

# Black Dog of Fate

by Krikor Angacian, Cold Spring Harbor High School, New York

The book *Black Dog of Fate*, by Peter Balakian is a memoir encompassing personal and public histories that include a coming-of-age story defined by Balakian's ethnic awakening characterized by gaps of deliberate silence. He is like any normal American child growing up in the 1950s and '60s in suburbia. He is interested in rock 'n' roll, adolescent pranks, and a love for the New York Yankees that he shared with his grandmother, Nafina. Although he didn't realize it at the time, and thought her occasional obscure ramblings were related to her old age, Nafina was really cultivating his ethnicity. Nafina told him stories that puzzled him as a child and haunted him as an adult. "My grandmother," Balakian writes, "was a strange shadow appearing now and then to remind me that there was something else I needed to know. She imploded my present at the strangest moments, without conscious provocation" (27).

Through comprehensive research, Balakian comes to understand and appreciate the rich ancestry he almost lost. He comes to the realization that beneath all his immediate family's endeavors, he is an Armenian, an ethnicity that dates back to early Mesopotamia and is known for being the first Christian nation on Earth. He also learns of the systematic alienation of the Armenian race at the hands of the Turkish government.

It was between the years of 1900-1915 that tensions grew between the Armenians and the Turks. Just as knocking down one domino perpetuates the falling of others, when the Turks began taking away some Christians' rights, the conformity to these initial discriminatory laws led the way for more. It would be the first genocide or holocaust of the twentieth century of the attempt by the Turkish government to annihilate all Christians within Anatolia (back in 1915 Turkey was called Anatolia). After the year 1915, starvation or torture killed over one million Armenians. After the Genocide, those who

survived either wanted to forget or were unable to speak about the horrors they endured.

His mother, a chemist turned housewife never discussed the Genocide. His father, a physician, once wrote to his son that "time and circumstance have not allowed me to talk about [the fate of our own people]." When Balakian heard about it for the first time he was astonished to learn that he belongs to an ancient culture that has been the victim in one of the largest mass massacres of all time.

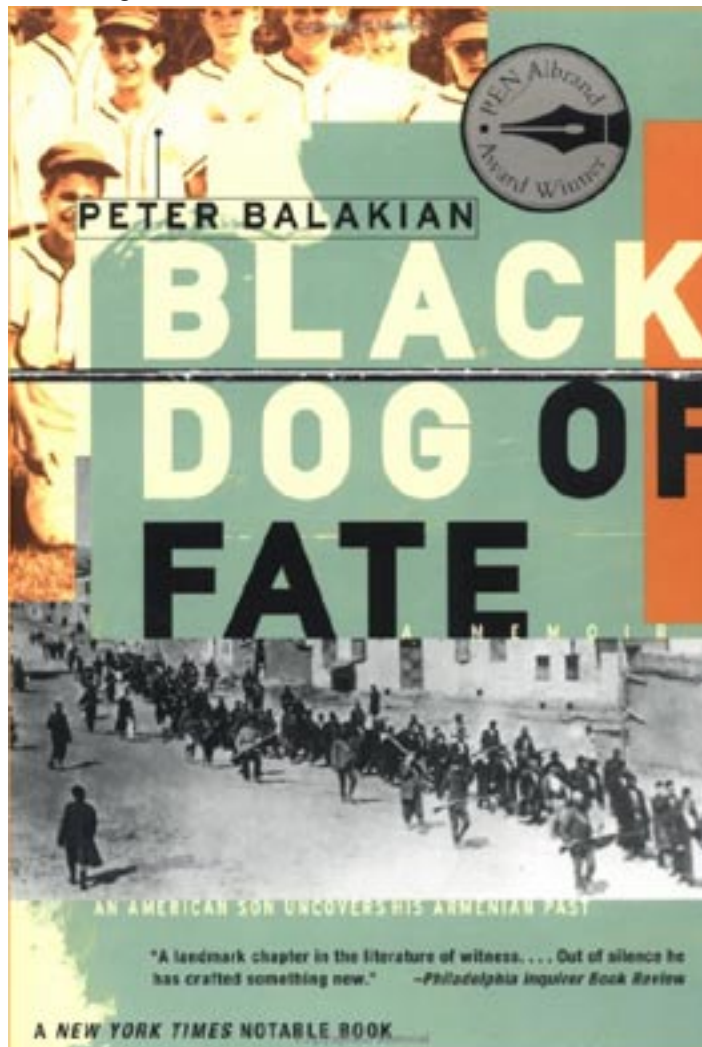
Like most second-generation writers whose parents survived the Holocaust, the Armenian Genocide became a focal point in Balakian's life. As a boy, he was aware that his family was different. As an adult, he discovers the truth of the Armenian Genocide, which his family attempted to overlook. He delves into the intense clash between his ancient Near Eastern culture and American pop culture.

*The Black Dog of Fate* is possibly one of the best books I have ever read. As an American of Armenian descent myself, I can relate to a lot of what Balakian experienced in his youth. The one main difference between us is that the Genocide is widely discussed in my home. It is only through education, discussion and formal condemnation by nations throughout the world toward actions like this that we can insure history will not repeat itself. Perhaps if this were done in 1915, Hitler would not have

had an example to follow in 1942. I strongly urge you to educate yourself and read this book.

## Reference List

Balakian, Peter. (1997). *Black Dog Of Fate*. NY: Broadway



# Review of *A Good Man in Hell: General Roméo and the Rwanda Genocide*

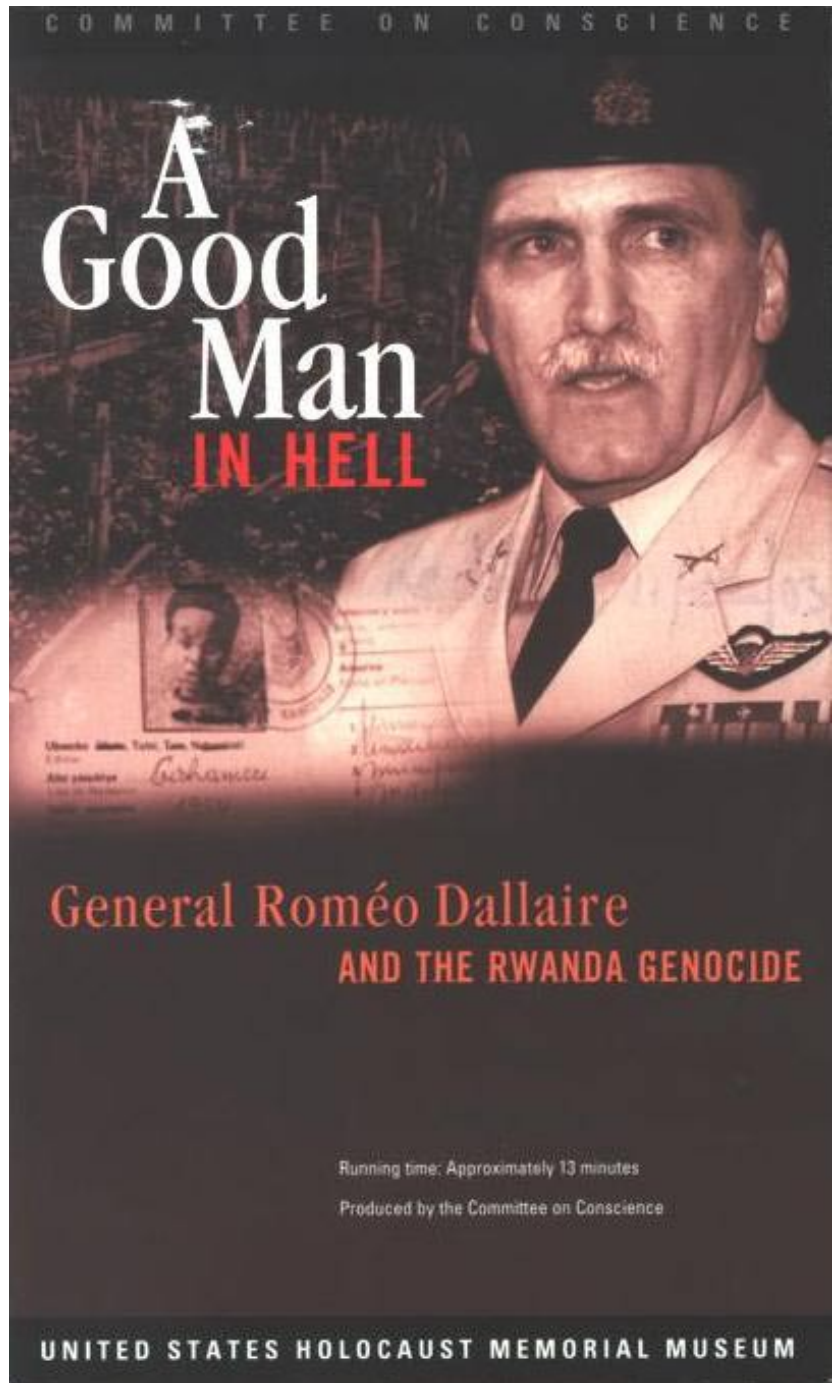
By Brian Koster of Cold Spring Harbor High School, New York

“No one is more human than any other human.” Those words were spoken by Canadian General Romeo Dallaire. He was in charge of a small United Nations force stationed in Rwanda. On April 6, 1994, Rwanda was rocked by the assassination of its president and the subsequent rise to power by Hutu extremists. Over the course of a hundred days, 800,000 Rwandans of the Tutsi minority had been killed. That means three out of every four Tutsis in the country were dead in three months. The small U.N. force could do no more than stand by and watch as people all around them were murdered.

The film was very effective in getting a lot of information across about the genocide, despite only being thirteen minutes long. The footage of the dead Tutsis was chilling. Bodies covered the streets while survivors searched for relatives among the dead. The film did not dwell on the footage of the dead Tutsis but instead focused on General Romeo Dallaire speaking at the United States Holocaust memorial museum in June of 2002. What he had to say was truly astonishing. He discussed the horrible events and lack of action that resulted in the deaths of all of those people. General Dallaire moved the crowd when he discussed the horrible mental toll this ordeal took on his troops. The U.N. force could do nothing but sit and watch the murder, due to being severely outnumbered and under armed. Despite those obstacles, the troops were given no clear orders about how or what people they could save.

The world truly turned its back on the people of Rwanda. Dallaire told his superiors about a possible genocide occurring, but he was told that it wasn't his job to worry about that. No country sent any troops to support the targeted Rwandans. They sent troops only to rescue Westerners, and then the troops were withdrawn. The U.N. even voted to decrease the amount of support in Rwanda during the genocide.

I was shocked by every fact I learned in this video. This short film made me think that if the U.N. forces stationed in Rwanda suffered so greatly, the amount of pain experienced by the Rwandans is too hurtful to put into words. Ultimately, the Tutsis formed a resistance group and won their own fight for survival. Hopefully, this horrific incident has shown people of the world that genocide cannot be tolerated or turned away from.



*Special thanks to:*

Jerry Fowler, Staff Director, USHMM Committee on Conscience,

[www.committeeonconscience.org](http://www.committeeonconscience.org)



# A Hero and the Holocaust

Reviews by Kyla Dzwilewski and Kim Barba, Cold Spring Harbor High School, New York

*A Hero and the Holocaust*, by David A. Adler, is a children's book based on the life of the famous radio show host and author Janusz Korczak. The story starts off with the year that Korczak was born as a "year of great promise." The year was 1878. Rome had chosen a new pope; the French gave the United States the Statue of Liberty, and Italy crowned a new king. However, as Adler foreshadows, Europe's first crematoriums were first built in Gotha, Germany.

The story goes on to tell of Korczak's childhood; he was born Henryk Goldszmit. He was a child of great thought and was well respected in his town. He was often called "the philosopher" by his friends because of his great interest in books and writing. However, in the year 1889, his father suffered a mental breakdown. He died soon after in 1896. This great loss put Korczak's family

through a terrible time of poverty and hardship. Despite his adversity, Goldszmit wrote. He submitted a play based on his family's hardships and actually won the writing contest. From here, he took the pen name "Janusz Korczak".

As a young adult, Korczak graduated from the University of Warsaw as a doctor; However, he still continued to write. He wrote children's stories as well as advice books for adults. He told adults to "respect children and their beliefs, and most of all, love them." In the 1930's, he had a weekly radio program in which he dispensed his advice and told stories. From this, Janusz Korczak became a household name.

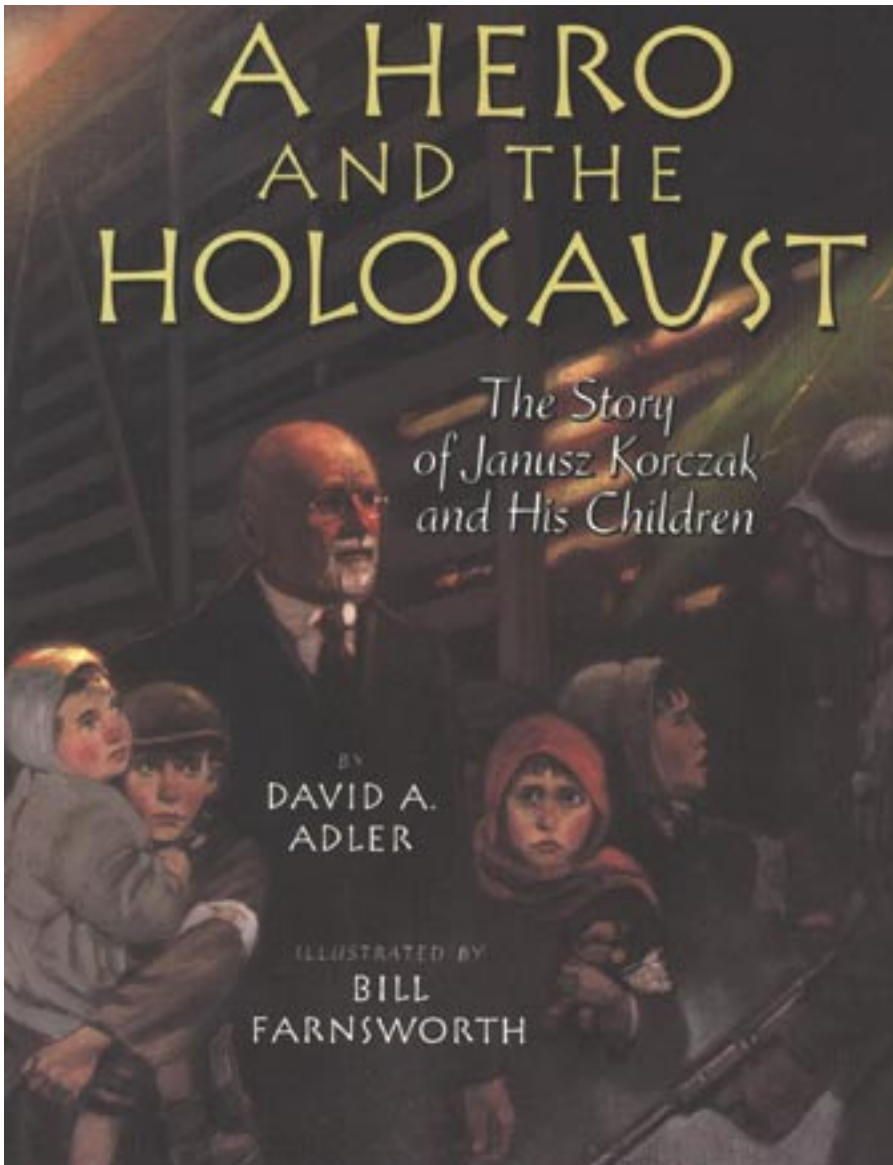
In spite of his fame, Korczak wanted to work with children. He became the director of the Jewish Orphan's home in Warsaw. The children loved him. He was very generous; He gave them candy, performed magic tricks and was a true father to all of children.

At this time, the Nazis had risen to power in Germany. Poland fell to their power on September 1, 1939. Shortly after this hostile takeover, the Nazis implemented new laws. Those who were Jewish had to wear arm bands and the Star of David on their clothes. Furthermore, the Nazis put up a wire fence around Warsaw, forcing the Jews to live there. The area was very crowded, especially when the Nazis decreased the size of the Warsaw Ghetto. There was never enough food, heat or medicine.

Throughout this time, Korczak tried to keep the children as hopeful as possible, yet he wrote in his diary that "the children are living in constant uncertainty, in fear." When he had to move the children to different housing in the ghetto, he lined them up two by two. They paraded through the streets, singing, with a "green flag of King Matt, the child-king hero of one of Korczak's stories." He always tried to keep their spirits up. On August 6, 1942 the Warsaw Ghetto was emptied. Korczak paraded his children to the train station as he had before. As they were to board, a guard recognized Korczak and offered to let him go free. He decided to stay with the children.

Janusz Korczak died in Treblinka along with his children. He is an inspiration to all of us not only for his courage, but also for his kindness. His story is a great example of how one life can truly make a difference.

- Kyla Dzwilewski



Many people get so caught up in fairytales that they fail to realize the strand of truth laying within the folds of myth. People often overlook the fact that there are knights in shining armor walking among us. Janusz Korczak was a knight; however, he did not live happily ever after as all fairytales end. Perhaps that is where the flaw in fairytales lies; true heroes hardly ever live happily ever after. It's a crime to think that one must live happily ever after to lead a fulfilled life. Janusz Korczak fulfilled a deed so pure of self in sixty-four years that those who lived for even five life times could never achieve anything close to his sacrifice; the ultimate sacrifice.

David A. Adler, author of *A Hero And The Holocaust*, etched the story of Janusz Korczak into the heart of those who turned the pages. In fact, I wouldn't be surprised if one of the reasons Adler wrote the book was to prevent people from mistaking it for myth in many years to come. We, as people, tend to overlook the good in the world. Instead we focus on the evil that humanity can produce. We found it in the Holocaust. Yet, we also found Janusz Korczak; a man born Henryk Goldszmit. Henryk Goldszmit led a life in which he gave people advice. He achieved this under a different name, Janusz Korczak, so that the people didn't know they sought counseling from a Jew. Korczak was the head of an orphanage; later he was known as the "children's father".

When it became time for the children at his orphanage to go to the concentration camps, Korczak led them holding hands and singing. It was a sad sight to see the distressed adults sadly saying goodbye to their loved ones. An S.S. officer recognized Korczak and offered to let him stay behind; he offered him the chance to live. Korczak would not leave his children. He boarded the train with them, still holding hands and singing. He chose a path to death so that he could be with his children; it was the time that they needed their 'father' most.

I do not think a book is enough to spread

the word of Janusz Korczak. I feel as if there should be a holiday so that the entire human race can unite and celebrate the good humanity can offer.

In Warsaw, there is a statue of Janusz Korczak, leading his children to the camps. There is also a sign stating that if ever the statue is destroyed, it is to be reconstructed in bronze. There is no greater title than that which allows the story of Janusz Korczak to be whispered among people for eternity.

- Kim Barba

**“Janusz Korczak was an author, radio personality, teacher, and doctor. But above all else he was a hero.”**

**-David A. Adler**



# Virtual Web Review

By Harry Lisabeth, Cold Spring Harbor High School, New York

The website [www.activehistory.co.uk/head2head/hitler/activity.htm](http://www.activehistory.co.uk/head2head/hitler/activity.htm) is a website on which one may interview Adolf Hitler. When I began doing research for this review, this premise was all I knew about the website and I was dubious. I was afraid that this website, created by Russel Tarr, a history teacher in England, was going to be another scheme engineered by some individual to justify the actions of the Nazis during World War II or even another medium to spread propaganda denying the existence of the Holocaust.

The fact that the website was recommended by a reputable newspaper, *The New York Times*, however, did give me some confidence in the website's claim to be for the use of high school students interested in learning more about the Holocaust and the leader of Germany at the time, Adolf Hitler. The more questions I asked this virtual mad man, the more impressed I was with the program that Tarr had devised. The site clearly works the same way search engines on the Internet work; you type in a question or phrase and the program looks for key words and displays the most relevant pre-written response. If the site does not have an answer to your query, Hitler says he does not understand your question; you have the option of sending the question to the director of the site and it will perhaps be answered via e-mail. If you cannot think of a question to ask, the site offers a list of suggestions to help.

The most shocking thing about this site, to me, was the way the responses are written in a way that one would imagine Hitler would speak. He sounds very intelligent, but very cold and angry. He responds unapologetically to questions about his treatment of the Jews and other minorities that his Nazis persecuted during the Holocaust. He seems to be aware of his defeat in the war and is very bitter about the loss. When asked, "Do you have any regrets?" he responds, "Well... I regret nothing I did and learned no lessons from anybody. I only failed to create a '1000-year Reich' because of the spinelessness of the German people."

He answers an array of questions regarding things from "What role did Goebbels play in Kristallnacht?" to "What color were your eyes?" As with any website in this form, there will always be the people who type in "dirty words" and other vulgarities. This problem is handled well by the website with Hitler replying, "Foul language is the symbol of a weak intellect."

to all such inquiries. It is easy to dismiss this site by saying that it is an attempt to sanitize Hitler's reputation and to further the neo-Nazi agenda, but if one takes a moment to really look at this site and its plethora of information, all of which is historically accurate, it is easy to see that the site has no such intentions. Indeed, I feel seeing Hitler in more of a three dimensional way, instead of seeing him as pure evil and writing him off as such, is a good thing. It is important that people understand that his warped perspective caused the deaths of millions, and also that everyone is informed of the atrocities he committed during the war so that such things will never occur again. This website is a good tool for any



high school student researching the Holocaust for an assignment or if he or she is just curious. I would certainly recommend this site to anyone interested in history, but tell him or her to keep the responses in context, and to understand that Hitler was an ordinary person with evil intent.

**"German Troops March into Sudetenland"**

Photo courtesy of USHMM

"The Cold Spring Harbor Central School District wishes to recognize the invaluable contribution made by Mrs. Shirley Mayer to Holocaust education in our district."



# Rabbit-Proof Fence

Movie reviews by Colin McGeough, Cold Spring Harbor High School, New York  
and Charles Morley, St. Paul's Anglican School, Australia

*Rabbit-Proof Fence* is a film situated in Australia in 1931 which tells the true story of three “half caste” children who were taken from their homes in Jigalong, a town which is located on the rabbit-proof fences of Australia. The man who orders the girls to be taken away is A.O. Neville. The girls are trained to be servants by the local authorities in the Moore River Native Settlement 1,200 miles away from their home. Molly Craig (Everlyn Sampi) is fourteen and the oldest of the three girls. She is extremely bright and very independent. Her sister Daisy Craig (Tianna Sansbury), aged eight, is the youngest of the three girls, and she is quiet and obedient. Gracie Fields (Laura Monaghan) is the cousin of Molly and Daisy; she is ten years old and cautious. All of the girls are inseparable.

The Moore River Native Settlement is under the supervision of Director Mr. Neal (Garry McDonald) and his staff. The children live in dormitories, are forced to speak only English, and are beaten if they misbehave. A.O.Neville, (known as “Mr. Devil” by the children) believes that he is helping the Aboriginal peoples by extracting them from their families. In a nut shell he is attempting to “out breed” the half castes, and he believes that eventually the Aboriginal peoples will be gone forever; however, this is not helping them at all; and what he is trying to do, some would declare is impossible.

In a very short time, while the children have been at the camp, Molly realizes that the people at this place “make her sick”. Molly is ordered to take out the “bucket” while everyone one else is going to the church. While she is taking it out, she sees in the distance storm clouds and decides to start the journey home because the rain in the storm will cover up their tracks. Molly then proceeds to tell Daisy and Gracie to get their things, because they are leaving. The three girls will have to find the rabbit-proof fence and follow it all the way home. Word gets around that the girls have left, and the Tracker for the settlement is an Aboriginal called Moodoo (David Gulpil). While the girls are on their journey

home, they meet up with many people along the way who give them food, clothing, and directions. However, there are many rabbit-proof fences in Australia, and the girls have been following the wrong one. One of the people that they meet along the way tells them the right direction to go in and the problem is solved. They switch their path, and eventually get right back on track again.

Though many of the people with whom the girls get together on the way are very nice to them, one man tells Gracie that her mother is not in Jigalong. He tells her that she needs to take a train to see her mother. Gracie being very gullible agrees. At the train station she is caught by the authorities. She will never be seen by the other girls again. Though this happens, Molly and Daisy do not give up. They continue on their journey home through the deserts of Australia. When the girls arrive home at Jigalong one night; one can clearly see the love, relationship, and joy that there is between the family. The bond between them shows the viewer simply that they will never part from each other ever again.

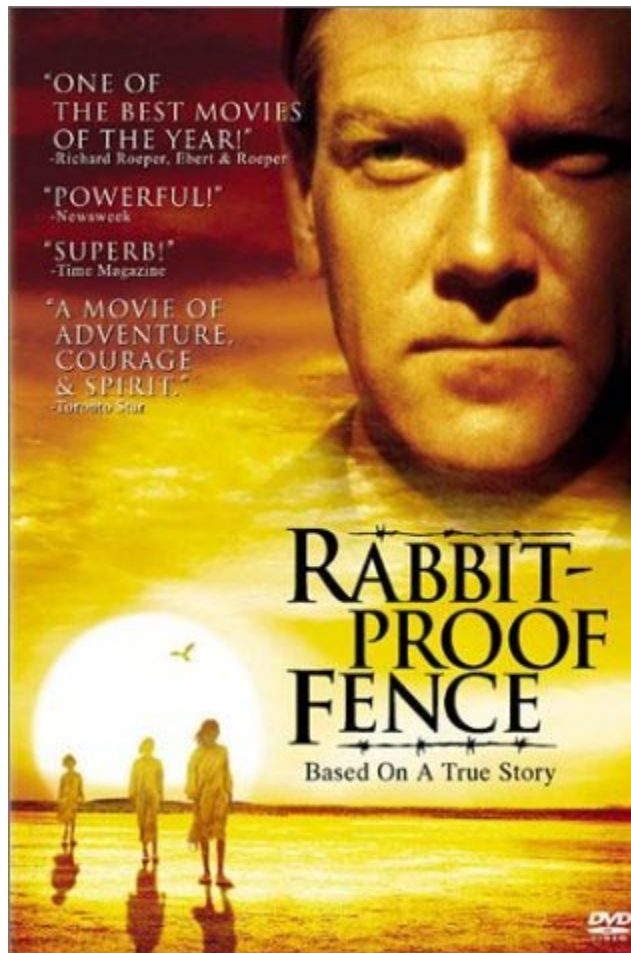
The director of *Rabbit-Proof Fence* is trying to educate the people who watch the movie about what this act was like in the eyes of the Aboriginal people of Australia. It shows how the Aboriginal peoples were treated and what they went through. The people who watch this movie, hopefully, will be well-informed about this inhumane

separation of families. Therefore, when they realize how cruel it can be, people will hopefully try to stop it from happening ever again.

-Colin McGeough

The Stolen Generation was certainly a dark time in our history. The film we watched, called *Rabbit Proof Fence*, was set in 1931 in northwestern Australia. This area is still very remote desert terrain and was mainly populated by Aborigines at that time.

The story tells of three young girls who were taken



from their mother. Their father was a white labourer who was helping to build the fence. The fence was 1500 miles long and was designed to separate the rabbits from the farming land. These half-caste children were considered to be a problem at that time. The authorities believed that they would not fit into the white society, nor would they be full blood Aborigines .

The government of the day appointed a white man to be the Chief Protector of Aborigines. He was convinced that if the half cast children bred with white people, that after three generations, they would be able to breed out their aboriginality. He explained in the movie that this was the solution of the “problem”.

The children were removed from their black mothers to teach them white man’s ways: to go to school, eat with cutlery, and sleep in a bed. The idea was to give them skills to be able to get a job and improve themselves. I remind you this was in 1931! The Chief Protector was convinced that he was offering them a better

way of life and opportunities that they would not have with their tribal ancestors.

This continued until 1970. I knew nothing of this practice until the 1980’s when a few well known Aborigines publicized their situation. Stories were told, on television and in magazines, of families being reunited. For most Australians, this was completely hidden.

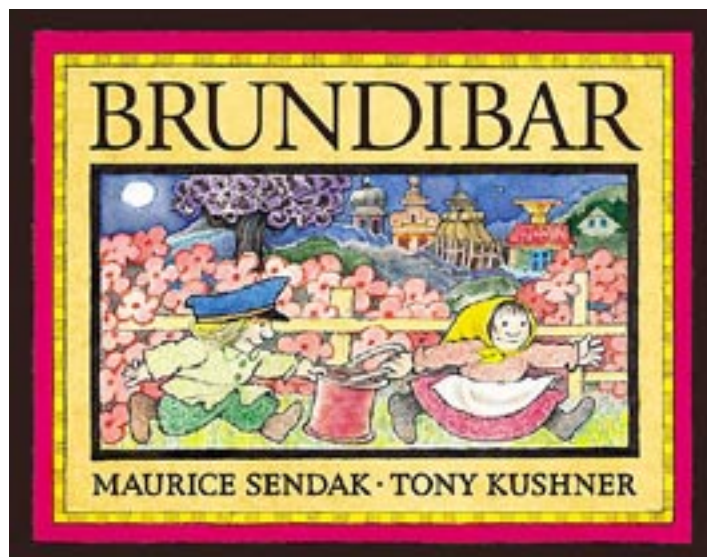
I was quite shocked when I first heard about it. I was surprised when I heard some famous sporting star Aborigines talking about their experience, saying that their foster family was wonderful and that they appreciated all that had been done for them. It is easy to judge the decisions that they made seventy years ago, but for some children, perhaps it did offer them experiences that they would not have known. The film is excellent. I recommend it to others who would like to know more about the Stolen Generation.

-Charles Morley

## Brundibar

By Amanda Hamburger, Cold Spring Harbor High School, New York

*Brundibar* the children’s book is the first collaboration between Maurice Sendak, a celebrated children’s book illustrator and Tony Kushner, an award winning playwright. The story is based on the Czech opera of the same name written in 1938 by Adolf Hoffmeister. The opera was performed 55 times by the children of Terezin, a Nazi concentration camp. The brilliant thing about Kushner and Sendak’s work is that it can be appreciated on at least three different levels.



Michael Di Capua Books

Hyperion Books for Children

*Brundibar* is a children’s fantasy. It is a story about children overcoming bullies, and ends with good triumphing over evil. Its pages are filled with talking animals, nonsensical language, improbable situations and classic Sendak illustrations. The main characters in the book are a boy Pepicek and his younger sister Aninku. They discover one morning that their mother is sick and she will not get better unless she has fresh milk. This presents the children with a dilemma because the children do not have any money, and the milkman in town is unsympathetic and will not give them free milk. The children venture only to learn that no one will give them free milk. Aninku and Pepicek must craft a scheme in order to save their mother. They notice that Brundibar, a hurdy gurdy man with attained money, receives lots of copper coins from passers-by. The children decide to try their luck at this, thinking that they too will be given money if they fill the square with music. To Aninku and Pepicek’s despair, their songs receive no attention and Brundibar chases them away with dark threatening songs. The children retreat to an alley and ponder their situation. They are encouraged by a sparrow who urges them not to lose hope, and ultimately Pepicek and Aninku receive assistance from 300 school children. Together they overpower Brundibar and sing a song that gets them enough money to buy the milk their mother needs.

On a deeper level, the story can be seen as a moral tale with a powerful warning. It demonstrates that if good people stick together they have the power to triumph over evil and defeat the bullies of the world. The tale is specifically set in the context of the greatest evil the world has ever known- the Holocaust. Sendak’s illustrations clearly depict an Eastern European village. Jewish residents have stars of David on their clothing and Brundibar bears a comic resemblance to Hitler by sporting a Hitler-like moustache. Brundibar’s pet monkey wears a spiked helmet that is identified



with the German army. The story ends with an ominous warning from Brundibar that bullies do not give up and he will return. Despite this, the story is presented as an uplifting tale of how many together can overcome oppression and how good will eventually triumph over evil if evil is opposed collectively.

**Brundibar** can also be appreciated as a powerful tribute to the thousands of Jews who were imprisoned in Terezin and eventually murdered. Theirs is a unique story; during World War II the Nazis used Terezin for propaganda. The Nazis built the camp as a showcase for the world, to falsely portray all of their concentration camps as benign resettlement communities complete with cafes and arts programs. The reality surrounding Terezin could not have been further from the truth. The pretty facade of the town was a lie. The concentration camp was merely a stop on the road to mass murder. The adults of Terezin breathed this horror. They understood the Nazis' murderous intentions and knew that time left on Earth was fleeting. The children of Terezin could perhaps be fooled and remain ignorant of their fate when rehearsing and performing the opera. Performing **Brundibar** presented the children with relief. It allowed them an escape from monotonous gloom. 15,000 children resided in Terezin, of this group only 100 would survive.

We cannot know what **Brundibar** meant to the children's afflicted souls, but we can do as Tony Kushner and Maurice Sendak do and remember their story. Through the children's story we can be reminded of their struggle and alerted to their despair. This allows us to better understand the acts that can result from hate.

**Brundibar** ties together its many levels with colorful, surreal images that sparkle with energy, yet are disturbing. The plot moves quickly and children will find it easy to relate to a sick mother and the obstacles of overcoming bullies. There are songs about children baking in ovens, and vivid pictures of lurid scenes depicting lethargic children being carried off by ravens. Metaphors and metaphorical language dominate this work. In one illustration the reader can observe the words "Arbeit Macht Frei". Ironically, the translation is "Work Brings Freedom". Holocaust references spark awareness and help readers make relevant connections. For me, the deepest meaning is that the children's repeated performances of **Brundibar** were acts of quiet rebellion and a plea for help. The opera was the Jews' way of responding to and protesting against the horror of their condition. Perhaps the visiting Red Cross would wake up and realize that Terezin was not as it was being presented and was indeed defined by horror and shaped by inescapable death. The Nazis should have realized the fairly apparent connection between the characters in the opera and the Jews' plight. In this respect, the performances of **Brundibar** were courageous acts of defiance.

One last thing remains a mystery to me- the name of the opera. "Brundibar" means "bumblebee" in Czech. The name might be metaphorical since bumblebees die after one sting. Perhaps it is suppose to belittle international thugs and terrorists as little more than "buzzing" nuisances who can easily be foiled by a united global community. Maybe it is yet another tribute to the Jews' ability to survive against the Nazi onslaught and their ultimate triumph over the oppressors.

## CHE: Council of Holocaust Educators

A new educational organization was founded in New Jersey, USA in 2001 to bring together teachers and experts in the fields of human rights and Holocaust education. Its mission statement announces that "the organization is founded on the principal that we as educators have an obligation to preserve the memory of the victims of the Holocaust and to educate students about the evils that led to these programs of massive human destruction. The Council of Holocaust Educators strives to provide its members with the opportunity to find mutual support from their colleagues in their educational efforts and to further the instructional program and goals of Holocaust education."



In an effort to further the communication between parents and their children, CHE has already published four pamphlet guides: a general one for parents, one for parents of elementary school-age children, and one for parents of middle-school age children, and a guide for parents of teenagers. Each guide makes suggestions for parents about age-appropriate books, videos and web sites.

You can visit the CHE's active website at: [www.che-nj.org](http://www.che-nj.org) for information about becoming a member. An October, 2004 conference is being planned. Contact the president of the Council, Colleen Tambuscio, at: [councilholoeducators@excite.com](mailto:councilholoeducators@excite.com).



# The Anne Frank House

By Brian Farber, Ethan London, and Jock Pflug, Cold Spring Harbor High School, New York

The website [www.annefrank.nl](http://www.annefrank.nl) is filled with a huge amount of information regarding famed Jewish heroine, Anne Frank. The website is maintained by The Anne Frank House organization, and for international purposes it is available in Dutch, German, Spanish and English translation. The website is also divided into five sections based on the types of information that each section gives about Anne and her life.

The first section, called “Anne Frank house”, provides ample information regarding the annex in which Anne and her family hid from the Nazis (An annex is the back part of a house). In this section there are in-depth descriptions of the annex and Anne’s room, and information about how each part of the annex was used when Anne and her family hid there. In addition to this, there are many photos of the annex that show it in past and present times. In the “Those in Hiding” section, quotes from Anne’s diary briefly describe each of the people that Anne hid with, and pictures of all the people are shown. Also provided are two sections about the people that helped Anne and her family survive while they were in hiding by giving them food and making sure they were not found. The first section called “Helpers” deals with all the people who helped Anne and her family; while the second section is especially dedicated to one of the helpers, Miep Gies. Both of these sections included pictures of the helpers and how they helped Anne and her family. Lastly, there is a present description of the house as a museum and information on when to visit and how to contact the museum.

The next section, called “Anne Frank”, is made up of an introduction that briefly outlines Anne’s life and a descriptive timeline-biography of Anne and her family. The first part of the timeline, called “Fleeing”, describes her life in Germany before the Nazis came to power, and her family’s fleeing of Germany to the Netherlands in 1933. It also describes her life in the Netherlands up to and after the Nazis occupied Holland in 1940. The second part of the timeline, called “Into Hiding”, describes her family’s life from 1942-1944, at which time they hid from the Nazis who began deporting Jewish families to concentration camps in 1942. The third part of the timeline, called “The camps”, describes Anne’s life in the concentration camps and the inhuman crimes that were committed there. Throughout the timeline, many photos are included that vividly illustrate the horrors that Anne and her family had to endure.



**Anne Frank's House in the center of Amsterdam**

The third section, called “Diary”, gives details about Anne’s diary and allows the visitor to view pictures of her famed diary. It also describes how and why Anne had written her diary, which she started in the Netherlands while hiding. Most importantly, this section of the website describes the style and techniques that Anne used in her diary entries. These descriptions allow visitors to delve into the mind of a persecuted Jewish person during the Holocaust. One of the best features of this section are the important highlighted quotes from Anne’s diary entries that can be found throughout this part of the website. In the “Publications and reactions” section, it describes how Anne’s writings have become so popular. Finally, in the “Diary current” section important news about the diary can be read about, such as withheld entries.

The “Education and Activity” sections give information about educational programs, material, and articles that are provided by The Anne Frank House. It also gives information about the exhibits and activities that can be found in the museum. Also available in these sections are links to international projects about Anne Frank sponsored by The Anne Frank House and a wide variety of other websites about the Holocaust. Overall the education and activity sections attempt to interact with the visitor and recommends ways how visitors can help carry out Anne’s dreams of peace.