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MEMORIA

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"AUSCHWITZ. NOT LONG AGO. NOT FAR AWAY" EXHIBITION IN MALMÖ, SWEDEN

"AUSCHWITZ. A
MONOGRAPH
ON THE HUMAN".
A NEW BOOK BY
PIOTR CYWIŃSKI

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MEMORIAL

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We invite all of you to work closely with us. We would be grateful to receive information about events, projects, publications, exhibitions, conferences or research that we should share with our readers. We also accept proposals for articles.

Paweł Sawicki, Editor-in-Chief

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"AUSCHWITZ. A MONOGRAPH ON THE HUMAN". THE NEW PUBLICATION

"Auschwitz. A Monograph on the Human" is a new book by the Auschwitz Museum Director Dr. Piotr M. A. Cywiński. It is the first attempt - on a global scale - to delve so deeply into human emotions inside the camp. It is a must-read for those seeking to understand what Auschwitz was all about.

LISTEN TO A PODCAST THE INTERVIEW WITH THE AUTHOR OF THE PUBLICATION DR. PIOTR CYWIŃSKI

he gathering of materials and work on the publication took almost six years. Piotr Cywiński analysed nearly 250 books with memoirs of survivors of the German Nazi camp Auschwitz and extensive hitherto unpublished archival material containing their accounts. On this basis, he presented an in-depth reflection on the condition of people subjected to the process of turning into prisoners of the concentration camp.

'The subject of his reflection became the emotions and inner dilemmas of the people incarcerated in the camp and the defence strategies that helped them survive. The diversity of issues he highlighted during conversations with survivors and the analysis of their memoirs and accounts is striking,' said Jadwiga Pinderska-Lech, head of the Museum Publishing House.

The book is divided into more than thirty chapters, each devoted to a separate subject. They include, among others, "Initial Shock," "Loneliness," "Death," "Hunger," "Friendship," "Empathy," "Decency," "Struggle and Resistance," "Culture and learning," "Fear," and "Hope." One great asset of the book is the extremely aptly chosen quotations from nearly 450 Auschwitz survivors.

In the preface to the book, Piotr Cywiński wrote: "How did they live in the camp? What stirred in

their hearts and minds? What were their dreams? What did they fear, and what did they fear most? Where could they seek hope? What were their desires? Did they feel lonely in a crowd of prisoners? Could they find solace in any interpersonal contacts? What caused apathy and stupor? How did reactions to cultural stimuli vanish, and how were the deepest reactions, those we call primal, revealed? How were social hierarchies formed within this kind of society, which was newly constructed, and based on entirely new rules? And what about decency and a sense of justice? Was there room for growth of spiritual values in Auschwitz? What was the escape, what was the burden, and what was the dream? What truth about humanity did the prisoners experience?"

"The post-war historiography of the events at Auschwitz is most often shown through the prism of facts, figures and dates. This required decades of painstaking and sometimes very tedious historical analysis of frustratingly scarce archival sources. This is undoubtedly an enormous achievement of several generations of historians, which I have not the slightest intention of disavowing. It is important, probably even fundamental, to know exactly what had occurred and exactly when it had occurred. This is particularly significant in reference to this part of human history, which has so often been denied and continues to be denied and falsified. But Auschwitz cannot be fully understood in

fully understood in terms of dates, figures and facts. The history of Auschwitz is above all a massive human tragedy whose unique dimension goes beyond the confines of chronology and exists in parallel with, but apart from central historical statistics, facts and dates," it states.

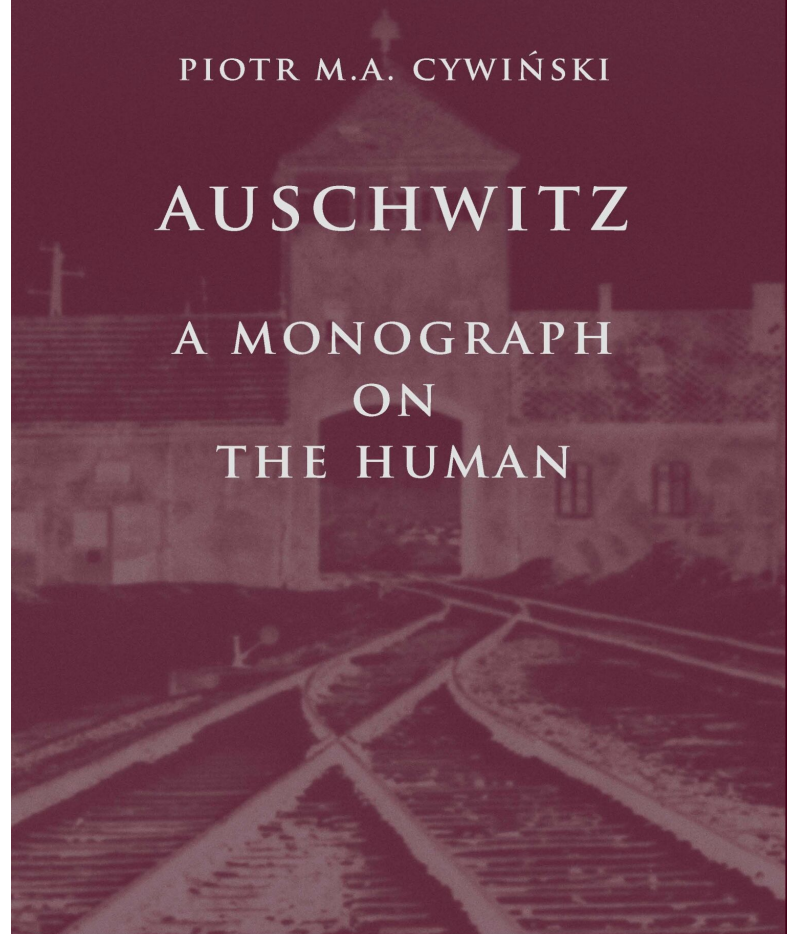
'Each chapter of the book can be treated as an independent analysis of a single issue. However, it is only when read as a whole does it provide an overview of the complicated emotional world of people uprooted from their daily lives and thrown into a world that one of the prisoners called the heart of hell,' added Jadwiga Pinderska-Lech.

'I am incredibly impressed; it's all in plain sight, as if you were there with me, Piotr. I read over a hundred pages, and everything around me seemed to cease to exist besides the Camp. You have broadened my memories and images with an orderly explanation of the incomprehensible, chaotic reality of fear and the struggle for every moment of life, in the constant encounter with death I was so deeply trapped in and grew up with from the age of 14 to 16,' said Auschwitz survivor Halina Birenbaum.

'An extraordinary, new monograph on the Auschwitz-Birkenau camp written from the perspective of the prisoners' diverse experiences. It talks about suffering, loneliness, hunger and death, decency, empathy or the inner life. Piotr Cywiński has used hundreds of accounts by former prisoners to give us a complex, fascinating, and uniquely credible picture of the experience of people from many European countries that were subjected to this "hell on earth";' said Prof. Barbara Engelking, head of the Holocaust Research Center at the Institute of Philosophy and Sociology of the Polish Academy of Sciences.

'It is groundbreaking work. No one has ever looked at the camp this way, and no one has ever described it in such a manner. By delving into the deepest experiences of former prisoners and survivors, Piotr Cywiński reaches almost to the very core of darkness. The book urges us to rethink many notions we have held up to date, starting with education about Auschwitz and the Holocaust' said editor Marek Żajac, chairman of the Auschwitz-Birkenau

Foundation Board.



In the last chapter of the book "Auschwitz. A Monograph on the Human" entitled "Conclusions", Piotr Cywiński wrote: "I hope that my attempt to restore the perspective about which the survivors had spoken, which we were unable to sufficiently comprehend, will fulfil my obligation to their words, memories and warnings, and with regard to them specifically. I also hope that it will serve as a proposal for a new approach in the historiography of concentration camps and extermination camps, as well as perhaps other studies of genocides—so that human experiences, studied in the polyphony of voices of memory, become the focal point of research. We owe it not to the survivors, but to ourselves. And to future generations. This experience was too important, too severe and too deadly to be expressed exclusively in numbers, dates and facts. Analyses should focus on more important, far more important issues than strictly factual findings."

The book "Auschwitz. A Monograph on the Human" by Dr. Piotr M. A. Cywiński, is available on the Museum's online bookshop and at the

HOW DO MUSEUMS AND MEMORIALS COUNTER DISTORTION?

On 10 October 2021, a protest took place against the coronavirus measures at the piata Universitatii in downtown Bucharest. Among a sea of Romanian flags, one protestor held a sign bearing the words "Vaccination makes you free" in the form of the Auschwitz-Birkenau camp gates.

My colleagues and I at the Elie Wiesel Institute were horrified. Witnessing such blatant distortion of history in the streets of our city was deeply upsetting – for us as professionals working in the field of Holocaust research but also for the survivors of the Holocaust and their descendants. And we don't only see this phenomenon in Romania but all over the world.

As Director of Communications for the Elie Wiesel National Institute in Romania and the Chair of the International Holocaust Remembrance Alliance's Working Group on Memorials and Museums, my conversations with colleagues over the days and weeks that followed the protest in Bucharest lead me to reflect on the role that our institutions play in countering Holocaust distortion. From preserving history to educating future generations, museums and memorials are essential in shaping the communities they exist within.

Here are three reasons why museums and memorials have a key role to play in the fight against rising Holocaust distortion all over the world.

1. Preserving History

Museums are bearers of history. They collect, safeguard, and make accessible artifacts and documents which they hold in trust for society. We do this as mark of respect for the victims and the survivors.

Museums not only preserve the evidence of the past, but also present them, ensuring that the truth is shared and accessible. When the history is well-known and the evidence of that history is available to all, it becomes more difficult for distortive narratives to enter the mainstream.

2. Educating Society

Museums are places of learning. Memorial museums have a special obligation to civic education. At the Elie Wiesel Institute, we regularly welcome groups to explore historical aspects of the Holocaust and its contemporary consequences.

But the role of memorials and museums in supporting education about the Holocaust goes beyond schools and universities. My colleagues within the IHRA work to educate and encourage reflection on the history of the Holocaust with diverse groups such as military professionals, police, journalists and judges to name just a few.

Equipping different pillars of society with historical knowledge of the Holocaust and the mechanisms and processes that lead to the genocide means these groups are more likely to be able to identify distortion when they see it and critically reflect on their own role in preventing distortion.

3. Building Community

Museums bring people together. The stories that memorial museums have to tell can be difficult. They range from the depths of horror to the heights of heroism. But museums provide a place for people to explore these complex stories for learning and inspiration. Museums help societies deal openly and accurately with the past. Building a community and a culture of

remembrance around the stories of the Holocaust strengthens the sense of shared responsibility for this history within society. These stories and this history belong to all of us. We all have a role to play in countering distortion.

Take a stand against distortion. Join the #Protectthefacts campaign.

The article was published at IHRA website.



"AUSCHWITZ. NOT LONG AGO. NOT FAR AWAY" IN MALMÖ, SWEDEN

The Malmömässan hall in Malmö, Sweden, hosted the official opening of the exhibition "Auschwitz. Not long ago. Not far away." prepared by the Auschwitz Museum and the Spanish company Musealia. Malmö is the only city hosting the exhibition in Scandinavia. The exhibition had been previously presented in the Spanish capital and New York and Kansas City in the United States. A total of more than one million people have already viewed the exhibition. More than 35,000 tickets have already been bought in Sweden during the advance sale.

The event on May 24 was attended by the Swedish Minister of Culture Jeanette Gustafsdotter, the President of the International Holocaust Remembrance Alliance Ann Bernes, representatives of the city of Malmö and the Skåne region, as well as representatives of the institutions involved in the organisation of the exhibition.

'I am particularly grateful to the Auschwitz Museum and the Musealia Company. Together with local partners in Sweden, you have created a monumental exhibition. The exhibition is profoundly moving. Seeing all the objects and listening to the stories they tell us makes it an unforgettable exhibition. I am sure it will be an impactful experience for every visitor, especially for the thousands of students,' said Minister Jeanette Gustafsdotter

'For me, my role model was my father. In 1943, when the German government decided to deport Danish Jews, a rescue operation was launched. Crossing the Sund in fishing boats, my father and many others transported Jews to safety in Sweden. He did not observe events passively but reacted and acted,' the minister added

Auschwitz Museum Director Dr. Piotr M. A. Cywiński said that the exhibition shows the history of the Auschwitz concentration camp and extermination centre in a broad context: 'This can help, particularly the younger generation, to understand the mechanisms that led to the tragic events in Auschwitz over 80 years ago. In today's exceptional situation, the

message of this exhibition becomes even more critical, as it also helps to understand the many references and comparisons of the history of Auschwitz to contemporary tragedies and dramas. If World War II is a reference point for us Europeans to what we observe in the media nowadays, we can comprehend why the Holocaust became a reference point after the war for so many Jewish families who experienced acts of antisemitism.'

'In today's world, as we see the return of cruel war scenes in Europe, where Russia has invaded innocent Ukraine, in which we also see unpleasant symptoms of racism, antisemitism and the influence of ideologies of hatred, Auschwitz must remain a clear warning sign. This sign must lead us all to reject the temptation of indifference, increase moral concern in all of us, and work for a more just, peaceful and human world,' he stressed.

'Before the pandemic, the number of visitors to the Auschwitz Memorial from Scandinavia was as high as 100,000 per year. However, many more people will never be able to visit the Memorial for various reasons. The exhibition in Malmö is a unique opportunity to encounter this history, and it will be the only presentation of the exhibition in Scandinavia,' said Musealia CEO and exhibition director Luis Ferreira.

'We are here to tell a unique story - a very difficult one, but a necessary one - about how such a place as this could have come about. It is only by making sense of our past that we can deeply understand our present,' he added.

is only by making sense of our past that we can deeply understand our present,' he added.

The exhibition "Auschwitz. Not long ago. Not far away." was created in collaboration between Musealia and the Auschwitz-Birkenau State Museum. The curators of this unique exhibition are international experts: Dr. Robert Jan van Pelt, Dr. Michael Berenbaum, and Dr. Paul Salmons, who worked closely with historians and curators from the Auschwitz Museum Research Centre headed by Dr. Piotr Setkiewicz.

The exhibition depicts the successive stages of the development of Nazi ideology and describes the transformation of Oświęcim, an ordinary Polish town where Nazi Germany established the largest concentration camp and extermination centre during the occupation, where approximately one million Jews and tens of thousands of people of other nationalities were murdered.

The victims of Auschwitz also included Poles, Roma and Sinti, Soviet prisoners of war and

other groups persecuted by Nazi ideology, such as people with disabilities, asocials, Jehovah's Witnesses and homosexuals. Furthermore, the exhibition includes objects portraying the world of the perpetrators - the SS men who created and managed this largest German Nazi concentration and extermination camp.

The public in Malmö can see several hundred items, mainly from the Auschwitz Memorial Collection, on an area of nearly 1,500 square metres. These include personal items belonging to the victims, such as suitcases, glasses and shoes. The exhibition will also include concrete posts forming part of the Auschwitz camp fence; fragments of the original barrack for prisoners in Auschwitz III-Monowitz; a desk and other items belonging to Rudolf Höss, the first and longest-serving commandant of Auschwitz; a gas mask used by the SS; and a lithograph depicting a prisoner's face by Pablo Picasso.

Additionally, the exhibition features individual objects on loan from more than 20 institutions, museums, and private collections worldwide, including Yad Vashem, the United States





including Yad Vashem, the United States Holocaust Memorial Museum, the Wiener Library, and the Buchenwald Mauthausen and Sachsenhausen and Westerbork memorial sites.

Through the cooperation of the exhibition's creators with local museums, the exposition has been enriched with objects and stories showing local connections, emphasising the importance of the history of Auschwitz for the residents of Scandinavia. These include the

story of Danish Jews fleeing to Sweden, the Swedish diplomat Raul Wallenberg, who rescued Jews in Hungary, and the relief operation for concentration camp prisoners commissioned by the Swedish government in spring 1945 known as the "white buses".

The presentation of the exhibition "Auschwitz. Not long ago. Not far away." in Malmö is possible through institutional cooperation between the city and the Skåne region and the



involvement of the Forum for Living History as an educational partner. In Sweden, the exhibition is presented thanks to local partner Nordic Exhibitions.

A rich cultural programme will accompany the presentation of the exhibition in Sweden. It will include lectures, talks and other events where survivors and experts get to share their insights on the history of Auschwitz and the Holocaust. Thousands of schoolchildren have also been

invited to participate in the educational programme and will be able to visit the exhibition free of charge.

The exhibition "Auschwitz. Not long ago. Not far away." can be seen in Sweden until the end of September. For more information, visit auschwitz.net.

MARCHING WITH PRECIOUS SURVIVORS

Talia Ingleby, a member of the World Jewish Congress Jewish Diplomat Corps, reflects on her life-changing participation in this year's March of the Living UK delegation.

This year's delegation of March of the Living UK marked a sombre moment in post-war history. Poignantly, it might be the last time those travelling to the major sites of the Shoah are accompanied by survivors.

This was my second March of the Living and as we walked through Auschwitz-Birkenau I felt a sense of shock when I realised I had become slightly desensitised as I stood on those infamous train tracks, looking upon the rubble of the gas chambers and crematoriums.

We have all spoken about the six million before but it is a number impossible to visualise. However, looking at two tonnes of human hair, tens of thousands of shoes, glasses, suitcases, pots, and pans, housed in the barracks of Auschwitz I, something in me broke.

It is the closest you can get to comprehending that each life was murderously stolen – and yet it is still not enough.

As I stood there looking at people from around the world pouring over the Book of Names, desperately searching for ones they might recognise, I felt a wave of pain and resolve. Tragically, there will never be enough time and it is also impossible to learn about every victim of the Holocaust.

But there, in one of the darkest places on earth, Jews and allies had gathered at their own volition, to bear witness.

The trip itself was much more than a visit to Auschwitz. The itinerary of the programme was expertly organised to educate about the whole gamut of the Nazis' cruelty in the Holocaust. We visited the sites of ghettos in

Warsaw, Lodz, and Krakow, small spaces where hundreds of thousands were imprisoned. We read testimonies of life under such hardship, where hundreds of thousands perished in the appalling conditions.

We learnt of brave acts of defiance – including armed resistance – of those who against all odds found the strength to fight.

We also visited sites of mass graves in various forests. These 'killing pits' are so striking today as the memorials marking these acts of such evil, sit against the backdrop of peaceful, idyllic nature. At one site, we heard the testimony of Mala Tribich.

Her strength and composure was remarkable as she stood where her mother and sister were shot. On my previous delegation I had visited Majdanek, a death and concentration camp, and Belzec, an extermination camp.

This year, we visited Treblinka, an extermination camp active from July 1942 to October 1943, where up to 925,000 Jews were slaughtered. Unlike Majdanek, which was left largely intact, Belzec and Treblinka are now memorial sites, as the physical evidence of the camps' existence were entirely erased by the Nazi regime.

The few testimonies we have were left by the few who managed to escape or survive as Sonderkommandos (Jews who were forced to help operate the Nazi camp system), those like Treblinka survivor Hershl Sperling.

The Nazis' double victimisation of Jews, by forcing some of them to be a part of the process of the deaths of their people, was a new aspect of evil I had not really contemplated enough previously and chilled me to my core.

The visit culminated with a trip to Auschwitz-Birkenau, a network of camps, including the infamous base camp, Auschwitz I, with the 'Arbeit Macht Frei' sign at its entrance, and Birkenau, Auschwitz II, the largest of the Nazi concentration and extermination camps.

In total, 1.3 million were deported there from 1940-45, 1.1 million of whom were Jews, of whom 90 per cent perished in the gas chambers. The 'March of the Living', was a walk from Auschwitz I to Birkenau, led by our incredible survivors. It is an indescribable feeling to be part of a group of Jews walking freely in and out of Auschwitz. It didn't matter what our religious observance was, nor our education, occupation, or politics. As we marched, it was clearer than ever. We are one people.

Each person who visits a site of the Holocaust, listens to a survivor, reads a testimony, educates themselves – becomes a witness. All of us became witnesses with a duty to pass on the torch to the next generation, to ensure we never forget each of the six million. The Jewish people survived; we are here.

***Talía Ingleby, is International Relations Officer Board of Deputies of British Jews and member of the World Jewish Congress Jewish Diplomat Corps.**



A GATEWAY TO THE PAST – DATABASE GETTO.PL

"I am writing hastily, thinking that these pages will one day be found in a liberated Warsaw." This is a final sentence from a testimony written in June 1943 in the attic of one of the houses in Warsaw, where the author was hiding with her son after leaving the ghetto. She was writing at night, trying to recollect everything that happened to Warsaw Jews during German occupation and "render the picture precisely" in a very impersonal manner. She also anonymized her testimony quite thoroughly – partially because of safety reasons, but one can also assume that it was her intention to make the narrative more universal, more objective. There is very little information the author is revealing about herself in the text – no names and surnames, no exact addresses in the ghetto -, only street names and the profession of her husband (doctor).

Not surprisingly, when in the 1950s this testimony was handed over to the Jewish Historical Institute in Warsaw (JHI), its description in the collection (signature 302/21) stated "author anonymous". Even with these few clues, years after, we were able to identify the author, her name and biography. Crucial information here was provided from a project run by the Polish Center for Holocaust Research: a database collecting all information about Jews in occupied Warsaw getto.pl.

Detective work

It maybe sounds cliché, but Holocaust research sometimes really resembles detective work, especially in cases where almost no-one and nothing was left after the war. This is a case of wartime history of Warsaw – not only lives were lost, not only were the vast majority of documents destroyed, but the whole population part of a city itself also perished. Unlike in other cases (and other cities), where historians have quite large amount of archival materials at their disposal, in Warsaw – especially regarding the history of Jews during German occupation – researching sometimes is more like picking small breadcrumbs from testimonies, memoirs, existing documents and other sources. Hence the idea of to take all the information about Jews in occupied

Warsaw from a variety of sources and gather it in one place, making it accessible and useful to the other researchers, educators and the general public. This project was directly inspired by the research by Barbara Engelking and Jacek Leociak and their book "The Warsaw Ghetto: A Guide to Perished City" (first Polish edition 2001, English – 2009), and in the first phase, the database contained data collected by them about the Warsaw ghetto. In the second phase – from 2017 – the database was expanded to contain all the information about Jews outside the ghetto and those who were in hiding during the German occupation on the 'Aryan' side of Warsaw. The records are created primarily in Polish, but the database has also an English version; some of the records are already translated to English and our goal in the future is to translate them all.

Database

Source materials used to create records are a result of extensive archival and bibliographical queries in Poland and abroad; the data collected from archival queries is entered into the database created using Semantic Web technology, searchable along nominative, event-based and theme-oriented lines. In other words, the database was designed in a way that enables its users to easily find related information on specific



Historical Plans of the city on the Map of Contemporary Warsaw

FIND INFORMATION ABOUT THE WARSAW GHETTO and 'ARYAN' SIDE

16634 Places, **38095** People, **38171** Events, **2226** Sources



SOURCE OF KNOWLEDGE ABOUT THE WARSAW GHETTO and the 'ARYAN' SIDE

subjects: people, events, and places, but it is also searchable using number of various filters enabling users to narrow and specify search requests. For example, one can find records not only about specific places or names, but also categories of events – like theatre premièrès in the ghetto, official announcements by the Judenrat or cases of blackmail by szmalcowniks on the "Aryan" side. Each record contains a short description and bibliographical reference to the source material.

Interactive map of Jews in Warsaw

Furthermore, verified and analyzed data were connected to an interactive and modal cartographic tool, which helped make an interactive map of Jews in Warsaw during the Second World War. This map also has some interactive layers – a plan of the ghetto, the streets of the ghetto, pre-war Warsaw and contemporary Warsaw, which helps not only in geographical and historical analysis, but also serves as an educational tool. The database also contains a separate set of fourteen thematic plans of the Warsaw ghetto and a calendar of events from the ghetto history.

In the last few years, approx. 80,000 records have been entered into the database, based on 2,200 sources – testimonies, memoirs, documents, books and interviews. The database getto.pl is now a primary internet source for everyone looking for information about the Warsaw Ghetto and Jews in Warsaw during World War II. The records from the database are used every day by researchers, genealogists and the general public. Thanks to the gathered data and created cartographical tools it has been possible to research and publish articles concerning many topics, e.g. social structures in the ghetto, aid networks for Jews in hiding in Warsaw and the fate of individuals. It also creates an opportunity of further detailed historical, sociological, psychological, and cartographic analyses – broadening the sources of knowledge on the topic of the Holocaust and our understanding of it. But – first and foremost – the database getto.pl serves as a gateway to further archival queries, being an invaluable source about the Holocaust and fate of the biggest Jewish community in Europe before World War II and, therefore, co-creating a digital landscape of contemporary culture of remembrance. Thanks to information gathered and the

Show on list

Show on map

Start again



Text

Słowakiewicz

Search

Search type

- ☐ Any word
☐ All words
☒ Exact phrase

Type

- ☐ Person (4)
☐ Source (1)
☐ Event
☐ Place

Export all matched results

1. Given name: Franciszka Słowakiewicz

The author of testimony from her flat in Powsińska during occupation. Despite

3. Testimony 301-302/21 Archives; author: Franciszka Słowakiewicz

Category: [testimony](#)

Author: Franciszka Słowakiewicz

Event place: Warszawa

Year of publication: 1945

search engine in the database, it was possible to establish that the details in the testimony mentioned at the start of this article, are similar to events in a book written in Swedish from 1983, *Dagar i Warszawa 1940-1945. Minnen från tiden i gettot och utanför murarna* (Days in Warsaw 1939-1945. Memories from the Warsaw Ghetto and Beyond its Walls). A quick glance at the testimony and Polish version of the book left no doubt that it was the same author. Her name was Zofia Brzezińska. Thanks to research enhanced by digital tools, testimony no. 302/21 from JHI Archive has no longer

word "anonymous" in the description of the collection.

The testimony of Zofia Brzezińska "I Saw No Chance of Surviving, So I Began to Write" from the Jewish Historical Institute Archive was published in English by Yad Vashem in 2020.

The new version of the Database [getto.pl](#) and interactive map component were financed thanks to a research grant from the Polish National Science Centre, "Hiding in Warsaw on the 'Aryan' side, 1940-1945" and the

Found 5 items matching requested criteria

Items on page:

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Franciszka **Family name:**

mony 301-6078. She hid Jews in
ka Street, during the Nazi
e...

2. Given name: Krystyna **Family name:** Słowakiewicz

Franciszka's daughter. They hid Jews in their flat
during the occupation. In 1943, Krystyna passed
information to Go...

 **From home:** Słowakiewicz

6078; Jewish Historical Institute
Franciszka Słowakiewicz; title:

/account

łowakiewicz

wa

964

4. Given name: nieznane **Family name:**

Słowakiewiczowie

To była uboga inteligencka rodzina, która nie wyrzuciła
Gothajnerów nawet gdy już nie mieli czym płacić.
Słowakiewicz...

Fondation pour la Mémoire de la Shoah grant (project "Jews Hiding in Warsaw on the 'Aryan' side, 1940-1945"). Continuous work and new functionalities are possible thanks to the grant from the Polish National Science Centre, "Between Help and Danger. Hiding on the 'Aryan' Side of Warsaw 1940–1945 — Phase II". Development and continuation and private donations.

The Polish Center for Holocaust Research was established on 2 July 2003, as a section of the Institute of Philosophy and Sociology of the Polish Academy of Sciences. It is the first and, so far, the only research institution in Poland

dealing exclusively with Holocaust studies.

The Center coordinates research and educational projects, grants, seminars, conferences, and workshops, and publishes books and papers by Polish scholars as well as translations of works in other languages. Since 2005, the Center also publishes an academic journal, Holocaust Studies and Materials(www.zagladazydow.pl). As an Association, The Center is a member of EHRI since EHRI-2 (2015).

The text was publised at the EHRI website.

RESISTANCE – REPRESSION – DEPORTATION. EXHIBITION IN RAVENSBRÜCK

As part of commemoration events marking the 77th anniversary of liberation, an exhibition was opened at the Ravensbrück Memorial dedicated to the nearly 9,000 women deported by the Germans from occupied France between January 1942 and September 1944 as part of political repression. At least 7,000 of them were deported to the women's concentration camp at Ravensbrück and often, thereafter, to various sub-camps. More than 1,500 women deported from France to Ravensbrück did not survive the incarceration.

The director of the memorial, Andrea Genest: - French women were the third-largest contingent of nationalities at the Ravensbrück concentration camp after women from Poland and the Soviet Union. Given the annual 'pilgrimages' of survivors and their families to the memorials, they still play a vital role in remembrance culture. Although the focus has been on political resistance against the German occupation, the exhibition shows that many women were also deported from France to the Ravensbrück concentration camp by the National Socialists for other reasons. We are particularly appreciative that many families of persecuted persons have made their private archives available to us and offered advice and support to the exhibition preparation team.

The majority of the women arrested fought in the resistance movement against the German occupation of France. However, the group of female prisoners from France was not homogeneous. Jewish and Roma women were also deported to the Ravensbrück concentration camp. About 200 French women working in the German armaments industry were also imprisoned in the camp, arrested for unexcused absence from work or similar alleged offences.

The exhibition, which focuses on 30 biographies, sheds light on the lives and experiences of these women and their

different social and national identities. It shows how traditional gender roles shaped issues of resistance and persecution. Through their actions, some of the women challenged these patterns.

The women's stories are divided into the stages of German occupation in France, incarceration in the camp and the post-liberation period. Their experiences are illustrated by previously unknown historical documents and photographs. A different perspective on the camp period is provided by the featured drawings (by Violette Lecoq and Jeannette L'Herminier, among others) and literary texts by Micheline Maurel and Charlotte Delbo.

The video materials on display show some of the daughters of female survivors talking about their post-war lives with their mothers. Other video stations present excerpts from interviews with French women who survived the Ravensbrück concentration camp and are the main characters of the exhibition: Marie-José Chombart de Lauwe, Anise Postel-Vinay, Germaine Tillion and Marie-Claude Vaillant-Couturier.

The exhibition is a breakthrough in the approach to historical objects and documents that cannot be presented in their original form. Historical stamps were reproduced in partnership with the Ernst Litfass School in Berlin and are on display at the exhibition.



the exhibition. They were used to forge documents in the resistance movement. In cooperation with Siemens Mobility GmbH, 3D prints of small objects that Frenchwoman Hélène Fauriat made from plastic, wood or metal as a forced labourer in the Berlin-Schönefeld sub-camp were created. Visitors can touch and see them up close.

Survivors Lili Leignel, Marie Vaislic and Jean-Claude Passerat were present at the opening of the exhibition. While both women were deported from France to Ravensbrück as children, Jean-Claude Passerat was born in the camp as the son of a French resistance fighter.

The exhibition will be presented at the Ravensbrück Memorial until September and

afterwards transferred to France. During the summer, the exhibition will be accompanied by a series of events organised in collaboration with the French Embassy. Furthermore, several Franco-German youth exchange projects will address the exhibition's theme in a regional context.

The curators of the exhibition "Resistance - Depressions - Deportations" are the director of the Memorial Andrea Genest, Mechthild Gilzmer specialist in Romance studies and the historian Hannah Sprute. The project was developed with the financial support of the German Federal Ministry of Education and Research.

FOR NEVER FORGET – EVOCAÇÃO OF HOLOCAUST VICTIMS

In a world with an uncertain present and future and with a tortuous, complex and questionable past, all projects, activities and events that help to remember the mistakes of human action are never in excess. A good example of this tortuous past was the Holocaust, a black stain that will never be possible to remove from the history of Humanity.

In this sense, between January 24th and March 26th, an activity alluding to the Holocaust and its victims called "For Never Forget – Evocation of Holocaust Victims" was on display at the Municipal Library of Valongo (Portugal). This activity is based on the Project "Nunca Esquecer — National Program for the Memory of the Holocaust", promoted by the Portuguese government. This activity created and elaborated by the Municipal Library of Valongo was composed of several items:

- Chronological frieze (time line) representing the main dates/events related to the coming to power of Adolf Hitler, installation of the Nazi regime in Germany, occupation of other countries, racist and discriminatory acts against Jews and other peoples.
- Multimedia projection: initiative whose main objective was to evoke the Portuguese victims of the Nazi regime. The survey and research of the names of the Portuguese victims was carried out through the reading of some books and their confirmation with the International Center of Nazi Persecution – Bad Arolsen Archives.

- Bibliographic exhibition with about 115 books by authors censored by this regime that are part of the bibliographic collection of the Municipal Library of Valongo. For a few months, the Municipal Library of Valongo collected the names of censored authors who were part of the "List of Harmful and Undesirable Literature". This collection focused on the research of the "Magazine" published in Berlin, in October 1935 and 1941, by the Adolf Hitler regime and which includes the entry of 6000 references of authors, works, reports and periodicals considered harmful to the ideals defended by the Nazi regime. This journal is part of the library repository of the Federal University of Münster.

- Three role-ups where some of the most prominent terms of the Holocaust are explained, such as the Ghettos, the Nuremberg Laws, the Final Solution, the Concentration Camps and their typology, and the Death Marches.

- Multimedia concert entitled "The Violin of Auschwitz", performed by the musician Maurizio Padovan.



SEREI O QUE ME DERES...
QUE SEJA



ABRIL 2022 MÊS DA PREVENÇÃO MAUS-TRATOS NA INFÂNCIA



In parallel to this, 19 panels of "SHOAH – How was it Humanly Possible?" were exposed. provided by Yad Vashem - World Holocaust Remembrance Center in Jerusalem. These panels present some of the main historical aspects of the Holocaust, starting with Jewish life in pre-Holocaust Europe and ending with the liberation of Nazi concentration and extermination camps and the restart of life after this atrocity.

Created to remember what the Holocaust was like for older generations and show it to younger generations, this activity had many visits from schools in the county, as it is a theme that is part of the programmatic curriculum, providing an opportunity for young people to have a kind of classes very

different than usual.

At a time when we are once again experiencing the scourge of war, not least because geographically it is covering a large part of the European territory where the Holocaust and the Second World War were most felt, the young people who had the opportunity to visit the exhibitions showed that the Holocaust really is something incredulous, surreal, indescribable before which one cannot answer the question "How was it Humanly Possible?".



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