

RHETTECH

Undergraduate Journal in Writing, Rhetoric and Technical Communication



VOLUME TWO 2019-20

This full issue is brought to you for free and open access. Copyright for the works contained herein is vested in each individual author and is not retained by RhetTech. The RhetTech Editorial Board would like to extend additional thanks to the School of Writing, Rhetoric, and Technical Communication at James Madison University for its continued support. Kristin Knapp, the WRTC Technology & Media Specialist, assisted in building our new website and has been instrumental in helping RhetTech succeed.

A hand holding a glass of sparkling water against a starry night sky background. The background is a deep blue with numerous white stars and a faint, glowing nebula or galaxy structure. The hand is in the lower right foreground, holding a clear glass filled with a bubbly liquid. The lighting is soft, highlighting the bubbles in the glass and the texture of the hand.

Edited By:

JESSIE WIGGINS MANAGING EDITOR

KOFI KARIKARI MULTIMODAL EDITOR

SHAYLA BROWN ASSOCIATE MANAGING EDITOR

JOHN KELLY EDITOR

TESSA ANDERSON EDITOR

CHRISTINA ROBERTS EDITOR

CARLEY PRENDERGAST EDITOR

AIMEE COREAS EDITOR

BAILEY ESPAILLAT EDITOR

NP PALIKHEY EDITOR

LEXIE VAN KRIK EDITOR

GRIFFIN DAY EDITOR

KYLE CLARKSON EDITOR

NINA MURRAY EDITOR

KATIE MILLS EDITOR

EMMA SUNGELA EDITOR

DR. CATHRYN MOLLOY FACULTY ADVISER

Table of Contents

AYAHUASCA CULTURE OR DRUG?	6
Tutor Burnout: How it is Caused and How to Combat it	11
Healing Waters	17
A New Wave of the Prescription Stimulant Epidemic	18
Rebranding Tween Girls' Media and Tech Camp	30
Behind Enemy Lines: World War II Civilian Resistance Efforts	35

Welcome to the second volume of RhetTech!

The RhetTech Editorial Board is excited to share some of the best work from around the country in the disciplines of writing, rhetoric and technical communication. This body of work represents six unique pieces from authors across five different states. The work published in this volume consists of several genres of writing, including a documentary. This volume builds upon a long legacy of student-run journals in the School of Writing, Rhetoric and Technical Communication at James Madison University. In the fall of 2017, RhetTech was established to publish high-quality compositions in a variety of genres from students working in the disciplines of writing, rhetoric, and technical communication across the country. The name 'RhetTech' refers to the genres of works that the journal accepts: 'Rhet' refers to Rhetoric, and 'Tech' refers to Technical Communication. The journal considers a variety of content for publication, with a focus on multimodal works. Each phase of the journal—from putting out the call for papers, to vetting the submissions, to working with revise and resubmits, to laying out the pages—is done by the student editorial team with guidance from their faculty adviser. The RhetTech Editorial Board is very excited to share this second volume, and we hope you enjoy reading this issue as much as we enjoyed putting it together.

Sincerely, The RhetTech Editorial Board

AYAHUASCA CULTURE OR DRUG?

Pamela Flores



PART I - Brindo por concerte

I stared into the shaman's eyes until they began to fade. I heard my breath, so loud and accelerated. Yet, with every minute that passed, I lost the sensation of weight in my body. I had finally entered the Ayahuasca trip. The jungle and I were one. I heard so many stories and comments about the experience, but it was my time to practice one of the most sacred rituals of the Peruvian Amazon.

Amazon chants filled my ears, and unrecognizable figures appeared standing in front of me. Mother Earth intertwined between my legs, and I saw the stars traveling at incredible speeds. There was a sense of liberation in my soul and I saw a new opportunity in the world. Forgotten

memories from long ago came back all at once. I could see myself as a child walking in my old house and playing in the garden with my father. It seemed like I lived an eternity in a single night. I must admit that my experience was intense.

We were a ten person group, each with a different reason to try the blessed Ayahuasca. Some were Amazons, and others were foreigners, all looking for something different from the experience. During the preparation, I watched as some laughed at the songs and rehearsals. Others carefully paid attention to every detail of the ceremony. My trembling intensified, perhaps out of fear or anxiety. As

the youngest in the group, I arrived at the ceremony with great respect and curiosity. I remember the deafening silence when the ceremony finished. We all crept outside and went on our paths.

Sometimes when I feel trapped, when I need to escape, I close my eyes and dream of being in the jungle. I close my eyes and free myself, thinking of the jungle. I have memories of heavy rains and warm breezes.

I have memories of the laughing Amazons, and of the children running in the rain. This is the place where I acquired my best memories. It is the place where I found peace and where I found myself. I must thank my parents for showing me my favorite place in the world, for encouraging me to know my country and expand my perception.

My mother was always in search of the spiritual and the esoteric. She always sought after a life that would stray away from the material and one that would make her grow as a person. She often traveled around Peru and wanted to share her findings with her family. During one of our trips to the jungle, my mother befriended a shaman. His wife was a teacher, who made sure to instruct her family on the value of our culture. The couple had two children, Orderique and Luis.

Orderique was a humble and warm young man. When I think of him, I am reminded of how my interest in Ayahuasca began. Orderique was a kid around my age, and we quickly became friends. He was always smiling and our conversations were effortless. He showed me the jungle and told me the stories about its depth and the magic embedded in it. Of all his stories, I most vividly remembered the one about the Ayahuasca ritual. Orderique tried Ayahuasca when he was 13

years old. He described his experience so thoroughly that I became interested in participating. He used to tell me “Este cuento es diferente, porque este cuento es real. La selva es poderosa.”¹

I became obsessed. I constantly asked my mother when I’d be allowed to participate. “Cuando estés lista,” she replied. When was I going to be? I felt that I was ready but my mother knew better. She was so familiar with our traditions and knew that my interest was driven by superficial curiosity. When I was young and naive, I did not know the necessary preparation. However, with time I understood that it was not a tourist attraction or a hobby, but rather an experience that required self-commitment.

When I was finally ready, I had so much respect for the ritual that I felt that I did not deserve to practice it. The ritual because I had so much respect for it. I confessed this to my mother and she answered, “Sabes que estás lista cuando ni siquiera te sientes digna de todo lo que tiene tu país. Con un corazón y una mente humilde.”²

This time, my trip to the jungle was different because I was going to practice the Ayahuasca that I had waited so long to try. Every minute of that journey felt like an eternity.

Today, I feel ashamed of my desperation. I was so disrespectful, and so impatient with so little knowledge driven by my desire to experience what my young friend had.

For the Amazons, the Ayahuasca keeps ancestral and spiritual respect that cannot be devalued by portraying the ritual as a business strategy or as a tourist attraction. Once again, I thank my mother for making me wait, allowing me to mature, and ultimately,

¹ This tale is different because it is real. The jungle is powerful.

helping me to know the true value of the ritual.

PART II - Diferentes ojos que miran

The Ayahuasca topic has many controversies. The brew is made with a plant that contains drugs such as LSD and MAOI. I have heard several comments from people who consider the ritual a fiasco, a fashion, or a business strategy to attract tourists. I have also heard from people who feel that the ritual deserves more recognition and respect for its cultural significance. So, is Ayahuasca a culture or a drug? I began my journey to search for the answer. As a Peruvian who respects her culture, it seems that many of these comments were made by ill-informed people who were not aware of the cultural value.

I began reading texts by various authors around the world and was able to talk with different people. I realized that there were three popular conversations: Ayahuasca is a drug with a potential for profitable potential, justifiable uses, and considerable cultural value.

Ayahuasca is profitable because it provides monetary support to those who perform its ritual. Rachel Proctor and Martin Lee agree that the ritual can be made a business. They both suggest that this change would make it more accessible to a Western audience. Proctor believes that modernizing Ayahuasca and turning it into a business would help shamans and their families have a better standard of living. Lee agrees with Proctor's idea that Ayahuasca can be profitable, but disagrees on altering the ritual. He believes that even though the ceremony could become a business, it should remain local. In my opinion, when you turn a tradition into

a business, you lose its true essence. Culture should never have commercial purposes. Of course, some people disagree.

I had the opportunity to talk with Jean, a Frenchman who came to Peru to cure his cancer with Ayahuasca. After hearing stories of success, Jean came with high expectations that later led to disappointment. Talking with him breaks my soul because he lost faith in more than Ayahuasca. Jean told me that for him, Ayahuasca is nothing more than a money-making strategy. When I asked about the cultural importance, Jean answered "I do not know. But for me, Ayahuasca does not really cure the soul or other important and mortal diseases." I respect Jean's opinion, because it's based on first-person experience.

Other authors focus on Ayahuasca's benefits. Authors Joe Rosenheim and Tina Courtney, for example, used Ayahuasca as a medical drug to cure depression and alcoholism. Both highlight the positive impact Ayahuasca had in their lives. I always wonder if Jean's perspective would change if his experience had been different. Maria Eugenia, a Spanish shaman, told me that the idea of a business with Ayahuasca would be magnificent because it would open many doors for shamans to expand the reach of their knowledge. Who would not like to see their traditions spread all over the world?

Authors Rachel Proctor and Alden Wicker believe that Ayahuasca should be more valued because it is a long-standing tradition in the Amazon, and I believe in their assessment. Wicker and I share the belief that the Ayahuasca ceremony is not a tourist attraction and should only be performed by those who are committed and respectful to the Peruvian tradition.

Maria Elena and Paula, two Peruvians, agree with this need to keep the rituals sacred. They consider that the ritual is among the most sacred rituals of Peru and should not be transformed into a business or practiced by anyone besides real shamans. Speaking with Paula, she told me that it was the shamans who brought the ritual before the Incas and that an event of such importance should remain untouched. In Proctor's article, one shaman states that the Ayahuasca ritual should not be a business because the culture does not have a price. Maria Elena, like me, considers it logical to charge for the ritual. The shamans are usually very humble people whose greatest incomes come from the rituals they do. The rituals are cheap, and the little money they earn goes to their family. They are eternally grateful when one shows interest and respect for their traditions. I guess it's because Peruvians feel so close to our culture; our lineage. We are aware or have experienced the history of our country. We have grown up knowing the struggle our ancestors endured to reach the point where we are now.

Considering various viewpoints, it's clear that someone removed from the topic tends to formulate a different opinion from those who experience this reality first-hand. I think that not respecting the beliefs and perspectives of others is what often generates chaos in the world. We often believe that we are right, but we forget that our truth is not the only truth. Is Ayahuasca a drug? Yes. But it is also part of this culture's history that arose despite the adversities. Sometimes it is useful to expand our view on a topic because it may help us understand the world better. As my mother used to say, "lo cortez no quita lo valiente."

PART III - Por qué escribo

"So, should I visit Peru? Is it like civilized?" I was shocked when the Uber driver asked me this question. Not only did I give him a 1-star rating, but his comment deeply affected me. A lump formed in my throat and my eyes filled with tears, but despite how much it hurt, the comment reminded me how much I love my country. Peru has had a difficult journey throughout the years. Colonization, terrorism, political unrest, and economic instability remain embedded in the culture and identities of my people. Despite the odds, I believe we have come very far with so little and our journey is not finished. Our history carries pain, but it also carries victory, and for Peruvians, our rich culture is what drives us and fills us with pride.

You may wonder why I speak so highly of my country. The answer is simple. Peru is beautiful. The people are vibrant, the landscapes are breathtaking, and the culture is unique. I was blessed with the opportunity to travel around Peru and learn about my history at a young age. I remember traveling around my country with my family and friends. I have vivid memories of the sunsets, the sand between my toes, the icy cold feeling in my face, and the sweat dripping down my brow. Knowing the history of my lineage helped me build my identity. As time passed, I discovered the importance of explaining my culture to others. It is my duty to clarify and reconstruct the misconceptions of the third world country to which I owe so much.

"Yes sir, Peru is civilized. We might not be rich in money, but we are rich in culture. Let me explain."



Tutor Burnout: How it is Caused and How to Combat it

Gracie Ferguson

Abstract

Emotional labor has been described in many different ways. One being the amount employees have to regulate their emotions during their work activities and how well one exhibits professionalism when emotionally flustered. Constantly suppressing negative thoughts and emotions and releasing positive thoughts and emotions can be very draining. This type of emotional labor is present in many occupations, including that of writing center consultants. There are many different causes of this as well as tools to combat burnout that this article will cover. It concludes by suggesting that these tactics to address emotional labor are useful for all college students.

Introduction

As a psychology major with the goal of becoming a counselor, burnout is something that I have heard a lot about and witnessed first hand, but never actually experienced myself. However, as I began working in the writing center as a consultant, I started to notice many of my colleagues express feelings of being burnt-out. I found this very interesting because my colleagues and I have only been tutoring for a couple of months. The mere timeline of feeling burnt-out in this case puzzled me to a point of curiosity, and I wanted to learn more about the phenomenon of burnout and how to go about combating this. This article was written for the purpose of examining literature that discusses the nature of burnout both in and out of writing centers as well as pulling together some tips and guidelines for coping with burnout.

The idea of occupational “burnout” due to jobs with high social requirements is not a new term or idea amongst scholars by any means. The literature encompasses this idea through vocabulary such as “people work,” “emotional labor,” “burnout,” etc. The phenomenon is based on how many individuals one works with (other than colleagues and superiors) and how much one’s occupation causes them to hold back their negative emotions and release their positive emotions (Mann, 2004; Yilmaz, Altinkurt, Guner, & Sen, 2015). The more a job requires these emotions, the higher the burnout rate will be. For example, jobs such as 911 operators, nurses, doctors, social workers, policemen, and teachers all require emotional labor. The burnout level varies for each of these occupations because of their difference in emotional labor

amount and intensity (Mann, 2004).

Hiding Emotions

The term “display rules” is defined as “behavioral expectations about which emotions ought to be expressed and which ought to be hidden.” For example, a waitress smiling at a customer or a telephone operator using a polite tone at all times are both examples of display rules. This does not actually mean that the waitress is happy and pleased to see the customer or that the telephone operator is enjoying the conversation. These actions are simply taught to employers by administration or through socialization (Mann, 2004). Some display rules are taught by administration (Rowell). For example, the fact that every Chick-fil-A worker says “my pleasure” insinuates that this has been taught to them in their training and is not a mere coincidence. Other times, display rules are taught through socialization. This is when individuals make rules for themselves based on behaviors that they believe are valuable, rather than rules of behavior that are taught to them from administration. For example, during an interview of writing center consultants, evidence of display rules through socialization was exhibited as it was found that the majority of consultants believe it’s important to be polite to clients with whom they are working despite it not being taught to them by their administration (Rowell, 2016). Since these students were not taught this information, it is shown that these values have internalized over time due to U.S. values and customs.

Sometimes following these display rules can cause an employer’s actions to be at odds with his/her emotions. This act of covering up one’s true emotions with

false facial expressions creates a state of emotional dissonance. This is simply when one's internal emotions do not match their expressed emotion and can be accomplished through surface area acting or deep acting (Mann, 2004). Deep acting is when one tries to actually feel the emotions that they are portraying and has many negative effects as it causes an internalization of the work role (Mann, 2004; Yilmaz, Altinkurt, Guner, & Sen, 2015). It is important to be able to separate the work role from other aspects of one's life. Therefore, when one is actually feeling emotions in a work environment that they typically wouldn't feel or taking on others' emotions as their own, it will start to affect their personal life in ways that create stress.

Connecting this to the Writing Center

Transference is an issue that occurs often in jobs involving emotional labor such as the writing center. Transference is the act of a client or patient looking at a provider as if they have knowledge in many different fields just because they are knowledgeable in a singular field of service. This typically happens as a client builds trust for a provider. (Baumlin & Weaver, 2000). For example, a client expecting a tutor to be knowledgeable in chemistry just because they are working on a chemistry lab together is a prime example of transference. Because of the nature of writing centers, student workers tend to harbor less authority than professors or teachers (Harring-Smith, n.d.; Baumlin & Weaver, 2000), therefore lowering the amount of this transfer that would take place. Although this is good, transference does still take place in writing centers. When a tutor cannot meet the

expected needs of the client, they tend to feel a sense of guilt over something which should not be expected from them. Guilt can also arise if a consultant feels as if a session "failed" because of poor strategy choices on their part (Rowell, 2016).

The topic of transference plays beautifully into the idea of expectations. False expectations play a huge role into the amount of frustration that is present in a session. Research suggests that consultants often become frustrated when a student comes in and his/her work does not meet the standards that the tutor expected to see. Clients tend to feel frustrated when their expectation of the type of help that they should receive from the session does not align with what help they are actually receiving during the session. These unmet expectations are shown to decrease productivity during sessions (Rowell, 2016).

Tips for Combating Burnout

As is seen through the literature, the burnout rate is high in jobs that contain a high degree of emotional labor. However, there are strategies of coping with emotional labor that can greatly affect one's feeling of being burnt-out and they will be described individually below.

Personal accomplishments:

Prioritizing and working towards personal accomplishments is an important aspect of emotional health within jobs that have a high burnout rate (Mann, 2004; Yilmaz, Altinkurt, Guner, & Sen, 2015).

Breaks:

Taking breaks is an important part of jobs with high burnout rates. Try not to sched-

ule yourself more than five or so hours at a time so that you can be refreshed for every session. Be intentional about not letting your session run over so that you have time to recharge before the next session (Haring-Smith, n.d.; Rowell, 2016).

Know Your Client:

Taking a few minutes to get to know your client can make a huge difference during a session. This knowledge of their personality can work as a tool in choosing a strategy to use during the session and also puts both client and tutor at ease (Haring-Smith, n.d.).

Humor:

Humor has been a supported coping strategy for emotional labor because of its ability to create an “arousal lag” in which tension decreased dramatically after a brief and sharp increase in arousal (Mann, 2004; Rowell, 2016). In this case, don’t be afraid to crack a joke during a session!

Releasing Negative Emotions in a Physical Way:

Negative emotions are going to arise during sessions, and it is important to release these in a healthy manner to avoid dwelling on them. Many jobs that do not involve face-to-face contact such as 911 operators will hit a desk or squeeze a stress ball to release negative emotions as they come. This is harder for face-to-face interactions, but even taking a second to “go grab a tissue” in which you can clench your fists or take a few deep breaths may do the trick (Mann, 2004).

Surface Acting:

At the end of the day, there is going to be some emotional dissonance. However, presenting positive emotions through surface

acting is significantly better for your health than feeling as if you actually need to feel the feelings you’re presenting. Therefore, if you don’t feel positive and go lucky that day, don’t force it. Learn how to surface area act (Mann, 2004; Yilmaz, Altinkurt, Guner, & Sen, 2015; Rowell, 2016).

Emotional Awareness:

Becoming aware of your emotions and your emotional triggers during a session helps emotional control. This can be done through self-reflection, journaling, meditation, etc. (Rowell, 2015).

Clarify expectations:

Make sure the client knows what to expect from a session. If a client is expecting something that does not fall under WRC objectives, politely explain to him/her what the WRC does offer and why they do not offer what the client may have come for. It is also important to expect reasonable things from yourself as a tutor. . (Mann, 2004; Rowell, 2016).

Conclusion

The information in this article serves as an amazing resource to improve the emotional health of college students. Although the coping strategies mentioned above are specifically designed for individuals working jobs with high burnout rates, they can also be applied to many other forms of stress, as stress is the root of emotional labor. Some of the strategies can be used directly, such as taking breaks and using humor, while others may need to be tweaked a bit, such as getting to know your professors and fellow students rather than your clients. This information can prove especially helpful

to the large majority of college students that work part time service jobs while attending school, as emotional labor can cause them a tremendous amount of stress, or those who plan to work in a field with a high burn-out rate. Employing coping strategies, such as the ones mentioned in this article, can lead to a much emotionally healthier college population.

Emotional labor can be very stressful and has been proven to contribute to higher burnout rate. However, this does not mean that emotional labor is entirely or innately bad. Emotional labor is needed for some of the most important and respectable jobs, in order to have the positive impact that they have on society. We simply must be aware of how to help others in the best way and how to take care of ourselves so that we are able to remain emotionally healthy even amidst working jobs that require a lot of emotional labor. By understanding how emotional labor can be harmful to one's emotional health and learning different coping strategies that will help reduce any potential negative effects, we are taking the first steps in learning how to balance emotional labor and emotional wellness.

Armor Up Against Tutor Burnout

Tips for Consultants

During a Session

Be a surface area actor NOT a deep actor.

Clarify expectations!!!

Does the client know what to expect?

Are you expecting too much of yourself?

Know your role.

Spend a few minutes getting to know your client.

Release negative emotions in a

physical way.

Humor – reduces tension.

Take advantage of breaks.

Become aware of how many sessions you can handle in a row. If that number is 5 don't schedule more than 5 hours at a time. Remember, you want to be refreshed for your own sake and your clients.

Get to know the consultants that you work with and share stories. It can be extremely encouraging and therapeutic to talk about your experiences together (just be careful to not cross the line of trashing clients).

Ask clients for feedback and use this to self-reflect and/or to serve as encouragement for yourself.

During Downtime

Prioritize your own personal accomplishments – occupational, educational, family based, etc.

Self-reflect on tutoring sessions -- this can be done through journaling or simply replaying conversations in your head. Learn your own emotional triggers so that you become a more emotionally aware human and are better able to combat "irrational" thoughts and feelings.

Tips for Administrators

Give positive feedback often through evaluations and/or client reviews.

Encourage communication after negative sessions.

Include built in breaks and/or a maximum time limit for consecutive shifts.

References

- Baumlin, J. S., & Weaver, M. E. (2000). Teaching, Classroom Authority, and the Psychology of Transference. *The Journal of General Education*, 49(2), 75–87. doi: 10.1353/jge.2000.0011
- Haring-Smith, T (n.d.). Changing Students' Attitudes: Writing Fellows Programs. Retrieved from https://wac.colostate.edu/docs/books/mcleod_soven/chapter11.pdf
- Mann, Sandi (2004) 'People-work': Emotion management, stress and coping. *British Journal of Guidance & Counselling*, 32(2), 205-221, DOI: 10.1080/0369880410001692247
- Rowell, C. (2016). Let's Talk Emotion's: Re-envisioning the Writing Center through Consultant Emotional Labor (Doctoral Dissertation) Available from ProQuest Dissertations Publishing: Full Text (1590154)
- Yilmaz, K., Altinkurt, Y., & Guner, M. (2015). The Relationship between Teachers' Emotional Labor and Burnout Level. *Eurasian Journal of Educational Research*, 15 (59), 75-90 . Retrieved from <https://dergipark.org.tr/en/pub/ejer/issue/42376/510220>

Healing Waters

Darian Fox

Abstract

<https://drive.google.com/file/d/10EpKBxNUllpvDjTORZd6EKTFshapqil3/view?usp=sharing>

Introduction: A U.S. Veteran copes with his PTSD using an unconventional rehabilitation method. We went into this project with the intention of showing how veterans can deal with their PTSD, but as we dove further into the story we uncovered the man behind PTSD. One of the main goals of this film was to show that our subject is more than just a veteran, he's a funny, family guy that has the best stories, and we loved getting to know him through this process.



A New Wave of the Prescription Stimulant Epidemic

Sabrina Bustos

It's that time of the semester when finals creep around the corner, haunting every student on campus. Every table and cubicle is either occupied by students, or "occupied" by their belongings. You decide to take a quick break from studying for your exam. As you take your headphones out, you overhear a conversation in the cubicle next to you, "I am so stressed out. I have three exams next week that I've barely studied for, and I have a research paper due tomorrow that I haven't even started," one girl frantically says while staring at her blank word document displayed on her laptop. As her friend tries to calm her down and strategize with her, she interrupts her and says, "Well,

maybe if I just take an Adderall, I can stay up all night and get my paper done and start studying for my exams!" Running out of time to study for your next exam? The caffeine in your coffee isn't enough to keep you going? No problem, just take a "smart pill"!

Now, fast forward in time to about a couple months after college graduation. This new investment banking job is pressing for 16 hours of work, some days even more. At the bottom of the totem pole, there is no time to fall back on work, and you cannot have others thinking that you are not qualified for this job. You're surrounded by co-workers in the exact same position and wonder how they are able to get through it

all. You walk past the cubicle of one of your co-workers and overhear one of them saying, “I just called my sister who’s a senior in college to ask if she has any Adderall I can buy from her so I can get all this work done, but apparently since it’s finals season, she needs her last one, and no one is selling. There’s no way I can get my work done without it.” Is your work piling up? Are you running out of time? No problem, just take a “smart pill”. Individuals face everyday challenges that can feel overwhelming at times. Whether it be from academics, work, or even social life, we are constantly being pushed to reach higher towards improvement. The presence of endless pressure from school and work have driven people to do whatever it takes to keep going. One common method is the misuse of stimulant drugs.

The term “misuse” is defined as using such stimulants without a prescription (Weyandt et al.). Stimulant drugs are a pharmacological method aimed at improving attention to enhance performance. These medications are used to treat learning and attention disorders such as Attention Deficit Hyperactivity Disorder (ADHD). However, in the wrong hands, people may take advantage of the benefits of this drug to gain an upper hand and keep up with the pressures of everyday life. This drug that was synthesized with the intent of helping those who are suffering from a chronic condition, is being widely used for others’ own personal gain, which can ultimately negatively impact their physical and psychological health.

This, however, is not the first time that there has been an upsurge in the use of prescription stimulants. The first stimulant epidemic occurred in the mid-to-late 1900s. The key difference between then and now is that in the previous widespread use of pre-

scription stimulants no one was aware of its negative side effects and that its usage would spread out of control. The use of prescription stimulants spun out of control as a result of uncontrolled growth in the drug market. Due to these issues in the past, research has been conducted and analyzed to bring awareness to this drugs usage. However, even though its intentions are geared towards treating learning and attention disorders, we are continuing to experience a similar epidemic in the present. This current epidemic is a result from society’s shift toward this societal norm to be “perfect”, which is accompanied by today’s drug culture. This norm drives individuals to misuse and take advantage of the effects of these drugs, often ignoring the negative psychological and physical consequences.

In the mid 1900s, World War II created a need for soldiers to advance performance and do whatever it takes to defend their country. Not only was this drug used on the battlefield, but also at home. At this point in medical research, individuals were struggling with issues related to weight loss, anxiety/depression, and sleep disorders as well. Scientists believed they were able to find the solution to all of these issues with one simple pill. One pill that was advertised, marketed, and distributed out of control to the point that ultimately led to the first stimulant epidemic. In 1929, Bordon Alles, a biochemist, was working to create a decongestant and bronchodilator to replace the current use of ephedrine. Coincidentally, he discovered the physiological activity of beta-phenyl-isopropylamine, which was soon to be discovered as amphetamine. By 1932, the amphetamine received a patent on its orally active salts. Meanwhile, Smith, Kline, and French (SKF) was researching the base

of amphetamine and also had it patented in 1933. Soon after, SKF's Benzedrine Inhaler was released into the market as an over-the-counter medication. The inhaler was meant to treat congestion, and consisted of a capped tube containing 325mg of an oily amphetamine base. Further clinical research into the drug had led the American Medical Association (AMA) to approve the use of SKF's "Benzedrine Sulfate" to treat narcolepsy, postencephalitic parkinsonism, as well as minor depression.



Fig. 1 Smith, Kline & French Co. building. (Source www.phila-

The drug's presence in the market further increased when a company named Clark & Clark created 10-mg Benzedrine look-alike tablets that contained 5 mg of amphetamine and metabolism-boosting thyroid hormone, which was meant to aid in weight loss. The contributions of both companies led to sales of 13 to 55 million tablets monthly in 1945. By the end of 1945, over half a million civilians were using the drug, whether it be for congestion, psychological treatment, or weight loss. As scientists found new ways to use prescription stimulants as treatments for more and more problems, pharmaceutical companies continued to further market these drugs, and physicians continued to administer them at an enormous rate. Soon, American society became dependent on prescription stimulants, not only at home but on the battlefield as well. 5-mg tablets of Benzedrine were supplied to servicemen by the U.S. military for general medical supply, emergency kits, and aviation. Although rules were established for taking these drugs, they often were not followed once servicemen realized its performance-enhancing capabilities, which led to its misuse on the battlefield (Rasmussen, Nicolas). With its uncontrolled distribution and usage, along with its dependency factor, servicemen relied on these drugs to keep them going on the battlefield. Due to its wide usage among both civilian populations as well as servicemen for a wide variety of medical and psychological treatments, it was clear that this led to America's formation of dependence on amphetamines. Competing pharmaceutical companies were motivated to further market their drug due to its growing need and did so through advertisements.

Now imagine this: the year is 1945,

and you are sitting on your couch in your living room after a long day at work, flipping through the newspaper while the television is playing in the background. You come across an advertisement in the newspaper for an amphetamine pill to treat depression. You look up from your newspaper and take a glimpse at the television and notice an advertisement for amphetamines that are meant for weight loss. You look back at your newspaper, flip the page, and see yet another advertisement for amphetamines, this time for the Benzedrine inhaler to treat congestion. With its variety of uses, pharmaceutical companies are able to target such a diverse patient population. This, along with the fact that individuals were constantly surrounded by advertisements for stimulants contributed to the drug's growing market. Figures 2, 3, and 4 are examples of advertisements from the mid-1900s that promoted the use of amphetamines. By alluding to the viewer's emotional vulnerability, they were able to tap into their wants and needs of being happy, skinny, and further allude to a sense of patriotism to invoke the need for the drug for servicemen to perform better in order to protect our country.

Fig. 2 Advertisement for the drug, Methedrine, to treat for depression. (Source news.com.au)



Fig. 3 Advertisement for Amphetamine pills to treat obesity. (Source new.com.au)

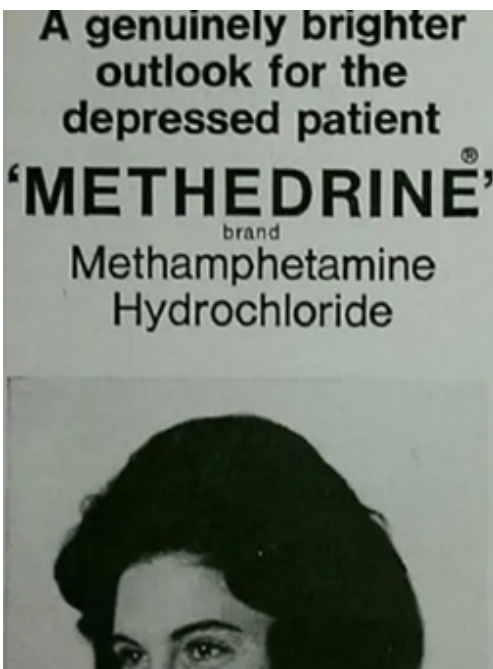


Fig. 4 Advertisement for the Benzedrine Inhaler and its use in U.S. aviation. (Source news.com.au)

Once individuals were convinced by these advertisements that they needed these medications to be happy, skinny, and healthy, physicians did not hesitate to administer them. Evidence of the negative effects of amphetamine, such as amphetamine psychosis as well as its addictive factor became more prevalent in the 1960s. This however, did not deter the rise of its distribution rates. It wasn't until mid-1971 when people started to notice the predicament of the stimulant epidemic and its uncontrolled growth. Finally, The Bureau of Narcotics and Dangerous Drugs (BNDD) made the decision to declare that all amphetamine products were subjected to schedule II drugs. This required that a prescription from a doctor be present to obtain the medication which decreased prescription sales of amphetamines and related drugs by 60%. Meanwhile, the FDA continued to investigate the legitimacy of the drug for obesity and psychological treatment. With the work of the BNDD and the FDA, the production rate of amphetamines dropped to a rate that was one-fifth of that of 1971 and one-tenth of that in 1969 (Rasmussen, Nicolas). The stimulant epidemic of the mid-1900s was caused by limited research on amphetamines and highly motivated pharmaceutical companies that marketed the drug for a variety of treatments including, but not limited to, congestion, depression, and obesity. With such a diverse patient population, many individuals see these advertisements as a solution to their suffering, and with the limited research on the negative psychological effects of these drugs and its addiction factor, physicians had no reason to withdraw from treating their patients with these drugs.

Prescription stimulants are administered today to treat attention and learning disor-

ders. However, with the knowledge of what these drugs can do, individuals may misuse them, which can lead to negative long-term physical and psychological effects. Attention Deficit Hyperactivity Disorder (ADHD) is a neurobehavioral disorder that includes inappropriate levels of inattention, hyperactivity, and impulsivity, which can ultimately affect one's academic, occupational, and social life. The exact mechanism behind the disorder is not completely understood, however evidence behind the imbalances in the dopaminergic and noradrenergic systems have been the targeting factor of the pharmacological treatments that exist for this disorder. Therefore, these drugs work to increase the levels of norepinephrine and dopamine present in the prefrontal cortex. Pharmacological treatment includes the use of prescription stimulants: methylphenidate and amphetamines (Shier et al.). The discovery of the use of stimulant drugs as a pharmacological method of treating symptoms of ADHD has improved and affected the lives of many individuals who struggle from inattention and hyperactivity. However, once individuals who are not prescribed this drug use it for its benefits, it contributes towards the unethical use of the drug. Although stimulant drugs are aimed to improve the signs and symptoms of Attention Deficit Hyperactivity disorder (ADHD), its chronic use and abuse can lead to adverse physical and psychological effects. Hypertension and tachycardia are the most common cardiovascular effects of the use of ADHD medication. However, even more concerning effects include myocardial infarction and sudden death, often linked to individuals who overdose on these medications (Lakhan and Kirchgessner). Another area of concern about the adverse effects of prescription stimulants is the possibil-

ity of developing a dependence or addiction to the drug. As prescription stimulant drugs are used more often, a tolerance will form, leading to the need to increase the dose to feel the effects of the drug. This causes a high risk for overdose and such cardiovascular events that were previously described. Adderall psychosis and schizophrenia-like systems can also be present in some cases of prescription stimulant abuse. Anxiety and panic attacks can result from withdrawal, which ties into the dependence factor of the drug (Lautieri, Amanda). Prescription stimulants and its negative effects elucidate that although beneficial intentions for the drug are known and implemented, there are also ways in which these drugs can be manipulated that negatively impact one's physical and psychological health. This thought is often blinded when one's focus is to succeed and are lightly weighted when balancing the pros and cons of taking prescription stimulants.

The U.S. Department of Health and Human Services has put together a comprehensive analysis of the prevalence of prescription stimulants among the U.S. population. Analyzed data from the 2015 and 2016 National Surveys on Drug Use and Health by the Substance Abuse and Mental Health Administration (SAMHSA) concluded that approximately 6.6% (16 million) of adults in the U.S used prescription stimulants in the preceding year. Of this 16 million, 4.5% (11 million) used prescription stimulants as prescribed, while 2.1% (5 million) used prescription stimulants for nonmedical purposes at least once (National Institute on Drug Abuse). Further, epidemiological studies concluded that methamphetamine abuse in the U.S. doubled from 1983 to 1988, doubled again between 1988 and

1992, and quintupled from 1992 to 2002. Usage surveys in 2004 concluded that 3 million Americans nonmedically consumed amphetamine-type substances, 250,000 to 350,000 of whom were addicted (Rasmussen, Nicolas). As shown in Table 1, Nonmedical amphetamine abuse, as well as dependency and addiction, are approaching rates that are similar to those from the peak of the first stimulant epidemic that took place in the 1970s. Although the total U.S. population is currently 3 million, while it was 2 million in 1970, misuse is still on the rise, and if not controlled, may lead to another epidemic.

Table I.

Comparison of the Prevalence of Amphetamine misuse and dependency between 1970 and 2002

Table 1—

Estimated Prevalence of Amphetamine Misuse and Dependency in the United States at Peak of First and in Current Epidemics, Expressed as Numbers of Individuals and Percentage of Total Population

Year	Past Year Nonmedical Amphetamine Use, Millions (%)	Physical Dependency or Addiction, Thousands (%)	Total US Population, Millions
1970	3.8 ^a (1.9)	320 ^b (0.16)	203 ^c
2002	3.2 ^d (1.1)	303 ^d (0.10)	291 ^c

Source. For references to footnotes, see endnote 91.

^aDerived by taking past-6-month New York State usage prevalence figures as indicators of national past-year usage.

^bDerived by applying upper-range medical dependency and addiction rates from early 1960s in northern Britain to total US medical and nonmedical amphetamine-using population in 1970. Note that the informal but relatively stringent "physical addiction" of the 1960s is not identical to "dependence" as defined by the *Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition*.

^cFrom the Bureau of the Census.

^dData for 2002 are consistent with more recent household drug use survey data.

Source: Rasmussen, Nicolas. "Estimated Prevalence of Amphetamine Misuse and Dependency in the United States at Peak of First and in Current Epidemics, Expressed as Numbers of Individuals and Percentage of Total Population." *American Journal of Public Health*, June 2008, www.ncbi.

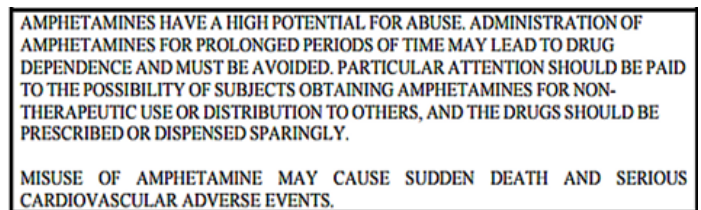
nim.nih.gov/pmc/articles/PMC2377281/.

The most prevalent role of the misuse of prescription stimulants are among undergraduate institutions and in the workplace. These are both highly stressful environments that can drive some individuals to turn to drugs in order to perform better. This can create

an unfair environment in the school and workplace and can also negatively impact its misusers as well as those around them, both psychologically and physically. As a current undergraduate student myself, I am surrounded by this “epidemic” and its effects. Further, as I am in my senior year, ready to enter the working world, I am also fully aware of prescription stimulant misuse that carries over from college and into the workplace.

The prevalence of the nonmedical use of prescription stimulants among undergraduate students is the result of the need for academic and performance enhancement, which, along with its easy accessibility, can lead to increasing normality. This can ultimately cause one to neglect the drug’s adverse side effects, one of which is forming a dependence. Pressure from academic and social life combined can drive students to search for an outlet to relieve them from all the stress. Nonmedical users believe that in order to match the level of the “best student”, prescription stimulants are needed to enhance academic performance. Along with this mindset, the thought that these drugs will enhance academic performance leads students to think that it can be used as a way to quickly and efficiently get work done, so that they can attend to their social lives that consist of other drugs as well as drinking. Imagine yourself in a college student’s shoes on a Thursday: classes until 4:00 pm, then club meetings until 6:00 pm, dinner, homework, then going out with friends by 9:30 pm until 2:00 am, and still being able to wake up for your 8:00 am class the next morning. The “best student” is able to juggle school and social life while excelling in both. Who wouldn’t want a pill that makes it all easier? On the contrary, however, misusers

of prescription stimulants actually have lower grade point averages than non-users. Misusers are therefore more likely than non-users to be heavy drinkers and users of other illicit drugs (Arria and DuPont). Studies have shown that among the most common forms of illicit drug use among college students, misuse of prescription stimulants is second to marijuana (Lakhan and Kirchgessner). Further, since nonmedical users most likely only use these drugs in times of need, such as studying for an exam, they negate its adverse side effects since they are not using often. The Food and Drug Administration (FDA) requires manufacturers of prescription stimulants to put a “black box” warning on the medications. Figure 5 portrays an example of these “black box” warning labels.



Source: The FDA (https://www.accessdata.fda.gov/drugsatfda_docs/label/2007/011522s040lbl.pdf)

Fig. 5 “black box” warning on prescription stimulant bottles (Source https://www.accessdata.fda.gov/drugsatfda_docs/label/2007/011522s040lbl.pdf)

Such warnings inform patients that misuse could lead to “sudden death and serious cardiovascular adverse events.” The warning also includes the drug as having “a high potential for abuse” (Arria and DuPont). Although efforts have been made to warn students of these possible risks, students are still so focused on being the “perfect student”, that they look past all of the warning signs. Prescription stimulants’ frequent presence on college campuses is also correlated with its easy attainability. The “black box” on the pill bottles previously mentioned also includes a warning label

that cautions against “the possibility of people obtaining amphetamines for non-therapeutic use or distribution to others.” As stated previously, these medications are prescribed to individuals with attention and learning disorders, and many suffer tremendously without them. However, since many people are prescribed these medications for this reason, this can also create a nearby source for misusers to obtain prescription stimulants. In a study of 81 college students with ADHD, 62% diverted the medication to someone without a prescription (Arria and DuPont). “Take Your Pills”, a documentary directed by Alison Klayman, exploits how prescription stimulants have become the drug of the generation, as it is used to gain an upper hand in competitive environments, such as the school and workplace. Klayman included one story of a college senior named Leigh. Leigh articulates the ease at which her fellow students are able to attain these medications:

There is a public Facebook group, like a classified, buying and selling of anything, and people will post in there that they’re selling 20 XR Adderall, and not think that they’re drug dealing in a public forum (Klayman 00:04:07)

Because it is so easy to obtain these medications, this has contributed to the normalcy of its presence. Leigh also claims that she has “openly seen people in classes take out their bottle and hand off pills to someone next to them”. Since this seemed so normal to her, she admits “sometimes I really forget it’s illegal”. Students are tied to this myth that establishes nonmedical prescription stimulant use as a harmless shortcut towards success and achievement. This leads them to negate its negative physical and psychological consequences of

long-term use, since it is for their own beneficial development. Ultimately, this mindset combined with its easy accessibility has led to the normalcy of misusing prescription stimulants.

Once nonmedical prescription stimulant users begin to misuse these drugs in college, it is often carried over into the workplace. Similar to undergraduate institutions, the workplace consists of highly demanding workloads, which tempts some employees to misuse prescription stimulants to prevent from falling behind. Although there has not been much research done on the nonmedical use of prescription stimulants in the workplace, there is still data that shows its presence and how it is increasing towards growing normality, similar to undergraduate institutions. In fact, the rates of usage have been seen to vary among different professions. In one study, 8.9% of surgeons noted either medical or nonmedical stimulant use, but when they were guaranteed anonymity, its prevalence rose to 19.9% (Leon et al.). Reports have also shown its high prevalence in the financial industry as well as in the Silicon Valley (d’Angelo et al). These career pathways come with stereotypes that elucidate that their employees “can do it all”. Another story that was also included in Klayman’s documentary, “Take Your Pills”, was that of a financial analyst named Peter. He claims that as a financial analyst “...there is a culture that you stay up for a straight 16 hours for 7 days straight.” With this outlook on him and his co-workers, there was a normalization of, and underlying peer pressure to taking prescription stimulants to keep the gears running as he claims “If the kid on your right is taking Adderall, and the kid on your left is taking Adderall, then you should be taking Adderall”. Does this situation sound

familiar? Pressures to perform your best? Everyone around you casually taking pills to get work done as if it was normal? Perhaps a situation you've found yourself in a few years prior, in college? As this pressure finally got to Peter, he eventually visits a doctor who was known to easily hand out prescriptions for ADHD medication and did so for many of his co-workers at his company. The doctor had no hesitation and gave Peter the prescription. He shares one experience that he had with Adderall after a particularly rough few weeks of work:

He had another analyst like myself working around the clock and we were up for 2.5 days doing Adderall...And so the next day I go into work, keep my head down low, and the associate comes over to me. He goes "hey did you hear what happened last night, about 2 or 3 hours after you left the office? The other analyst that you had been working with had a seizure from exhaustion, and he's in the hospital right now." I immediately go and call him. He picks up the phone and I ask how he is, and he says "My parents are trying to make me quit, they think that enough is enough, but can you send me this file I'm being asked for it" (Klayman 00:55:29)

Employees, such as Peter, have a painted picture of their roles as one who does not say "no" to anything they are asked to do at their jobs. His associate experienced a threat to his own health, but did not let that stop him from conforming to this stereotype. This universal view of the "perfect employee", and the mindset that prescription stimulants are the solution to get everything they need done, drive employees to rely on these medications to succeed. Furthermore, the increasing normalcy in the workplace environment makes this act appropriate and

can lead employees to abuse this drug, to the point that they can put their own lives on the line.

The first wave of the stimulant epidemic was the result of uncontrolled marketing and distribution of prescription stimulants by pharmaceutical companies and physicians, respectively. Today, the high prevalence of the nonmedical use of prescription stimulants in the school and workplace is a result of pressures to fit into society's norms of being "perfect" accompanied by common drug culture. Students in undergraduate institutions are faced with balancing the pressures of school, social life, and any other problems they encounter in life. Some see an easy way to handle all of this through the misuse of prescription stimulants. With its high prevalence and accessibility on college campuses, it becomes easy and normal to simply purchase a pill to get through hardships, and easy to keep this habit going considering its high dependency. Similarly, pressures are also present in the workplace that drive employees to turn to prescription stimulants to relieve them from their workloads that are constantly piling up. This creates the idea that in order for people to excel and to be able to perform at the level that they should, the solution is one simple pill. The problem is not prescription stimulants themselves because these medications are effective, and life-changing for those who suffer from attention and learning disorders. In Emily Martin's paper "Anthropology and the Cultural Study of Science", she describes that once the capabilities of objects or concepts of science are brought to awareness to the public, she indicates "Once at large, these entities may be used to ways that know no limit." (Martin, Emily). This is exactly what is happening with prescription stimu-

lants. With the knowledge of the effects of this drug, individuals get carried away, lose their boundaries, and use it for nonmedical purposes for their own benefit, ignoring all the possible negative physical and psychological consequences. With its high dependency factor, individuals can easily be conditioned to rely on prescription stimulants, at first for their needs to achieve, but can also start a slippery slope towards constant misuse.

Trends of prescription stimulant misuse are continuing to rise, which, if not controlled soon can potentially lead to another stimulant epidemic with usage rates that are similar to the first. First, over-diagnosing attention and learning disorders must be controlled. Over diagnosing leads to overprescribing, and overprescribing leads to more patients possessing these medications, resulting in greater accessibility to prescription stimulants for those not in need of them. Therefore, careful testing must be done to ensure that these drugs are necessary. This can be achieved by physicians if they increase their vigilance when listening to what parents and caregivers of children presumed to have ADHD have to say about their child's behavior. Furthermore, these drugs are imperative to those who struggle with attention and learning disorders. However, in many cases, it is possible to use other strategies to slowly steer patients away from the need to take drugs. If these are more emphasized or tried out, this can also further decrease prescribing rates. Physicians should also warn patients about the risks and consequences of diverting these drugs to their peers. By decreasing prescribing rates of prescription stimulants, along with emphasizing the risks of diverting drugs to peers, the accessibility to these drugs in

undergraduate institutions and workplaces can be lessened dramatically. Second, students and employees need to be aware of the effects of the misuse of these drugs. As students, we are thoroughly educated about the risks of drug and alcohol abuse, but prescription stimulants are not emphasized as much as they should be considering its wide prevalence. Students are educated the most about these types of issues during orientation and through awareness from campus events and flyers. By targeting these prominent modes of publicizing risks of drug use, students will be more aware of the dangers of long-term nonmedical use of prescription stimulants. Hopefully, this knowledge and greater awareness can also carry on into the workplace. The workplace, however, should not be shy to also inform their employees about the risks of the non-medical use of prescription stimulants. The power that prescription stimulants have to relieve suffering from those who struggle with attention and learning disorders is tremendous, but its ability to be manipulated by society to take the shortcut towards perfection and lead to a slippery slope towards an epidemic is even greater. America needs to take action to prevent repeating the history from the first stimulant epidemic.

References

Arria, Amelia M, and Robert L DuPont. "Nonmedical Prescription Stimulant Use among College Students: Why We Need to Do Something and What We Need to Do." *Journal of Addictive Diseases*, U.S. National Library of Medicine, Oct. 2010, www.ncbi.nlm.nih.gov/pmc/articles/PMC2951617/.

d'Angelo, L-S Camilla, et al. "BPS Publications." *British Pharmacological Society | Journals*, John Wiley & Sons, Ltd (10.1111), 12 May 2017, bpspubs.onlinelibrary.wiley.com/doi/epdf/10.1111/bph.13813.

Klayman, Alision, director. *Take Your Pills*. Netflix Official Site, Netflix, Inc., 16 Mar. 2018, www.netflix.com/watch/80117831?trackId=14170286&tctx=2%2C0%2C1ae556e8-7a19-44fe-ad29-4c68d87f8c50-9306967%2Ca8962208-2d5e-49e6-87be-3b17ee50f9c5_26988645X3XX1575949005870%2Ca8962208-2d5e-49e6-87be-3b17ee50f9c5_ROOT.

Lakhan, Shaheen E, and Annette Kirchgessner. "Prescription Stimulants in Individuals with and without Attention Deficit Hyperactivity Disorder: Misuse, Cognitive Impact, and Adverse Effects." *Brain and Behavior*, Blackwell Publishing Inc, Sept. 2012, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3489818/>.

Lautieri, Amanda. "Long Term Effects of Adderall on Brain, Personality, and Body." *American Addiction Centers*, American Addiction Centers, 2019, <https://americanaddictioncenters.org/adderall/long-term-effects>.

Leon, Matthew R., et al. "PCE Use in the Workplace: The Open Secret of Performance Enhancement - Matthew R. Leon, Peter D. Harms, Declan O. Gilmer, 2019." *SAGE Journals*, journals.sagepub.com/doi/pdf/10.1177/1056492618790091.

Martin, Emily. "Anthropology and the Cultural Study of Science." *Science, Technology, & Human Values*, vol. 23, no. 1, 1998, pp. 24-44. JSTOR, www.jstor.org/stable/689947.

National Institute on Drug Abuse. "Five Million American Adults Misusing Prescription Stimulants." *NIDA*, 16 Apr. 2018, <https://www.drugabuse.gov/news-events/news-releases/2018/04/five-million-american-adults-misusing-prescription-stimulants>. "News.com.au." *News.com.au*, News Pty Limited, 20 Aug. 2017.

Rasmussen, Nicolas. "America's First Amphetamine Epidemic 1929-1971: a Quantitative and Qualitative Retrospective with Implications for the Present." *American Journal of Public Health*, American Public Health Association, June 2008, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2377281/>.

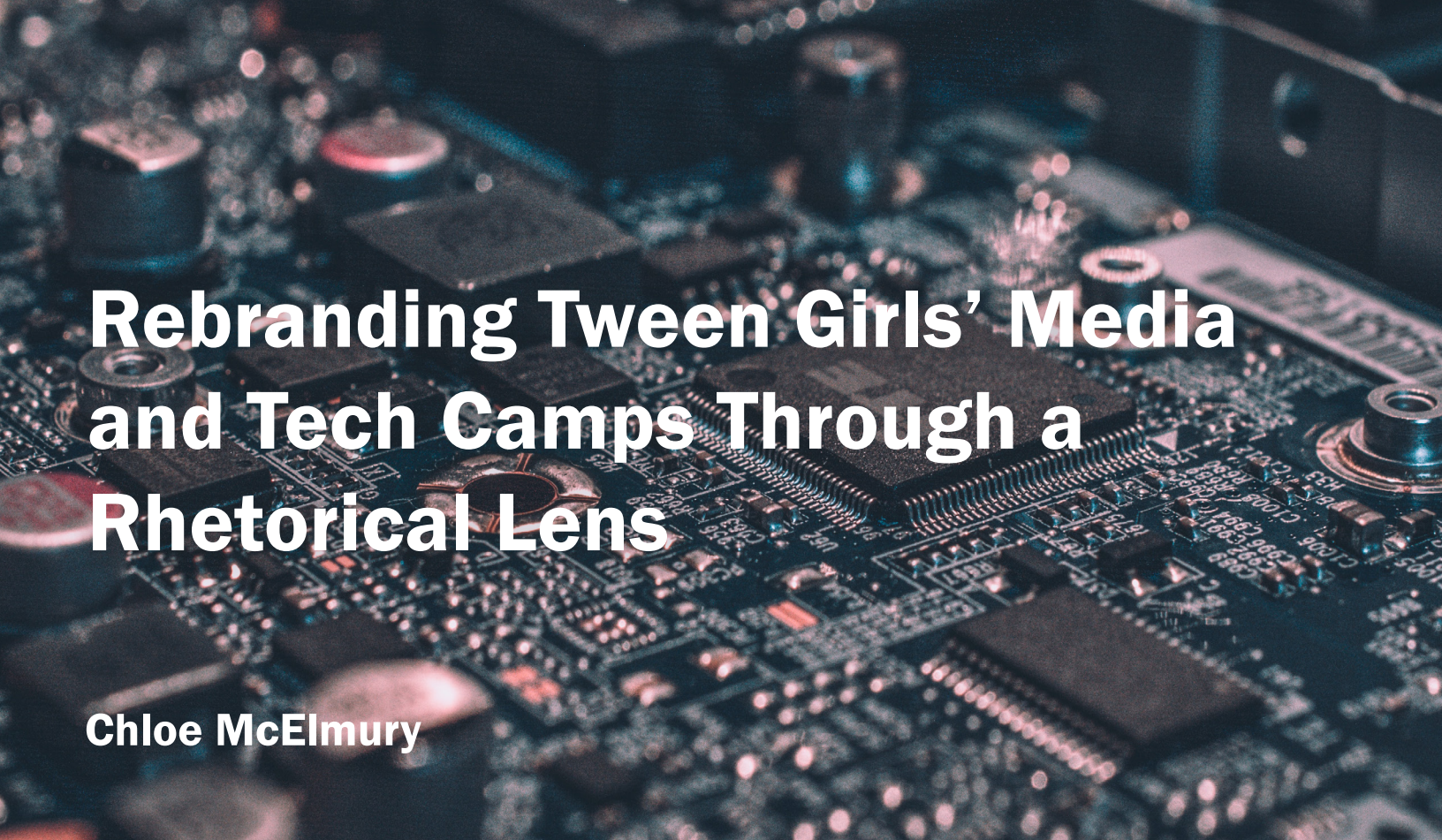
Rasmussen, Nicolas. "Estimated Prevalence of Amphetamine Misuse and

Dependency in the United States at Peak of First and in Current Epidemics, Expressed as Numbers of Individuals and Percentage of Total Population.” American Journal of Public Health, June 2008, www.ncbi.nlm.nih.gov/pmc/articles/PMC2377281/.

Shier, Anna C, et al. “Pharmacological Treatment of Attention Deficit Hyperactivity Disorder in Children and Adolescents: Clinical Strategies.” Journal of Central Nervous System Disease, Libertas Academica, 20 Dec. 2012, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3616598/>.

Weyandt, Lisa L, et al. “Prescription Stimulant Medication Misuse: Where Are We and Where Do We Go from Here?” Experimental and Clinical Psychopharmacology, U.S. National Library of Medicine, Oct. 2016, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5113141/>.

“Smith, Kline & French Co.” Philadelphia Architects and Buildings, www.philadelphiabuildings.org/pab/app/pj_display.cfm/474286. “U.S. Food and Drug Administration.” U.S. Food and Drug Administration, 2007, www.accessdata.fda.gov/drugsatfda_docs/label/2007/011522s040lbl.pdf.



Rebranding Tween Girls' Media and Tech Camps Through a Rhetorical Lens

Chloe McElmury

According to U.S. Labor Bureau employment statistics from 2018, women made up only 27 percent of the computing workforce that year. Witnessing little representation and lack of diversity of women in technology and media fields, young girls receive messages that they are more vulnerable and less powerful in online and digital spaces than their male counterparts. This is particularly detrimental to tween girls (ages 11-14), who often feel fearful, frustrated, and/or disengaged in media and technologies as they get older. As a result, many girls never gain the confidence or skills needed to pursue media and technology-related careers or hobbies.

To address this issue, tech and media camps for girls have become popular across the United States. While having a range of opportunities is a sign of progress, many of these camps create a divide between STEM-focused tech camps and creative arts-focused media camps. These divided camps tend to be pricey; for example, Alexa Cafe and Digital Media Academy camps cost \$500-1,000+ per week (“Availability”). Thus, catering to girls from families with higher incomes and excluding girls from less affluent backgrounds.

All types of girls interested in tech, media, and the arts should be able to learn about them in a camp that brings

them together in an affordable, accessible, and inclusive way. Girls shouldn't have to sacrifice having it one way or the other. I am interested in adding to these conversations another consideration: visual rhetoric and branding of girls' tech and media camps.



June 6-10, 2016

to apply, please visit
www.girlhoodremixed.wix.com/home
application deadline: May 6

There is precedent for these types of camps and a foundation to be built upon. I have developed, with the oversight of my mentor Jen England, Girlmade Media, a tech and media camp for tween girls that continues the legacy of building truly accessible and technofeminist camps, with even more attention to detail. I am interested in adding to these conversations with another consideration: visual rhetoric and branding of girls' tech and media camps.

Research has demonstrated the need for these camps to positively impact young girls (Blair, Dietel-McLaughlin & Graupner Hurley, 2010; Mazzarella 2010) and pro-

vide models for camp curriculum (Almjeld & England, 2015) and feminist mentorship within the camps (Gilligan, 1982; Haas, Tulley, & Blair, 2002). Through my education in digital media arts and professional writing, I understood that the rhetoric of the project is crucial to how you approach everything, from a logo to a letterhead. Knowing your audience determines how you best communicate the messages you have for them. With the girlhood camps, we must appeal to the girls themselves, their parents/guardians, and donors who provide us with grants to fund the camps. Each of these audiences may receive the same content, but will best consume it in various ways.

For a girls' camp, the ways we communicate messages must be multifaceted in order to be successful. The materials and branding we use need to be fun and professional so parents and guardians want to send their girls to Girlmade Media. The professionalism and excitement help communicate our mission and vision to donors and the larger community. Traditionally feminine designs, such as the original Girlhood remixed marketing materials, can be modernized to reach a broader audience. The visual rhetoric of a project (the colors, imagery, fonts, etc.) must be taken into account and updated, otherwise the brand and camp overall are doing a disservice to girls. The purpose of a girl's tech and media camp is to teach our future teachers, scientists, artists, and leaders that they belong in tech and media spaces.

For Girlmade Media, I chose colors that represent a wider range than what have been historically reserved for girls. Girlmade Media's color palette includes: a jade green/blue, melon orange, seafoam green, medium rose pink, lighter sage green, and a light

gray. I wanted to pick a large color palette that gave marketing and camp materials room for creativity, something we want to instill and reinforce in our future campers. The varied color palette helps communicate what the camp is about and provides multiple options for other materials within camp curriculum, such as the logo. By keeping within our palette, the colors are consistent and cohesive with our branding, further establishing recognition and brand awareness for the camp.

When exploring other camps' branding, I've seen one use a logo with an owl as the graphic, but of course it had to have a bow on the top of its head so that we know it's a girl and for girls. While this can be an attractive design to a young girl or her parents, it's reaffirming the stereotype of femininity and pink being only for girls. If a designer wants to use an animal for a girls' camp branding, then they can find more creative ways to make effective design than using pink or bows.

In contrast, some camps lean heavily into the tech world, with logos that include robotic parts and pieces. Girlhood Remixed even adopted this style for a summer. While this certainly makes me immediately think of technology, it's showcasing a limited perspective of what technology means. Both of these stylistic choices exclude groups of girls who don't find pink or lots of heavy science and engineering technology appealing. A camp's branding needs balance, especially since Girlmade Media is about both technology and media.

For Girlmade Media, a hexagon shape is used as one of the main graphic elements, including the logo. The hexagon itself represents different aspects of the tech and

media world, as it can be seen as representative of science, technology, and nature--



it's everywhere from honeycombs to atomic structures. It also can be used within a design to create patterns. Its job is to balance our branding by representing how multifaceted our campers and their interests are with how our camp caters to and builds up those interests. Our logo includes most of our color palette, with orange as the main color. Orange acts as a gender neutral, but still colorful option to appeal to our wide range of prospective campers.

Once initial branding is set up, it's just as important to put that rhetorical thought process and attention into creating all camp materials. Handouts and application materials are given to parents/guardians before camp even begins. While these materials have slightly different audiences, a cohesive brand needs to recognize the slight differences in communication styles. However, the handouts and application should be written and designed in a way that is simple, easy to understand, and brings excitement for the camp's activities.

This web design handout I made for Girlmade Media helps girls stay familiar with digital interfaces. We can't assume that every girl coming to camp will be versed in computer use, especially the Apple computers

commonly used in these camps, and what navigating a range of computer programs looks like. Using rhetorical awareness, this handout is inclusive of girls' differing levels of knowledge and ability with tech. Furthermore, the style shows the connection between physical and digital found in media and technology industries. While our camp does involve digital processes and learning, it's also about the physical experiences we have with media. It's especially important to highlight tactile media in today's hyper-connected digital world. Because our camp involves both digital and physical technology and media, our materials need to demonstrate to our girls they can have interests and impacts no matter the medium.

The handouts also take in mind usability and accessibility. By breaking up large pieces of text into more digestible pieces, our document becomes more user-friendly for campers. .

With Girlmade Media, I envision a camp where girls of all abilities, identities, and backgrounds are able to pursue the technology and media they want to, without hesitation or fear. This courage and emboldment comes from the camp content and curriculum but, just as importantly, from the branding of the camp itself. The choices and considerations we make when representing camps must become more rhetorically-informed. In the era of fake news, it's important for tween girls to understand the choices that go into every piece of media they consume and produce. Girlmade media can equip all girls with the skills and education they need to stay interested in tech and media as they grow past tweenhood. It's a camp that is rhetorically-informed but also informs girls about rhetoric. Ultimately, Girlmade Media is a space for

future campers to feel represented, welcomed, and valued.

The next steps in this project are for my mentor England and I to solidify the details of our camp and apply for grants to fund it; we can't do it alone! England has run the camp on a tight budget when she was involved with Girlhood Remixed, but we would want to be able to give girls the tools to continue their education and interests even after the camp ends. This is especially important for girls from lower-income backgrounds, including those in our very own Hamline-Midway neighborhood of St. Paul, MN. These types of girls are crucial to reach with an accessible camp that continues being approachable even after camp is over. This would involve funding the purchase of items like Google Chromebooks and flash drives that campers can take home and keep. We also hope to encourage girls to return annually, and eventually become mentors to girls who once stood in their shoes to truly embody feminist mentorship. There are so many exciting possibilities for Girlmade Media, and I can't wait to explore them with my mentor.

References

Almjeld, J., & England, J. (2015). Training technofeminists: A field guide to the art of girls' tech camps. *Computers and Composition Online*. Retrieved from http://cconlinejournal.org/fall15/almjeld_england/our-story.html


Availability. iD Tech. Retrieved April 15, 2020, from <https://www.idtech.com/register#/reg-flow/avail-charts-filters?rgnad=true&lid%5B%5D=324>

Blair, K., Dietel-McLaughlin, E., & Graupner Hurley, M. (2010). Looking into the Digital Mirror: Reflections on a computer camp for girls by girls. In S. Mazzarella (Ed.), *Girl wide web 2.0: Revisiting girls, the Internet, and the negotiation of identity* (pp. 139-160). New York, NY: Peter Lang.

Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge, MA: Harvard University Press.

Haas, A., Tulley, C., & Blair, K. (2002). Mentors versus masters: Women's and girls' narratives of (re)negotiation in web-based writing spaces. *Computers and Composition*, 19(3), 231-249.

Mazzarella, S. (Ed.). (2010). *Girl wide web 2.0: Revisiting girls, the Internet, and the negotiation of identity*. New York, NY: Peter Lang.



Behind Enemy Lines: World War II Civilian Resistance Efforts in Europe

Felishia Hendra

The notion that perception is reality is often false. During World War II, the Nazis put their long-held plans of annihilating the Jews from Europe into action. Members of other groups they believed to be inferior were also targeted, such as those with developmental or mental issues, Romani, homosexuals, and Jehovah's Witnesses. Many people are of the opinion that their victims went to their fates passively, sometimes described with the cliché of going "like a lamb to the slaughter". The well-known Warsaw Ghetto Uprising is widely recognized as one of the few, if not only, attempts at resistance. While it is true that many of the doomed did not resist much, if at all, important con-

siderations to keep in mind are that for the most part these individuals were unarmed due to Nazi-imposed gun control laws, they were minorities who were vastly outnumbered, and many of their neighbors were either Nazi sympathizers or outright collaborators themselves. It is also important to note that their captors constantly and deliberately lied to these people, routinely telling them they were going to work camps for a short time, or sent them to live in other areas, when in truth death was their ultimate predetermined destination.

However, there was in fact a great deal of resistance, armed and unarmed, conducted by the Jews of Europe as well as by others.

New York, NY

Hannah Senseh

Many fighting groups, known as partisans, took up arms wherever they could find them, often living in the forests and engaging in fierce gun battles with German soldiers, and committing acts of sabotage. Interestingly, these partisans were not solely composed of young men. There were women fighting alongside the men—strong and courageous females who refused to submit to the Nazi war machine. Nonviolent acts of resistance were also undertaken by a group known as The Female Couriers. These young Jewish women had blonde hair, blue eyes, and were able to pass as Aryan. The Female Couriers often infiltrated the German lines with forged identity cards and acted as spies, relaying important intelligence back to the partisans in the woods. This was highly dangerous work, and some ultimately paid with their lives. In addition to these Jewish women, there were non-Jews carrying on similar acts of espionage, as well as young children who embarked on similar missions. This paper will shed light on some of these little-known and unrecognized stories of bravery, heroism, and fierce resistance in the face of a strong and overpowering enemy.

Our gratitude goes to Pace University's Office for Student Success Assistant Director Nasreen Hussein, Assistant Vice-President for Undergraduate Education Dr. Susan Maxam, and to the curators at Yad Vashem: The World Holocaust Remembrance Center in Jerusalem, Israel, who provided on-site access to their extensive archives and databases. We deeply appreciate the generous and valuable support we have received for this project.

Felishia Hendra '22

Elliot L. Hearst, Faculty Mentor

Pace University



Fig. 1. Hannah Senseh. Courtesy National Library of Israel.

Hannah Senseh, born in Budapest, Hungary on July 17, 1921 was put to death in her birth city on November 7, 1944 at the age of twenty-three. She symbolizes courage and resilience for leaving her life and freedom behind in an attempt to save many Jews throughout Europe during World War II. Hannah was born to mother Catherine Salzberger and father Bela Senseh, a successful playwright who passed away when she was just six years old. She spoke French, German, Hungarian, English, and also learned Hebrew when she emigrated from Hungary to British Mandate Pales-

tine. Hannah began writing in a diary at the age of thirteen, which has been preserved. Her journal enables readers to view her life, thoughts, hopes, and struggles through her perspective. Throughout her short life, she struggled with her Jewish identity and wavered between being ethnically proud of her Jewish heritage and being unsure of whether or not she believed in God at all. As she joined the Zionist movement, she lost her religious beliefs and became an atheist, which was quite common among the early Zionists. Although never a communist, Hannah read Karl Marx during this period which may have influenced her thoughts and ideas concerning Judaism, as communism and religion usually do not complement each other well. She set out on a mission to aid her community; she always believed that the world was not all evil, even when everything around her was crumbling. She wanted to be part of something bigger than herself and attempt to secretly help Jews, fully aware of the dangers if she were caught.

At the age of 13, Hannah began to showcase her literary talents when she decided to keep a diary, wherein she would write about her thoughts and all that was occurring in her life. Her first diary entry, written on September 7, 1934 reads, "This morning we visited Daddy's grave. How sad that we had to become acquainted with the cemetery so early in life. But I feel that even from beyond the grave Daddy is helping us, if in no other way than with his name. I don't think he could have left us a greater legacy" (Senesh 3). Hannah was born into a wealthy, well-known Hungarian-Jewish family and in her October 7, 1934 entry she touches on going to synagogue and how, "Those afternoon services are so odd; it seems one does everything but pray. The girls talk and

look down at the boys, and the boys talk and look up at the girls – this is what the entire thing consists of" (Senesh 3). She criticizes her peers for being disrespectful during a time that is supposed to be dedicated to prayer and worship.

Furthermore, Hannah began expanding on her writing, adding in two poems she wrote over the summer of 1934, one that she created for her mother's birthday and another about life. She writes,

"I guess I was born to be a philosopher because in all things I see life in miniature: in the day (morning, noon, evening), in the river (source, course, outlet), in the seasons (spring, summer, fall, winter)–everything is like birth, life, death" (Senesh 8).

She explains that these are the reasons why she is always thinking about the cycle of life, but she assures her readers that it is "not the way romantic little girls do who are so sure they will never marry, and die young—but as the great, everlasting laws of nature."

This is the poem:

*Life is a brief and hurtling day.
Pain and striving fill every page.
Just enough to glance around,
Register a face or sound
and – life's been around" (Senesh 9).*

Hannah was only fourteen and already exhibited a talent for writing, which would later inspire many people throughout the world as she proved to be incredibly courageous and resilient.

On September 18, 1936, Hannah touched on her religious beliefs once more stating, "I am not quite clear just how I stand: synagogue, religion, the question of God. About the last and most difficult question I am the least disturbed. I believe in God—even

if I can't express just how" (19). She writes that she does not find the synagogue important, as Judaism resides within her way of thinking. She can pray at home and does not necessarily need to be in a designated place of organized worship in order to do so. Hannah had her own set beliefs, and did not follow the crowd. Just a few months later a Literary Society secretary election was closed to Jews, as the person elected could only be Protestant. Hannah writes, "To my way of thinking, you have to be someone exceptional to fight anti-Semitism, which is the most difficult kind of fight" (25). Hannah began to recognize what it is truly like to be Jewish while living in a society that is set up in a way to make it harder for Jews to succeed and reach their goals. She goes on to compare what her life would have been like had she been born into a Christian family instead: "every profession would be open to me. I would become a teacher, and that would be the end of it. As it is, perhaps I'll succeed in getting into the profession for which, according to my abilities, I am most suited" (25). Hannah believed that one's faith was sacred, and her belief in religion is the reason she was so strong at a young age. Hannah observed injustice early on in her life and she would later be a part of the driving force to resist it.

Moreover, anti-Semitism was becoming more prevalent throughout Europe and Hannah began to notice the world becoming much darker. In September of 1937, she was nominated for office for the Literary Society and was elected by her classmates. The Literary Society decided to hold a new election, nominating two other girls. Hannah writes, "This clearly indicated that they did not want a Jew – me, that is – to become an officer" (43). She no longer wanted any-

thing to do with the Literary Society; had she simply lost the election, she would not have thought twice about it, but she was deliberately discriminated against because of her religion. A year later, the hatred toward Jews got worse. On September 27, 1938 Hannah writes, "Negotiations, Mussolini's and Hitler's speeches, Chamberlain's flights back and forth, news bulletins concerning mobilization, denials. There have been practice air-raid alerts, and the situation remains unchanged. One wonders, will there be a war, or won't there? Though the atmosphere is explosive, I still believe there will be peace, perhaps only because I can't just possibly imagine war" (65). As a seventeen-year-old, Hannah should not have had to worry about a war happening and whether or not she was going to survive. Even when the dark clouds were rolling in, she still tried to see small glimpses of sunlight; only wanting to see the good that was left during this time of her life.

In addition, throughout this period in Hannah's life, she began to face difficulties with her religion; as she wavered from practicing with pride to questioning her faith. On October 1, 1938, Hannah states, "I would like to be as good as possible to Mother, to wear my Jewishness with pride, to be well thought of in my class at school, and I would very much like always to be able to believe and trust in God. There are times I cannot, and at such times I attempt to force myself to believe completely, firmly, with total certainty. I wonder, though, if anyone exists who never doubted? Yet I don't think it is possible to have complete faith until after one has known some doubt and considerable deep meditation" (66). It is completely understandable for her to have these doubts; questioning and arguing

are important components of Jewish study that provide alternatives to blindly following religious dogma. It was only 26 days later that she wrote she had become a Zionist: "This word stands for a tremendous number of things. To me it means, in short, that I now consciously and strongly feel I am a Jew and am proud of it. My primary aim is to go to Palestine, to work for it. Of course this did not develop from one day to the next; it was a gradual development" (67). Hannah states that she used to attack the Zionist movement just three years prior, but she slowly embraced the idea. She explains that she wanted to start learning Hebrew and attend a youth group. Her newfound pride was beautiful and she found something that she wanted to be a part of; it was something that made her happy and that she felt gave her life meaning.

Eventually, Hannah decided to immigrate to British Mandate Palestine after finishing her high school studies, although she admits, "it's painful to tear myself away from my Hungarian sentiments, I must do so in my interest, and the interests of Jewry... Whoever is aware of his Jewishness cannot continue with his eyes shut. As yet, our aims are not entirely definite, nor am I sure what profession I'll choose. But I don't want to work only for myself and in my own interests, but for the mutual good of Jewish aims. Perhaps these are but the vague and confused thought and fantasies of youth, but I think I will have the fortitude, strength, and ability to realize these dreams" (68). From a young age, Hannah knew she wanted to be part of something bigger than herself; she wanted to assist those around her, in her community rather than to just satisfy her own needs. Hannah immigrated to Palestine in 1939 to study at an all-girls agricultural

school in Nahalal. World War II had begun in September of 1939 and five days after her move, she wrote how spiritually low she had felt on the eve of Yom Kippur. Thinking about all she had left behind to be in Palestine, she was no longer sure she had made the right decision. She speaks of not losing sight of her goal, stating, "I would like to feel that by being here I am fulfilling a mission, not just vegetating. Here almost every life is the fulfillment of a mission" (86). The importance and emphasis of fulfilling a mission later tied into her heroism as she took on an incredible and dangerous assignment to save Jews who were across the Hungarian border.

After undertaking a two-year agricultural course, Hannah decided she would join the kibbutz in Sdott Yam. Judith Tydor Baumel states, "Her choice was motivated by the preference of maintaining an anonymous status." Hannah did not want to simply be known as Bela Senesh's daughter, which would have occurred had she joined a primarily Hungarian kibbutz. On September 21, 1941, Hannah touches on war and religion as Rosh Hashanah approaches stating, "Now what can I say about the world around me—the world that is virtually destroying itself? Or about the tens of thousands of people perishing daily? How shall I grieve for them on the eve of Rosh Hashanah? About the suffering, the pain, the injustice... what can I say, and to whom? He knows—thus there is nothing for me to say on this solemn evening" (132). Hannah felt guilty about having the opportunity to celebrate this Jewish holiday while millions of other Jews were being enslaved, dehumanized, and murdered throughout Europe. She felt as though she could not have prayed about it because God already knew it was happening. She goes on

to write, “Do I believe in God? I don’t know. For me He is more a symbol and expression of the moral forces which I believe. Despite everything, I believe the world was created for good and there is nothing on earth so evil that a ray of light can’t sleep through, or a pinch of good can’t be seen” (133). One again, she looked past the cruelty in the world and focused on the positive aspects of life, even if there were very few of them.

Hannah decided in January of 1943 that she would go to Hungary and assist in organizing youth immigration along with making sure her mother Catherine could get out. She had already spent three days in Tel Aviv and Jerusalem trying to make arrangements, and in February a man visited the kibbutz when, according to *My Jewish Learning*, he “made overtures towards Senesh to join a clandestine military project whose ultimate purpose was to offer aid to beleaguered European Jewry.” This was a secret military mission to help suffering Jews. Hannah writes that it was, “still only in the planning stage, but he promised to bring the matter up before the enlistment committee since he considers me admirably suited for the mission” (Senesh 157). Hannah spent three months waiting for a call to be sent out and it was all she was able to think about. She had no doubts regarding what she was about to do for her people and her mother. Hannah believed that she would be able to complete her mission and recorded, “I see everything that has happened to me so far as preparation and training for the mission ahead” (159). This mission was one that Hannah truly believed was something bigger than herself. She would get the opportunity to help Jews and allies alike, and end their suffering at the hands of Nazi soldiers and sympathizers.

At the beginning of 1944, parachutists from Palestine were dropped in Hungary, Czechoslovakia, Austria, Yugoslavia, and Romania, “with a double mission: a formal mission – gathering intelligence for the British army and another, secret mission: saving Jews.” The Hannah Senesh Legacy Foundation stated that the purpose of the mission was to help the Allied efforts throughout Europe and contact cornered Jewish Partisans. Over 200 individuals were chosen for the European mission to go through rigorous training, while only a handful were sent to Cairo, with Hannah being one of them. She writes in her diary on January 11, 1944, “This week I leave for Egypt. I’m a soldier. Concerning the circumstances of my enlistment, and my feelings in connection with it, and with all that led up to it, I don’t want to write. I want to believe that what I’ve done, and will do, are right. Time will tell the rest” (163). This was Hannah’s final diary entry before her execution.

Hannah parachuted into Yugoslavia in March of 1944 with the goal of ultimately crossing into Hungary, and she stayed in the country with Tito’s partisans for three months. Hannah wrote a poem titled “Blessed is the Match:”

*Blessed is the match consumed in kindling
flame.*

*Blessed is the flame that burns in the se-
cret fastness of the heart.*

*Blessed is the heart with strength to stop
its beating for honor’s sake.*

*Blessed is the match consumed in kindlin
flame.*

–Hannah Senesh

This poem captures commitment for her cause; the fire burning inside of her to do whatever it took to finish out her mission. On June 7, 1944, Hannah crossed the Hungarian border and was immediately captured by the police. It has been reported that she was brutally tortured over the span of several months for information, but despite the inhumane treatment and the conditions she lived in, her lips were sealed. The Nazis attempted to force her to speak by threatening to arrest her mother, but Hannah still refused to cooperate. She defended her actions at her trial in October of 1944 and did not request clemency; her strength and courage were expressed by her refusal to be blindfolded for her execution. At the age of 23, she stared down her murderers and then gazed up at the sky before being put to death by a firing squad on November 7, 1944.

While in prison, Hannah had written her mother a poem which was later, “found in the pocket of her skirt after her execution,” states The Jewish Standard. The poem reads as follows:

My dearest Mother,

I don't know what to say—

Just two things:

A million thanks

Forgive me if possible.

You know well why there is no need for words.

With infinite love,

Your daughter

—Hannah Senesh

After her death, her mother escaped

from the Budapest death march and according to My Jewish Learning, “hid in that city until its liberation by the Soviet forces in January 1945” where she later immigrated to Palestine with Hannah’s brother Gyuri. Catherine Senesh published fifteen editions of Hannah’s diary, poetry, and plays. The Jewish Virtual Library writes that “In 1950, Senesh’s remains were brought to Israel and re-interred at the military cemetery on Mount Herzl in Jerusalem.” Her diary and other works have been published and some of her poems have been turned into songs; for example, Hannah’s poem “Eli, Eli” became Israel’s second national anthem. According to The New World Encyclopedia, after the Cold War ended Hannah Senesh was officially and posthumously exonerated of all charges against her in Hungary.

Hannah Senesh lives on through her literary work and her courage is recognized across the globe. She symbolizes strength and radiated light. She gave up a life of potential freedom in an effort to fight against anti-Semitism and refused to beg for mercy when given the opportunity to do so. Hannah is the epitome of selflessness and courage; she wanted to help those around her. Even through all of the vile events happening in and around Europe during the short time she lived, she believed the world was created for good. Despite her own personal struggles with religion, she never abandoned the Jews she wanted so badly to save. Her work continues to inspire as people across the world read her diary entries and poems.

Bernard Musmand

“I disliked the Germans — as I mentioned many times, I spoke German fluently, I learned it in school and so on, and I knew it

fluently. At the end of the war, I have refused to talk it, to speak it, and I have kept my word. I have not spoken German since then. I know it's hateful, I know what the Germans did for Israel, but I can't forget. The famous word, I can forgive but I can't forget."



Fig. 2. French Jewish partisan Bernard Musmand with Simone, a member of the French resistance. Courtesy Jewish Partisan Educational Foundation.

–Bernard Musmand

Bernard Musmand was born in Metz, France on March 3, 1930. Metz shares a border with Germany, therefore, German was taught in schools. Bernard's Jewish family moved to the south of France, outside of German control, after the Nazis took over much of Europe during World War II, and sent him to a Catholic boarding school. At the age of 12, Bernard became a courier for the Sixieme, a resistance group located in a small city called Rodez. Working with the Sixieme, he transported forged papers such as false ID cards and counterfeit ration cards for people trying to escape Nazi persecution. Being that he was young and spoke perfect German, he was able to complete his missions without raising much suspicion. Eventually word had spread and the Gestapo went

to the boarding school searching for him. However, the headmaster created an escape plan before the Nazis were able to apprehend him. Bernard was able to escape to another city in southern France, Millaut, where he again joined the Sixieme, followed by an armed resistance group. At the age of 14, he went into battle against the Nazi troops. Bernard's ability to speak German, learn Catholic prayers, and travel quickly, saved his life under the Nazi regime. Had it not been for these skills, as well as the dean risking his own life to take Bernard in and help him escape, he most likely would have not survived the Holocaust.

If Bernard were to successfully pose as a devout Catholic while attending school, then he was required to embrace and fully understand the religion. Musmand recalls a day that he was informed he would have to partake in communion and confession, stating, "I didn't know the first thing about anything. So, I got a hold of a Bible that night, and I spent half the night in the bathroom studying the Bible, the prayers you have to say for confession, and I passed" (Musmand). Had he not known what prayers to say or what to do the next day, he most likely would have raised suspicions and been taken away; it was through his perseverance that he was able to succeed. Bernard was forced to grow up much sooner than he should have, and far more quickly than his non-Jewish peers had to. He touches on this topic and says, "You grow up fast when you have to. You know, and when you know it's your life or, you know, so you do things which you think are not possible. And as I always say, you have to be young to be a hero, because you don't know any better" (Musmand). He explains that he had the choice to grow up fast or essentially wait for his life to be

taken from him.

Subsequently, when he was 15, Bernard was promoted to a Second Lieutenant in the French Army and found himself working a desk job, not the action he expected or wanted, claiming, “That was not my idea of being in an army.” Then, he states that he did not want to be just a “Jew in a concentration camp. And I wanted to go [to Germany] as a conqueror, [a] French Jew” (Musmand). He did not want to waste his youth away sitting at a desk or perishing in a concentration camp; he wanted to be a part of the action. He wanted to fight the Nazis. Bernard submitted an application to be transferred, but it was revealed that he was barely a 16-year-old Jewish boy. Within 48 hours, he was demobilized and then back in school just two weeks later.

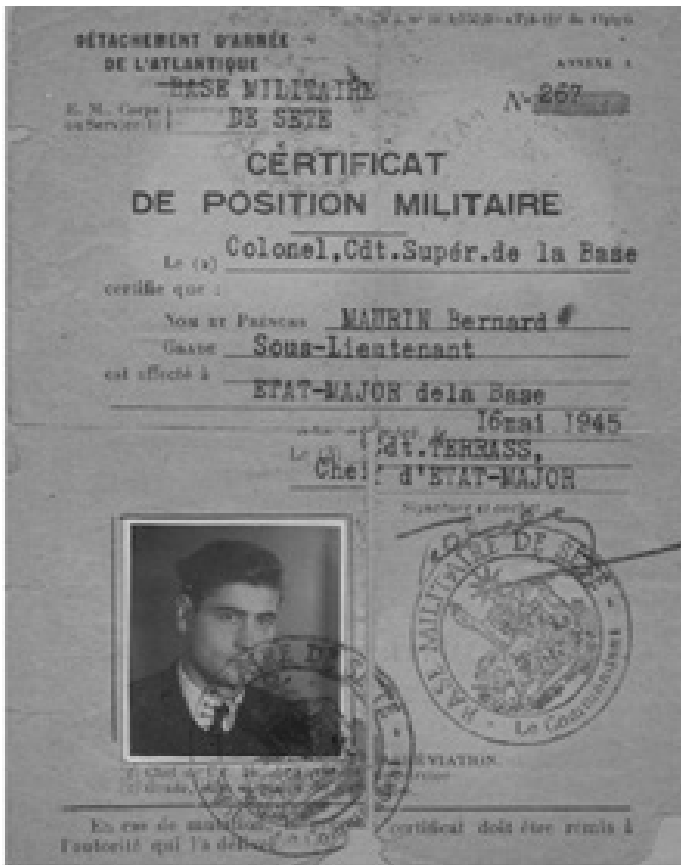


Fig. 3. Bernard Musmand military certificate.
Courtesy Jewish Partisan Educational Foundation.

to deliver a package by Sixieme to a small-town hotel owner in Fijac. Bernard states that the packages would typically “contain false ID cards [and] false rationing cards” (Musmand). Upon arriving at the hotel, the owner no longer wanted to accept the package, as it was believed that Nazis were on their way to occupy the town and make arrests. Instead, Bernard went to a nearby train station and hid the undelivered package behind bags. Shortly afterward he met a German railroad police officer who appeared to be in his 50s. He began speaking to him in German and was invited into his office while “the Germans were arresting some like seven, eight hundred French people, Frenchmen to be sent to Germany as foreign workers” (Musmand). Had he not thought quickly enough, and been able to speak perfect German, he would have been questioned which would have seemed suspicious enough to arrest.

During World War II, Bernard’s family textile business was destroyed and they immigrated to Brooklyn, NY. He disliked Germans growing up, so after the war ended, he states, “I have refused to talk it, to speak it, and I have kept my word” (Musmand). He went on to say that he knew it was hateful to live this way, but he would never forget what was done to his community. He later moved to New York City to become a stockbroker on Wall Street and met the love of his life, Milicent. He was a colon cancer survivor and cared for Milicent for 39 years through the illness that eventually caused her death in 1992. According to his obituary in The Portland Press Herald, Bernard moved to Maine for the remaining years of his life where he spent time with his sons and grandchildren and frequently visited his synagogue. Bernard lost his long battle with a heart condi-

In May of 1944, Bernard was sent

tion on January 31, 2010 but his memory will live on through the courageous legacy he left behind.

Bernard Musmand was born to be a fighter and proved himself throughout his life. From a young age, he posed as a faithful Christian in order to attend a Catholic boarding school where he vigorously studied Catholicism. Had it not been for this, and the dean of his school helping him escape possible questioning by the police, he probably would have been captured and sent away. Being young and able to speak German fluently, he provided the perfect advantage for the resistance group he was part of, allowing him to travel quickly by train and speak to anyone who may have questioned him. There were many times when Bernard's life

was on the line and after every close call, he still decided to persevere in his resistance. He was truly a hero and his remembrance as a Jewish Partisan will continue to live on through his legacy.

Tema Snajderman

Tema Sznajderman was one of the very first Female Couriers, an organization of special messengers and resistance workers during World War II. Tema was born in Warsaw in 1917 to a nonreligious Jewish family and spoke Polish at home. Her mother died when Tema was only 12 years old, forcing Tema, her sister Rahel, and brother Shlomo to grow up quickly. Her father remarried within a year of her mother's death and two half-sisters were born, Bella and Yaffah. Upon graduating from school, Tema decided to pursue nursing and worked in a hospital where she met future fiancé Mordechai Tenenbaum, a member of the He-Halutz-Dror youth movement, which she later joined as a means to socialize with other young people. After World War II broke out, the youth movements Tema belonged to proved to be quite helpful for the Jewish communities throughout Europe. She, along with other female couriers, were able to pass as non-Jews because they had blonde hair and blue eyes. Risking their lives traveling over heavily-guarded borders, through many ghettos, and entering occupied and dangerous lands, these couriers distributed forged documents and papers, money, weapons, and ammunition across borders. This job was highly dangerous as well as vital to the resistance efforts and to the partisans who were engaging in combat with the Germans. Tema possessed a strong will to resist, and she wanted other Jews to join her in this resistance as well. She wanted to spread her courage through Europe and into



Fig. 4. Tema Sznajderman.
Courtesy Bronia Klibanski.

every community she helped and recruited from; she did not want the Jews to back down, but rather to show the Nazis that they would not allow themselves to be dehumanized and murdered.

According to the Jewish Women's Archive, in June of 1936 the Jewish newspaper *Hynt* published that on the first day of a pogrom (violent rioting aimed at the massacre of Jews) in Minsk Mazovyetsk, Mordechai, Tema and her sister Rahel had been arrested and later released. They had gone to Minsk Mazovyetsk to see for themselves what had been happening there and "perhaps to encourage the Jews of the city not to flee but to stay and fight" states Bronia Klibanski. Tema did not want the Jews to live in fear; instead she wanted retaliation and for them to fight for their land and freedom. Tema and Mordechai had experienced similar tragedies around the same time period which had strengthened their relationship: Tenenbaum's father passed away at the beginning of 1938 and Mordechai left home a few months later to join the He-Halutz youth movement. Around the same time, Tema's father also passed away and, according to Bronia Klibanski, "when World War II broke out on September 1, 1939, her home took a direct hit in a German bombing, which killed her mother and her sister Bella. Her six-year-old sister Yaffah moved to Minsk Mazovyetsk at the family's demand." Yaf-

fah was the only one of the family to survive the Holocaust and it is clear that Tema had received her courageous traits from her family. Her family put their own lives at stake by remaining in their home and sending Yaffah away, knowing that they were not safe to remain home and paid the ultimate price to help ensure that Yaffah would be kept safe throughout the war. Tema also had a strong desire to save others, as she risked her life many times in order to try to save as many Jews as she possibly could.

Tema, along with the members of the Dror kibbutz, left Warsaw and were able to make contact with areas that were under Soviet control where many refugees decided to join, "including the shelihim (emissaries) from Palestine and those who had certificates or entry visas to countries abroad. Members of the training farms (kibbutz hakhsharot), who for years had waited to immigrate to Palestine, unfortunately did not receive certificates." Explaining that tensions had risen as everyone recognized the dangers they would face if they stayed in occupied areas and looked for possible ways to get out

of Europe. Tema and Mordechai prepared the emigration of the emissaries from Palestine and the Jews who had the proper papers and certificates through the help of the



Fig. 5. (l. to r) Tema Snajderman, Bela Hazan and Lonka Korzybrodska. Members of the He-Halutz Ha-Za'ir-Dror movement. Courtesy Yad Vashem, Jerusalem.

Joint Distribution Committee, a Jewish relief organization based in New York City, had their travel expenses taken care of. They also offered help to those without the required papers, by forging documents from the British government confirming that the certificates for each person were to be received in Turkey, allowing the emigration of as many people as possible. They traveled through Moscow and Odessa to Turkey and arrived in Palestine two months later. Tema took on the risk of being caught in order to safely guide those in need to shelter, knowing that she would face gruesome and deadly consequences if captured. Tema was utterly selfless and repeatedly displayed this courage.



Fig. 6. Tema Sznajderman forged work ID card. Courtesy Yad Vashem, Jerusalem.

Moreover, many Jews in the beginning of the war believed that the persecution by the Nazis was only temporary. They tried to lead normal lives and many faced identity crises. Being German and Jewish “forced many to confront wrenching dilemmas: To stay or go? Where and how?” writes Eilat Gordin Levitan. Many Jews did not believe that their lives would be in danger, they thought this would blow over in a matter of time. The ma-

jority of women who lived in Eastern Europe were blonde-haired and blue-eyed and they spoke perfect Polish, indistinguishable from the “Aryan” master race Hitler desired to create. Couriers like Tema are the reason why so much information was able to spread to Jews who were in the dark about what was going on outside of the ghettos. In June of 1941, the Nazis launched a surprise attack against the Soviets, with whom they had previously signed a non-aggression treaty, “German mobile killing units began mass shooting operations in which entire Jewish communities were murdered in a single day,” states Lenore J. Weitzman. After these massacres, Tema remained in Lithuania visiting other ghettos and was the first person to transport documented proof of the mass murder of Jews in Ponary, an extermination site close to Vilna. She traveled through Europe with survivors of the attack and other members to share information about the resistance and the situation of the Jews, along with money to try to encourage others to join the movement. She returned to Warsaw and “gave detailed reports about what was going on in every place she had visited,” which were later published in the underground newspapers (Klibanski). These excursions were hazardous and required enormous amounts of courage and heroism and it was extremely important for the Jews to receive the information that the Nazis were trying to keep from them. Tema exemplified what it took to be a courier during World War II and, had it not been for her valor, many Jews would have been cut off from the world and some would not have been saved.

In addition, many Jewish leaders in the ghettos believed that what happened in Vilna could not ever happen in their ghetto because “the killings would not be eco-

onomically or politically or practically rational (for the Germans),” writes Weitzman. It was incredibly difficult for the couriers to convince the Jewish leadership in the ghettos that they were indeed in danger and needed to resist. On the other hand, the younger generations took note of what the leaders of the resistance movement had told them.

Along with the Jews of the ghetto in Kovno who were so isolated, the youth did not know of the recent massacre in Vilna. After they had been informed, the Kovno Judenrat immediately began planning resistance efforts; they worked directly with the Jewish Fighting Organization (JFO) in the ghetto and the Jewish Police provided military training to teach

the resistance members how to properly use weapons. On January 11, 1943, Sznajderman traveled to Warsaw to bring the JFO “money and instructions for manufacturing grenades and Molotov cocktails—a gasoline bomb” (Klibanski). Two days later, a telegram was received from Tema; she had successfully crossed the border into the Generalgouvernement, a German zone

of occupation established after the invasion of Poland by Nazi Germany. This was the last time anyone had heard from her. She was able to steal German documents, including copies of pamphlets from German government ministers about the planned extermination of Jews, deliver them to London through members of the Polish Under-

ground, and she then entered the ghetto once again. Her husband, Mordechai tried to send many telegrams and letters to all of her friends, but he never received a single response. Daniel Seaman of The Jewish News Syndicate writes of Tema’s death: “It is known that she was transferred to the Treblinka extermination camp after being captured

in the Warsaw Ghetto on January 18, 1943, during one of her many excursions to the place.”

Tema Sznajderman symbolized the spirit of what it meant to fight back during the Holocaust, as she helped bring the resistance of many Jews to life and brought an abundance of resources to Jews who otherwise would not have had them. She risked her life many

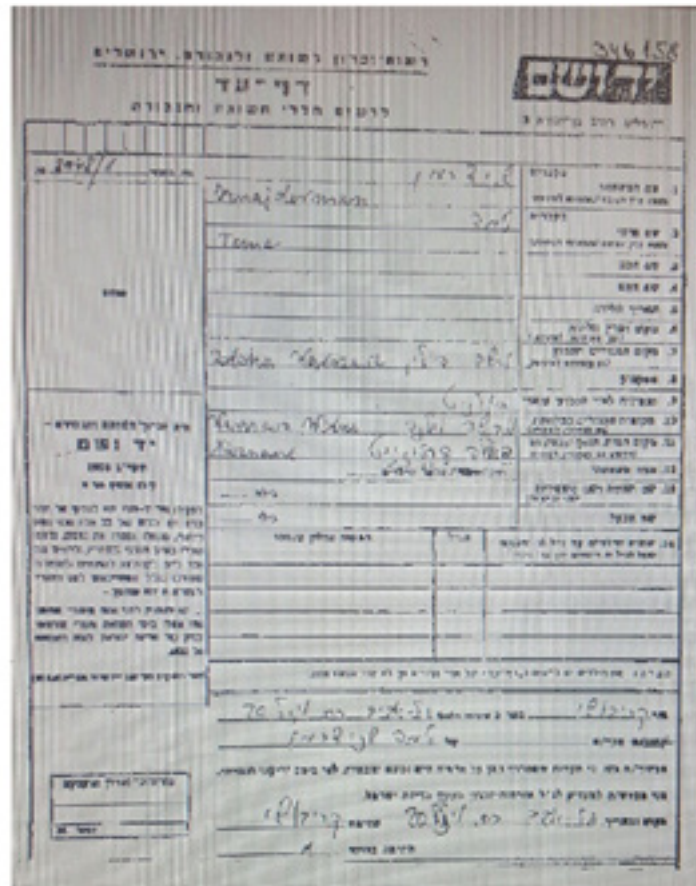


Fig. 7. Tema Sznajderman paperwork and data for her entry into the Hall of Names at Yad Vashem. Courtesy of Yad Vashem Hall of Names, Jerusalem.

times in order to transmit sensitive information, recruit members, and move weapons into and out of the ghettos. She was one of the first resisters and couriers of World War II and she helped spread the resistance movement quickly and quietly. Tema Sznajderman symbolizes heroism and her legacy of ethnic pride and active resistance will continue to live on.

Although Tema did not survive the war, others who were carrying out similar missions did, and some of their recollections during the post-war years shed valuable light on the kinds of activities these underground resistance workers engaged in. For example, in written testimony provided to Yad Vashem, Rejza Klingberg recounted her experiences as a member of the Jewish Fighting Organization, known as the JFO. Rejza was born on August 8, 1920, in Krakow, Poland. During the war she was active in the Krakow Ghetto, as well as in Bochnia, Koszyce, Sandomierz, and in a number of other locations. After the German occupation of Poland, Rejza moved to Koszyce with her parents, where she remained until 1942. She maintained contact with several of her girlfriends by letter, subsequently learning of “the fate of the Jews in Tarnow and Warsaw.” At this point Rejza began to act and she helped members of Hashomer Hatzair, a resistance group, organize into a fighting organization (“Rejza Klingberg Testimony”).

Rejza received a “forged Aryan document” from the underground enabling her, like Tema, to pass as a non-Jew, whereupon she moved back to Krakow. She then met Roman Leibowicz, whose code name in the resistance was Laban. He was a leader of another underground group and Rejza began working with him to help facilitate the production of “forged documents in a printing

press in the Krakow Ghetto.” Word began to spread of a planned deportation of Jews in the Krakow Ghetto, and Rejza moved back to Koszyce with a girlfriend as the underground group split up and Rejza awaited further instructions from Laban. Shortly following Rejza’s arrival, a deportation from Koszyce was imminent and she returned to Krakow once again. Her parents planned on hiding out in a bunker as the Koszyce deportation got underway, which meant a period of separation and lack of contact for Rejza and her family. Tragically, Rejza was then notified that her sister was betrayed by another Jewish youth and was executed while en route to join their parents at Koszyce (“Rejza Klingberg Testimony”).

Shortly thereafter, Rejza traveled to Glogow to deliver a gun to the members of the ZOB located in Krakow. She subsequently moved to Bochnia, where she met her parents after they were transferred from Koszyce. It was around this time that Rejza took on the role of being “responsible for the contact between the underground members inside” the Krakow Ghetto, those on the outside, and those between the leadership of the non-Jewish members of the resistance. Rejza moved to Sandomierz where she wandered in the villages of the area, trying to “clarify the fate of the Jewish fighters who had been transferred from Krakow and whose location had been lost.” She made daily visits to the ghetto, acting “as a courier between the headquarters people who were in hiding on the Aryan side and between the [Jewish] underground members in the ghetto.” Rejza then moved into “hiding in a barracks of the hospital” where approximately “13 others were also staying” (“Rejza Klingberg Testimony”).

Plans were then set in motion to

attack two coffee shops that were popular places of entertainment with the German elite in Krakow, like the Cygenaria and the Esplanada. Fellow resistance agents Antek Zuckerman and Ewa Follman traveled to Krakow from Warsaw “to brief and train the underground members before the attack.” The resulting explosion at the Cygenaria was successful; however, the attack on the Esplanada failed “due to unknown reasons.” Following these two attacks, armed Gestapo officers arrived in the bunker and proceeded to separate the women and men. The occupants of the bunker were then interrogated in order for the Gestapo to learn the locations of Dolek Liebesking and Laban. The Gestapo then transferred all of the members of the underground to the Gestapo on Pomorska Street, after “making a false threat to execute the witness by shooting, on charges of distributing the underground’s leaflets” (“Rejza Klingberg Testimony”).

Chasia Bornstein

Chasia Bornstein, born in 1921 in Grodno, Poland, was raised in a traditional family, meaning there was likely a degree of religious belief with or without any engagement in actual daily ritual practices. At the age of 12, Chasia “joined the Hashomer Hatzair youth movement” where she excelled and developed herself to the point of eventually becoming a leader of the organization. In June of 1941, when she was twenty years old, she joined the Grodno Underground. In November of that same year, the “ghetto was established,” and Chasia took responsibility for keeping the young people occupied as a deterrent to their “roaming the streets with nothing to do.” Trying to keep them positive despite the increasing difficulties for the Jews in Poland, she often told the

young people stories of one day “emigrating to Israel, thus planting hope and strength in the hearts of her young charges” (“Chasia Bornstein”).

At the same time Chasia was working with the youth, along with other members of the underground organization, she was assisting refugees who were fleeing Nazi persecution from Western Poland. Her resistance activities extended beyond these difficult tasks as she was also “part of the attempts to organize a ghetto uprising.” Like Tema and Rejza, one of Chasia’s roles in the underground was that of a courier, and she was dispatched to Bialystock. There she took on the alias of an Aryan woman named Helena Stasziwak. An uprising was attempted in Bialystock that failed and, after this setback, Chasia worked strictly as a courier “for the partisan brigade hiding in the forests” (“Chasia Bornstein”).

In what seems like quite a dangerous cover, Chasia worked in the daytime—as her Aryan alter-ego Helena—for the family of an SS officer. After nightfall, she “smuggled weapons, armaments, food and medicines, and gathered intelligence for the partisans.” In collaboration with other couriers, “she also organized a cell of Germans who helped the partisans.” The incredibly busy Chasia then created a map of Bialystock for the



Fig. 5. Refugees aboard the *Theodore Herzl* in Haifa, being sent through a disinfecting station prior to being deported to Cyprus by the ruling British. Chasia Bornstein and the orphans she was rescuing were also aboard. Courtesy United States Holocaust Memorial Museum.

Red Army Command and, thanks in large part to Chasia's mapmaking skills, Bialystock was captured without any losses. For their contributions to the war effort, Chasia and the other couriers who were involved in this successful mission were recognized with "the highest decoration awarded to civilians" ("Chasia Bornstein"). However, the long-awaited end of the war did not mean that Chasia would rest.

In the post-war period, "Chasia opened the first orphanage for Jewish children in Lodz." By 1947, Chasia had 500 children under her wing as they boarded the illegal immigration ship Theodore Herzl, bound for Haifa. The ship was intercepted when it arrived, and the undocumented passengers were immediately deported to Cyprus by the British authorities. While in exile in Cyprus, Chasia continued her work with young people, running "educational activities in a youth camp." Six months after their deportation, Chasia and her group all successfully found their way to Israel. According to the Yad Vashem database, up until 2006, Chasia continued to maintain warm relationships with many of the former members of her youth group. Eventually, Chasia married and became a member of the Kibbutz Lehavot Habashan. She worked as an educator and art teacher at Tel Hal College. As of 2006, Chasia has three daughters, eleven grandchildren, and two great-grandchildren, after which her trail runs cold.

Faye Schulman

"All that I went through to survive other Jews also experienced. There are accounts of suffering far worse than my own. I, after all, survived all my dangerous missions, while thousands of Jewish boys and girls fell in battle, losing their lives heroically

fighting for freedom. These heroes were buried in the woods with no monuments, stones or signs. Nobody will ever know what they went through and where they lie. The woods in White Russia are filled with the dead. The ground is drenched in Jewish blood."

–Faye Schulman

Faye Schulman was born on November 28, 1919 in Lenin, Poland to a large Orthodox Jewish family. She had gained photography skills while assisting her brother in his photography business. The Nazis invaded Lenin in 1941, trapping Faye's family in a ghetto. Her two older brothers were sent to labor camps and the Nazis murdered almost every person in the ghetto including Faye's parents, sisters, and younger brother. They let those deemed useful to live, one of them being Faye for her photographic talents. The Nazis ordered Faye to develop photos of the slaughter and she made extra copies to keep for herself in secret, to serve as an account of some of the atrocities committed during the Holocaust. In 1942, Faye ran away to the forests during a partisan raid and joined the Molotava Brigade, a resistance group that mainly consisted of "escaped Soviet Army POWs." They welcomed her only because her brother-in-law was a doctor and they needed someone who knew even the slightest bit about medicine. Faye became a nurse for the group, serving in this manner from 1942 to 1944, without any previous formal medical training or experience. Within these two years, she was able to recover her photography equipment, taking hundreds of photographs, learning to develop the negatives under blankets and during the day, as well as facing the many hardships of resistance life during the Holocaust.

On June 24, 1942, the Nazi army occupied the town that Faye and her family had resided in without incurring any resistance from the Jews. Faye writes of the resulting anxiety in her autobiography titled, *A Partisan's Memoir: Woman of the Holocaust*, "The Nazis began to implement their persecution of the Jews" (Schulman 65). Local residents were forced to work for the Nazis with no pay; they were made to sweep the streets, clean the soldier's horses, wash their undergarments, and scrub the floors without compensation. Faye describes it as "a hard day of forced labor without payment or food" (66). In addition to contributing to the slave labor all of the Jews were forced to engage in, the Nazis allowed her to become a photographer again to process their film. Faye would occasionally get extra food for her photography work. Most of these images were of the persecution and massacre of Jews as "the Nazis were obsessed with documenting their activities and took many photographs," writes Faye. Although she despised doing this, she felt it would save her life, and she eventually gained a reputation for her skill. She describes how increasingly restrictive her community had become since the Nazis took over the government in Lenin and recalls the desolate streets, "except for Nazi Soldiers who patrolled with unleashed dogs. When the Nazis pointed to a Jew and shouted 'Jude!' the dogs would attack and tear the person apart" (69). The Nazis had stolen many valuable items from the Jewish townspeople such as leather goods, fur, gold, and necessities such as pillows and blankets. Then they issued an order stating that Jews were no longer allowed to own any fur clothes: "every fur collar sewn on a cloth coat had to be cut off and given to the Nazis" (69). The Nazis used each new rule to see how far they were able

to push the Jewish communities into doing what they wanted, and if orders were not followed, that person was to be killed. They instilled fear into the communities they occupied and weaponized it against the Jews to keep them in order.

Not only did Faye witness change in her town since the occupation by the Nazis, but she also saw incredibly gruesome atrocities that motivated her to fight against them and join the resistance. In her memoir, she writes how the soldiers would often use the Jews for their own amusement. She explains that during the cold winter months, the Jews were forced to hand shovel the streets, highways, and sidewalks. Older men and women were ordered up onto their roofs to clean off the snow. When the younger people offered their help, the Nazis refused it, as "they had more fun watching old men climb up, slip on a steep, icy roof, fall down and break a leg, an arm or a couple of ribs" (73). She then writes about another amusement for the Nazis that is an incredibly horrible, graphic story that involved a couple with six-month-old twins: "One day, two Nazis walked into their house and took the twins into the backyard. One Nazi held the babies, tore out their arms and legs and threw them high into the air. The other Nazi aimed and shot at these limbs for target practice. They amused themselves, laughing, until both babies were torn to pieces" (73). The Nazis found pleasure in the suffering of Jews, tearing apart whole babies just because they felt like it and were able to get away with doing so. The hate these vicious individuals had for people belonging to a different religious group ran so deep that they viewed innocent babies as being subhuman.

In addition, on May 10, 1942, a ghetto was created in Lenin. The entire Jewish com-

munity was forced out of their homes and into a very small part of town and approximately 2,000 people were jammed into the area with 50-60 people crowded per tiny house. In her memoir, Faye describes how the ghetto was enclosed by barbed wire with only one gate to enter and “it was forbidden for Jews to leave the ghetto. Only those with special permits which allowed them to work outside the ghetto could venture out and then they had to be accompanied by soldiers to and from work” (77). The Jews, although free from concentration camps for the time being, were imprisoned and heavily restricted by the Nazis. They were trapped in revolting conditions. They would be without food for days, did not have any warm clothes, and illnesses and diseases such as typhus ran rampant in the ghetto. Some of the Christians residing in the town would often attempt to smuggle food for the Jews in the ghetto, an incredibly dangerous act that was punishable by death. Faye describes herself as “one of the lucky ones who had a permit which allowed me to leave the ghetto in order to continue my work in the photo studio located in our old house. For the time being our house had remained unoccupied. The photo equipment and supplies were still there, as was the darkroom. All Jewish homes outside the ghetto were now left unlocked, under the nominal care of the *soltis*, the head of the gentile community” (79). The Jews’ valuable belongings had been stolen by the Nazis and were to be shipped to Germany. Although Faye was allowed to go back to her house and develop the photographs for the Nazis, she no longer had a home. All of her family’s treasured items had been stripped away along with any trace of their history of living there.

One early morning in the ghetto there was a

round-up by the Nazis for the first time. Faye writes that they all thought they were going to be killed by the soldiers because three trenches had been dug during the weeks prior. All of the Jews who stood together were counted before being ordered back into the ghetto, and those who tried to get by without going to the assembly were later hunted down and murdered. On August 14, 1942, the Nazis carried out several massacres in Lenin and Mikashevich. Because Faye was a skilled photographer for the soldiers, she was taken along with 26 other people who were skilled in trades, ordered into a synagogue, and allowed to live. She writes, “I knew these were the last minutes of my family’s life. I felt I was drowning in an ocean of pain and sorrow. I didn’t want to be left by myself. What was the point of being the only survivor of my family? I wanted to run out and die with the rest of my family. The others in the synagogue held me inside against my wishes. They said if I ran out, they would all be killed” (87). The majority of Faye’s family was killed shortly after: her parents, both of her sisters, her younger brother, her brother-in-law, her sister-in-law, her nieces, and nephews all died. A total of 1,850 Jews were exterminated and the Nazis photographed many of the murders. They later gave the films to Faye for her to develop and she secretly made copies for herself. When the shooting ended, Faye “climbed down from the attic and walked to the arc where the Torahs were kept. I sat down in front of this familiar symbol of my people. I didn’t cry; I was frozen with shock. I couldn’t move any part of my body. I just stared at the curtain behind which the Torahs were kept. Oh, God, will it ever be possible for me to avenge these acts? God, where are You? Good people, where are you? Where is justice?” (90). Faye was in shock and could not be-

lieve that God was letting these brutal killings and mistreatment of her people occur throughout Europe. She wanted so badly to get revenge and take matters into her own hands.

Consequently, after the murders of her family and the entire community of the ghetto, Faye lived in a house with five other families who were “the sole Jewish survivors of Lenin” (95). She suddenly heard shooting and realized that Lenin was being attacked by the Soviet partisans. She watched the people running outside through the window and in a video interview titled “Daring to Resist:

Three Women Face the Holocaust,” Faye recalls this moment and says, “Partisans were running. Nazi soldiers were running. The bullets were still in the air; I could see sparkles in the air. And I wanted to run away to join the partisans. Right away I took—I tore off the yellow star from the front and from the back no more to show that I am Jewish.” She found a commander of a partisan group mainly made up of non-Jewish, Russian, German prison camp escapee soldiers and asked to join though it was unheard of for a Jewish girl with no combat training to join the partisans. The commander accepted her because he thought she would be able to care for the sick or wounded, despite not having any medical background, since her brother-in-law was a doctor. Faye says, “I wasn’t afraid of blood, but I was afraid of a rifle also. I never

had a rifle in my hand.” She often thought of how much her life had changed; she learned how to care for wounded people and perform operations on operating tables made of tree branches. The partisans raided nearby towns for food, weapons, and medicine. During a raid that was conducted in her hometown, Faye recovered her photography equipment,

family photos, and leopard skin coat, which would prove useful during the winter months. Wherever the Nazis stayed, they were ordered to burn the houses to the ground when they were

finished there. When she entered her childhood home, she pictured her “whole family alive there and everybody’s talking to me and everybody’s saying, ‘good, do something, fight back, revenge, kill the enemies!’ Another partisan walks and he looked at me and he said, ‘What do you think?’ Like, what do I think? So, I said to myself all in the seconds, what do I think? The police [are] stationed here, I won’t be living here, the family’s killed, who will live here, to leave it for the enemy? I said right away, ‘Burn it.’” (Schulman “Daring”). They set the house on fire and Faye took photographs of her old home as it was going up in flames. If she was not going to be able to live in it, then the Nazis who had stolen everything from her would not live there either. The resistance group Faye belonged to was composed of non-Jews who would not have taken her in



Fig. 9. Faye Schulman, pictured the only woman with all male partisans. Courtesy Jewish Partisan Educational Foundation.

had she not agreed to become a nurse to the group. She kept her Jewish identity a secret from her fellow comrades and only ate potatoes during Passover. Rokhl Kafrissen writes in her article “A Partisan’s Passover,” “without a family, without a home, her only means of observance was through dietary restriction. Since the usual partisan meal was pork-based soup and bread, Shulman had to find excuses to miss communal meals as well as a way to eat her potatoes undetected” (Kafrissen). Celebrating in secret was a way for Faye to have control over her situation. She documented her life in photos for two years as she lived in the forest; Faye made “sun prints” by taking a negative and putting it next to photographic paper and holding it in the direction of the sun so that the light could transfer the image from the negative onto the paper. Throughout the war, Faye learned to become a nurse and how to handle a gun, demonstrating her drive to resist the Nazis. In an interview with The Memory Project based in Canada, Faye recounts her mother who always told her to stay away from guns, “I was afraid of a rifle even. I remember when a Polish officer came to our house to take some pictures and he left the rifle in the corner. My mother used to say, ‘Don’t go to this room, there is a rifle. It might fire.’ Now the rifle is my pillow.” She had gone from being afraid of standing in the same room as a rifle to sleeping with one and learning how to handle it in ways that she never dreamed she would.



Fig. 10. Faye Schulman pictured holding a rifle while wearing her leopard print coat. Courtesy Jewish Partisan Educational Foundation.

At one point she and a comrade were ordered to travel to another partisan group and deliver a handful of messages when it started to rain as they left. Their commander suggested taking a boat as it would be safer as Nazis surrounded the area and they were in danger of being attacked or ambushed. Her partner decided to get out of the boat

first and pull it inland so that Faye would not have to walk in the waist-high water. As soon as he stepped on land, he walked onto a land mine and it exploded, tearing him to pieces. Faye recalls in an interview with The Memory Project that she “couldn’t find his body. And I was left alone now in the woods. No-

body around. All, all by myself surrounded by Nazis all over.” She was forced between two paths splitting in opposite directions. If she were captured: “they would torture me, try to force me to betray my group and then hang me. I found myself on the edge of despair...I walked and walked, and it seemed there was no end to the wilderness. I had nothing to eat all day...Suddenly, I heard a noise. As I moved closer, I realized it was voices, people talking in Russian. Yes! Yes! This was what I knew. There were partisans! I was in the right place. These were my partisans” (Schulman Memoir 151-54). She had a 50% chance of choosing the incorrect path, leading to her torture and death, but she followed her instincts and made it back to safety.

One night, she was sitting with the partisans around the fire singing songs about how great the end of the war would be and they could all go back home. In the video interview titled “Daring to Resist: Three Women Face the Holocaust” Faye states, “And I was sitting and singing with them and thinking to myself, not for me. Who will wait for me? Where will I go? Which train station will I take? Where to go? I have nobody to, to, to greet me. I have nobody to bring me flowers.” Faye spent two years fighting with the partisans and, by the summer of 1944, they made their way into Russia

and helped liberate it from Nazi control. However, Faye describes this as the worst time in her life because the town that once held 45,000 Jewish people was now empty. She did not know what to do with her life and she felt completely isolated. Though it seemed horrible, there were some silver-linings: she had received a well-paying photography job for the new Pinsk government, earned medals for her courage, and received news that two of her brothers were still alive, one of whom was living with another Jewish partisan named Morris Schulman. The Jewish Partisan Education Foundation writes that Faye and Morris “enjoyed a prosperous life as decorated Soviet partisans, but wanted to leave Pinsk, Poland, which reminded them of ‘a graveyard’” (JPEF). They lived together in the Landsberg Displaced Persons Camps of Germany for three years

and later immigrated to Canada in 1948.

Faye Schulman lived out the final chapter of her life in Toronto, Canada, with two children and six grandchildren. Had Faye not witnessed all the atrocities that she did during the war, she would not have had the motivation to join the resistance and fight. The opportunity to join the partisans arose by chance and she proved herself worthy as she photographed her two years with the partisans, served as a nurse, and learned to practice battlefield medicine. Faye Schulman continued to speak to audiences about her



Fig. 11. Faye Schulman in leopard print coat with male partisans. Courtesy Jewish Partisan Educational Foundation.

experience during the Holocaust and as a partisan resistance fighter until she passed away in 2015 at the age of 99.

The Jewish partisans were courageous individuals in Europe who all fought for the same cause, though their individual reasons for fighting may have differed. They disprove the notion that Jews did nothing to attempt to end the persecution in Europe, whereas many did fight back. Each member had a very important and specific role to play and each plan of action had to be executed perfectly if they were to stay unknown to the Nazis. While various partisans have perished, they live on through their bravery, works of art, and stories passed on via their testimonies and family members. They fought for justice and were incredibly selfless as they all risked their lives each time they completed a mission. They saved many Jews by

smuggling in weapons, ammunition, and food into the ghettos, while smuggling many Jews out. When members of the partisans were caught by Nazis and their lives were in imminent danger, they routinely refused to give up any information about where their comrades were located nor what their identities were. Even when the Nazis attempted to bribe them with a lighter sentence or threaten to kill their families, they did not speak. Many partisans who were caught by the Nazis were murdered, dying for their cause so that others could live.

References

Baumel, Judith Tydor. "Hannah Szenes (Senesh)." Jewish Women's Archive, jwa.org/encyclopedia/article/szenes-hannah

"Bernard Musmand." Jewish Partisan Educational Foundation, 2 Nov. 2017, www.jewishpartisans.org/partisans/bernard-musmand.

"Bernard Musmand's Obituary." Obituary - Portland Press Herald/Maine, www.obituaries.pressherald.com/obituaries/mainetoday-pressherald/obituary.aspx?n=bernard-musmand&pid=139250385.

"Chasia Bornstein." Yad Vashem Archives Database. Yad Vashem: The International Institute for Holocaust Research.

"Daring to Resist: Three Women Face the Holocaust." PBS, Public Broadcasting Service, www.pbs.org/daringtoresist/tgtranscript.html.

Dooble.co.il. "Hannah Senesh." W www.hannahsenesh.org.il/Sc.asp?ID=1750.

["Hannah Szenes Commemoration of the Mission and Heritage"]

"Englewood Survivor Knew Hannah Senesh, Hero and Martyr." The Jewish Standard, <https://jewishstandard.timesofisrael.com/englewood-survivor-knew-hannah-senesh-hero-and-martyr-2/>

"Faye Schulman." Jewish Partisan Educational Foundation, JPEF, 3 Apr. 2019, www.jewishpartisans.org/partisans/faye-schulman.

"Faye Schulman - Veteran Stories - The Memory Project." The Memory Project, www.thememoryproject.com/stories/3306:faye-schulman/.

"Hannah Senesh." Jewish Virtual Library, www.jewishvirtuallibrary.org/hannah-senesh.

"Hannah Szenes." Hannah Szenes - New World Encyclopedia, www.newworldencyclopedia.org/entry/Hannah_Szenes.

Kafriseen, Rokhl. "A Partisan's Passover." Tablet Magazine, Nextbook, Inc., 10 Apr. 2019, www.tabletmag.com/jewish-life-and-religion/283067/a-partisans-passover.

Klibanski, Bronia. "Tema Sznajderman." Jewish Women: A Comprehensive Historical Encyclopedia. 27 February 2009. Jewish Women's Archive, <https://jwa.org/encyclopedia/article/sznajderman-tema>. Accessed 8 August 2019.

Levitan, Eilat Gordin. "Tema Schneiderman." Vlna Stories, www.eilatgordinlevitan.com/vilna/vilna_pages/vilna_stories_tema.html. Accessed 7 August 2019.

Musmand, Bernard. "Interview." Jewish Partisan Educational Foundation. <http://www.jewishpartisans.org/partisans/bernard-musmand>

"Rejza Klingberg Testimony." Yad Vashem Archives Database. Yad Vashem: The International Institute for Holocaust Research.

Schulman, Faye. *A Partisan's Memoir: Woman of the Holocaust*, Edited by Rhea Tregebov, Second Story Press, 1995.

Seaman, Daniel. "With Eternity in Their Hearts . . . the Story of Real-Life 'Wonder Women.'" JNS.org, 17 Apr. 2018, www.jns.org/opinion/with-eternity-in-their-hearts. Accessed 6 August 2019.

Senesh, Hannah. *Hannah Senesh: Her Life, and Diary, the First Complete Edition*. Translated by Marta Cohn, Jewish Lights Publishing, 2007.

Weitzman, Lenore J. "Kashariyot (Couriers) in the Jewish Resistance During the Holocaust." *Jewish Women: A Comprehensive Historical Encyclopedia*. 27 February 2009. Jewish Women's Archive. <https://jwa.org/encyclopedia/article/kashariyot-couriers-in-jewish-resistance-during-holocaust>. Accessed 7 August 2019.