

Nevin Daniel
Port Jefferson Station, New York

120 Christians killed in Orissa by Hindu extremists and 50,000 more displaced ("Christian Massacre In India"). 300,000 black Sudanese slaughtered at the hands of the Janjaweed and two million more displaced (Lederer). 800,000 Tutsis heartlessly murdered in Rwanda and countless others maimed ("Rwanda: How the genocide happened"). The numbers do not have to reach 12 million (Henretta *et al*, 2007) for the connection to the Holocaust to be clear. While the world enters the modern era, bustling with the rapid technological innovation of the Informational Age, it is disheartening to see that many continue to plague society by clasp onto archaic' feelings of intolerance and prejudice. Here we ask ourselves what we can do to solve such crises and the only true answer is education (Camicia, 2007). Tolerance, commonality, love, and peace. As the single most diabolical slaughtering of a race in human history, the Holocaust provides the lessons to be learned when such virtues are not abided by. These lessons are vital tools to craft the minds of future generations, imbuing them with these irreplaceable virtues and, indeed, only through enhanced knowledge of such history and the common threads of humanity that unite us all can we combat prejudice and intolerance in the future.

From personal experience, it seems students often question the worth of history education. In other subjects, different topics often contain distinct connections and relationships that make them logical partners. Moreover, such topics often have obvious applications to the real world. In math, we do arithmetic to do algebra to do calculus to calculate such things as the kinematics of a moving particle. There is a common thread: the manipulation of numbers. Indeed, one can look at science, English, or a foreign language and see the importance in the

manipulation of the environment or the manipulation of philosophy or the manipulation of syllables. Whether we are the crown of creation or the pinnacle of evolutionary complexity, we

accept the relevance of such manipulation, though we may resent the learning process. But what do we learn to control in looking at the past - memorizing the words of Mahatma Gandhi or listening to the atrocities committed by ignorant Nazis during the Holocaust? The answer: our future. By comprehending the pitfalls human nature has stumbled into in the past, we can avoid doing so as despite the technology that surrounds us or the cultural rivalries that divide us, we are all subject to the same universal desires of fulfilling hopes and dreams (Boutroux, 1908).

Remembering the Holocaust is valuable for several reasons: it allots reverence for the lost and emphasizes the tragedy's moral indignity, so as to never give the ideologies out of which the Holocaust was born victory (Colter, 2007). Yet the most important is indeed education of young generations for the future. The Holocaust can be studied from several perspectives. We can keel at the convoluted science of Nazi doctors in experiments with victims at concentration camps or target one race and see how its perception led to its persecution. Yet the true lessons of the Holocaust lie much deeper in the common human values which unite us all. For every story of desperation and destruction, there is one of courage and love. For every tale of persecution, there is one of triumph. The Holocaust truly revealed to the world the darkest side of the human psyche, yet, in doing so, only further highlighted the human will to persevere amidst adversity. When one learns about the horrors of the Holocaust, aspects of race, creed, and sex fade away and, barring complete numbness at the horror, we empathize with the victims' suffering and cannot help but ask, with tears in our eyes, "Why?" (Dean, 2004). With such a question naturally comes the realization that we are more the same than different and more can be done through compassion than hatred. Just as Hitler used prejudice and discrimination, resulting in violence,

and genocide, to portray Jews and other Eastern European races as scapegoats for Germany's suffering (Stearns *et al.*, 2001), so many, especially those who are impoverished (Perry, 2008), turn to these options as a simple solution to the problems that surround them. Nobel Peace Prize recipient and one of the most respected woman leaders of our time, Aung San Suu Kyi, as the most vocal advocate of democracy in Myanmar, said in an interview about why she thinks nonviolence is the best vehicle for political change in the nation despite the ease of weapons use,

...there is a vast difference in the attitude of a man with a gun in his hand and that of one without a gun in his hand. When a man doesn't have a gun in his hand, or a woman for the matter, he or she tries harder to use his or her mind and sense of compassion and his or her intelligence to work out a solution. But if you put a gun into that person's hand, the gun is always there to use so that the urge to depend more on intellectual considerations, the urge to exercise one's intelligence and compassion more is that much less.

(Suu Kyi, 1999). Discrimination has been the gun for people throughout the centuries across the world from Hitler to white supremacists in the United States throughout the 19th and 20¹ centuries. By taking that gun away through education and true understanding of the fact that we are all deserving of life, liberty, the pursuit of our own aspirations, as the Holocaust can provide, people, and especially the younger generation learn to bridge their differences with peace rather than conflict.

It is critically important for youths to now rise and stop prejudice from traversing another generation and to do so, education must be a vital component. To merge current developments in communications technology with such a goal, one of the most effective ways of dispersing education that promotes tolerance and compassion is an online foundation between kids from all

over the world with various levels of history education. Here, students dedicated to purging of the world of discrimination can disseminate knowledge and videos they've compiled about stories or survival from crises like the Holocaust and Darfur as the smoke is now clearing (Lewis, 2010). Students may invite their favorite guest speakers such as Holocaust survivors or those affected by Hindu-Muslim conflicts in India to talk online with other students. Hearing them talk about their families, similar traditions, and their aspirations may truly resonate with many youths across the globe. The experience of students in school can truly make them aware of what is most effective in relating to the young demographic and the omnipresence of the Internet can truly help connect cultures. Allied with such a foundation can be cross-cultural, student-moderated relief foundation for victims of ethnic attacks, natural disasters, or poverty that may replace, on a small level, the vicious cycle of violence with a network of peaceful relations between races.

History, whether wondrous or abhorrent, should be a quintessential part of a child's upbringing as it teaches us not only about our surroundings, but about ourselves. While it may not be true that "who we are is who we've been", it is certainly true that who we are can be who we've been. Future generations have the power to optimize their own destiny and to do so, they cannot simply hack the violent path of least resistance, but make an informed decision based on our own history. Whether the Holocaust or racism in South Africa, such events are the only proof to the disgruntled farmer or the destitute soldier that the answer is not discrimination and violence but tolerance and peace. Youths actively advocating remembrance of the Holocaust and other such events is therefore one of the most vital steps to stirring the conscience of humanity and building a cooperative and peaceful world for the future.

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