriculums; medical ethics can be discussed in science, immigration policies of various countries in government, the impact that survivors and/or immigrants have had on our state and country can be discussed in economics – the opportunities are endless. However, much of this is dependent upon choices – are teachers willing to make that choice and are they comfortable in doing so. [182]

The accumulation of initiatives that are provided by the Council have helped to build an effective foundation for Holocaust education throughout South Carolina. The

[180] Scott Auspelmyer, Interview by Stacy Steele.
[181] Scott Auspelmyer, Interview by Stacy Steele.
[182] Scott Auspelmyer, Interview by Stacy Steele.

undeniable truth is that lessons learned from history are invaluable. South Carolina is home to individuals who understand the implications of the Holocaust. The significance of the Holocaust is echoed throughout the state – in the voices and testimonies of survivors, liberators, and their children; in the synagogues; in the exhibits open for public display; in the monuments and memorials; through organizations such as the South Carolina Council on the Holocaust; and through the leadership of individuals like Dr. Selden Smith. The Holocaust will be remembered.

Conclusion

"Our goal now is to study and learn more about why some hate Jews and other minorities. We must prevent genocides, not just talk about intervention until the genocide is over." – Dr. Selden K. Smith[183]

Minda Miller describes Dr. Selden Smith as being ahead of his time. Before Steven Spielberg directed and produced *Schindler's List* and before the creation of the Shoah Foundation, Dr. Smith understood the importance of survivor testimony. It was "because of his encouragement that they began to tell their story." She went on to say, "All of his life he stood for justice. Whether it be related to antisemitism, or racism, or other genocides."[184] The Council has echoed his sentiments since its inception, working diligently to serve South Carolina in the most effective capacity possible. The Council continues to offer new and creative resources to educators and community members throughout the state, expanding its network of teachers who are devoted to learning about the implications of the past while educating the future generation.

Holocaust education continues to be relevant in the world today. Unfortunately, intolerance still exists and persists. Anti-Semitism and hate are alive and well in our state and in our nation. The Charleston community has experienced this firsthand on several occasions. Perhaps the most notable occurrence took place in 2015 when nine individuals were murdered at Mother Emanuel AME Church by Dylann Roof, who

[183] Correspondence from Selden Smith to Stacy Steele, April 2016.
[184] Minda Miller, Interview by Stacy Steele.

possessed a white supremacist ideology.[185] Five years later, in July 2020, the Holocaust Memorial in Marion Square was defaced with anti-Semitic graffiti. In response, the Jewish Foundation released a statement condemning the vandalization. "When our memorials or our places of worship are targeted, it strikes fear into the hearts of all those who hold these spaces sacred… Now more than ever, we as Charlestonians and Americans must empathize with and respect each other's historic and ongoing traumas."[186]

Right must overcome wrong, good must overcome evil, and light must overcome darkness. It must be acknowledged that by examining the past and by analyzing and understanding the implications of the past we are all capable of creating a better and brighter future. Minda Miller believes that "only by remembering history can we make positive change." She goes on to say that it is important to teach the Holocaust "not only as a horrible, horrible genocide, but also how relevant it is in broader society today. There's too much hatred, too much intolerance, too much bullying." Many students who are exposed to Holocaust education can relate to the topic of intolerance and injustice in their own personal life.[187]

In 2020, the Claims Conference released the *U.S. Millennial Holocaust Knowledge and Awareness Survey*, the first survey ever conducted in all fifty states for the purpose of analyzing Holocaust knowledge, focusing on the Millennial and Gen Z

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[185] "Local Organizations Announced Launch of the Stamp Out Hate Campaign," *Holy City Sinner,* August 28, 2020.
[186] Chase, Laudenslager, "Holocaust Memorial in Marion Square Vandalized," *Charleston County News,* July 30, 2020.
[187] Minda Miller, Interview by Stacy Steele.

populations. "Nationally, there is a clear lack of awareness of key historical facts." For example, of those who were surveyed 63% did not know that six million Jews were murdered and, even though there was an excess of 40,000 ghettos and concentration camps utilized in Europe throughout the Holocaust, 48% of those surveyed could not even name one. "The results are both shocking and saddening and they underscore why we must act now while Holocaust survivors are still with us to voice their stories," said Gideon Taylor, president of the Claims Conference. "We need to understand why we aren't doing better in educating a younger generation about the Holocaust and the lessons of the past. This needs to serve as a wake-up call to us all, and as a road map of where government officials need to act."**[188]**

Even though the overall results of the survey could easily be deemed as disturbing and discouraging, Dr. Lilly Filler is remaining positive. "We're going to do better. We need to do better." She understands that the Council has an extraordinary responsibility. "We have to look at the silver lining. We're losing our eye witnesses every day. It's upon us, those who have heard an eyewitness or who have studied what happened to be able to teach our kids going forward."[189] According to Dr. Filler, the lessons of the Holocaust "are general and germane to life." She stated:

> We need to consider the general aims of what Holocaust education is, and that is to be tolerant, to accept the other, to be kind, to have empathy. Every human being has the right to live, nobody is superior to the other; explaining that differences should be celebrated. If you have a good sense of why it's so important to treat people with respect and dignity, to understand that the other is not bad, sameness is not needed for everything, life lessons could be learned by

[188] "First-Ever 50-State Survey on Holocaust Knowledge of American Millennials and Gen Z Reveals Shocking Results," *Claims Conference*, September 16, 2020.
[189] Lilly Filler, Interview by Stacy Steele.

> going back to the basics of the lessons of the Holocaust. What we learned or what we should have learned during that horrific period of time is that democracy is fragile. There are some things in life that are universal, and I think the lessons of the Holocaust and the outcome of that very difficult time is universal, and we hope that people learn from history, but we see time and time again that people want to forget history, or they don't even want to know about it; they don't see the cycle of what continues, and we've got to fight against that.[190]

When speaking of her parents and her childhood, Dr. Filler said she "was always aware that there was something very terrible that happened early in their lives." Her mother, Jadzia Stern, had nightmares nightly until her passing. As Dr. Filler grew older, she recognized distinguishing characteristics that set her apart from others. She and her family all had accents, for example. When she was in second grade, she would often hear her classmates talking about their grandparents; a relationship that she knew nothing of, both her maternal and paternal grandparents perished in the Holocaust. Even though her family never sat and talked about her parent's personal involvement in the Holocaust, her mother's experiences came up in conversation more when she was an adult. Jadzia Stern was diagnosed with dementia, living eight years following her diagnosis. Dr. Filler described the effects dementia had on her mother; "The present becomes more distant and the distant becomes more present." Ms. Stern would talk about her family; she would call out for her mother. Dr. Filler never asked much about their final years in Europe, understanding that it was too painful for them to talk about.[191]

A wonderful story of resilience – that is what Dr. Filler sees in her parents. Despite their background and the many obstacles they faced while immigrating to the

[190] Lilly Filler, Interview by Stacy Steele.
[191] Lilly Filler, Interview by Stacy Steele.

United States, they settled in South Carolina and made an extraordinarily strong presence in the Columbia community. According to Dr. Filler they felt that obligation. Instead of focusing on the horrible events of their past, "they would talk about what was so wonderful about their life." Dr. Filler described the legacy of her parents, Ben and Jadzia Stern: "Their legacy is to be understanding, have empathy and love, to not hate and to act, don't be passive – that's their legacy, and that's what I've tried to do, and my siblings have tried to do, and I've tried to teach my children to do."[192]

Although the Holocaust occurred several thousand miles from South Carolina, its effects can be felt in the state still today. After the war, survivors began picking up the remnants of their past and resumed to rebuilding their lives as they looked forward to the future. South Carolina became home to a plethora of survivors. Many of these individuals expanded their families here and became involved in their local communities in a variety of ways; personally, economically, and politically.

South Carolina is home to many liberators who have shared their eyewitness accounts with the world. When these men made the choice to join the military the risks associated with war were typically understood. Their experiences, however, were drastically altered as they came face to face with the atrocities of the Holocaust. What seemingly ordinary citizens are capable of subjecting their fellow man to would be inconceivable to many, but liberators witnessed first-hand the brutality and suffering that

[192] Lilly Filler, Interview by Stacy Steele.

six million Jews succumbed to during the Holocaust. Still, upon liberation, these men also witnessed first-hand the power of hope, endurance, and resilience.

To the many liberators, Holocaust survivors, and their families who have called South Carolina home for so many years, thank you for sharing your culture, your history, and your lives with everyone who is eager to listen and learn. You have made an extraordinary impact on this state. The pain and suffering that you experienced and the hope that you would not let go of can be felt in your testimony. Your resilience is an inspiration. Your story and your sacrifice will not be forgotten.

South Carolina Liberators:[193]

Henry S. Allen, Sr., Columbia
Fred Ashley, York
Horace Berry, Inman
W. Brockington, Greenwood
James Brown, Columbia
John Brown, Laurens
T. Moffatt Burriss, Anderson
George I. Chassey, Columbia
Robert Coats, Georgetown
John Drummond, Greenwood
Scott Hall, Charleston
J.W. Hammond, Spartanburg
Claude Hipp, Greenwood
Lewis Hudson, Greenwood
John Humphries, Greenwood
Fred Hyatt, Spartanburg
Robert Jay, Greenwood
Cicil Jones, Elgin
Eugene Knight, Columbia
Alvin McMillan, Myrtle Beach
Richard Montgomery, Laurens
Nathan Schaeffer, Charleston
Joseph Pridgen, Honea Path
Paul Pritcher, Eutawville
Lon Redmon, Mt. Pleasant
Clyde Short, Fort Mill
William Smooth, Goose Creek
Earl Simmons, Greenwood
Ethel Stafford, Mauldin
Strom Thurmond, Aiken
Robert Turner, Cayce
Leonard Vincent, Kershaw
Allen Wise, Saluda
Marvin Wishman, Greenville
John Young, Greenwood

[193] South Carolina Council on the Holocaust, *South Carolina Civic Commemoration*.

South Carolina Survivors:[194]

Felix Bauer, Due West
Martha Bauer, Due West
Rita Deutz, Charleston
Helen Diamant, Taylors
Maurice Diamant, Taylors
Adolfo Diamontstein, Greenville
Leo Diamontstein, Greenville
Joe Engel, Charleston
Judith Evans, Aiken
Max Freilich, Greenville
Margot Freudenberg, Charleston
Charles Gilik, Charleston
Fanny Gindman, Columbia
Bluma Goldberg, Columbia
Bernard Goldberg, Columbia
Felix Goldberg, Columbia
Luba Goldberg, Columbia
Bert Gosschalk, Charleston
Samuel Greene, Charleston
Marie Gross, Columbia
Tom Grossman, Columbia
Max Heller, Greenville
Trude Heller, Greenville
Rudy Herz, Socastee
Dientje Kalisky, Charleston
Pincus Kolender, Charleston
Renee Kolender, Charleston
Max Krautler, Columbia
Charles Markowitz, Charleston
Gucia Markowitz, Charleston
Cela Miller, Columbia
David Miller, Columbia
Gerald Jablon, Columbia
Henry Popowski, Charleston
Paula Popowski, Charleston
Barbara Rosenberg, Charleston
Lew Rosinger, Columbia
Hugo Schiller, Myrtle Beach
Vera Semel, Charleston
Phillip Silverstein, Columbia
Ben Sklar, Columbia
Leah Starkman, Columbia
Abe Stern, Sumter
Ben Stern, Columbia
Jadzia Stern, Columbia
Francine Taylor, Charleston
Sigmund Wolfson, Charleston

[194] South Carolina Council on the Holocaust, *South Carolina Civic Commemoration*.

Appendix A

A1: Front of the Butterfly Memorial Monument in Myrtle Beach, South Carolina.

Inscription reads:

Remember
All the children and their families
Who died in the Holocaust
Honor
The brave Holocaust survivors
The righteous-among-nations rescuers
The United States military members
The United States military liberators
And the Allied Powers
Remember

A2: Back of the Butterfly Memorial Monument in Myrtle Beach, South Carolina.

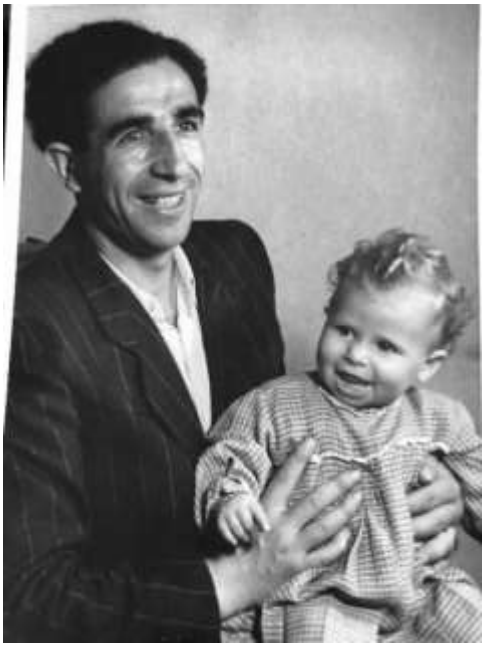
Inscription reads:

Between 1933 and 1945, Germany's Dictator
Adolf Hitler organized and enforced Nazi policies
that ended individual freedom of speech,
freedom of the press, freedom of assembly,
and the right to privacy.
By 1945, Nazi Germany and its collaborators
had used systematic, bureaucratic, state-sponsored
persecution and genocide to annihilate
6,000,000 European Jews, among them
1,500,000 infants and children,
5,000,000 Christians, among them children
and numerous other people of all ages
they considered undesirable.
Remember

A3: Bench located at the Butterfly Memorial Monument in Myrtle Beach, South Carolina.

A4: Hugo Schiller, standing with his panel (included in the Holocaust Remembered Exhibit), October 21, 2016.

Appendix B



B1: Ben Sklarz and Lilly Filler in Germany, 1948.
Photo Courtesy of Lilly Filler

B2: Jadzia and Bern Stern in Poland, 1947.
Photo Courtesy of Lilly Filler

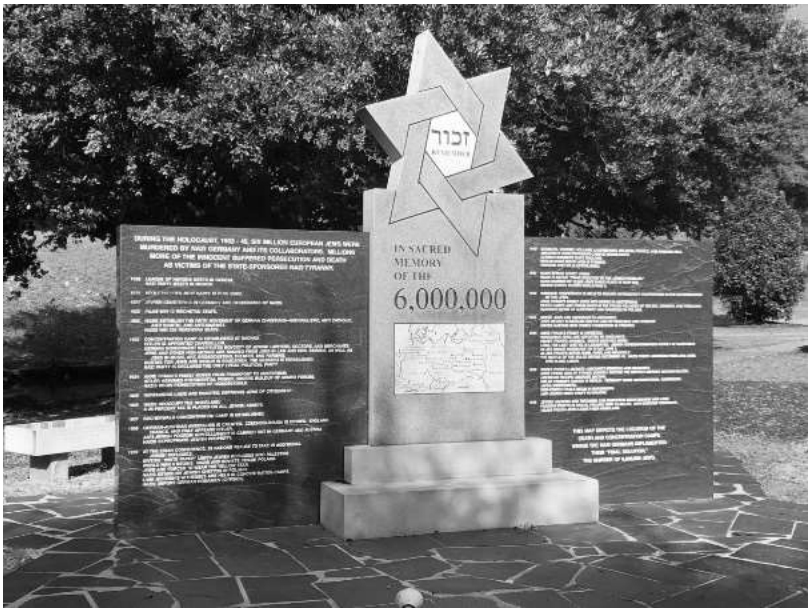
B3: Ben Stern and family, 1925. Ben Stern (as a child) is highlighted in the front center. This is the last family photo taken.
Photo Courtesy of Lilly Filler

Appendix C

C: Governor Campbell signing the legislation in April 1989 for the formation of the South Carolina Council on the Holocaust. Photo Courtesy of Lilly Filler

Appendix D

D1: Back of the Holocaust Memorial, Columbia, South Carolina.



D2: Front of the Holocaust Memorial, Columbia, South Carolina.

D3: Full view of the Holocaust Memorial at Memorial Park in Columbia, South Carolina. The four surrounding benches include quotes from three survivors and one liberator. They include:

"We were prepared for everything, immune to shock, inured to horror… These experiences, as grim as they were, didn't prepare us for what we found at Wobbelin, Germany at the concentration camp." T. Moffatt Burriss, Liberator

"Do not take your families for granted; keep them close to you. No matter how we feel today, what we lived through can happen again. We must never forget." Cela Miller, Survivor

"I carry inside me a very unpretty past… What I experienced in my past, others should not experience in their future. Let us appreciate the freedom we have and guard it." Felix Goldberg, Survivor

"I believe that faith is stronger than death and I believe that we have a dream that is so powerful, that it is stronger than all of the ugliness that lies in anti-Semitic books and anti-life forces around us." Jadzia Stern, Survivor

Appendix E

E1: Temple Sinai Synagogue in Sumter, South Carolina.

E2: Holocaust memorial located next to the Temple Sinai Synagogue, Sumter, South Carolina.

E3: Inside the Holocaust exhibit at the Temple Sinai Jewish History Center. This section highlights Jewish immigration into South Carolina.

E4: Inside the Holocaust exhibit at the Temple Sinai Jewish History Center. This section gives an overview of the Holocaust, beginning with Kristallnacht.

E5: Inside the Temple Sinai Jewish History Center.

The exhibit begins by introducing visitors to Judaism, Jewish immigration into South Carolina prior to the Holocaust, and Jewish life in Sumter (including residents who were active in local businesses and government) before leading into the events of the Holocaust.

Visitors also have the opportunity to view a nine-minute film, *Why We Remember the Holocaust*.

E6: Temple Sinai Jewish History Center highlighting the life of long-time Sumter resident, Abe Stern.

Appendix F

F1: Joe Engel and Stacy Steele, October 19, 2018.

F2: Holocaust Memorial located in Marion Square in Charleston, South Carolina.

F3: Holocaust Memorial in Charleston, South Carolina.

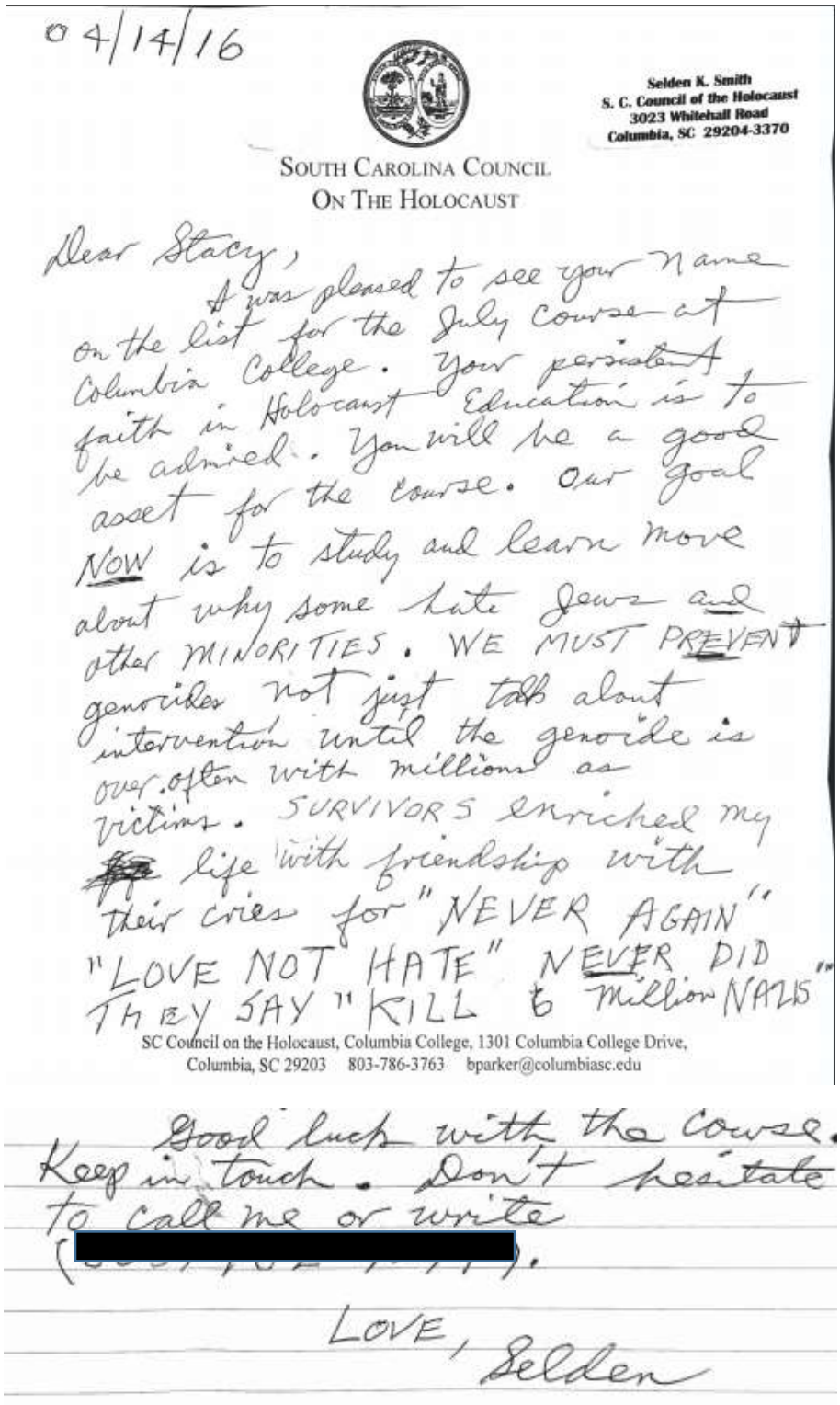
F4: Holocaust Memorial in Charleston, South Carolina.

Appendix G

G1: Dr. Selden K. Smith and family
Photo courtesy of Minda Miller

G2: Dr. Selden K. Smith
Photo courtesy of Minda Miller

G3: Selden Smith and Joe Engel, Columbia College 2016.



04/14/16

Selden K. Smith
S. C. Council of the Holocaust
3023 Whitehall Road
Columbia, SC 29204-3370

SOUTH CAROLINA COUNCIL
ON THE HOLOCAUST

Dear Stacy,

I was pleased to see your name on the list for the July course at Columbia College. Your persistent faith in Holocaust Education is to be admired. You will be a good asset for the course. Our goal NOW is to study and learn more about why some hate Jews and other MINORITIES. WE MUST PREVENT genocides not just talk about intervention until the genocide is over often with millions as victims. SURVIVORS enriched my life with friendship with their cries for "NEVER AGAIN" "LOVE NOT HATE" NEVER DID THEY SAY "KILL 6 Million NAZIS"

SC Council on the Holocaust, Columbia College, 1301 Columbia College Drive,
Columbia, SC 29203 803-786-3763 bparker@columbiasc.edu

Good luck with the course. Keep in touch. Don't hesitate to call me or write ([redacted]).

LOVE,
Selden

G4: Letter written by Selden Smith to Stacy Steele, April 2016.

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