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**Политические уроки медицинских
аспектов Холокоста сквозь призму
эволюции немецкой медицины**

**Political lessons of the medical aspects of the
Holocaust through the prism of the evolution
of german medicine**

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Аннотация. Изучение отказа от моральных принципов медицинских работников и ученых, их обществ и академических институтов в пользу убийственной идеологии вызывает фундаментальные опасения и глобальные последствия для образования и практики нынешних и будущих медицинских работников. Наихудший сценарий развития событий в медицине поднимает глубоко тревожащие, но важные вопросы здесь и сейчас: мог ли Холокост, одно из величайших зол, когда-либо совершенных над человечеством, произойти без соучастия врачей, их обществ и научного профессионального сообщества? Как целители стали убийцами? Может ли это случиться снова? Политическая компонента восприятия и трансляции уроков и последствий Холокоста отражает столкновение общечеловеческих ценностей, понятий, мировоззренческих коллизий, в том числе отношений власти и общества, личности и государства, политических институтов и обыденных практик отдельных граждан, политических элит и партийных групп. Источниковая база включает в себя широкий круг исторических свидетельств, в том числе воспоминания свидетелей эпохи Холокоста, обзоры врачей-психиатров, которые являлись экспертами на Нюрнбергском процессе, а также данные опросов современников о политических уроках Холокоста. Методологическая база включала в себя весь комплекс историко-социальных и политологических подходов, с учетом методов истории повседневности, права, политической проблематики. Было проведено уточнение терминологии по проблемам Холокоста, сквозь призму медицинских экспериментов периода Второй мировой войны 1939-1945 гг. Проведено критическое осмысление историографических и источниковедческих традиций изучения темы "Холокост и медицина" как в отечественном, так в зарубежных научных сообществах. Выявлены явные деформации толкования Холокоста в ряде работ американских исследователей. Были введены в научный оборот оценки выдающегося врача-психиатра Евгения Константиновича Краснушкина, который представлял экспертное сообщество на Нюрнбергском процессе над нацистскими военными преступниками в 1945 г.

Привлечение мемуаров, переживших Холокост, свидетелей нацистских преступлений, позволяют реконструировать и ретранслировать удивительные страницы выживания в эпоху нацизма и тоталитаризма. Привлечение частно-исторических методов детализирует отраженные в мемуарах, сохранившихся записях современников достоверные и ценные свидетельства зверств и издевательств на узниках концлагерей при фашистском режиме. Современное медицинское сообщество, в том числе студенты, ординаторы медицинских вузов, весьма внимательно и чутко воспринимают последствия данной практики нацистской Германии, но лишь в том случае, если они познакомятся с медицинскими аспектами Холокоста еще в период своего обучения. Сделан вывод о том, что нацистские расовые законы осваивались, а вполне успешно обосновывались не только светилами немецкой медицины, но нередко и обычными представителями медицинского сообщества, что часто превращало медиков в соучастников преступной деятельности в период правления Гитлера. Доказано, что мемориализация исторической памяти о трагедии Холокоста, в том числе и сквозь призму медицинских опытов над людьми, может препятствовать развитию неонацистских взглядов, национализма и экстремизма, антисемитизма и ксенофобии в современном обществе. Убедительно детализированы политические аспекты изучения проблемы Холокоста в современной России, что отражает насущные социально-психологические, повседневно-бытовые, этно-конфессиональные потребности развития населения Российской Федерации, в том числе гражданского общества и общественных инициатив по формированию толерантности, уважению к правам человека и этнической неприкосновенности, и самобытности.

Ключевые слова: Холокост, медицинские эксперименты, политические элиты, региональный опыт, мемориализация, геноцид, антисемитизм, нацизм

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Abstract. *The study of the rejection of the moral principles of medical workers and scientists, their societies and academic institutions in favor of a murderous ideology raises fundamental concerns and global implications for the education and practice of current and future medical workers. The worst-case scenario in medicine raises deeply disturbing but important questions here and now: could the Holocaust, one of the greatest evils ever committed against humanity, happen without the complicity of doctors, their societies and the scientific professional community? How did healers become murderers? Could it happen again? The political component of the perception and translation of the lessons and consequences of the Holocaust reflects the clash of universal values, concepts, ideological collisions, including the relations of power and society, the individual and the state, political institutions and everyday practices of individual citizens, political elites and party groups. The source database includes a wide range of historical evidence, including memoirs of witnesses of the Holocaust era, reviews of psychiatrists who were experts at the Nuremberg trials, as well as data from surveys of contemporaries about the political lessons of the Holocaust. The methodological base included the whole complex of historical, social and political approaches, taking into account the methods of the history of everyday life, law, and political issues. The terminology on the problems of the Holocaust was clarified through the prism of medical experiments during the Second World War of 1939-1945. A critical understanding of the historiographical and source-based traditions of the study of the topic "The Holocaust and medicine" in both domestic and foreign scientific communities has been carried out. Obvious deformations of the interpretation of the Holocaust have been revealed in a number of works by American researchers. The assessments of the outstanding psychiatrist Yevgeny Konstantinovich Krasnushkin, who represented the expert community at the Nuremberg trial of Nazi war criminals in 1945, were introduced into scientific circulation. The involvement of memoirs of Holocaust survivors and witnesses of Nazi crimes makes it possible to reconstruct and retransmit amazing pages of survival in the era of Nazism*

and totalitarianism. The use of private historical methods details the reliable and valuable evidence of atrocities and bullying of concentration camp prisoners under the fascist regime reflected in memoirs, preserved records of contemporaries. The modern medical community, including students, residents of medical universities, are very attentive and sensitive to the consequences of this practice of Nazi Germany, but only if they get acquainted with the medical aspects of the Holocaust during their studies. It is concluded that the Nazi racial laws were mastered, and quite successfully justified not only by the luminaries of German medicine, but often by ordinary representatives of the medical community, which often turned doctors into accomplices in criminal activities during the reign of Hitler. It is proved that memorializing the historical memory of the Holocaust tragedy, including through the prism of medical experiments on people, can hinder the development of neo-Nazi views, nationalism and extremism, anti-Semitism and xenophobia in modern society. The political aspects of studying the problem of the Holocaust in modern Russia are convincingly detailed, which reflects the urgent socio-psychological, everyday, ethno-confessional needs of the development of the population of the Russian Federation, including civil society and public initiatives for the formation of tolerance, respect for human rights and ethnic integrity, and identity.

Keywords: Holocaust, medical experiments, political elites, regional experience, memorialization, genocide, anti-Semitism, Nazism

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Introduction. Surprisingly, the modern actualization of terminological battles and methodological approaches to the Holocaust issue is gaining new impetus on the political horizon not only in Russia, but also in many states of world civilization. This debatability, and often the political focus of the perception and broadcast of the lessons and consequences of the Holocaust, fully reflects the collision of universal human values, concepts and practices and modern ideological transformations of human, socio-political and socio-ethnic perception of modern collisions, including relations between government and society, the individual and the state, political institutions and everyday practices of individual citizens, political elites and party groups.

The issue of the Holocaust as a litmus test reflects not only the conflicts, contradictions and incidents of the past, but also today's understanding of the tragedy and catastrophe of the "little people" of the era of totalitarianism and Nazism, the active interpretation of various racial theories and assessments.

It is quite obvious that in the perception of the term "Holocaust" there are no unambiguous assessments and judgments that would be recognized not only by the world "mind", but also by political elites, broad circles, social strata, the academic community and "simple", ordinary actors of modern civilization.

M. Zakharova's article "In Memory of All Victims of the Holocaust" notes that "...Where there is glorification of the Nazis, killings of people based on nationality, prohibitions of national identity, we must remember the Holocaust. ...The Holocaust is not one date per year. This is our common cultural code, designed to remind us of the danger of dehumanization..." [1]. However, according to I.A. Altman, this term refers primarily to the persecution and extermination of the Jews of Europe (including in the occupied territory of the USSR) in 1933-1945, as an unprecedented policy of Nazi Germany to destroy an entire people. It is no coincidence that the exhibitions and activities of hundreds of museums and centers on the history of the Holocaust are dedicated to this tragic page in the history of human civilization, including the Scientific and Educational Center "Holocaust" created in 1992 - one of the first in Europe. The co-chairman of the Holocaust Center emphasizes that today the study of the Holocaust has been included in the educational programs of various states, in order to counter the experience and lessons of propaganda of hatred, dehumanization, humiliation and deprivation of life on national, racial or ethnic grounds [2].

The team of authors attempted to analyze individual aspects of the medical content of the

Holocaust phenomenon, namely medical experiments in Nazi concentration camps, including through the prism of the perception of these inhumane practices by the medical community in modern Russia, which reflects the undoubted relevance of this topic, its drama and acute perception by modern generations.

It is important to get an answer to the following posed questions that excite not only the academic community, but public opinion, ethno-confessional perception, sociocultural approaches to studying, memorialization, educational practices in the context of the Holocaust in the Russian Federation:

1) why is it important to preserve the memory of the Holocaust when referring to the history of the Great Patriotic War of 1941-1945? in the modern Russian educational space?

2) how successful is the practice and experience of countering individual manifestations of anti-Semitism, nationalism and neo-Nazism in the global political space, as well as public perception of modern interpretations of the tragedy of the Holocaust?

3) how are the echoes of the “successful” Nazi experiments applied in medical science and practice reflected in the medical community, including academic institutions and public health in general?

4) to what extent are the political elites of various countries around the world ready to discuss the consequences of the Holocaust through the prism of the development of modern human civilization?

5) what is the attitude of students, especially medical universities, to the experience of German medicine, which during the Nazi period did not shy away from conducting monstrous medical experiments in concentration camps?

6) will the historical memory of the tragedy of the Holocaust, including through the prism of medical experiments on people, allow us to prevent the development of neo-Nazi views, nationalism and extremism, which resonate among the lumpen population in certain states?

7) how successful is the experience of studying the Holocaust in a traditional society that is capable of denying any ideas about tolerance, human rights, gender equality, respect for representatives of other religious faiths and ethnic groups?

8) Is there a need to give a political assessment of the undoubted successes of German medical science, given that the experiments for the experiments, the “laboratory material”, were prisoners of Nazi concentration camps?

9) is it possible to repeat these tragic pages of the history of medicine, taking into account the experience of the Holocaust, in the event that political elites and extremist groups, neo-Nazis, and other radicals come to power, who could be legalized through the use of elected institutions and other legal justifications for their superiority over other ethnic groups?

It should be noted that the study of the problem of “The Holocaust and Medicine” has a good historiographical and source study tradition both in the domestic and foreign scientific communities. Foreign scientists, primarily from Israeli universities, were especially actively involved in the medical aspects of the Holocaust, who closely studied the various manifestations and achievements of “concentration camp medicine” [3], including the general problems of Nazi medicine [4], biotic aspects [5], [6], teaching the history of the Holocaust at medical universities in various countries [7].

In Russian historiography, special works on the experience of Holocaust memorialization in certain regions of the Russian Federation occupy an important place [8]. The tragic experience of medical experiments in concentration camps in Nazi Germany was also studied [9], [10], [11], including an assessment of the participation of doctors in inhumane experiments on people [12]. Good work has also been done on the problem of medical activities in the ghetto [13], as well as on juvenile prisoners of fascist concentration camps [14].

Materials and research methods. The experience and various methodological aspects of studying the problem of “The Holocaust and Medicine” are reflected in the collection “Medical workers: victims, heroes, saviors (on the example of the history of the Great Patriotic War and modern terrorist acts)” [15]. As a rule, researchers tried to involve various personal sources on this issue [16].

One of the important but little-known pages from the history of the Holocaust is the issue of psychiatric examination of the actors of the era. One of the outstanding representatives of the forensic psychiatric community, Evgeniy Konstantinovich Krasnushkin, was sent in 1945, among other experts, to the international court in Nuremberg to examine three famous war criminals - Krupp, Streicher and Hess [17].

In his article "Forensic Examination in the Nuremberg Trials," he notes that it was of a special character not only because it was an examination of unusual criminals guilty of unusual crimes before all of humanity, but also because "it was one of the moments for the first time in history humanity of the ongoing international court" [18].

It is noteworthy that Soviet medical experts became acquainted not only with the files of their subexperts, but also with documents characterizing fascist science and scientists during the Second World War of 1939-1945, such as Rosenberg, Ribbentrop, Funk, Keitel and Jodde.

It was from the materials of the trial that the whole world learned primary information about the experiments of German scientists on prisoners of concentration camps for prisoners of war, "on living people, like on rabbits, about experiments that in a large number of cases led to the death of these people." These were the experiments of Klaus Schilling, as well as other luminaries of German medicine.

In the periodical press of 1945 there were frequent publications about brutal Nazi research in the field of medicine. Thus, Leonid Leonov in the article "Gnomes of Science" spoke about the experiments of a doctor, professor at the Aviation Institute Sigmund Rascher, on dry and wet freezing of people [19]. It is important to take into account that savage experiments and experiments with concentration camp prisoners were sanctioned and encouraged not only by Himler, but received the blessing and approval of the highest scientific authorities in Germany.

It is no coincidence that the head of the Psychoneurological Research Institute in Munich, Rüdin, and the largest German psychiatrist, Bumke, led the organization, subsidized by the magnate Krupp, of exterminating the mentally ill with carbon monoxide in gas chambers. It was these luminaries of German psychiatry, when they were asked for advice regarding the proposed experiments with the asphyxiation of people with carbon monoxide, who responded: "...Do this, but follow the rules of the scientific setting of the experiment" [20].

The very attitude towards Jews in Nazi Germany has been studied in detail, meticulously and scrupulously in world historical science and works on the history of the Holocaust. But it is very important to evaluate and consider the impressions of witnesses of the era, including psychiatrists who tried at the Nuremberg trials to understand the motivation and pathological worldview of the leaders of the Third Reich.

On the second day of the arrival of Soviet forensic experts at the Nuremberg prison to examine Nazi criminals, they were familiarized with a letter left by the hanged Ley, who admitted that the main cause of Germany's troubles was the Nazis' attitude towards the Jews. In this "political testament" a recommendation was given to the German people to make peace with the Jews, and to forgive the Jews everything that the Germans had done, and then a new life in Germany, based on the friendship of the Germans with the Jews, would be wonderful.

Similar thoughts were stated during interrogations and examinations by another "specialist on the Jewish question, Julius Streicher. During the interrogation conducted by the Soviet investigator Rosenblit, Streicher declared himself a supporter of Zionism, since, according to his own statements, he, like no one else in the fascist party, studied Jewish question and "was convinced that where there are Jews, there is anti-Semitism." To eliminate such a harmful mood, he recommended that all Jews "be removed from Germany and deported to the island of Madagascar, since the British do not accept them well in Palestine." But his project was rejected in Berlin ...

This 63-year-old physically strong Bavarian began his career as a people's teacher, as a people's teacher, joined the Nazi Party, became the Gauleiter of Nuremberg, then the editor of *Stürmer*, and then one of the National Socialist ideologists on the Jewish question. In his speeches and literary works, which the interrogation participants became acquainted with, he openly and

openly called for murder, for the extermination of Jews. It was with his active participation that the order was issued to destroy, by burning, all synagogues in Germany on one day.

As a result of Streicher's examination, all forensic experts representing the USSR, the USA and France recognized him as healthy, capable of appearing before the tribunal and defending himself, and also that he "as a mentally healthy person, understood the nature and quality of his actions during the period of time to which his accusation applies" [21].

Modern scientists also willingly turn to the materials and lessons of the Nuremberg trials [22].

Research results and their discussion. Thus, turning to the materials and publications of domestic doctors, including psychiatrists, can reveal new facets of the tragedy of the Holocaust through the prism of Nazi medical experiments in concentration camps.

It is very noteworthy that the modern medical community, including students and residents of medical universities, very carefully and sensitively perceives the consequences of this practice of Nazi Germany, but only if they become familiar with these problems of the Holocaust during their studies.

Unfortunately, our preliminary study of the "immersion" of future doctors in the theory and history of the Holocaust shows that this issue is not always and not everywhere perceived as important, significant and necessary in the training and retraining of medical personnel.

It seems important to introduce the experience of studying the Holocaust and its memorialization on the basis of the Center for Gender Studies at the Department of Public Health and Health Care of the Medical Institute of Tambov State University. G.R. Derzhavin, where certain traditions have developed of attracting medical students to the topic of the history of the Holocaust.

Why medical school? The fact is that medical students study not only the history of Russia, but also the history of medicine, and the topic of the Holocaust is closely connected with medical experiments in concentration camps. The humanism of the medical profession and awareness of the tragedy of the Holocaust allow students to receive a "vaccination" in opposition to racism, neo-Nazism, and anti-Semitism in whatever forms they appear in the modern world.

However, a survey of students conducted in the past academic year showed that history teachers usually do not touch on the topic of the Holocaust when teaching first-year medical students when studying the basic course of Russian history. Yes, and the course on the history of medicine often lacks hours, as well as the motivation of teachers to cover this important ideological and educational issue.

We proposed the following tactics and methodology for this work:

The first is conducting an anonymous survey.

The second is the organization of scientific colloquiums, exchange of opinions, seminars, discussions and debates on the problems of "The Holocaust and Medicine".

And third, work in small working groups of people interested in the topic of the Holocaust and who want to continue working on this topic.

As a rule, the target audience is 2-3 year students of a medical institute who are studying a course in the history of medicine and have initial skills in conducting scientific research in the areas of training: pediatrics, dentistry, general medicine, pharmacology aged 19-27 years, as well as representatives various countries, including Holocaust deniers (Iran, Jordan, etc.).

Before an event or training session, a short express survey "What do I know about the Holocaust" is required. A prerequisite for a survey of medical students is its anonymity, without the use of the Internet and any reference materials.

It includes the questions: 1) What is the Holocaust? 2) When and how did you first learn about the Holocaust? 3) Why do we need to study the events of the Holocaust and how can they influence our modern ideas and understanding of the world?

The survey materials showed that only a little more than half of the students learned about the Holocaust in lessons and educational activities at school, and approximately 15 percent reported that their parents told them about the tragedy of the Jewish people. But more than thirty

percent of respondents said that they first heard about the Holocaust only during the survey. Thus, the study and memorialization of the Holocaust should become an integral part of the educational and educational process in higher education in the modern Russian Federation.

Visualization of the problem of Holocaust memorialization is well perceived by students based on personal sources, including memoirs and diaries of contemporaries. In fact, survivors of tragic events relay amazing pages of survival in the era of Nazism and totalitarianism. It is memoirs, surviving recordings of memories that are one of the most reliable and valuable evidence of the wartime.

In 2022, for the first time in Russian, the memoirs of Dr. Edita Eva Jäger “Choice: on freedom and the inner strength of man” [23] were published, in which she tells how she was sent with her family to Auschwitz (Auschwitz) at the age of 16. . It was there that the infamous German doctor, Dr. Mengele, forced Edith to dance for his own amusement and her survival. This famous Nazi criminal, who was called the Angel of Death, was personally involved in the selection of “material” for the necessary medical experiments on prisoners. Among his victims are tens of thousands of people, destroyed and maimed for the sake of the prosperity of German science.

It is important to consider that this Nazi criminal was a reputable and influential researcher, a highly educated doctor, doctor and medical researcher, a war veteran nominated for state awards. Mengele enjoyed respect and authority among the medical community, and the “results” of his experiments on concentration camp prisoners, including those carried out in Auschwitz, formed the basis for works and scientific concepts in the field of medicine. He was not a “black sheep”, an outcast among his colleagues; on the contrary, his medical and biological research, which was carried out on concentration camp prisoners, often caused an enthusiastic reaction in the scientific world. In this context, the conclusion about the deep moral and social deformation of German society, which is under the powerful pressure of the party and political ideology of the Third Reich, is quite appropriate.

Surprisingly, the criminal activities of some doctors, including Dr. Mengele, became the norm and did not cause rejection in society. One of the most important lessons of the Holocaust, viewed through the prism of medical activity, shows “how dangerous science can be when put in the service of an ideology that denies the rights, dignity and even humanity of representatives of certain groups of people” [24].

It is also necessary to take into account the actual party-political orientation of German doctors, many of whom quite consciously accepted the postulates and slogans of “racial hygiene” or eugenics. Moreover, during the period of Nazi rule (1933-1945), about half of the doctors were members of the ruling party and actually approved of the political regime and the actions of the political elite. It is clear that this allowed such “correct” doctors to successfully advance their careers. However, the totalitarian regimes of the 30-40s actively used this position of the electorate, essentially becoming accomplices in the political line of the country's leaders. We can talk about a certain “Aryanization” of German medicine. Thus, the application of the methodology of political research, the reconstruction of “political sentiments” and ideological concepts can give a new impetus to the study of the era of dictatorships in the second quarter of the twentieth century.

The persecution of Jews, including the medical community, was clearly and mercilessly manifested in the Third Reich, and in the Soviet Union it was fully worked out in the “Doctors' Plot”, the campaign against cosmopolitans, etc.

Nazi racial laws were quite successfully justified by the luminaries of German medicine, which often turned doctors into accomplices in criminal activities during the reign of Hitler. The National Socialists made full and very successful use of medical research itself to segregate society, develop classification and discriminatory policies [25].

The memoirs of Dr. Edita Eva Jäger as a miraculously surviving witness to a factory of Nazi experiments are an amazing and poignant episode of the Holocaust tragedy and are very keenly perceived by young people, including medical students. Many of them expressed a desire

to read these memoirs of an American doctor. The medical community is sensitive to the opinions of fellow doctors who survived the Holocaust. This is another lesson of the Holocaust that should be taken into account when developing medical education, including public health practice in the modern Russian Federation.

Assessing the attitude of medical students to the storylines of the problem “The Holocaust and Medicine”, it is quite appropriate to give an example of the perception of the problem by one of the participants in the competition “The History of the Holocaust - the Path to Tolerance”, who noted among the conclusions that “...Doctors have always complained due to the lack of material, and the war provided such material. German doctors very actively used this. Undoubtedly, these experiments made a great leap in science and medicine, but this in no way justifies these brutal acts and the nationalistic views of the Germans. I believe that these German medicine should not be proud of the terrible discoveries. First of all, this is a huge crime against humanity. This is a shame. This is sadism. This is murder. I don't understand how you can use such inhuman methods, how can you kill thousands of innocent people for the sake of science? ” [26].

Another student conducted a mini-survey among residents of Tambov about what the Holocaust was. The answers were very different: “...Someone said that this is the name of a perfume, apparently confused with the Lacoste brand, someone answered that this is a place for seriously ill people, in this case, probably confused with the concept of hospice, someone said it was the name of the medicine.” Only 15% of the total number of respondents named the correct definition of the Holocaust as the mass extermination of people based on nationality. There was no regret for the victims of the Holocaust, and several respondents expressed quite anti-Semitic ideas: “Why are you defending Jews? Do you have Jewish relatives?”, “Even now the Jews must be destroyed...” [27].

Thus, the study demonstrates the important political aspects of studying the problems of the Holocaust in modern Russia, which reflects the socio-psychological, everyday, ethno-confessional needs of the development of the population of the Russian Federation, including civil society and public initiatives for the formation of tolerance, respect for human rights and ethnic integrity and identity.

It should be noted that these approaches have also been developed in domestic pedagogy [28]. Foreign researchers also actively use various methodological approaches in the development and implementation of Holocaust education in practice [29].

Conclusion. Thus, after a brief historical excursion, conclusions can be drawn about the impact of the history of medicine on the Holocaust, including 1) the recognition that the combination of hierarchy, obedience and authority represents a risk factor for the abuse of power in medicine and 2) the study and teaching of medicine during the Holocaust and after it provides a powerful platform to support the formation of professional identity.

Thus, this history can ideally help “equip” students with a moral compass to navigate the future of medical practice and its inherent ethical issues, such as prejudice, assisted reproduction, resource allocation, obtaining valid informed consent, end-of-life care, and the challenges of expanding genomics and technology.

It should be borne in mind that the political science interpretation of the Holocaust must take into account the presence of points of view, including the concepts of Holocaust denial. There are representatives of socio-political groups and even individual countries, that is, political regimes, who deny the generally accepted facts of the Holocaust. They often claim massive falsifications and financial support for Holocaust memorialization only with the money of oligarchic communities. Most modern scientists perceive such ideas as unscientific and propaganda, based on the ideology of anti-Semitism and neo-Nazi views.

American researcher I. Kotler quite rightly points out that works appear in Western historiography in which there is a deliberate devaluation of the actual term and concept of “Holocaust,” which reflects quite obvious phenomena of American historical, political and social thought. “In 1990, the University of Oklahoma Academic Press published *The Holocaust and the Survival of the American Indians: A Population History since 1492.*” In 2011, “*The Kaiser's*

Holocaust: The German Forgotten Holocaust and the Colonial Roots of Nazism" was published. "The 1918 Pandemic: Eyewitness Accounts the greatest medical Holocaust in modern history" [30]. According to our estimates, such transformations and generalizations on the problem of the Holocaust reflect certain information and ideological concepts of a number of representatives of the scientific community [31].

In the practice of teaching the problem of "The Holocaust and Medicine", it is quite appropriate to use prepared teaching aids and materials, including a textbook for universities by I.A. Altman "The History of the Holocaust and Genocides. 20th Century" [32].

It is quite fair to take into account the historical memory of Russian society regarding the history of the Armenian genocide (1915), the Holocaust and other tragic pages of human civilization.

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