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ONLINE PROJECT THE JEWISH WROCŁAW

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UNKNOWN
GERMAN PHOTOS
FROM THE
WARSAW UPRISING**

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THE LOCAL JEWISH
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On 28 December 2021, the Russian Supreme Court ordered the liquidation of the International Memorial association.

Memorial has been active for more than 30 years. It is an extremely meritorious non-governmental organization in Europe, which in its activities combines two issues: memory and human rights. This is what makes it unique.

Commenting on this decision, the Auschwitz Museum director Dr. Piotr M. A. Cywiński said: "A power that is afraid of memory can never achieve democratic maturity."

HITHERTO UNKNOWN GERMAN PHOTOS FROM THE WARSAW UPRISING

The Warsaw Rising Museum has received 59 original photographs from the Warsaw Uprising previously unknown. The photographs taken by a German photographer show the insurgent city from a different perspective and constitute a valuable historical document. PGE Polska Grupa Energetyczna provided support for the purchase of the photographs.

During the occupation, Germans residing in the Polish capital often photographed Warsaw, however during the Warsaw Uprising, photographs were taken primarily by photojournalists from so-called propaganda companies - operating within the structures of the German army and subject to the current propaganda guidelines of the Third Reich. The collection acquired by the Warsaw Rising Museum is a rarity - these are documentary photographs devoid of ideological overtones. With these photos, we can observe the activity of selected units in the fighting capital in 1944.

The photographs, purchased with the PGE Foundation's support, are a unique collection illustrating insurgent Warsaw. It will be a valuable part of the Museum's collection

documenting the Warsaw Uprising from a different perspective. It is yet another historical material purchased with PGE's support from a foreign collector and brought to Poland. We know how crucial it is that the testimonies of those times are kept in Poland - in institutions such as the Warsaw Rising Museum, where they are available to all interested parties and serve to nurture Polish historical memory - said Wojciech Dąbrowski, President of the Management Board of PGE Polska Grupa Energetyczna.

The photos show German positions in various parts of Warsaw - from Praga, through the Old Town, to Wola and Ochota. They portray the Germans preparing to defend themselves from the Soviet troops approaching the right bank of the Vistula: The Wehrmacht manning artillery





positions, among others; in the gardens of the Royal Castle, on the Gdańsk Bridge or at 11 Listopada Street. Photographs from the railway track, where senior officers of the Bahnschutz railway formation set fire to crates of bottles, are intriguing.

We instantly reacted when we found out that German photos of the Warsaw Uprising were put up on auction portals. We managed to contact an antiquarian who agreed to sell the Museum's entire collection on the condition that we finalise the transaction within 48h. Through our cooperation with PGE, we quickly purchased these valuable photographs of the Warsaw Uprising. - said Jan Ołdakowski, Director of the Warsaw Rising Museum.

The photographs taken by the German photographer are unique because of their documentary rather than propaganda nature. The collection from Pilsen is devoid of an ideological filter. The photographs show a genuine image of the German army base in Warsaw - the fatigue, the abandonment of a regimented appearance, the makeshift nature of military positions, and finally the ruins of Old Town churches and tenement houses, created as a result of the army's own shelling and bombardment, and the planned destruction of historic buildings. - adds Jan Ołdakowski.

For Warsaw inhabitants and experts on the history of the Warsaw Uprising, three

photographs in the collection will prove vital: The Royal Castle depicting the stages of its destruction between 8 and 12 September 1944. One can still see the wing with the clock tower, which is also about to collapse. The Germans deliberately blew up the historic Castle in late August 1944. The photographs capture the moment when neither the insurgents nor the district's inhabitants, ousted from their homes and ruins, are no longer present in the Old Town. In those final moments of the Uprising, the district can only be seen through the eyes of the Germans preparing to repulse the Red Army approaching the Praga bank. The photographs also include shots of the Saski and Brühl palaces on Piłsudski Square - these buildings will share the fate of the Royal Castle in the subsequent months.

The series closes with photographs of civilians evacuated through the streets of Ochota and shots of the famous fence next to Dulag 121 in Pruszków, hung with cards of people looking for their loved ones.

The photographs further conceal several mysteries: who is the author? Who commissioned them? The motif of a black civilian car, which the author probably drove while preparing his photo reportage from the insurgent city, runs through the frames. Several photographs depict the aforementioned German railway security officers (Bahnschutz) visiting railway junctions - these motifs require further research.

A MILE FROM AUSCHWITZ THE LOCAL JEWISH MUSEUM CREATES DIGITAL CATALOGUE OF ITS COLLECTION

The Klugers were an average Polish Jewish family in 1930s Oświęcim, a town southeast of Krakow. Symcha and Fryda had nine kids and lived in a two-story house behind one of the synagogues in the old town. In addition to being a melamed (educator), Symcha was known in the community for his Saturday afternoon sermons, which he delivered in Oświęcim's Great Synagogue. The family also ran a small chicken store on the ground floor of their house.

The Holocaust destroyed this family and Oświęcim's Jewish community, which made up 60% of the prewar population. Of the Klugers, only three siblings survived: Szymon, Bronia, and Moses. Szymon was the only family member to return to the town and lived there, from 1961 until his passing on May 26, 2000, as the last Jewish resident.

In 2014, the Auschwitz Jewish Center Foundation (AJCF) renovated Szymon's home and opened Cafe Bergson, a popular spot for locals and a cultural scene. When Szymon passed away, the AJCF received his large collection of personal belongings that contribute to a greater understanding of the Jewish history of the town. In its most recent project, the Center is digitizing this unique collection together with Małopolska Institute of Culture in Kraków to preserve the historical record and make it more accessible to the public.

In 2022, the artifacts from the Kluger collection will become part of the planned online database of the museum's holdings. This project will give public access to a bilingual Polish-English listing of about 600 artifacts, 3,500 photographs, and 4,500 documents, which tell the story of the local Jewish community of Oshpitzin (Yiddish for guests). Among them are also 400 excavated Judaica from the Great Synagogue of Oświęcim, which was destroyed by the Germans in 1939 and artifacts from the world renowned Jacob

Haberfeld Liquor Factory, whose products won international recognition in interwar Europe and the USA.

"We want to ensure that everyone in the world is able to browse our collection and engage with the story of Oshpitzin" says Tomasz Kuncewicz, Director of the AJCF. "To accomplish that before the pandemic you had to come to our physical site and that usually meant taking a detour from a visit to the neighboring Auschwitz Memorial. This is no longer a limitation as people are becoming more used to digital experiences and we want to offer them one."

The online catalogue, a digital inventory of the collection, is the first step in AJCF's digital transformation. With support from the local government of Małopolska province and international donors, the Jewish Museum in Oświęcim is planning to digitize its entire collection and provide free access to its holdings in the next three years.

"Through these efforts, we hope more people will get to know the Klugers and other families who were part of 400 years of vibrant Jewish life in the town," says Kuncewicz.

The project of digitization of the Kluger Family collection was made possible with the support from the Cultural Promotion Fund of the Polish Ministry of Culture, National Heritage and Sport.

NEW SECRET MESSAGES IN THE COLLECTIONS OF THE MUSEUM AT MAJDANEK

In November 2021, archive collections of the State Museum at Majdanek were enriched with two secret messages written to his family by Tadeusz Tuz, incarcerated at the Lublin Castle in 1944.

The donors are Alicja Maciejewska and Andrzej Maciejewski, relatives of Tadeusz Tuz. Apart from secret messages, they donated to the Museum archives also a photograph of the author of this secret correspondence as well as two documents dating back to post-war times: official decision to declare Tadeusz Tuz deceased issued by the County Court in Biała Podlaska in November 1958 as well as the extract from his birth certificate. The donated materials shall complement the collection of letters by Tadeusz Tuz sent from the Castle prison that the Museum had already included in its archival collections. Tadeusz Tuz was born on March 6th 1926 in Biała Podlaska. His father Paweł Tuz, Polish Legions soldier, participant of the fight for independence in the years 1915-1918 and of the Polish-Bolshevik war, was employed at State Police.

When Tadeusz was 3 years old, and his sister 4, their mother died. Their father got married again. His second wife Lucyna Tuz opened her heart to the children and established a very close bond with them, becoming their second mother.

Upon the outbreak of WW2, the family resided in Starogard. Paweł Tuz, as county commander of the State Police, was mobilized on September 10th 1939. Following the order, he headed east, towards the Polesie region. He did not reach further than the city of Brześć. As his driver later told his family, his officer's honour did not let him flee to Hungary. He remained in Brześć and all traces of him were lost.

When their father was mobilized and left Starogard, Tadeusz together with his sister, both middle school students, as well as Lucyna

Tuzowa, were evacuated on the last train that left the town on September 30th 1939. They all found themselves in Warsaw, in the house of Lucyna's relatives. It was the place where they survived dramatic siege and capitulation of the city. They still had no news about their father. Lucyna Tuzowa was for sure searching for a shelter for her and the children, just as many Poles would at that time. Biała Podlaska, where the grandparents of Aniela and Tadeusz used to live with their uncle Józef Tuz, seemed safer than the city of Warsaw. In the early 1940, Lucyna together with the children left for Biała Podlaska.

Tadeusz and his sister went to the Trade School there. On March 15th 1943 the siblings completed their education and took their exams. We can read in the preserved correspondence between Tadeusz and his mother that he used to worry about what the fate would bring him: "So it is necessary to think what to do next. As unnecessary shops will soon be liquidated, it is simply impossible to get a job. Maybe Aniela will be employed at "Rolnik" (favoritism!). And I don't know where I'm going to find myself. Maybe I'll go to labor". At the same time, the boy was diagnosed at school with tuberculosis and a heart condition.

In 1943, before the end of school year, Tadeusz aged 17 was actually taken from school to forced labor in Germany. But he escaped from the transport and came back to Biała Podlaska. But he was no longer safe there. Nevertheless, as each adult Pole, he was obliged to be employed somewhere. He thus moved to the border of the Lubelskie and Podkarpackie regions and got employed as a woodcutter in the Janów Forests.



employed as a woodcutter in the Janów Forests. Guerilla troops of the Home Army were active within the area. In order to continue family tradition, he decided to join them. The following year he came back to Biała Podlaska. He got a job at the soldier's house (Soldatenheim), the institution serving as a hotel and restaurant for Wehrmacht and SS soldiers on vacation or travelling. The Soldatenheim in Biała Podlaska was situated in a multi-story building in the centre of the town, at Wolności Square.

On the night of January 5th to 6th 1944, the Germans arrested in Biała Podlaska a large group of young people together with their teacher Dymitr Timoshuk, Commander of the Scouting Home Army Platoon. One of Tadeusz's friends warned him that he was in danger as well. In spite of being told so, Tadeusz went to work as

usual in the morning of January 6th. He got arrested there, charged with stealing German weapons. He spent nearly a month in the gestapo prison in Biała Podlaska and then, in February 1944, was transported to the Castle in Lublin.

On March 23rd 1944, announcement of the commander of German security police for the Lublin division was put up in the cities throughout occupied Poland, including the list of 60 persons sentenced by the summary court to death. The crime for which most of them had been sentenced consisted in the "membership of an illegal organization". The list included the names of 10 young boys from Biała Podlaska, with Tadeusz Tuz and their commander Dymitr Timoshuk among them. They were all accused of the membership of the Home Army. In theory, they might have been "pardoned" if the Home

Army had not undertaken any sabotage activities within the area.

Unfortunately, it did not happen. Tadeusz Tuz did not regain his freedom. On May 12th 1944, he was transported to the camp at Majdanek together with a group of other Castle prisoners and shot there. His burial place and date remain unknown.

A few secret messages sent by Tadeusz Tuz to his nearest and dearest from prison at the Lublin Castle were preserved. We learn from them that, in spite of the circumstances, their author would not lose his young man's optimism and sense of humour. He believed that he would be released soon.

We present below the transcription of two secret messages donated to the Archives of the State Museum at Majdanek. The first of them, dating back to March 14th 1944, sent to the "Społem" store at Wolności Square in Biała Podlaska, where Aniela Nela Tuzówna, the sister of Tadeusz used to work at the time, was addressed to his mother, Lucyna Tuzowa.

Lublin, 14.3.44. Aniela Tuzówna, "Społem" store next to the police station or Terespolska 37 [Biała Podlaska – A.W.]

Dear Mommy! I'm already writing my third letter, and I haven't received any response. Mommy, please attach a "kite" to each package you prepare. Please send the next package in a box; put some paper sheets at the bottom (pad it) and between them please insert a few postcards. You've been putting them on top, so they were taken during the revision. One of our mates, I mean Włodek Kowalski, has already been released, on condition that he probably joins the police. It took place as a result of his father's efforts. I hope that he will inform you, Mutti, about everything in details. It would be good, Musia, if you could undertake similar actions. My best wishes to all of you. Tad.

The next letter was written on March 25th 1944 and even if its style seems humorous or even ironic, it is not optimistic at all. The author is suffering from hunger and trying to trick it by smoking strong tobacco, troublesome scabies appeared on his skin and his soul is tormented by longing for his nearest and dearest. But there is still a little hope that maybe at Easter, he will be back home.

Lublin, 25.3.1944. Aniela Tuz, "Społem" store [Biała Podlaska – A.W.]

Dear Mummy! On March 20th I received two packages: one with Ovomaltina and the other with bread. The package including bread must have been examined thoroughly as the bread was torn into a dozen pieces and the message was totally visible. It was naturally taken away, so I was unable to read it. So I think that it would be a better idea not to put messages inside bread loaves. It's best to put them in some fat, sandwiches and generally small items. For example the package with Ovomaltina was inspected only superficially. Anyway, it's all just a trifle. I'm coming back to Biała, optionally to Warsaw, at Easter. Please let me know how the life is going in Biała. We're having a very good life here; we have newspapers, maps etc. I've recently become a chess master. I'd like to ask you to send me anti-scabies liquid that I've mentioned in my previous letter and some mustard or horseradish, as we keep on receiving bacon and lard in packages addressed to us. For Easter, please prepare together with my uncle a few liters of Cieleśnicka. As this liquor is concerned, I would drink it here and now. I lost my jumper a long time ago. Traded it for 3 strong tobacco packages. But I've got another fancy one, factory-made. I am the most grateful for the sheepskin coat. I don't know how I could survive here without it. We have a skilled guy here who is making first-class slippers. I'm thinking about getting myself a pair of them, but I don't know yet whether to give him the coat or some blanket as fabric. When it comes to lard again, please do not send it anymore. I'd prefer some other fat or butter. My clothes are really damaged. 1/3 with disinfection, but I think that it'll be enough until Easter. I've washed my underwear twice already. When it comes to handkerchiefs, I've got 4, I've lost the rest. We are allowed to send one letter a week. [How is] grandpa, very worried that I'm not at home? And our Hostess? The weather is beautiful here, a few degrees above zero. I only experience the lack of... beer. But they all keep on cheering me up that it's just first five years, then one gets used to it. Is Dzidzia already such a big girl as Nula, or a little smaller? I haven't seen her for a long time. It seems that I will be removed from my current accommodation. I'm thus planning to apply for the possibility to stay a few months longer, but I don't know if they agree. But I'll try. Best wishes. Tad.

Lublin

Kochana Mamusiu!

...jusi braci fust, a mi rat
odpawiedzi. Chyba mamusia
zaigrała "gryps"? Przegrasła
przegrasła w pudelku; na sp
Darek arkuszy papieru / wysięg
mię prosię do mamusi - kilka
ych. Dedykować mamusi kilka
wrecku. ~~mamusia~~ prosię mamusię ko
Jedną z nadej. paczek, a
Kowalski; 20.000, w zważeni
um, se wstąpi / prawdziwie /
isto do me skłóci staran / 199
gabriels, se wstąpi on do Lub
ing 199 poinformuje o wstę
by było, gdyby chłopi wst

In November 1958, upon the request of his family, County Court in Biła Podlaska declared Tadeusz Tuz deceased. His name is included on the board dedicated to the victims of the Lublin prison in the castle tower as well as on the mass grave of victims of the last execution of Castle prisoners located within the cemetery at Lipowa Street in Lublin as well as the cemetery in Biła Podlaska.

In 1990 Aniela Tuz began the official search for

her father. She soon received the information that the name Paweł Tuz is present on the NKVD list from Ostashkov dated April 20th 1940. This information confirmed his death on that day. The burial place of Paweł Tuz remains unknown as well.

* The biography and fate of Tadeusz Tuz are presented basing on the materials by Anna Tuz, chronicler and documentalist of the history of the

PREMIERE OF THE BILINGUAL "JEWISH WROCLAW" WEBSITE

It is the first bilingual website of this kind, telling the story of Jews in the capital of Lower Silesia and their substantial contribution to the development of the city.

www.zydowskiwroclaw.pl

IDEA

Jewish Wroclaw is a project aimed at commemorating and emphasizing the achievements of the Jewish inhabitants of the city and their influence on its development. In our daily rush, we may not notice how many places or institutions were raised on their initiative. History, however, was not favourable to them. Much of it has been deliberately erased, and what has not been erased has been blurred or forgotten.

By indicating both existent and non-existent artefacts, institutions and buildings, I am trying to tell about the people who stood behind these undertakings. My goal is to outline the history of Wroclaw Jews and, on this basis, try to define the Jewish identity of the city. I am not deliberately presenting the entire legacy of Wroclaw Jews, but I only focus on the most important – in my opinion – manifestations of their activity in the city.

By creating this website, I would like to outline a relationship with the past and the past world, or – using an expression by Stefan Zweig, an Austrian writer of Jewish origin – with the world of yesterday. How to think about the history of Wroclaw Jews? Since today most of the city's inhabitants are Polish Catholics, what and to what extent can connect them with German Jews? Is it just topography, architecture or the legacy of material and non-material culture? I ask myself what the cultural continuity between the Jewish Breslauers and

the contemporary inhabitants of Wroclaw may look like and how to cultivate this continuity.

Of course we cannot make an attempt to understand the history of Wroclaw Jews in isolation from the history of the city. The fact that German Jews lived here before the war, unfortunately, condemns them to double exclusion from collective memory. After all, they are not the main subject of interest, neither for institutions fostering the memory of Poles nor the communities fostering the memory of Polish Jews. So I would like to point out a new possible direction – we do not have to be related by blood with the German Jews; it is enough that we are associated by the place. We do not have to think of them as ancestors; it is enough that they will be our predecessors. A change of perspective can open up to the past. Since the changed ethnic composition of the city discourages people from looking for information about the past, I would also like to point out that interest in local history is important for our current functioning in the city.

This website also shows the history of Polish Jews and the revival of modern Jewish life in post-war Wroclaw. Bearing in mind the effects of the two totalitarian regimes, we know that it was not an easy process. Therefore I want to find out to what extent the non-Jewish inhabitants of Wroclaw derive from the currently developing Jewish culture and does this culture also draw from the experiences of German Jews? And after many inglorious



German Jews? And after many inglorious experiences from the past, including in the recent history, are we able to create a real environment for mutual respect?

Undoubtedly, Jewish culture is currently enjoying great popularity, and there are many organizations and initiatives promoting it in Wrocław. Opposite, however, there are neo-Nazi organizations, which are also recovering. When describing the story of Wrocław's Jews, I also look to the future: I am curious to see what the development of the city and the cultivation of common memory will look like not only by our generation but also by the generation of our children

Fragment of the website dedicated to the

Holocaust

It is estimated that most of Wrocław's Jews left the city during the several years of Nazi rule, and only those who did not believe in the specter of death or those who could not afford to leave or were not allowed to do so due to their health condition stayed in the city. One of those who did not leave the city was Willy Cohn. He did not believe in the darkest scenario, and his journal *No Justice in Germany: The Breslau Diaries, 1933-1941* is today an extraordinary chronicle of those times. In November 1941, recalling the events of Kristallnacht, Willy Cohn noted with great hope: "Today is the eve of the infamous November 9! Three years ago, synagogues were on fire! But the Jewish people will survive these times anyway!". However, two



synagogues were on fire! But the Jewish people will survive these times anyway!“. However, two weeks later he and his family were ordered to show up at the collection point, from which the transport set off to Kaunas, where the Nazis first forced the Jews to dig pits, then told them to undress and shot them all.

The first deportations of Wrocław Jews took place at the end of 1941. Jews had to wait for deportation at collection points; for instance at the courtyard in front of the White Stork Synagogue and the vicinity of the present

Nadodrze Railway Station and Strzelecki Square. The Jewish inhabitants of Wrocław were deported in several transports: to the camps Tormersdorf, Riebing and Grüssau, to Kaunas, Izbica, Sobibór, Bełżec and Majdanek, as well as to Theresienstadt and Auschwitz. The last transports were organized at the beginning of 1944. Owing to an extremely scrupulous bureaucratic system, the Nazis were sure that Jews had disappeared from Wrocław. The only survivors were the few who lived in mixed marriages. Thus, the Nazis annihilated one of the largest German Jewish communities.

TU MIESZKAŁA
JOSE BERNSTEIN
TREITEL
UR. 1891
DEPORTOWANA
W IZBICY
1942.

About the author

Jewish Wrocław is an original project of Urszula Rybicka implemented as part of the Artistic Scholarship of the President of Wrocław. The aim of the project is to present the history of Jews and their contribution to the development of the city from the beginning of the 19th century to the present day.

The project was initiated hoping that the

growing awareness of the significant contribution of Jews to the development of Wrocław could contribute to an increase in tolerance in the capital of Lower Silesia.

Urszula Rybicka is a publicist, reviewer, and educator. She graduated from the University of Wrocław. She is the founder and editor of *Żydoteka* – the only Polish medium about Jewish literature.

The project is funded by the City of Wrocław.

#DIGITALMEMORY ONLINE CONFERENCE – NEW PERSPECTIVES FOR MEMORIALS TO THOSE PERSECUTED BY NATIONAL SOCIALISM

The concentration camp in augmented reality, the survivor as 'hologram', talking about history on TikTok: there are many challenges when we talk about recent developments in memorials, that arise in the context of the fundamental digitalisation of our lives.

. For a long time, memorials have been activists in digital transformation, with many places using digital means to educate on Nazi persecution. On 26 and 27 November 2021 the Foundation of Hamburg Memorials and Learning Centres organised the online conference '#DigitalMemory - New Perspectives for Memorials to those persecuted by National Socialism'. The conference looked at the relationship between digital innovations in remembrance culture and the work of memorials.

The conference brought experts from theory and practice from different institutions and disciplines together in three panels and was able to make a contribution to the shaping of the new hybridity arising out of the interaction of memorials at the sites of National Socialist crimes and the digital world. Opportunities and challenges, as well as approaches and concepts for memorial work in the 21st century were discussed.

The first panel: 'Challenges from outside' was moderated by Prof. Dr. Habbo Knoch (University of Cologne) and referred to various factors in the digital transformation process. Jun.-Prof. Dr. Christian Bunnenberg (Ruhr-Universität Bochum) explained the opportunities and challenges in the interplay of digital media and historical learning from the perspective of the didactics of history, analysing in particular the changes in learning behaviour and explaining that historical learning is inconceivable without a critical approach to media objectifications of history. Dr.

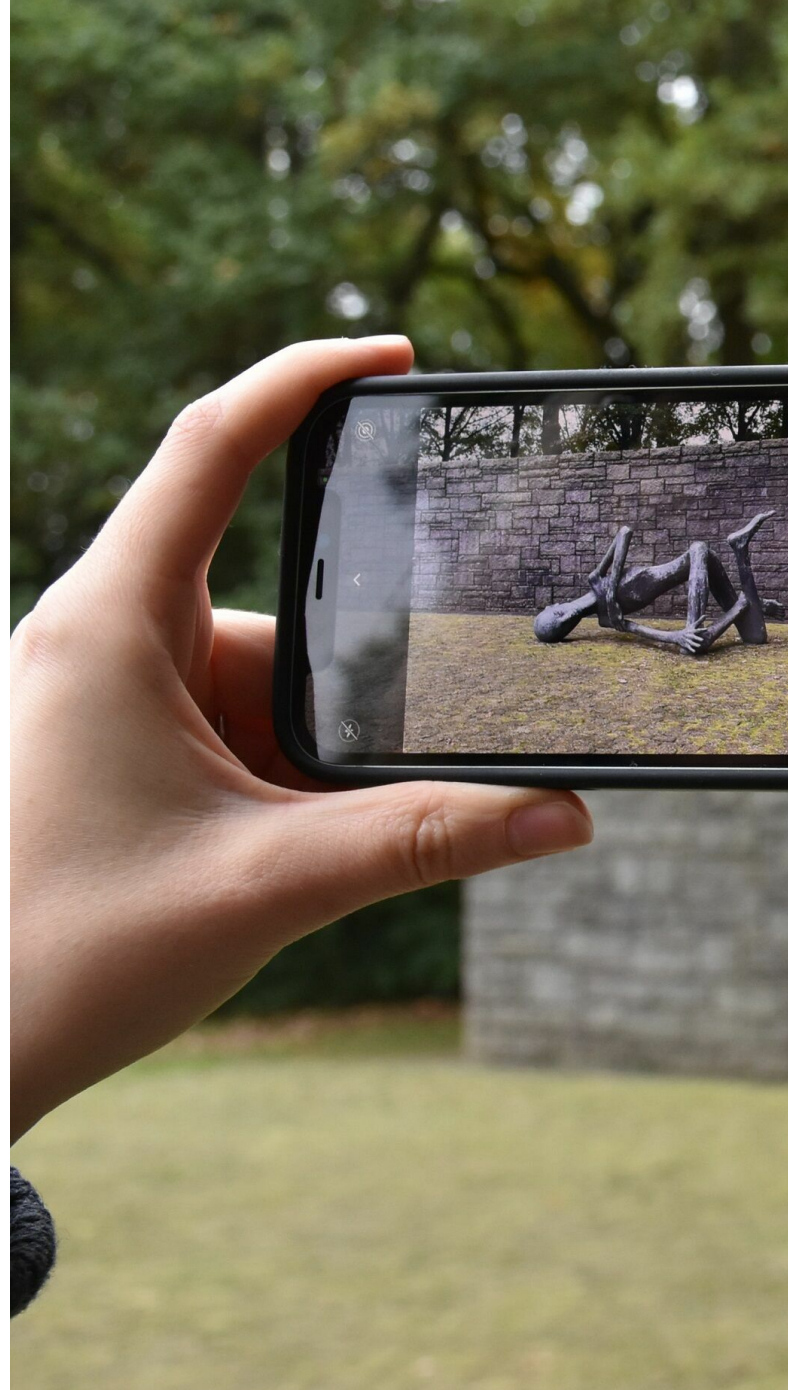
Steffi de Jong and Felix Zimmermann (both from the University of Cologne) discussed representations of the Holocaust in VR and computer games. While de Jong, taking the assumption inherent in virtual reality, that it enables 'empathy' with historical events, subjected the concept of empathy to critical reflection. Zimmermann asked to what extent 'empathy' and 'distancing' are possible at the same time. Can the game world actually be more than purely a space for adventures? In the following discussion, particular emphasis was placed on the difference between experiencing history and experiencing the past. The question of the extent to which the digital transformation dissolves conventional concepts such as the past, history and empathy and forces a rethink emerged as a central issue. It is the task of the memorial sites to become aware of the possible misunderstandings and dangers and to actively shape the process.

While the first panel laid the theoretical groundwork, the participants in the second panel, 'Collecting, Researching, Exhibiting' moderated by Stefan Willbricht (Neuengamme Concentration Camp Memorial), introduced concrete examples of application from the field of memorial sites. Dr. Henning Borggräfe (Arolsen Archives) gave an insight into the crowdsourcing campaign #everynamecounts, in which users access historical documents of former concentration camp prisoners via the Zooniverse platform. The participatory character in particular is a great strength of the project, which has been enormously popular with almost



22,000 registered participants and 4.5 million documents processed so far. Dr. Christiane Heß (Foundation of Hamburg Memorials and Learning Centres) presented the interdisciplinary database for concentration camp artefacts at the Ravensbrück concentration camp memorial site, which now comprises of 160 objects, which is to be made accessible to a wider public as an open access resource . The central approach of the database is to work out the different levels of meaning of the artefacts and then to make them searchable. Martina Staats (JVA Wolfenbüttel Memorial) presented the digital and interactive elements in the JVA Wolfenbüttel permanent exhibition . The digital elements became the most important items in guiding visitors through the exhibition. The starting point for the project "Voices of the Victims" presented by Dr. Karola Fings (University of Heidelberg) was the fact that the history of the National Socialist persecution and extermination of Sinti and Roma people has so far been told almost exclusively from the perspective of the perpetrators. In the centre of the project initiated and carried out in particular by members of the community, are therefore the self-representations of those affected. In the following discussion the problems of collaboration, resources and common standards were discussed: How can a permanent online presence be guaranteed? How can data(bases) of different institutions be connected with one another? What data is suitable for online presentation?

The second day of the conference began with a discussion moderated by Dr. Iris Groschek (Foundation of Hamburg Memorials and Learning Centres) on the theme of 'Social Media and Educational Opportunities'. Dr. Tobias Ebbrecht-Hartmann (The Hebrew University of Jerusalem) discussed the contribution of social media for a participatory memory, especially taking into account the platform TikTok. He sees social media platforms as important elements when looking at the future remembrance of the Holocaust. The question is how good memorial sites are at translating their analogue content into the logic of social media and thus creating a virtual memory space as their own part in the diverse and communicative world of memory and remembrance as well as stimulating discourse. Tessa Bouwman (Bergen-Belsen Memorial) presented the Instagram tours of the Bergen-Belsen memorial that begun after the closing of the memorial due to Corona in spring



2020 and which have been able to generate high coverage even with simple means. Relatively few research studies have investigated the potential of Holocaust museums' use of social media as new memory ecologies. The empirical education researcher Dr. Martin Rehm (Pedagogical University of Weingarten) dealt with the evaluation of social media data for digital Holocaust memory on a methodological level and was able to give tips on where to find the gaps in the priorities of institutions on social media platforms. Pia Schlechter (University of Oldenburg) discussed negotiating the (in) appropriateness of selfies. Inequalities would have an influence on the assessment of this (e.g. homosexual vs heterosexual, young vs old, German vs non-German memorial visitors). The following stimulating discussion picked up on the panellists, in which amongst other things, the



responsibility of memorials to make certain topics more visible was talked about. Digital formats do not reflect analogue offerings, but rather through their cross-border, barrier-free approaches, create new potential for participation.

In a roundtable conversation, moderated by Prof. Dr, Habbo Knoch, Andreas Ehresmann (Sandbostel Camp Memorial), Prof. Dr. Detlef Garbe (Foundation of Hamburg Memorials and Learning Centres), Dr. Andrea Genest (Memorial Museum Ravensbrück) and Juliane Grossmann (Nazi Forced Labor Documentation Center), as representatives of different memorials exchanged insights from the conference. There was agreement amongst the participants that digital offerings should be considered as an extension or as something independent when

compared to the concrete places of remembrance. Digital formats not only served to open up new target groups, but also corresponded to a change in expectations while also enabling participatory approaches. The Corona pandemic has fortunately accelerated many digitalisation processes. However, there would still be a need for action in terms of resources or technical equipment. There is also the need for action with regard to the more difficult access to resources for smaller memorial sites. Furthermore, the participants also discussed ways to improve such as networking, increased efforts in the area of open source data and efforts in the area of change management. The conference ended with a view on the increasing relevance of memorial work in the digital space.

Translation: Daniel Cartwright



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