

Lernen aus der Geschichte e.V.

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Das mehrsprachige Webportal publiziert fortlaufend Informationen zur historisch-politischen Bildung in Schulen, Gedenkstätten und anderen Einrichtungen zur Geschichte des 20. Jahrhunderts. Schwerpunkte bilden der Nationalsozialismus, der Zweite Weltkrieg sowie die Folgegeschichte in den Ländern Europas bis zu den politischen Umbrüchen 1989.

Dabei nimmt es Bildungsangebote in den Fokus, die einen Gegenwartsbezug der Geschichte herausstellen und bietet einen Erfahrungsaustausch über historisch-politische Bildung in Europa an.

Excerpts from Alfred Binding and Karl Hoche: *Die Freigabe der Vernichtung lebensunwerten Lebens. Ihr Maß und ihre Form*, [Allowing the Destruction of Life Unworthy of Existence. Its Extent and Form.] Leipzig 1920.

"Are there lives that have forfeited their individual legal protection because their continued existence has permanently lost all value for the person himself, and for society as well? Simply posing this question brings up an uneasy feeling in anyone who has become accustomed to evaluating the value of a particular life to both the individual concerned and to society.... If one simultaneously thinks about a battlefield covered with thousands of dead young men, or a mine where a violent thunderstorm has buried alive hundreds of diligent workers, and compares it to an institution for imbeciles with its care for its living inmates, one is deeply shocked by the blatant dissonance between the sacrifice of the greatest treasure of humankind on one hand, and on the other, the greatest care being given to existences that are not only absolutely worthless, but that drag other worthy beings down negative existences ..." (page 27)

"There are two main categories ... of individuals that may be considered for killing as well as an intermediate group:

1 ... incurables dying from disease or injury, who, fully understanding their situation, urgently wish to be released and have given some sign of this ... (page 29);

2 The second group consists of congenital idiots, whether they were born this way or have become much like those in the last stages of a paralyzing disease. They have the will neither to live nor die. Thus they cannot consent to their killing; on the other hand, there is no will to live that would have to be broken ... (page 31);

3 I spoke of an intermediate group, which I define as those who, while mentally intact, have lost consciousness due to some event, such as a very grave, unquestionably mortal wound, and who, if they should regain consciousness, would awaken to an unspeakable

misery ..." (page 33).