



HOLOCAUST  
MEMORIAL  
DAY TRUST

# HMD Theme vision 2017: How can life go on?

## THEMA DIWRNOD COFIO'R Holocost 2017: Sut all bywyd barhau?

'For the survivor death is not the problem. Death was an everyday occurrence. We learned to live with Death. The problem is to adjust to life, to living. You must teach us about living.'

Elie Wiesel – author and survivor of the Holocaust<sup>1</sup>

'I'r goroeswr, nid marwolaeth yw'r broblem. Roedd marwolaeth yn rhywbeth a ddigwyddai bob dydd. Roedden ni'n dysgu sut i fyw gyda marwolaeth. Y broblem oedd addasu i fywyd, a byw. Rhaid i chi'n dysgu ni sut i fyw.'

Elie Wiesel – awdur a goroeswr yr Holocost<sup>1</sup>

### Background

Each year, the Holocaust Memorial Day Trust chooses a different theme to enable audiences on Holocaust Memorial Day (HMD) to learn something new about the past, and to make it easier for HMD activity organisers to create fresh and engaging activities. Every theme is relevant to the Holocaust, Nazi Persecution and to each subsequent genocide, and has the life stories of those who were murdered and those who survived at its heart – as well as the experiences of resisters, rescuers and witnesses.

### Cefndir

Bob blwyddyn, mae Ymddiriedolaeth Diwrnod Cofio'r Holocost yn dewis thema wahanol fel bod cynulleidfaoedd yn dysgu rhywbeth newydd am y gorffennol ar Ddiwrnod Cofio'r Holocost, ac er mwyn ei gwneud hi'n haws i drefnwyr gweithgareddau'r Diwrnod Cofio greu gweithgareddau ffres a diddorol. Mae pob thema'n berthnasol i'r Holocost, erledigaeth y Natsïaid a phob hil-laddiad dilynol wedyn, ac mae hanesion y rhai a lofruddiwyd ac a oroesodd wrth wraidd y cyfan – yn ogystal â phrofiadau'r gwrthwynebwyr, achubwyr a thystion.

### Introduction

How can life go on after a genocide? The aftermath of the Holocaust and of subsequent genocides continue to raise challenging questions for individuals, communities and nations.



How do people react in the immediate aftermath of unimaginable suffering? How can life be rebuilt after such trauma? Is justice after genocide possible? What role do we in the UK have towards individuals, communities and nations who have survived genocide?

Holocaust Memorial Day is not only about commemorating past genocides and honouring those who died, but about standing with those who survive.

By phrasing the theme as a question, HMD 2017 asks audiences to think about what happens after genocide and of our own responsibilities in the wake of such a crime. This year's theme is broad and open ended, and there are few known answers.

## Cyflwyniad

Sut all bywyd barhau ar ôl hil-laddiad? Mae canlyniad yr Holocaust a hil-laddiad dilynol yn parhau i godi cwestiynau heriol i unigolion, cymunedau a chenhedloedd.

Sut ar y ddaear mae pobl yn ymateb wedi dioddefaint mor enbyd a thu hwnt i ddirnadaeth? Sut mae modd ailadeiladu bywyd ar ôl y fath drawma? Ydy cyfiawnder yn bosibl wedi hil-laddiad? Beth yw'n rôl ni yn y DU tuag at unigolion, cymunedau a gwledydd sydd wedi goroesi hil-laddiad?

Mae Diwrnod Cofio'r Holocaust nid yn unig yn golygu cofio am hil-laddiad y gorffennol ac anrhydeddu'r rhai a fu farw, ond hefyd cyd-sefyll â'r rhai a oroesodd.

Trwy ofyn y cwestiwn fel thema, mae Diwrnod Cofio'r Holocaust 2017 yn gofyn i gynulleidfaoedd feddwl am beth sy'n digwydd wedi hil-laddiad yn ogystal â'n cyfrifoldebau ni yn wyneb y fath drosedd. Mae thema eleni yn eang a phenagored iawn, ac ychydig o atebion hysbys sydd ar gael.

## Scope of the theme

### Trauma and coming to terms with the past

How can those who have survived the horrors of genocide begin to come to terms with the past? How does a person cope with living when so many others died? How can nations heal when society has been torn apart? Can a person or a community, or even a nation, ever fully recover from the trauma of genocide? How can we all help those who have been through genocide find a route to recovery?

The trauma suffered by individuals, communities, and nations during genocide is unimaginable. Many of those who survive suffer post-traumatic stress and depression, while the smallest reminders such as scenes in films, smells, tastes or certain clothes can trigger memories of what happened.

'The sight of someone dressed entirely in black would also trigger a memory – the uniforms of the Khmer Rouge. And for a moment it could paralyse me as if I was under a spell... Memories seep back to me in ways I hadn't imagined.'

Chanrithy Him – survivor of the Genocide in Cambodia<sup>2</sup>

The pain of remembering, the need to focus on working and rebuilding life in the present and a belief that people are not interested in hearing about the past make it impossible for some survivors to speak about their experiences for many years after. Some never do.

'In the intervening years I did not talk about my childhood experiences during the war, and although my family and friends knew that I had lived through the Holocaust, they did not ask any questions. They felt that it was too sensitive and that it would be too painful for me... In recent years, however, there has been a lot of interest in the subject and when I am invited to speak to school children and other groups, I accept whenever possible. I feel that it is my duty to speak for all those who have not survived to speak for themselves and tell what happened in those dark days in Europe. By speaking out, it is my greatest hope that something positive will be handed to the future generation.'

Mala Tribich – survivor of the Holocaust<sup>3</sup>

Nations where genocides were perpetrated have followed different paths in addressing their past. For example, the Action Reconciliation Service for Peace (Germany) and the Austrian Holocaust Memorial Service arrange for young people to work abroad as volunteers for organisations working in Holocaust commemoration, education and survivor support, as part of their national service.

In Rwanda, the government has set up organisations and government bodies tasked with supporting survivors and remembering and commemorating the genocide. This contrasts with other countries such as the Baltic states, where there is a reluctance to acknowledge the extensive complicity of the population in the killing of Jews during the Holocaust, and in the former Yugoslav states where denial or minimisation of genocidal crimes such as the Srebrenica Massacre is still a political issue.

HMD activities could try to build understanding of the trauma faced by survivors through life stories. Activity organisers may wish to reference some of the organisations and initiatives that work to support survivors as they rebuild their lives and call on those involved in the activity to think about how they, individually, can support survivors.

### Life Story:

**Chanrithy Him (Cambodia)** - experienced unimaginable trauma when she lost both her parents and five siblings during Pol Pot's regime. Today, she finds strength in telling her story and sharing a part of her culture through the medium of dance.

## Hyd a lled y thema

### Trawma a dod i delerau â'r gorffennol

Sut all rhai sydd wedi goroesi erchylltra hil-laddiad ddechrau dod i delerau â'r gorffennol? Sut mae rhywun yn ymdopi â byw pan fo cymaint wedi marw? Sut all cenhedloedd wella ar ôl i gymdeithas chwalu'n chwilfriw? Sut all person neu gymuned, neu hyd yn oed gwlad gyfan, adfer yn llwyr o drawma hil-laddiad? Sut allwn ni i gyd helpu'r rhai a aeth drwy hil-laddiad i chwilio am ffordd o godi ar eu traed unwaith eto?

Mae'r trawma a ddiodefodd llawer o unigolion, cymunedau a cenhedloedd yn ystod achosion o hil-laddiad bron yn amhosib i'w ddychmygu. Mae llawer o'r rhai sy'n goroesi yn dioddef iselder ac anhwylder straen wedi trawma, tra bod yr atgof lleiaf fel golygfeydd mewn ffilmiau, arogleuon, blasau neu fathau arbennig o ddillad yn gallu sbarduno atgofion o'r hyn a ddigwyddodd.

'Byddai gweld unrhyw un mewn gwisg ddu hefyd yn procio'r cof – dyna lifrai'r Khmer Rouge. Ac am ennyd, mae'n gallu fy mharlysu i fel pe tawn ni dan gyfaredd... Mae'r atgofion yn llifo'n ôl mewn ffyrdd na allwn ni fyth ddychmygu.'

Chanrithy Him – un o oroeswyr hil-laddiad Cambodia<sup>2</sup>

Mae'r boen o gofio, yr angen i ganolbwyntio ar weithio ac ailadeiladu bywyd heddiw a'r gred nad oes gan rai pobl unrhyw ddiddordeb mewn clywed am y gorffennol yn ei gwneud hi'n amhosib i rai goroeswyr siarad am eu profiadau am flynyddoedd lawer. Dyw rhai byth yn gwneud hynny.

'Yn y blynyddoedd dilynol, wnes i ddim sôn gair am brofiadau fy mhientyndod yn ystod y rhyfel, ac er bod fy nheulu a'm ffrindiau yn gwybod fy mod i wedi byw drwy'r Holocaust, doedden nhw byth yn gofyn cwestiynau. Roedden nhw'n teimlo ei fod yn fater rhy sensitif ac y byddai'n rhy boenus i mi... Yn y blynyddoedd diweddar, fodd bynnag, mae cryn dipyn o ddiddordeb yn y pwnc a phan gaf i wahoddiad i siarad gyda phlant ysgol a grwpiau eraill, rwy'n derbyn lle bo modd. Dw i'n teimlo bod dyletswydd arna i siarad dros bawb wnaeth ddim goroesi i siarad drostyn nhw eu hunain a dweud beth ddigwyddodd yn ystod y dyddiau du hynny yn Ewrop. Trwy godi llais, dw i'n mawr obeithio y byddwn ni'n cyflwyno rhywbeth cadarnhaol i genedlaethau'r dyfodol'

Mala Tribich – un o oroeswyr yr Holocaust<sup>3</sup>

Mae gwledydd sydd wedi dioddef achosion o hil-laddiad wedi dilyn trywydd gwahanol wrth fynd i'r afael â'u gorffennol. Er enghraifft, mae'r Gwasanaeth Gweithredu a Chymodi dros Heddwch (yr Almaen) a Gwasanaeth Cofio'r Holocaust Awstria yn trefnu i bobl ifanc weithio dramor fel gwirfoddolwyr ar gyfer sefydliadau sy'n ymwneud â choffau, addysgu a rhoi cymorth i oroeswyr yr Holocaust, fel rhan o'u gwasanaeth gwladol.

Yn Rwanda, mae'r llywodraeth wedi ffurfio sefydliadau a chyrrff y llywodraeth er mwyn helpu goroeswyr a chofio am yr hil-laddiad yno. Mae hyn yn wahanol i wledydd eraill fel gwledydd y Baltig, sy'n gyndyn o gofio cyfraniad helaeth y boblogaeth tuag at ladd yr Iddewon yn ystod yr Holocaust, ac yng ngwledydd yr hen Iwgoslafia lle mae achosion

o wadu neu fychanu troseddau hil-laddiad fel cyflafan Srebrenica yn bwnc llosg gwleidyddol o hyd.

Gallai gweithgareddau Diwrnod Cofio'r Holocaust geisio meithrin dealltwriaeth o'r trawma a wynebodd goroeswyr trwy glywed eu straeon bywyd. Efallai yr hoffai trefnwyr gweithgareddau gyfeirio at rai o'r sefydliadau a'r mentrau sy'n ymroi i gefnogi goroeswyr wrth iddyn nhw ailadeiladu eu bywydau a galw ar rai sy'n gwneud y gweithgareddau i feddwl sut allan nhw, fel unigolion, helpu goroeswyr.

### Stori Bywyd:

**Chanrithy Him (Cambodia)** - dim ond plentyn oedd hi pan oroesodd hil-laddiad yn Cambodia. Aeth trwy brofiad erchyll pan gollodd ei rhieni a'i phum brawd a chwaer yn ystod teyrnasiad Pol Pot. Heddiw, mae'n cael rhyw nerth o adrodd ei hanes a rhannu elfen o'i diwylliant trwy gyfrwng dawns.

## Displacement and refugees

The question of how life can go on is bound up with where it goes on. Times of genocide are always times of acute social upheaval; tens of thousands, sometimes millions, of people are forced from or flee their homes. In Cambodia most of the population was displaced; in Bosnia, Muslims were systematically removed from their homes. During the Holocaust Jews from across occupied Europe were forcibly transported to ghettos, concentration camps, and extermination camps sometimes thousands of miles away from their homes. This meant that when the Nazi camps were liberated, the few who had survived found themselves scattered across a continent.

'When they came to collect us from Dover one of the first things my uncle said to me was 'I don't want to talk about anything that happened to you. I don't want my girls upset'. It was a huge disappointment that nobody wanted to know, it was horrific. I was really, really angry, not only about what had happened, but the reaction from other people.'

Kitty Hart-Moxon – survivor of the Holocaust<sup>4</sup>

Where do the displaced go when the genocide ends? How can individuals and nations assist those refugees who have survived genocide but have no place to return? In Bosnia, thousands of Muslim refugees found sanctuary in Europe, while others returned home. However, there remain villages in Bosnia that are impossible for Muslims to return to.

For survivors who can return home, the process is painful and in many instances involves living side-by-side perpetrators and bystanders. For those who have to make a new home, there are different challenges: they may not feel a sense of belonging in a newly adopted village, city or country. Many do not know where to call 'home'.

'Because I did not return to Hungary, I lost my nationality. I became stateless. An outcast. No papers, no residence permit, no work permit. I often worked illegally, was cold and hungry, travelled with a false passport. It took me 12 more years to obtain a nationality and become a recognised civil being again.'

Trude Levi – survivor of the Holocaust<sup>5</sup>

Activities may wish to focus on stories of displacement and refugees from the Holocaust, Nazi persecution and the subsequent genocides and draw parallels to debates over refugees of today. Millions of people have fled the genocide in Darfur, with some seeking refuge here in the UK.

### Life Stories:

**Abdul Aziz Mustafa (Darfur)** – working to re-build his life in the UK after being forced as a teenager to flee his home in Darfur

**John Hajdu (Holocaust)** - Having lived in the UK since 1957, John's experiences of life after the Holocaust and as a refugee tell of the turmoil of post-World War Two Europe

### Dadleoli a ffoaduriaid

Mae'r cwestiwn o *sut* all bywyd barhau ynghlwm wrth *i ble* mae'n parhau. Mae cyfnodau o hil-laddiad bob amser yn gysylltiedig ag adegau o chwyldro neu ddigwyddiad cymdeithasol eithriadol; gyda degau ar filoedd, weithiau miliynau, o bobl yn cael eu gorfodi i symud neu ffoi o'u cartrefi. Yn Cambodia, cafodd y rhan fwyaf o'r boblogaeth ei dadleoli; yn Bosnia, cafodd Mwslimiaid eu symud yn systematig o'u cartrefi. Yn ystod yr Holocost, cafodd Iddewon o bob cwr o Ewrop a oedd wedi ei meddiannu eu cludo dan orfodaeth i getos, gwerysilloedd crynhoi a gwerysilloedd difa, weithiau filoedd o filltiroedd i ffwrdd o'u cartrefi. Mae hynny'n golygu erbyn i'r cynghreiriaid ryddhau gwerysilloedd y Natsiaid, roedd yr ychydig oroeswyr bellach ar wasgar dros gyfandir Ewrop.

'Pan ddaethon nhw i'n casglu ni o Dover, un o'r pethau cyntaf ddywedodd fy ewythr wrtha i oedd 'Dw i ddim eisiau trafod unrhyw beth ddigwyddodd i ti. Dw i ddim eisiau ypsetio fy merched' Roedd y ffaith nad oedd neb eisiau gwybod dim yn siom enfawr, yn erchyll. Roeddwn i'n grac iawn iawn, nid yn unig am beth ddigwyddodd, ond hefyd am ymateb pobl eraill.'

Kitty Hart-Moxon - un o oroeswyr yr Holocost<sup>4</sup>

I ble mae'r holl bobl a gafodd eu dadleoli, ac a gollodd eu cartrefi, yn mynd wedi i'r hil-laddiad ddod i ben? Sut gall unigolion a gwledydd helpu'r ffoaduriaid hynny wnaeth oroesi'r hil-laddiad, ond heb unman i ddychwelyd iddo? Yn Bosnia, cafodd miloedd o ffoaduriaid Mwslimaidd loches yn Ewrop, wrth i eraill ddychwelyd adref. Er hynny, mae yna dal bentrefi ym Mosnia lle mae'n amhosib i Fwslimiaid ddychwelyd iddynt.

I'r goroeswyr hynny sy'n gallu dychwelyd adref, mae'r broses yn boenus iawn, ac yn aml yn golygu eu bod nhw'n gorfod byw ochr yn ochr â'r rhai a gyflawnodd hil-laddiad ac a safodd yn ôl heb wneud dim. Heriau gwahanol sy'n wynebu rhai sy'n gorfod ymgartrefu o'r newydd: efallai nad oes ganddyn nhw ymdeimlad o berthyn i'w pentref, tref neu wlad fabwysiedig newydd. Dyw llawer ddim yn gwybod ble i'w alw'n 'gartref'.

'Gan na wnes i ddychwelyd i Hwngari, collais fy nghenedligrwydd. Roeddwn i'n ddi-wladwriaeth, yn alltud. Doedd gen i ddim papurau, dim trwydded breswyllo, dim trwydded waith. Fe wnes i weithio'n anghyfreithlon droeon. Roeddwn i'n oer a llwglyd

ac yn teithio gan ddefnyddio pasbort ffug. Fe gymerodd hi 12 mlynedd i mi gael cenedligrwydd a dod yn sifiliad cydnabyddedig unwaith eto. '

Trude Levi - un o oroeswyr yr Holocaust<sup>5</sup>

Gall gweithgareddau ganolbwyntio ar straeon am ddadleoli a digartrefedd, a ffoaduriaid o'r Holocaust, erledigaeth y Natsïaid a'r hil-laddiad dilynol, a chymharu hynny â'r drafodaeth am ffoaduriaid heddiw. Mae miliynau o bobl wedi ffoi rhag hil-laddiad Darfur, gyda rhai'n ceisio am loches yn y DU.

### Straeon Bywyd:

**Abdul Aziz Mustafa (Darfur)** - yn ymroi i ailadeiladu ei fywyd yn y DU ar ôl cael ei orfodi i ddianc o'i gartref yn Darfur pan oedd yn ei ardegau

**John Hajdu (Holocaust)** - ar ôl byw yn y DU ers 1957, mae profiadau John o fywyd ar ôl yr Holocaust ac fel ffoadur yn adlewyrchu'r anhrefn yn Ewrop wedi'r Ail Ryfel Byd.

## Justice

Seeking justice after genocide is complicated and raises a number of challenging questions. Is justice possible after genocide? Who gets to decide what form that justice takes? Is it ever too late to seek it? Can there be lasting peace without justice and accountability? Does holding perpetrators to account in a criminal court act as a deterrent?

International and national attempts to seek criminal justice after genocide have evolved since the Nuremberg Trials, where Nazi leaders were put on trial by the Allied forces in the wake of the Second World War. Since then, ad-hoc courts have been established in order to prosecute individuals deemed most responsible for genocide. These include the Extraordinary Chambers in the Courts of Cambodia, the International Criminal Tribunal for Rwanda, and the International Criminal Tribunal for the Former Yugoslavia.

In Rwanda where the national court system became overwhelmed by the number of people in prisons awaiting trial for crimes related to the genocide, the government made the decision to set up a series of local courts called gacaca. These community courts were held once a week in villages all over the country, in informal settings. Over 12,000 gacaca courts were set up and prosecuted one million people for genocide crimes, from looting to committing massacre. However, the use of these courts has been controversial, as they were never intended for crimes of this scale, only previously having been used for local disputes. The aims of the gacaca was to achieve truth, justice and reconciliation. The courts gave many survivors the chance to hear what had happened to their families, find out where their bodies were buried and gave the community as a whole a chance to face those who were accused and hear their story.

On 17 July 1998, the international community reached an historic milestone when 120 states adopted the Rome Statute, the legal basis for establishing the permanent International Criminal Court. The court began operating in 2002 and is responsible for trying those accused of 'most serious crimes of concern to the international community as a whole' including genocide. In 2010 the President of Sudan, Omar Al-Bashir,

became the first sitting head of state to be indicted by the International Criminal Court for genocide. The arrest warrant against him has yet to be executed. As the genocide continues in Darfur Omar Al-Bashir remains president in Sudan, and justice of all kinds eludes Darfuris.

'We hope that peace will come someday soon to Darfur, that the conflict which has destroyed so many lives, caused so much suffering and allowed so many crimes, will be brought to an end. But we know that we cannot return to peace without accounting for what has been done. The women and children of Darfur deserve justice, they deserve the chance to hold those responsible to account, they deserve to be treated, at last, with dignity.'

Letter from 28 Darfuri women to the African Union and Arab League<sup>6</sup>

Holding those responsible for genocide to account is a crucial component to life after genocide. Seven decades after the liberation of Auschwitz, those suspected of playing a role in the Holocaust and Nazi persecution continue to be arrested and tried for their crimes. Because genocide is deemed to be an international crime, responsibility for prosecuting genocide suspects extends beyond the borders of where the crime took place. In Today, UK law states that individuals in the UK suspected of committing crimes of genocide after 1991 should be tried in UK courts. This means those suspected of being involved in genocides in Rwanda, Bosnia, and Darfur could face justice in the UK. However, the UK has yet to try a single person for the crime of genocide.

While criminal justice is certainly important, and should be pursued wherever possible, the challenge for securing justice for survivors of genocide surely goes beyond the courtroom.

Activity organisers could create activities that consider the meaning of justice after genocide. What could it look like? Indeed, is a court judgement really justice if survivors cannot return home, or continue to be persecuted?

**Life Story:**

**Hasan Nuhanović (Bosnia)** – an interpreter for the United Nations in Srebrenica whose family was murdered when the town fell to the Bosnian Serb Army. In the years since he has campaigned for justice for the victims of Srebrenica

## Cyfiawnder

Mae chwilio am gyfiawnder wedi hil-laddiad yn gymhleth ac yn codi llawer o gwestiynau heriol. Ydy cyfiawnder yn bosib ar ôl hil-laddiad? Pwy sy'n cael penderfynu pa fath o gyfiawnder sy'n addas? Ydy hi byth yn rhy hwyr i geisio hynny? Oes modd cael heddwch parhaol heb gyfiawnder neu atebolwydd? Ydy dwyn y cyflawnwyr i gyfrif mewn llys troseddol yn fodd i atal eraill?

Mae ymdrechion rhyngwladol a chenedlaethol i geisio cyfiawnder troseddol ar ôl hil-laddiad wedi esblygu ers Achosion Nuremburg, pan gafodd arweinwyr y Natsïaid eu rhoi ar brawf gan luoedd y Cynghreiriaid yn sgil yr Ail Ryfel Byd. Ers hynny, mae llysoedd ad-hoc wedi'u sefydlu er mwyn erlyn yr unigolion mwyaf cyfrifol am hil-laddiad. Mae'r rhain yn cynnwys y Siambrau Anghyffredin yn Llysoedd Cambodia, y



## Tribiwnlys Troseddau Rhyngwladol dros Rwanda, a'r Tribiwnlys Troseddau Rhyngwladol ar gyfer yr hen Iwgoslafia.

Yn Rwanda, lle'r oedd y system llysoedd genedlaethol yn boddi gan yr holl bobl mewn carchardai a wynebai achosion am droseddau hil-laddiad, penderfynodd y llywodraeth sefydlu cyfres o lysoedd lleol o'r enw *gacaca*. Cafodd y llysoedd cymunedol hyn eu cynnal unwaith yr wythnos mewn pentrefi ar hyd a lled y wlad, mewn lleoliadau anffurfiol. Sefydlwyd dros 12,000 o lysoedd *gacaca* a aeth ati i erlyn miliwn o bobl am droseddau hil-laddiad, o ysbeilio neu ddwyn i gyflawni cyflafan. Ond bu'r llysoedd hyn yn ddadleuol, gan nad oeddent erioed wedi eu bwriadu ar gyfer ymdrin â throseddau mor ddifrifol - dim ond ar gyfer anghydfodau lleol. Nod y *gacaca* oedd sicrhau gwirionedd, cyfiawnder a chymodi. Drwy'r llysoedd hyn, cafodd llawer o'r goroeswyr gyfle i glywed beth ddigwyddodd i'w teuluoedd, ble cafodd eu cyrff eu claddu, gan roi cyfle i'r gymuned gyfan wynebu'r cyhuddedig a chlywed eu straeon nhw.

Ar 17 Gorffennaf 1998, llwyddodd y gymuned ryngwladol i gyrraedd carreg filltir bwysig wrth i 120 o wledydd fabwysiadu Statud Rhufain, y sail gyfreithiol ar gyfer sefydlu Llys Troseddau Rhyngwladol parhaol. Mae'r llys ar waith ers 2002, ac mae'n gyfrifol am brofi'r 'troseddau mwyaf difrifol sydd o bryder i'r gymuned ryngwladol yn gyffredinol' gan gynnwys hil-laddiad. Yn 2010, Omar Al-Bashir, Arlywydd Sudan, oedd y gwladweinydd presennol cyntaf i gael ei gyhuddo o hil-laddiad gan y Llys Troseddau Rhyngwladol. Dyw'r warrant arestio yn ei erbyn erioed wedi'i chyflwyno. Wrth i'r hil-laddiad barhau yn Darfur, mae Omar Al-Bashir yn parhau'n arlywydd Sudan, a chyfiawnder o unrhyw fath yn brin yn Darfur.

'Rydyn ni'n gobeithio y daw heddwch i Darfur ryw ddydd, ac y bydd y gwrthdaro sydd wedi difetha cymaint o fywydau, wedi achosi'r fath ddiodefaint a chaniatáu cymaint o droseddau, yn dod i ben. Ond rydyn ni'n gwybod nad oes modd dychwelyd i heddwch heb fod pobl yn atebol am eu gweithredoedd. Mae menywod a phlant Darfur yn haeddu cyfiawnder, yn haeddu'r cyfle i ddwyn y rhai sy'n gyfrifol i gyfriff, a chael eu trin â pharch ac urddas o'r diwedd'

Llythyr gan 28 o fenywod Darfur i'r Undeb Affricanaidd a'r Gynghrair Arabaidd<sup>6</sup>

Mae dwyn y rhai sy'n gyfrifol am hil-laddiad i gyfrif yn elfen hanfodol o fywyd wedi hil-laddiad. Hyd yn oed saith degawd ar ôl rhyddhau Auschwitz, mae'r rhai sydd dan amheuaeth o gyfrannu at yr Holocost ac erledigaeth y Natsïaid yn dal i gael eu harestio a'u rhoi i sefyll eu prawf am eu troseddau. Gan fod hil-laddiad yn cael ei ystyried yn drosedd ryngwladol, mae'r cyfrifoldeb dros erlyn pobl dan amheuaeth o gyflawni hil-laddiad yn estyn y tu hwnt i ffiniau'r gwledydd lle cyflawnwyd y drosedd honno. Heddiw, mae cyfraith y DU yn dweud y dylai unigolion yn y DU sydd dan amheuaeth o gyflawni troseddau hil-laddiad ers 1991, sefyll eu prawf yn llysoedd y DU. Golyga hyn fod y rhai sydd dan amheuaeth o gyfrannu at hil-laddiad yn Rwanda, Bosnia a Darfur yn wynebu cyfiawnder yn y DU. Hyd yma fodd bynnag, dyw'r DU erioed wedi rhoi unigolyn ar brawf am droseddau hil-laddiad.

Tra bod cyfiawnder troseddol yn hollbwysig, ac y dylid dilyn hynny lle bo'n bosib, siawns bod yr her o sicrhau cyfiawnder i rai sy'n goroesi hil-laddiad yn mynd y tu hwnt i'r llys.

Gallai trefnwyr greu gweithgareddau sy'n ystyried ystyr cyfiawnder wedi hil-laddiad. Beth allai hynny ei olygu? Yn wir, ai cyfiawnder mewn gwirionedd yw barn y llys os nad yw'r goroeswyr yn gallu dychwelyd adref, neu eu bod yn parhau i gael eu herlid?

### Straeon Bywyd:

**Hasan Nuhanović (Bosnia)** - cyfieithydd i'r Cenhedloedd Unedig yn Srebrenica pan welodd ei deulu'n cael eu llofruddio ar ôl i'r dref ddisgyn i ddwylo byddin Serbiaidd Bosnia. Mae wedi ymgyrchu dros gyfiawnder i ddiodefwr Srebrenica byth ers hynny.

## Rebuilding communities

Genocide destroys communities. Genocide also divides communities. How can communities and nations rebuild after genocide?

There is a physical aspect to the process of rebuilding. After World War Two, many urban areas that had previously been home to thriving Jewish communities were rebuilt in a way that cemented the eradication of Jewish culture.

In Bosnia, a Serb nationalist mayor stated 'There never were any mosques in Zvornik' after all the town's mosques were destroyed and the entire Muslim population killed or expelled between April and July 1992. In a town previously known for its Muslim heritage, with this line, the Mayor denied the community had ever existed and helped to destroy evidence of 500 years of shared living between Muslims and Christians.

In Poland, a country with a rich Jewish history and once home to Europe's largest Jewish community, only a handful of Jews remain today. Before the World War Two nearly a third of the Warsaw population were Jews and the city was home to a vibrant Jewish district. During the Holocaust that community, with its synagogues, theatres and political representation, was virtually wiped out. In April 2013 The Museum of the History of Polish Jews based in the former Warsaw ghetto opened its doors to the public to recall and preserve the memory of the history of Polish Jews. The Program Director of the Museum's Core Exhibition Barbara Kirshenblatt-Gimblett has said about it 'Here in Poland I think this museum can make an enormous difference in the renewal of Jewish life. The renewal is small, the community is small, but that doesn't make it any less important'.

'In 1946, on 4 July to be exact, a group of survivors – I think the number was forty-two – who came back to their town of Kielce, were massacred. This was a year after the war ended and it was a signal to dad that there was no future for us in our town of Kosow and our country of Poland and we had to leave; because if those things can happen after the experiences of the Second World War, then our lives were not safe. That was the signal to many other survivors who did the same thing.'

Jerry Koenig – survivor of the Holocaust<sup>7</sup>

The existence of Roma and Sinti communities who no longer have a physical or cultural presence in so much of Europe have in many places been completely (and perhaps purposefully) forgotten. In stark contrast, The Documentation and Cultural Centre of German Sinti and Roma based in Heidelberg celebrates more than 600 years of Roma and Sinti communities in Germany. It works with survivors to remember

the genocide of these communities and promotes Roma and Sinti culture and tradition today.

When surviving communities are able to return, it often means survivors are forced to face those who were responsible for their suffering through either active support or through their indifference. In Rwanda, survivors live side-by-side perpetrators. Because aspects of the genocide in Rwanda were very local, this means some survivors have returned to their homes and villages where neighbours, friends, and even extended family members, participated in the genocide. In these circumstances how can life resume and social cohesion progress after genocide?

Activity organisers may wish to highlight stories of rebuilding after genocide. Activities could investigate and celebrate Roma or Sinti communities in the UK today or consider how we can all support communities to be rebuilt or celebrated today.

### Life Story:

**Hope Azeda (Rwanda)** – Having lost family members in the genocide in Rwanda, today Hope uses the arts to explore the legacy of genocide and build peace.

## Ailadeiladu cymunedau

Mae hil-laddiad yn dinistrio cymunedau. Mae hil-laddiad hefyd yn rhannu cymunedau. Sut all cymunedau a chenhedloedd uno ac ailadeiladu ar ôl hil-laddiad?

Mae yna agwedd ffisegol ar y broses o ailadeiladu. Wedi'r Ail Ryfel Byd, cafodd llawer o ardaloedd trefol a fu unwaith yn gartref i gymunedau Iddewig ffyniannus, eu hailadeiladu mewn ffordd a oedd yn diddymu diwylliant Iddewig am byth.

Yn Bosnia, cyhoeddodd maer a oedd yn genedlaetholwr Serbiaidd, 'Ni fu erioed unrhyw foscgiau yn Zvornik' ar ôl i foscgiau'r dref gael eu dinistrio ac i'r holl boblogaeth Fwslimaidd gael ei lladd neu ei halltudio rhwng mis Ebrill a Gorffennaf 1992. Mewn tref a fu unwaith yn enwog am ei threftadaeth Fwslimaidd, roedd y Maer yn gwadu bodolaeth y gymuned o gwbl ac yn helpu i ddinistrio tystiolaeth o 500 mlynedd o gyd-fyw rhwng Mwslimiaid a Christnogion.

Yng Ngwlad Pwyl, gwlad â hanes Iddewig cyfoethog a chartref i gymuned Iddewig fwyaf Ewrop ar un adeg, dim ond llond llaw o Iddewon sy'n byw yno heddiw. Cyn yr Ail Ryfel Byd, roedd bron i draean o boblogaeth Warsaw yn Iddewon ac roedd y ddinas yn gartref i ardal Iddewig fywiog a byrlymus. Yn ystod yr Holocost, cafodd y gymuned honno, ynghyd â'i synagogau, ei theatrau a'i chynrychiolaeth wleidyddol eu dileu oddi ar wyneb y ddaear. Ym mis Ebrill 2013, agorwyd drysau Amgueddfa Hanes Iddewon Gwlad Pwyl yn hen geto Warsaw i'r cyhoedd, er mwyn cadw'r cof yn fyw am hanes Iddewon y wlad honno. Yn ôl Barbara Kirshenblatt-Gimblett, Cyfarwyddwr Rhaglenni Arddangosfa Graidd yr Amgueddfa, 'Yma yng Ngwlad Pwyl, dw i'n credu y gallai'r amgueddfa wneud byd o wahaniaeth wrth adfer y bywyd Iddewig. Mae'n adnewyddiad bach, mae'r gymuned yn fach, ond dyw hynny ddim yn ei gwneud yn llai pwysig'.

'Ym 1946, ar 4 Gorffennaf i fod yn fanwl gywir, cafodd criw o oroeswyr - 42 ohonyn nhw dw i'n credu - a ddychwelodd i'w tref Kielce, eu lladd mewn cyflafan. Roedd hyn tua blwyddyn ar ôl i'r rhyfel orffen, ac yn arwydd o'r ffaith nad oedd unrhyw ddyfodol i

ninnau yn ein tref Kosow a'n gwlad, Gwlad Pwyl, a bod rhaid i ni adael; oherwydd os yw pethau felly'n gallu digwydd ar ôl profiadau'r Ail Ryfel Byd, yna doedd ein bywydau ni ddim yn ddiogel. Roedd yn arwydd i oroeswyr eraill wneud union yr un peth hefyd.'

Jerry Koenig - un o oroeswyr yr Holocaust<sup>7</sup>

Mae bodolaeth cymunedau Roma a Sinti, sydd heb bresenoldeb ffisegol na diwylliannol yng nghymaint o wledydd Ewrop mwyach, yn gwbl angof erbyn hyn (yn fwriadol efallai). Ar y llaw arall, mae Canolfan Ddogfennaeth a Ddiwylliannol Pobl Sinti a Roma yr Almaen, yn Heidelberg, yn dathlu 600 mlynedd o'r cymunedau hynny yn yr Almaen. Mae'n gweithio gyda goroeswyr i gofio am hil-laddiad y cymunedau hynny ac yn hyrwyddo diwylliant a thraddodiad Roma a Sinti heddiw.

Pan mae cymunedau o oroeswyr yn gallu dychwelyd, mae'n aml yn golygu bod goroeswyr yn gorfod wynebu'r rhai a fu'n gyfrifol am eu dioddefaint naill ai trwy gymorth gweithredol neu eu difaterwch. Yn Rwanda, mae goroeswyr yn byw ochr yn ochr â chyflawnwyr. Oherwydd bod agweddau ar hil-laddiad Rwanda mor lleol, mae'n golygu bod rhai o'r goroeswyr wedi dychwelyd i'w cartrefi a'u pentrefi lle'r oedd cymdogion, ffrindiau a hyd yn oed aelodau estynedig o'r teulu yn cyfrannu at yr hil-laddiad. Dan yr amgylchiadau hyn, sut all bywyd a chydlyniant cymdeithasol barhau wedi hil-laddiad?

Efallai yr hoffai trefnwyr gweithgareddau dynnu sylw at straeon am ailadeiladu ar ôl hil-laddiad. Gallai gweithgareddau ymchwilio i, a dathlu cymunedau Roma a Sinti yn y DU heddiw neu ystyried sut gallwn ni i gyd gefnogi cymunedau i'w hadfer neu eu dathlu heddiw.

**Straeon bywyd:**

**Hope Azeda (Rwanda)** - ar ôl colli aelodau o'i theulu yn ystod hil-laddiad Rwanda, heddiw, mae Hope yn defnyddio'r celfyddydau i archwilio gwaddol yr hil-laddiad yn Rwanda.

## **Reconciliation and forgiveness**

Should perpetrators ask for forgiveness? Is true reconciliation and forgiveness possible or even desirable?

There is no right or wrong when it comes to reconciliation and forgiveness. Everybody's experience is different:

Simon Wiesenthal's book tells the story of how he was approached by a dying member of the SS so he could confess and ask forgiveness from a Jew during the Holocaust. In the book, Wiesenthal reflects on his reaction at the time (he said nothing) and how he has thought about this over time since – being torn between compassion, justice, silence and truth.

'I saw him briefly, just a glance. He's a broken man, an elderly man. Forgiveness? Who am I to forgive him? I'm lucky I survived. I think perpetrators have to answer for what they've done. Germany is at the forefront of reconciliation, and it has been for a long time. Thank God for that. But we must never forget.'

Survivor of the Holocaust, Susan Pollack, speaking on the trial of Oskar Groening<sup>8</sup>

'Forgiving is difficult, but it's not impossible because the few genocide survivors can't develop Rwanda by themselves. We all need to combine our energy to develop the country. But I think it's better for those who committed the crimes to start asking for forgiveness. They should come to us to talk about it. Let's say if it's a Hutu who killed, he should come and say, 'I killed people and I am really sorry.' They should show us that they are truly sorry. Then things could proceed.'

Freddy Mutanguha – survivor of the Genocide in Rwanda<sup>9</sup>

'Sometimes there is nothing you can do about a particular individual or the situation. Therefore retaining the anger in your heart continues to bring pain and bitterness to you and may affect your children in future. Forgiveness is therefore not for the other person, but for you who are bitter. When you forgive, you heal yourself.'

Jean Paul Samputu – survivor of the Genocide in Rwanda and musician<sup>10</sup>

HMD activities could include discussion about forgiveness and reconciliation, can those involved in the activity imagine forgiving the perpetrators of such a crime? Whose place is it to forgive such crimes?

### **Cymodi a maddau**

A ddylai a gyflawnodd yr erlid ofyn am faddeuant? Ydy cymodi a maddeuant gwirioneddol yn bosib neu hyd yn oed yn ddymunol?

Does dim ffordd gywir neu anghywir o gymodi a maddau. Mae profiadau pawb yn wahanol:

Mae llyfr Simon Wiesenthal yn nodi'r adeg pan ddaeth cyn-aelod o'r SS oedd ar fin marw ato er mwyn cyfaddef a gofyn am faddeuant gan Iddew yn ystod yr Holocost. Yn y llyfr, mae Wiesenthal yn myfyrio ar ei ymateb ar y pryd (ni ddywedodd yr un gair) a'r ffaith ei fod wedi meddwl am hyn droeon ers hynny – y teimlad yna o fod wedi'i rwygo rhwng tosturi a thrugaredd, cyfiawnder, tawelwch a'r gwirionedd.

'Cefais gip sydyn arno. Mae wedi torri, yn ddyn oedrannus. Maddeuant? Pwy ydw i i faddau? Dw i'n lwcus mod i wedi goroesi. Dw i'n credu bod rhai i gyflawnwyr fod yn atebol am yr hyn wnaethon nhw. Mae'r Almaen ar flaen y gad o safbwynt cymodi, ac wedi bod felly ers blynyddoedd maith. A diolch i Dduw am hynny. Ond rhaid i ni fyth anghofio.'

Susan Pollack, un o oroeswyr yr Holocost, yn siarad adeg achos llys Oskar Groening<sup>8</sup>

'Mae maddeuant yn anodd, ond nid yw'n amhosib gan nad yw'r ychydig ohonom a oroesodd yr hil-laddiad yn gallu datblygu Rwanda ar ein pen ein hunain. Mae angen i ni gyfuno'n hegri i ddatblygu'r wlad. Ond dw i'n meddwl ei bod hi'n well i'r rhai a gyflawnodd y troseddau ddechrau gofyn am faddeuant. Fe ddylen nhw ddod atom ni i siarad amdano. Er enghraifft, os mai Hutu laddodd rhywun, dylai ddod a dweud 'Fe wnes i ladd pobl ac mae'n wir ddrwg gen i.' Dylen nhw ddangos eu bod nhw'n wirioneddol edifar am hynny. Yna, byddai modd symud ymlaen.'

Freddy Mutanguha - un o oroeswyr hil-laddiad Rwanda<sup>9</sup>

'Weithiau, does dim byd allwch chi ei wneud am unigolyn neu sefyllfa benodol. Felly, mae cadw'ch dicter yn eich calon yn parhau i ddod â phoen a chwerwder i chi ac fe allai effeithio ar eich plant yn y dyfodol. Nid rhywbeth ar gyfer yr unigolyn arall yw'r maddeuant, felly, ond er eich mwyn eich chwerwder eich hun. Wrth faddau, rydych chi'n gwella chi'ch hun.'

Jean Paul Samputu – cerddor ac un o oroeswyr hil-laddiad Rwanda<sup>10</sup>

Gallai gweithgareddau Diwrnod Cofio'r Holocaust gynnwys trafodaeth am faddeuant a chymodi - all rhai sy'n cymryd rhan yn y gweithgaredd ddychmygu maddau pobl am drosedd mor erchyll? Lle pwy yw hi i faddau troseddau o'r fath?

## Remembering

Why is it important to memorialise and remember genocide? Who can remember when a whole group has been destroyed – or when the group has little voice? Whose responsibility is it to remember? How can we ensure memorialisation and remembrance is inclusive and not divisive?

So much of our ability to remember the Holocaust, Nazi Persecution and the subsequent genocides is thanks to those survivors who have been able to speak about their experiences. Through memoir, testimony, poetry and art, survivors have led us all in ensuring memory never dies.

Many communities that were systematically persecuted and destroyed by the Nazis such as the Roma and Sinti, disabled people and gay people were unable to pass on a strong collective memory of their suffering. This has meant their persecution has often not been remembered or memorialised.

'Somehow, my family knew nothing of this story. It seemed to me as if these terrible events had been completely erased from memory'

Sigrid Falkenstein on his aunt Anna Lehnkering, murdered as part of the Nazi programme of killing disabled people<sup>11</sup>

The history and memorialisation of a genocide can be key to how life continues postgenocide. How individuals, communities and nations recall, recount and remember genocide can be contentious.

Today there are a large number of Holocaust museums and memorials around the world, but this is a relatively recent development. Memorials and museums in Cambodia, Rwanda and Bosnia mark the genocides that occurred there, but are not as frequently memorialised abroad.

Holocaust and genocide studies are now major academic disciplines, with vast numbers of books, journals, fictional narratives and memoirs available. HMD activities could explore the nature of memorialisation and the writing of history. Activity organisers may wish to reference the different national exhibitions at Auschwitz, and the plans being developed by the UK Holocaust Memorial Foundation.

## Life Story:

**Anna Lehnkering (Nazi Persecution)** – Murdered by the Nazis because of her disabilities, Anna's story could have been completely forgotten had her niece not found Anna's name when researching family history

## Cofio

Pam mae'n bwysig i goffáu a chofio am hil-laddiad? Pwy sy'n gallu cofio pan mae grŵp cyfan wedi'i ddinistrio - neu os nad oes gan y grŵp fawr o lais? Cyfrifoldeb pwy yw cofio? Sut allwn ni sicrhau bod coffadwriaeth a chofio yn cynnwys pawb a ddim yn rhannu pobl?

I'r goroeswyr hynny a oedd yn gallu siarad am eu profiadau y mae llawer o'r diolch am y ffaith ein bod ni'n gallu cofio cymaint am yr Holocaust, erledigaeth y Natsïaid a'r hil-laddiad dilynol. Trwy gofiant, tystiolaeth, cerddi a gwaith celf, mae'r goroeswyr wedi'n helpu ni i gyd i sicrhau nad yw'r cof byth yn pylu.

Doedd llawer o'r cymunedau a gafodd eu herlid a'u difa'n systematig gan y Natsïaid, fel y Roma a'r Sinti, pobl anabl a phobl hoyw ddim yn gallu trosglwyddo cof cyfunol cryf o'u dioddefaint. Mae hyn yn golygu bod pobl yn aml wedi anghofio am eu dioddefaint nhw, neu heb unrhyw goffâd amdanynt.

**'Rhywsut rywfodd, doedd gan fy nheulu ddim syniad am ei hanes. Roedd yn ymddangos fel petai'r digwyddiadau erchyll hyn wedi'u dileu o'r cof.'**

Sigrid Falkenstein am ei modryb Anna Lehnkering, a lofruddiwyd fel rhan o raglen y Natsïaid o ladd pobl anabl <sup>11</sup>

Mae hanes a choffáu hil-laddiad yn gallu bod yn allweddol i sut mae bywyd yn parhau wedi hil-laddiad. Mae'r modd mae unigolion, cymunedau a gwledydd yn galw i gof, yn adrodd ac yn cofio am hil-laddiad yn gallu bod yn ddadleuol.

Heddiw, mae nifer fawr o amgueddfeydd a chofebion yr Holocaust ym mhedwar ban byd, er mai datblygiad eithaf diweddar yw hyn. Mae cofebion ac amgueddfeydd yn Cambodia, Rwanda a Bosnia yn nodi'r hil-laddiad a ddigwyddodd yno, ond does dim cymaint o goffâd amdanynt dramor.

Mae astudiaethau'r Holocaust a hil-laddiad yn feysydd academiaidd o bwys erbyn heddiw, ac mae llond gwlad o lyfrau, cyfnodolion, nofelau a llyfrau ffeithiol ar gael. Gallai gweithgareddau Diwrnod Cofio'r Holocaust gyfeirio at yr arddangosfeydd cenedlaethol gwahanol yn Auschwitz, a'r cynlluniau sydd wrthi'n cael eu datblygu gan Sefydliad Cofio'r Holocaust y DU.

## Straeon Bywyd:

**Anna Lehnkering (erledigaeth y Natsïaid)** - wedi'i lofruddio gan y Natsïaid oherwydd ei hanabledd, gallai stori Anna fod wedi mynd yn gwbl angof petai ei nith heb ddod o hyd i enw Anna wrth hel achau

## Facing hate: denial and trivialization

Denial is the final stage of genocide. Examples of denial can be found for each of the genocides marked on HMD. In some countries Holocaust denial is a crime. The UK does not have a statute that reflects the 2007 EU directive which made 'publicly condoning, denying or grossly trivialising crimes of genocide' punishable by law.

The theme will explore the question of how life can go on after the Holocaust and genocide whilst denial and trivialisation exist. Some survivors have given this as their reason for testifying at trials of alleged perpetrators: to provide proof to those who deny the Holocaust.

**'To me the most important part of the trial was to let the world know about the Holocaust, to counteract denial. To me Holocaust denial is just as painful as the tragedy I went through.'**

Survivor of the Holocaust, Ivor Perl, at the trial of Oskar Groening<sup>12</sup>

In 1994 historian Deborah Lipstadt published her book *Denying the Holocaust*, in which she named antisemitic 'historian' David Irving as a Holocaust denier. Irving sued Lipstadt and her publisher for libel. In court Lipstadt demonstrated that Irving has systematically distorted history and was an active Holocaust denier, antisemite, and racist. The story of the 1996 libel trial will be told in a film starring Rachel Weiss, to be released this year.

HMD activities can actively stand up against denial and trivialisation by teaching about the Holocaust, Nazi Persecution and the subsequent genocides. Activity organisers should consider how they can best increase understanding of these crimes.

### Life Story:

**Zigi Shipper (Holocaust)** – A survivor of several Nazi camps including Auschwitz-Birkenau, today, Zigi speaks to thousands of students in schools across the UK, and is committed to sharing his story and teaching the dangers of hatred.

## Wynebu casineb : gwadu a bychanu

Gwadu a gwrthod cydnabod yw camau olaf hil-laddiad. Mae enghreifftiau o wadu i'w gweld ym mhob achos o hil-laddiad a nodir ar Ddiwrnod Cofio'r Holocost. Mewn rhai gwledydd, mae gwadu'r Holocost yn drosedd. Does gan y DU ddim statud sy'n adleisio cyfarwydddeb yr UE 2007 sy'n dweud bod cydoddef, gwadu neu fychanu troseddau hil-laddiad yn gosbadwy dan y gyfraith.

Bydd y thema yn pwysu a mesur sut gall bywyd barhau ar ôl yr Holocost a hil-laddiad tra bod pobl yn dal i wadu a bychanu hynny. Mae rhai goroeswyr wedi nodi hyn fel rheswm dros roi tystiolaeth mewn achosion cyflawnwyr honedig: er mwyn darparu prawf i'r rheiny sy'n gwadu'r Holocost.

**'I mi, rhan bwysica'r achos llys oedd gadael i'r byd wybod am yr Holocost, er mwyn gwrthweithio unrhyw wadiad. I mi, mae gwadu'r Holocost yr un mor boenus â'r drasiedi yr es i drwyddi.'**

Ivor Perl, un o oroeswyr yr Holocost, yn achos llys Oskar Groening<sup>12</sup>



Ym 1994, cyhoeddodd Deborah Lipstadt ei llyfr *Denying the Holocaust*, sy'n enwi'r 'hanesydd' gwrth-Iddewig David Irving fel gwadwr yr Holocaust. Aeth Irving ati i erlyn neu siwio Lipstadt a'i chyhoeddwy'r am enllib. Yn y llys, dangosodd Lipstadt fod Irving wedi camliwio hanes yn systematig a'i fod yn gwadu'r Holocaust yn llwyr, yn wrth-Iddewig ac yn hiliol. Bydd stori achos enllib 1996 yn cael ei hailadrodd mewn ffilm a gaiff ei rhyddhau yn ddiweddarach eleni, gyda'r actores Rachel Weiss.

Gall gweithgareddau Diwrnod Cofio'r Holocaust sefyll yn erbyn gwadu a bychanu trwy addysgu am yr Holocaust, erledigaeth y Natsïaid a hil-laddiad dilynol. Dylai trefnwyr gweithgareddau ystyried y ffordd orau o gynyddu dealltwriaeth am y troseddau hyn.

### Straeon Bywyd:

**Zigi Shipper (Holocaust)** - ac yntau wedi goroesi gwersylloedd y Natsïaid gan gynnwys Auschwitz-Birkenau, erbyn heddiw, mae Zigi yn siarad â miloedd o ddisgyblion ysgol ledled y DU, ac yn ymrwymo i rannu ei stori ac addysg am beryglon casineb.

### Facing Hate: today

Antisemitism and other forms of hate continue today. Failing to learn the lessons of the past, extremist groups are growing in strength and voice across Europe and the world often espousing hatred of Jews, Muslims, Roma and immigrants.

*I'm afraid that Europe is forgetting its past and that Auschwitz is only sleeping. Anti-Gypsy threats, policies and actions worry me greatly and make me very sad.*  
Ceija Stojka – Roma Auschwitz survivor<sup>13</sup>

Jewish people today often face hate from far right, far left and Islamic extremists. A study by the Community Security Trust recorded 924 antisemitic incidents in the UK during 2015, 86 of which were violent assaults. A different study undertaken by the Rabbinical Centre of Europe showed 70% of the continent's Jewish population are afraid to expose their religion in public.

From January to October 2015, Tell Mama recorded approximately 2,500 cases of anti-Muslim hatred in the UK whilst the year 2014/15 saw 5,597 hate crimes in the UK motivated by the victim's sexuality and 2,508 motivated by the disability of a victim. Some describe the Roma as 'the most persecuted group in Europe'; their growing stigmatisation led the United Nations Special Rapporteur on minority issues in 2015 to warn of the 'resurgence of unacceptable myths about Roma criminality, unworthiness and inferiority'.

Conflict in Burundi, although political in its origins, is at risk of descending towards communal violence. Like its neighbour Rwanda, Burundi's history has been marked by violence between Hutu and Tutsi communities. Today use of rhetoric reminiscent of that heard in the run up to the genocide in neighbouring Rwanda where up to 1,000,000 Tutsi and moderate Hutus were murdered, is of major concern.

In Darfur, genocide rages on.

These are just some of the examples that show groups who have been the victims of genocide continue to be threatened with identity-based violence today. This raises serious questions about individual, organisational, community and governmental responsibilities for protecting the rights of marginalised communities.

HMD activities can help encourage participants to stand up against hate in our world today. Activity organisers should consider if there are ways their activity can fight antisemitism and other forms of hate in the UK, or can encourage participants to support efforts to tackle identity-based hate around the world.

### Life Story:

**Otto Rosenberg (Nazi Persecution)** – Persecuted by the Nazis for being Sinti and a survivor of the of Auschwitz-Birkenau death camp, Otto dedicated much of his later life to supporting Sinti and Roma communities today

### Wynebu casineb : heddiw

Mae gwrth-Iddewiaeth a mathau eraill o gasineb yn parhau heddiw. Gan fethu â dysgu gwersi'r gorffennol, mae grwpiau eithafol yn cynyddu o ran niferoedd ac yn codi llais ledled Ewrop a'r byd, gan boeri gwenwyn a chasineb am Iddewon, Mwslimiaid, Roma a mewnfudwyr.

Rwy'n ofni bod Ewrop yn anghofio am ei gorffennol ac mai dim ond cysgu mae Auschwitz. Mae bygythiadau, polisïau a champau gwrth-Sipsiwn yn fy nhristau a'm poeni'n fawr iawn.

Ceija Stojka - sipsiwn Roma a groeswr Auschwitz <sup>13</sup>

Heddiw, mae pobl Iddewig yn aml yn wynebu casineb o du'r asgell dde eithafol, y chwith eithafol ac eithafwyr Islamaidd. Yn ôl astudiaeth gan yr Ymddiriedolaeth Diogelwch Cymunedol, cafodd 924 o ddigwyddiadau gwrth-Iddewig eu cofnodi yn y DU yn ystod 2015, 86 yn ymosodiadau treisgar. Datgelodd ymchwiliad arall gan Ganolfan Rabbinnaidd Ewrop fod 70% o boblogaeth Iddewig y cyfandir yn ofni dangos eu crefydd yn gyhoeddus.

Rhwng mis Ionawr a mis Hydref 2015, fe wnaeth Tell Mama gofnodi tua 2,500 o achosion o gasineb gwrth-Fwslimaidd yn y DU, ac yn ystod y flwyddyn 2014/15 bu 5,597 o droseddau casineb yn y DU oherwydd rhywioldeb y dioddefwr a 2,508 oherwydd anabledd y dioddefwr.

Mae rhai'n disgrifio'r Roma fel y 'grŵp sydd wedi'i erlid fwyaf yn Ewrop'; ac mae'r stigma cynyddol yn eu herbyn wedi arwain Rapporteur Arbennig y Cenhedloedd Unedig ar faterion lleiafrifoedd yn 2015 i rybuddio bod coelion annerbyniol am y Roma fel troseddwyr a phobl annheilwng ac isradd yn codi unwaith eto.

Mae'r gwrthdaro yn Burundi, er o wreiddyn gwleidyddol, mewn perygl o droi'n drais cyfunol. Fel ei chymydog Rwanada, mae gan Burundi hanes hir o drais rhwng y cymunedau Hutu a Tutsi. Mae'r rethreg a ddefnyddir yno heddiw yn atgoffa rhywun o'r geiriau a glywyd cyn yr hil-laddiad yn Rwanda, lle cafodd hyd at 1,000,000 o bobl Tutsi a Hutu cymdrol eu llofruddio, yn destun pryder mawr.

Yn Darfur, mae'r hil-laddiad yn parhau.

Dyma rai enghreifftiau'n unig sy'n dangos sut mae grwpiau sydd wedi dioddef hil-laddiad yn y gorffennol yn dal i gael eu bygwth gyda thrais ar sail hunaniaeth heddiw. Mae hyn yn codi cwestiynau difrifol am gyfrifoldebau'r unigolyn, sefydliadau, cymunedau a'r llywodraeth i ddiogelu hawliau cymunedau ar y cyrion.

Mae gweithgareddau Diwrnod Cofio'r Holocost yn gallu annog cyfranwyr i sefyll yn erbyn casineb yn ein byd ni heddiw. Dylai trefnwyr gweithgareddau ystyried a all eu gweithgareddau frwydro yn erbyn gwrth-lddewiaeth a mathau eraill o gasineb yn y DU, neu annog cyfranwyr i gefnogi ymdrechion i fynd i'r afael â chasineb ar sail hunaniaeth ar hyd a lled y byd.

#### Straeon Bywyd:

**Otto Rosenberg (erledigaeth y Natsïaid)** – wedi'i erlid gan y Natsïaid am fod yn Sinti, ac wedi goroesi gwersyll angau Auschwitz-Birkenau, mae Otto wedi cysegru llawer o'i fywyd fel gŵr hŷn i gefnogi cymunedau Sinti a Roma heddiw

#### Teaching about living:

On HMD we should not remember only how the victims of the Holocaust, Nazi persecution and subsequent genocides died, but also how they lived. We should learn and teach about the cultures and practices the perpetrators wanted to destroy and ensure the world never knows more about how these people died than it does about how they lived.

Everybody should stand together with genocide survivors, and anybody who has been the victim of identity-based hate, to support them in ensuring life can go on. Each of us must ask ourselves what we can do to answer Elie Wiesel's call to help teach genocide survivors about living and to make their recovery just that little bit easier.

Activities might focus on celebrating cultures, for example activities could increase understanding about Judaism or Islam. Perhaps those involved in activities could learn the Intore 'cow' dance of Rwanda or a few words from the language of the Fur tribe in Darfur.

#### Life Story:

**Elie Wiesel (Holocaust)** – A survivor of the Auschwitz and Buchenwald camps. As an adult, he dedicated himself to promoting the memory of the Holocaust and to ensuring its lessons were learnt. He was an acclaimed author and recipient of the Nobel Peace Prize

#### Dysgu am fyw:

Ar Ddiwrnod Cofio'r Holocost, fe ddylem nid yn unig gofio am y modd y bu farw dioddefwyr yr Holocost, erledigaeth y Natsïaid a hil-laddiad dilynol, ond sut buon nhw fyw hefyd. Dylem ddysgu ac addysgu am y diwylliannau a'r arferion yr oedd y cyflawnwyr am eu dinistrio am byth, a sicrhau nad yw'r byd byth yn gwybod mwy am sut y bu'r bobl hyn farw na sut y buon nhw'n byw.

Dylai pawb sefyll ysgwydd yn ysgwydd gyda goroeswyr hil-laddiad, ac unrhyw sydd wedi dioddef achos o gasineb ar sail hunaniaeth, er mwyn eu helpu i sicrhau bod bywyd yn parhau. Rhaid i bob un ohonom ni ofyn i ni'n hunain, beth allwn ni ei wneud i ateb galwad Elie Wiesel a helpu i fdysgu dioddefwyr hil-laddiad am fyw a bywyd, a'u gwneud hi fymryn yn haws iddyn nhw wella.

Gallai gweithgareddau ganolbwyntio ar ddathlu diwylliannau, er enghraifft hybu dealltwriaeth o Iddewiaeth neu Islam. Gallai'r rhai sy'n cymryd rhan mewn gweithgareddau ddysgu dawns 'buwch' Ikinimba Rwanda neu ddysgu ambell air o iaith llwyth y Fur yn Darfur.

### **Straeon Bywyd:**

**Elie Wiesel (Holocaust)** – goroeswr gwerylloedd Auschwitz a Buchenwald. Fel oedolyn, fe wnaeth ymroi i hyrwyddo'r cof am yr Holocaust a sicrhau bod gwersi'n cael eu dysgu. Roedd yn awdur o fri ac wedi derbyn Gwobr Heddwch Nobel.

### **Further resources:**

We have created an extensive further resources list to support activity organisers in exploring this year's theme. The list includes information on books, films, web resources, museums and memorials, archive material and court records, articles and organisations.

**[The further resources document can be found here.](#)**

### **Rhagor o adnoddau:**

Rydyn ni wedi creu rhestr o adnoddau pellach er mwyn helpu trefnwyr gweithgareddau i archwilio thema eleni. Mae'n cynnwys gwybodaeth am lyfrau, ffilmiau, adnoddau'r we, amgueddfeydd a chofebion, deunyddiau archif a chofnodion llys, erthyglau a sefydliadau.

**[Mae'r ddogfen adnoddau pellach ar gael yma.](#)**

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- <sup>2</sup> Chanrithy Him, *When Broken Glass Floats*, W. W. Norton & Company, 2000. Tudalen 25
- <sup>3</sup> Wendy Whitworth ed. *Survival: Holocaust survivors tell their story*, Quill Press, 2003. Tudalen 380
- <sup>4</sup> Sunday Mercury, *Auschwitz survivor Kitty Hart-Moxon honoured by University of Birmingham*, 24 Gorffennaf 2014. <http://www.birminghammail.co.uk/news/local-news/auschwitz-survivor-kitty-hart-moxon-honoured-5313594>
- <sup>5</sup> Wendy Whitworth gol. *Survival: Holocaust survivors tell their story*, Quill Press, 2003. Tudalen 263
- <sup>6</sup> Llythyr gan fenywod Darfur i'r Undeb Affricanaidd a'r Gynghrair Arabaidd, 4 Mawrth 2009. <https://www.hrw.org/news/2009/03/04/letter-darfuri-women-african-union-and-arab-league>
- <sup>7</sup> Lyn Smith gol. *Forgotten Voices of the Holocaust*, Ebury Press, 2005. Tudalen 300
- <sup>8</sup> *Auschwitz trial: 'We were dehumanised completely' says British survivor*, Telegraph 13 Mai 2015. <http://www.telegraph.co.uk/news/worldnews/europe/germany/11602741/Auschwitz-trial-We-were-dehumanised-completely-says-British-survivor.html>
- <sup>9</sup> Wendy Whitworth gol. *We Survived Genocide in Rwanda*, Quill Press, 2006. Tudalen 118
- <sup>10</sup> Jean Paul Samputu, Samputu Forgiveness Campaign. <http://www.samputufc.org/node/9>
- <sup>11</sup> Sigrid Falkenstein, *Nazi "euthanasia" and forced sterilisation in one family's memory – a reflection on the collective repression of memories and their increasing recollection*, Araith mewn digwyddiad coffa "Psychiatry under National Socialism – Remembrance and Responsibility", Berlin, Tachwedd 2010. [http://www.dgppn.de/fileadmin/user\\_upload/medien/download/pdf/presseservice-kongresse/2010/2010-commemorative\\_event-speech-falkenstein.pdf](http://www.dgppn.de/fileadmin/user_upload/medien/download/pdf/presseservice-kongresse/2010/2010-commemorative_event-speech-falkenstein.pdf)
- <sup>12</sup> Ivor Perl, yn achos Ilys Oskar Groening, Gorffennaf 2015. <http://hmd.org.uk/news/hmdt-statement-oskar-groening-trial-verdict>
- <sup>13</sup> Ceija Stojka (Chaya Stoyka), <http://hmd.org.uk/resources/stories/ceija-stojka-chaya-stoyka>