

A12

Lithuanian Government's 'Genocide Museum' in Vilnius Does not Mention the Holocaust!

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THE QUESTION:
Can you imagine a Museum of Genocide Victims — in the capital of a country with the highest proportion in Europe of Holocaust genocide of its Jewish population — that does not mention the word Holocaust or the name of the nearby infamous mass-killing site, where 100,000 civilians were murdered? That avoids any reference to the actual genocide that occurred in the country? That includes antisemitic exhibits with no commentary? That is state-sponsored in the capital of a European Union member state?

THE ANSWER:
The Double Genocide Industry's lamentable Double Game is in play here. While trying to convince the European Parliament to adopt the 2008 Prague Declaration and other legislation that would 'equalize' Nazi and Soviet crimes as a matter of European law, the domestic agenda in the Baltics is to redefine and apply the term genocide to Soviet crimes alone, even while pursuing foreign support, as a kind of decoy to the foregoing, suma chutzpah maxima — for projects on Holocaust education, Jewish and Yiddish events, and plaques and statues.

PHOTOGRAPHER'S PREAMBLE:

'The inside of the Genocide Victims' Museum presents several problems for a photographer. The exhibits on display are both dimly lit and kept behind highly reflective glass making using flash completely impossible. The other problem is that photography is forbidden, a somewhat curious rule for a public museum in a European Union capital city. Accordingly, the photographs I took of the inside of the museum have an eerie, almost ghost-like quality that I hope reflect the technical and ethical issues cited on this page in an apposite and, dare I say, ironic manner.'

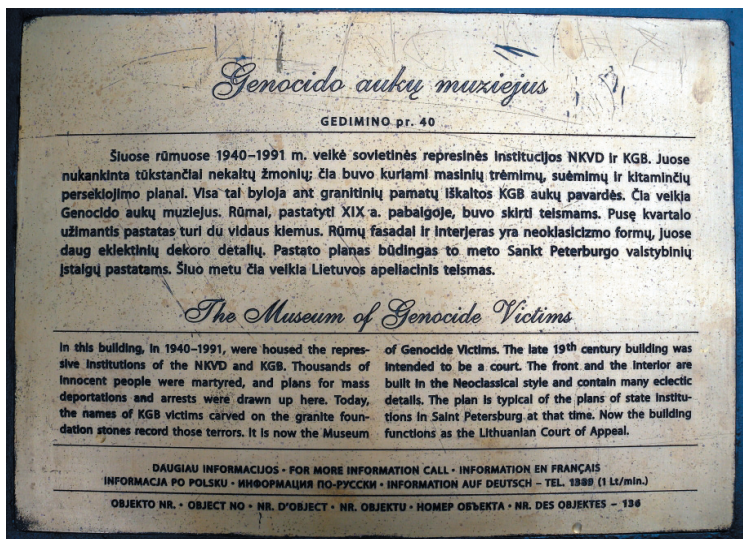
HolocaustInTheBaltics.com



Exhibit: A rather Jewish looking figure as 'representative' of the Soviet Reprisal Squads. For students of antisemitic iconography it is noteworthy that the classic Religious Jew image continued to serve its medieval purpose even in post-Holocaust times (alongside representations of the Communist Jew, as in the preceding images)



Exhibit: Stalin's economic bubbles deriving from a soap dish labeled with a Jewish star. Note also the person to his left. No descriptive or critical reference to the antisemitic content.



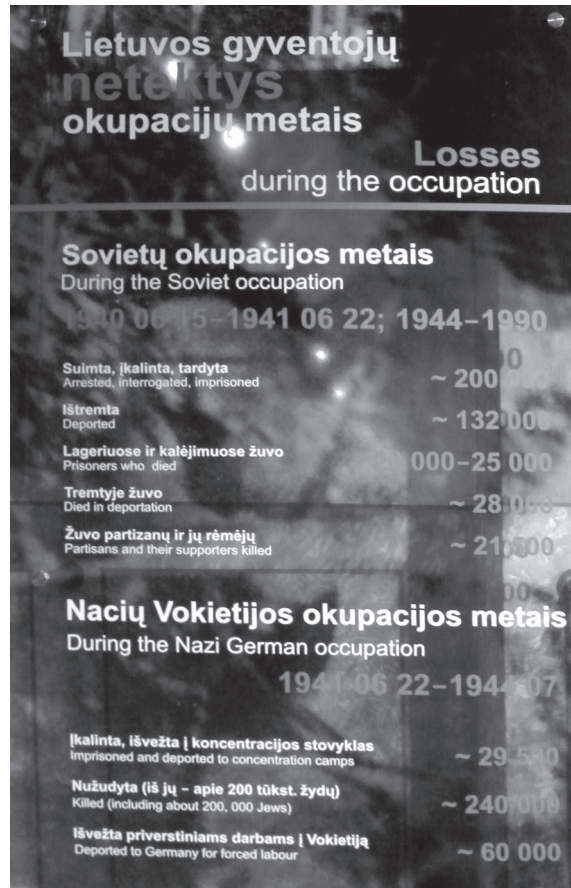
One of the city's tourist information plaques on history, mounted on a pole outside the museum, correctly describes the building's cruel NKVD/KGB history, but omits mentioning that it was also Gestapo headquarters during the Holocaust, where the genocide of some 100,000 residents of the Vilnius area was coordinated.



Exhibit: a postwar cartoon featuring a Soviet jeep driven by Lenin, Stalin, — and 'žydas Jenkelkė' ('the Jew Yankelke'). Dating from after the Holocaust. No descriptive or critical reference in the Lithuanian and English captions below to the exhibit's antisemitic content.



Entrance to The Museum of Genocide Victims.



Comparison Chart: After many complaints about the exclusion of the Holocaust in a museum of genocide, a comparison chart for 'Losses' was added in the rear hallway, between the electricity box and the toilet. With no mention of the words 'Holocaust' or 'Ponar' (Paneriai), it offers a 'mathematical equivalence table' equating 200,000 massacred Jewish civilians (around 95% of the country's Jewish population, most of them killed in the second half of 1941, the remainder in 1942-44) to Lithuanian citizens 'arrested, imprisoned, interrogated' by the Soviets over nearly half a century (1940-41 and 1944-90), which magically comes to the precise same figure. No sources provided. Also, no mention that before the Holocaust proportionately more Jews (in fact: Jewish citizens of Lithuania) were deported by the Soviets to Siberia than any other group.



From the Genocide Museum's 2008 Exhibition on the Ukrainian famine — the Holodomor, the only word starting with H-O-L-O in this museum, which is situated within ground zero of the East European Holocaust.

Insincerely Sorry

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we suddenly act embarrassed. Another person's presence somehow makes us insecure. We feel judged, as if perhaps we're the only woman in the universe that has a home that looks like this.

Every woman, then, is a little two-faced. You see, we've all been on the receiving end of the apologizing host. We've all showed up to someone else's house only to hear the same insincere and obligatory "sorry" for the mess. One hundred percent of the time, how do we respond? "Oh, please! Stop apologizing." We do this because, for one, the house doesn't actually look that bad. Secondly, we immediately identify and can't tolerate someone else feeling sorry — or feeling that they need to act like they're sorry — for something that is completely normal. Full lives leave a mark. Your house gets messy. Your house gets messy. Why even mention it? You might as well say, "I'm sorry for my life."

When will we stop faking apologies for the messes in our hectic homes? Probably never. It's sort of like the way we dismiss people when they tell us we look good (even when we might secretly agree). It's like we feel the burden of this silent expectation that has become etiquette. But at the very least, we should recognize the nonsense in apologizing for the disarray. The women who genuinely think she must excuse a mess when someone arrives at the door - if she thinks they actually deserve an apology - she is pardoning her life and should be embarrassed only for that. Always remember before you apologize: you are a superwoman regardless of the chaotic presentation of our home. And actually, you and I both know...our messy homes are only further proof of all our prowess. Come nightfall, things usually return to their original state. If someone happens to see things in the middle of the day's drama that is your beautifully busy life - yes, you'll probably say you're sorry. And when you do, just make sure to honor yourself and women everywhere by making sure your apology is completely, utterly and one hundred percent insincere.

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