



MEMORIA

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LECTURE: ROLE OF MUSEUMS AND MEMORIAL SITES IN THE CHANGING WORLD

ARCHAEOLOGY AT
THE SITE OF THE
FORMER WARSAW
GHETTO SHEDS
DRAMATIC AND
POIGNANT LIGHT

CHALLENGES IN
PRESENTING
HOLOCAUST
RESOURCES IN THE
DIGITAL AGE

SYMBOLIC
INAUGURATION OF
THE
CONSTRUCTION OF
THE MEMORIAL OF
EXTERMINATION OF
THE ROMA IN LETY

DIALOGFORUM
MAUTHAUSEN 2022

TABLE OF CONTENTS

LECTURE: ROLE OF MUSEUMS AND MEMORIAL
SITES IN THE CHANGING WORLD

ARCHAEOLOGY AT THE SITE OF THE FORMER
WARSAW GHETTO SHEDS DRAMATIC POIGNANT
LIGHT

CHALLENGES IN PRESENTING HOLOCAUST
RESOURCES IN THE DIGITAL AGE

SYMBOLIC INAUGURATION OF THE
CONSTRUCTION OF THE MEMORIAL
OF EXTERMINATION OF THE ROMA IN LETY

DIALOGFORUM
MAUTHAUSEN 2022

THE NEW ISSUE OF THE VARIA MAGAZINE
OF STATE MUSEUM AT MAJDANEK

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

Our e-mail: memoria@auschwitz.org

Please do share information about this magazine with others, particularly via social media.

All editions: memoria.auschwitz.org

ROLE OF MUSEUMS AND MEMORIAL SITES IN THE CHANGING WORLD

On the occasion of the 75th anniversary of the Memorial at the site of the former German Nazi concentration and extermination camp Auschwitz, on July 1, the Museum hosted an expert debate "The role of museums and memorial sites in the changing world".

More information on the conference.

Below we publish a text of the opening lecture given by Museum Director Dr. Piotr M. A. Cywinski.

On the occasion of the anniversary, the U.S. State Department held a special ceremony on July 13, the US State Department organized a special ceremony that recognized the singular role the historic site has played in preserving Holocaust memory. During the ceremony in Washington D.C., director Cywiński has been honored with a National Leadership Award from the United States Holocaust Memorial Museum.

Times are changing ever more rapidly and changes are manifested in more than just new emerging technologies and global warming. Virtually every anthropological plane is now evolving at an increasingly rapid pace. The Russian war in Ukraine reflects this in the most profound way. Our institutions, Memorial Sites and Museums, which have in their hands a message of unique importance for all humanity, today must undergo a deep, fundamental reflection on our joint work with remembrance, education and formation, our dialogue with the world, and on the clarity of the message we convey.

We could have chosen a different way to honor the last seventy-five years of the Auschwitz-Birkenau Memorial and Museum; we could have organized a solemn concert or an cultural event. However, in view of the current situation, it seems to me that this 75th anniversary is the best moment to embark upon such a broad and shared reflection.

I propose to begin with seven personal observations, hoping to spur a lively debate among our excellent panelists, as well as all of those among us who have assumed responsibility for the future of the remembrance of the Shoah and of the crimes committed by the Third Reich.

Generations

Our Memorial Sites and Museums now find

themselves at the most important turning point in their history. Survivors, who have so far carried the words that have shaped our remembrance, are now all but gone. Future anniversaries, commemorations and events will need to rely on other means of expression. We are faced with the great temptation to replace Survivors' voices with silence, art, speeches delivered by politicians or words of the new generations. But that is not why Survivors wrote hundreds of books, provided thousands of accounts and recorded personal interviews. Their words remain in our hands and we must do everything we can today to ensure that they, even though many of them may be physically absent, remain at the very heart of our narrative. I see one fundamental reason for this – this is the only way we can avoid exaggerated historical interpretations, ward off the threat of politicization and prevent any divergence from the discourse on remembrance.

For some time now, students have hailed from a generation whose grandparents were born after the war. Most teenagers no longer have any personal, familial links to any living witnesses to those events. To a much greater degree, their education relies on schools, as well as on collective media outlets. At the same time, they are much more vulnerable to the fragmentary and biased information found in their meanderings on-line. This is all the more reason for us to ensure that a visit to our



institutions becomes an emotional and intellectual experience which will remain long remembered. An event that will become a point of reference and a refuge of truth that will influence the formation of their own thoughts and experiences.

Today's adults know more about history and have a better understanding of its importance, because they themselves, as teenagers, visited our Memorial Sites in the 1990s, and later. This also applies to today's teachers. When they arrive at our Memorial Sites with their students, it is usually not their first visit, but a return to the places that had once given and shown them something important. This indicates how essential it is to assist educators in preparing their class or group for these visits.

To a large extent, generational changes redefine the tactical priorities of our remembrance institutions – we need a reasonable, international conversation in order to be prepared for this redefinition together.

Social dialogue

The COVID-19 pandemic has clearly demonstrated that the sphere of influence of Memorial Sites cannot be confined to their physical boundaries. We have still not shared enough about our experiences from that difficult period and we have not fully explored potential ideas for our future remote-based operations.

We live in a time when the axes of dialogue and the vectors of political discourse are undergoing significant changes that are difficult to define. In the past, sources of knowledge for adolescents were their families, schools, books. Today, these sources have increasingly become online platforms, social networking sites, discussion groups, like-minded online communities, recirculated memes, viral messages and disinformation, slander and hate campaigns.

This forces us to devise and coordinate entirely new, customized pathways to reach our audiences, as well as new methods for narrating the past, passing on and

The Role of Museums in the Chan

75th Anniversary of the
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strengthening historical truth and highlighting its consequences for today's world in an even more compelling way. I am certain that our experience derived from the past decades is a good way to prepare for this effort. Since their creation, Memorial Sites have not been structurally linked to the school education system, and, to a limited degree, were part of the difficult narratives shared within families. And books were not our main tools.

Peace and war

In the last decades, many people felt surprised when Jewish communities throughout the world, marked by the experience of the Shoah, associated almost

every act of antisemitism with the atrocious times of genocide. Today, as we all observe Russia's attack on Ukraine, politicians, journalists, educators and various other participants in the public debate themselves draw analogies to World War II. It seems to me that never before has a pedagogical understanding of the role of the past been as crucial as it is now.

This is partially due to the disgusting propaganda originating in Moscow, which accuses Ukraine of Nazism and fashions itself as a liberating power. But it can only partially be explained by the Kremlin's rhetoric. The fact that more than 40 countries have spoken

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out in support of Ukraine, coupled with the great outpouring of human solidarity with Ukrainian refugees, suggests that the perspective of a passive spectator is largely being abandoned.

The dissemination of our view of history is, certainly, no small contribution to the understanding of the present and a serious warning for the future. But it is also indicative of the public's increasing understanding that answers to today's most difficult questions can be found in the patterns of the past. This evolution may only be a short "weather window" triggered by the war. But it validates the relevance of our education and poses

new, further-reaching questions. One of them is about preserving a specific vision of history in the public discourse – one which becomes a permanent point of reference, rather than a mere sequence of dates and facts.

Symbolism

The debate about the values and threats related to the symbolic understanding of our Memorial Sites, which began 25 years ago, has yet to be resolved. The debate has focused on the limits of possible comparisons of cases of genocide. However, symbolism does not only manifest itself in the sphere of comparisons. The "never again" appeal in itself embodies the need to link today's tragedies with the



Chairman of the Council of the United States Holocaust Memorial Museum Stuart E. Eizenstat presents the National Leadership Award to Director Piotr Cywiński. Photo by Łukasz Lipiński

message of the past. This clearly applies to any case of antisemitic, racist and de-humanizing aggression.

We cannot fail to draw on the experience of the past in the face of mounting populism, manipulation and propaganda. We need to revisit that discussion, without being overcome by fear of what will anyway always remain beyond comparison. We need to do that in order to better and more wisely identify and expose those elements of the political discourse which have been resorting to the same, or at least very similar, tactical or rhetorical ploys that we remember all too well from the past. The “never again” promise cannot only refer to the content of the message being conveyed; it must also be a warning against its present forms and tactical tricks.

The polyphony of remembrance

Remembrance, to which we have dedicated years of work is not a monologue. This is clear to any guide and any wise teacher and educator. While the discourse of the authorities in a conflict situation always takes on the shape of propaganda, remembrance – especially in a post-conflict context – is always polyphonic. The notes of the polyphony depend on family narratives,

local traumas preserved in people’s memories and on one’s own sensitivity. Textbooks will never account for that. But it is the truth, after all.

If we want to be inclusive and credible – while remaining within the frame of unconditional historical truth – we must embrace that polyphonic side of remembrance with greater wisdom. It is also with greater wisdom that we should integrate the accounts handed down within families and encourage discourse with local narratives. We should stimulate the young generation to reflect on what has already been instilled in them, as their history, in order to better show its meaning, its background and its consequences.

Education and the rite of passage

Referring to my earlier comment, Memorial Sites were not created by education systems. They were created in diverse ways in particular countries and their origins can usually be traced back to the Survivors and the non-governmental organizations created by and around them. We have always been ahead of our times. Decades passed before schools began to align their curricula with what students experienced while visiting the Memorial Sites.

Our narrative has always been threatened by various fashionable changes, novelties and gadgets. Some have been captivated by audio-guides, others by interactive features and still others by multimedia. This is not what should attract the next generations of students to our Memorial Sites, the strength of which was, is, and always will be in their authenticity. Today – as I see it – one does not visit Auschwitz; one passes through it. It is not about observing it from the outside – it is about placing oneself at the core of the great question that is the legacy of Auschwitz. For everyone, it is a kind of rite of passage. We want to and we must do everything in our power to ensure that the young people who pass through our Memorial Sites emerge transformed and that we at least plant the seeds of future change deep inside them.

It is this function of the rite of passage that must remain at the very center of our attention. Both yesterday and today, young people must pass through our Sites and Museums and emerge transformed, able to ask themselves more conscious questions about their own choices in today's world. Only then will it become possible for our message not to be reduced to a mere history lesson in school curricula. Only then will our message be present in the future, right where it should be - in education about society, politics, media, religion and ethics.

Moral anxiety

We have placed too much hope in simple emotions. We have seen young people cry, we

have seen them stand in silence and reflection, we have seen them at a loss for words. Too many times we were easily convinced that it worked. We chose Anne Frank's Diary as recommended reading for class after class of young teenagers, because we expected that through identification and empathy we would win education. Meanwhile, those groups of rebellious teens, who – as is typical for their age – saw the world in very contrasting colors, were being encouraged to identify with a person who was doomed to die, whom her own parents could not protect and who was threatened by evil – an evil which was not only external but, even worse - faceless.

Today, we must think deeply about what we want to achieve through our activities. This is not only about historical facts or only about empathetic emotions. If we want the rite of passage to work fully, if we want people to emerge from the Memorial Sites better prepared to act, we need to stir moral anxiety in their hearts. Anxiety about their deeds, words and the choices they make as human beings. This commitment must more fully become a consequence of visiting our Memorial Sites.

We cannot do it alone or in isolation, we need to act together in a planned and concerted way. The moral shape of the world does not depend on schools, the media or politicians. Still, it is what we all see as a priority and to what we have dedicated decades of our lives.

The Role of Museums and Memorial Sites in the Changing World

75th Anniversary of the Auschwitz-Birkenau
Museum and Memorial

Honorary Patronage
of the President of the Republic of Poland Andrzej Duda

1 July 2022



ARCHAEOLOGY AT THE SITE OF THE FORMER WARSAW GHETTO SHEDS DRAMATIC AND POIGNANT LIGHT

A child's shoe. Kitchen utensils. Crockery. Books. Ceramic tiles. Corroded tools. Discoveries during archaeological excavations this summer on the site of the WW2 Warsaw Ghetto are shedding dramatic — and poignant — light on the lives of the hundreds of thousands of Jews confined to the area and are furthering research on the 1943 Warsaw Ghetto Uprising.

"Finding these objects and giving them to the world is for me giving a voice to their owners," Dr. Jacek Konik, an archaeologist and historian at the Warsaw Ghetto Museum who is leading the dig, told JHE .

They could not tell their own story because someone did not allow them to and decided that they had no right to live. Now, thanks to our research, they can speak and tell a part of their story. I am glad that I can at least help them speak in this way. It is a kind of inner need and obligation for me. If I had been born earlier, I might have been in their shoes.

Work began June 7, conducted by the Warsaw Ghetto Museum together with a team of scientists from Christopher Newport University in the U.S. and the Aleksander Gieysztor Academy in Pułtusk, Poland.

The dig was scheduled to last to the end of June but has been extended until the end of July, and volunteers are welcome. (To volunteer, contact: b.jozefow-czerwinska@vistula.edu.pl)

Established in 2018 by the Ministry of Culture and National Heritage, the Ghetto Museum, currently under

development, is due to open in a complex of buildings that was a pre-WW2 children's hospital in April 2023 — the 80th anniversary of the Warsaw Ghetto Uprising.

The excavations are concentrated on the site where two pre-war apartment buildings stood; they were located between two streets, with entrances at Miła 18 and Muranowska 39 and at Miła 20 and Muranowska 41. During the Warsaw Ghetto Uprising, which began on April 19, 1943, a bunker in the basement that had been used by smugglers housed the headquarters of the Jewish Combat Organization, led by Mordechai Anielewicz. On May 8, 1943, as the Germans closed in, Anielewicz and scores of other Ghetto fighters committed mass suicide in the bunker. The bodies were never exhumed.

A commemorative mound made of rubble was built over the site after the war, and memorials were placed later.

This summer's excavations seek to establish details about the bunker — but they do not touch the area in which the Ghetto fighters died. Archaeologists have uncovered walls and structural elements, as well as a range of objects.



They use it to hide goods smuggled from the so-called Aryan side.



These excavations are important because they are the first archaeological excavations since the end of the war in the area where the headquarters of the Jewish Combat Organisation (ŻOB) was located," Konik told JHE.

He said the researchers were trying "to verify information about the 'bunker' of Mordechai Anielewicz and his comrades that comes from memoirs and accounts."

He stressed that they are not working in the central part of the bunker, as "it is a grave, and we are not digging in the grave," but rather on the periphery of the site, where they "are likely to find one of its six exits."

Poland's Chief Rabbi, Michael Schudrich, is informed about the excavations, and Konik said work would halt if human remains were discovered.

The research, Konik said, "makes it possible to verify and, on the other [hand], to complete the picture of life in Warsaw's Jewish community as it has

been known up to now from photographs, films and written records."

For example, he told JHE, some of the discoveries, including prayer books and the remains of a burned library, indicated that "religious life flourished in these buildings."

"The Talmud, a prayer book (Sidur) and a novel in Polish were identified," he said. They appear to have all stood together on one shelf.

This find perfectly illustrates the life of many Jewish families in Warsaw and Poland. On the one hand, faithfulness to the traditions of their ancestors, and on the other, openness to Polish culture and life in it. Objects of everyday life and fragments of the decoration of the buildings themselves testify to the fact that these buildings, built in the second half of the 19th century, were prosperous and gradually modernised. What is striking is the scale of destruction from the war and the personal belongings of the inhabitants...

testimony to the tragedy that occurred.

Konik said the finds so far “confirm and complement” the reports about everyday life in the Ghetto found in the so-called Ringelblum Archive. The Archive was organized in November 1940 by historian Dr. Emanuel Ringelblum and his clandestine Oneg Shabbat organization. The aim was to gather detailed and extensive documentation on the fate of Jews under German occupation.

The Archive materials were hidden in three batches (the last hidden on the day before the Ghetto Uprising began). Two of these caches have been discovered. As the Jewish Historical Institute puts it:

The collected materials, numbering some 35,000 documents, usually do not have counterparts in other archival units in the world. They are often the last testimonies of life, suffering and death of both individuals and entire communities of cities and towns scattered throughout the country. They constitute an invaluable source for Holocaust study.

This summer’s excavations follow on from non-invasive research carried out in July 2021 via geoscientific tools such as ground-penetrating radar and metal detectors. These non-invasive surveys indicated an “anomaly” that led to physical excavation in October 2021 in Krasiński Park, which stands in the former Ghetto area. The anomaly turned out to be a steel beam.

The article was originally published at the Jewish Heritage Europe page.





CHALLENGES IN PRESENTING HOLOCAUST RESOURCES IN THE DIGITAL AGE

Yad Vashem invites to participate in an international workshop on initiatives in accessibility to Holocaust archival sources and new ways of presenting digital archival content, to be held at Yad Vashem in Jerusalem, on 22-24 November 2022.

The workshop is organized within the framework of the European Holocaust Research Infrastructure (EHRI) project, supported by the European Commission, together with the Foundation "Remembrance, Responsibility and Future" (EVZ Foundation), Berlin.

Submission Deadline: 1 September 2022

Collecting sources from the Holocaust period is the basis for research, education and commemoration. In the digital age, open, online access to this material has a key role in facilitating these activities. The gap between the amount of archival documentation amassed by Holocaust collection holding institutions and the rate at which this material is made available online has engendered conflicting views regarding the degree of information necessary for presenting the documentation in the proper context, i.e. extensive metadata vs. just getting the material out there with minimal descriptions/information.

At the same time, the demand for online access has spurred the creation of innovative, new tools, platforms and resources for presenting digital archival content. These may take the form of traditional online archives with expanded search capabilities, including cross-database links, data visualization and more. Other initiatives encompass platforms that allow the user to contextualize, interpret and visualize

Holocaust sources, for example:

- Archival storytelling via online exhibitions and other platforms, focusing on specific themes or events and incorporating a range of archival sources (photos, film footage, official documents, letters, diaries, video testimony, etc.);
- Annotated digitized documents from various sources, centering on a specific theme > Geo-mapping projects and other tools for the analysis and interpretation of Holocaust documentation;
- Open and flexible multidisciplinary interfaces such as the EHRI Document Blog, which provides an experimental space to discuss and test new digital approaches to Holocaust documentation;
- Archival sources-based educational tools.

The very accessibility of digital archival material brings about fresh challenges. Unlike in the past, access to the archival descriptions and scanned documents online creates an opportunity to democratize work with historical documentation. Audiences no longer, or at least not overwhelmingly, consist of scholars and students; rather, archives have an undefined audience whose members have varying levels of expertise, different expectations and cultural backgrounds. Holocaust-related archives have been active in efforts to ensure that documents are now available for study by everybody, enthusiast or professional, local or remote.



Remembrance
Responsibility
Future



CHALLENGES IN PRESENTING HOLOCAUST RESOURCES IN THE DIGITAL AGE

Initiatives in Accessibility to Holocaust Archival Sources
and New Ways of Presenting Digital Archival Content

for study by everybody, enthusiast or professional, local or remote.

The workshop will showcase these initiatives, and generate discussions on the dilemmas and challenges regarding presentation, contextualization, intended target groups, and more. Additionally, we will explore these new tools in the service of Holocaust education. The organizers hope to look at the use of tools in undergraduate Holocaust Studies courses that enable students to engage directly with primary sources, as well as the development of digital content and digital learning environments in the professional advancement of Holocaust educators.

The target groups for this Call for Proposals are Holocaust archivists and researchers, educators, curators, film producers, and anyone involved in making Holocaust documentation accessible.

Each accepted proposal will be allotted up to 20 minutes for presentation followed by discussion. The workshop is geared toward group discussion by the participants on a variety of topics throughout the entire workshop, with the aid of presentations, guest lectures and round tables.

The workshop will be conducted in English.

If you are interested in giving a presentation, please send a short proposal of no more than 500 words and a CV (including all relevant contact information).

**Send proposals to
Ms. Naama Leibman Shilo**

More information

SYMBOLIC INAUGURATION OF THE CONSTRUCTION OF THE MEMORIAL OF EXTERMINATION OF THE ROMA

In the village of Lety in southern Czech Republic, the Memorial of Extermination of Roma and Sinti is being constructed. On July 22nd, symbolic demolition of industrial piggeries constructed in the 1970s within former camp premises began. During WW2, within that site the authorities of the Protectorate of Bohemia and Moravia incarcerated over 1300 Roma. Over 500 of them were then deported to the Auschwitz camp.

Efforts aimed at dignified commemoration of this place have been undertaken for more than three decades. The monument was erected in the vicinity of the former camp in mid-1990s. The area was finally purchased in 2018.

Jana Horvathova, Director of the Museum of Romani Culture in Brno, the institution responsible for establishing the new memorial site, said that the inauguration of works constitutes a very satisfactory moment. "We are beginning the demolition. We are demolishing the disgrace not only of the period of WW2, when our country found itself under the yoke of the Nazi. Unfortunately, it is also the disgrace of the post-war era. Today constitutes a turning point for us. We have been preparing for it for a long time", Jana Horvathova said.

Martin Baxa, Czech Minister of Culture, emphasized that the piggery became a hideous symbol of the lack of respect for the victims of extermination of

the Roma and the construction of the Museum constituting the Memorial to the victims shall restore the memory of the functioning of the camp and constitute the expression of respect towards the Roma.

"Reconciliation with one's own past brings the readiness to face its dark sides. The dark side is not only the element of history. We do possess our own dark sides", said Marketa Pekarova Adamova, President of the Chamber of Deputies of the Czech Republic.

The new memorial is supposed to constitute a dignified space to commemorate camp victims. According to the schedule, demolition of industrial piggery is going to be followed by the first stage of construction works. The goal consists in establishing visitors' center including the exposition and a multi-functional hall as well as revitalizing the monument of cultural heritage of the village of Lety.



Čeněk Růžička, chair of the Committee for the Reparation of the extermination of the Roma people, whose parents were internated in the camp Lety u Písku. Photo: Museum of Romani Culture





The „gypsy camp“ at Lety was established on the site of a former disciplinary labour camp. The camp's capacity was increased so that it was able to take up to 600 prisoners, but that number, too, was soon exceeded, since during August 1942 over 1 100 men, women and children were interned in the camp. The camp was not equipped with the necessary sanitation and other facilities for such a large number of people. Moreover, until August 1942 only men had been imprisoned here. From August 1942 on, women and children had to live here too, in totally inadequate conditions. After the influx in August 1942, subsequent new arrivals were mostly individuals or families. The number of prisoners thus did not continue to rise, but the unsatisfactory conditions in the camp remained practically unchanged.

In all, 1 309 people were interned in the camp, of whom 326 survived their internment. A quarter of the prisoners were released or escaped. The remaining prisoners were transported to the concentration camp at Auschwitz.

Two mass transports took place. The first was a transport of „asocials“ which set out for the Auschwitz I concentration camp on the 3rd of December 1942, numbering 16 men and 78 women. The second transport marked the practical closing of the camp, since 417 prisoners were taken to the Auschwitz II - Birkenau camp. While the first transport took place on the basis of a decree on crime prevention, the second took place on the basis of Himmler's decree from the 16th of December 1942 ([link in Czech](#)), ordering the transport of all Roma to the concentration camp at Auschwitz.

The remaining 198 prisoners were transferred to the „gypsy camp“ at Hodonín u Kunštátu or to collection camps in Prague and Pardubice. Only a

DIALOGFORUM MAUTHAUSEN 2022

Medicine is a subject that is inextricably linked with the history of Nazi concentration camps – and by extension the Holocaust: Nazi doctors used concentration camp prisoners for experiments and on the basis of selection procedures decided who would be murdered and who would be allowed to live so that their labour could be exploited.

Physicians imprisoned in the camps risked their own lives to contain epidemics, procure medicine and save prisoners from death; nurses struggled to care for sick fellow prisoners under the most difficult conditions; Allied medical personnel treated the sick after the liberation of the camps.

The 13th Dialogue Forum Mauthausen „Holocaust and Nazi Medicine: Victims, Perpetrators, Rescuers.“ will give national and international scholars a forum to present and discuss their research findings on the Holocaust and Nazi medicine. In lectures, workshops and guided tours held over two days, speakers, professionals in the field and others with an interest in the conference topic will, as usual, exchange ideas and have the opportunity to deepen their knowledge of the subject.

The Dialogue Forum Mauthausen is an annual event at which an interested public is invited to follow the lectures and take part in the discussions.

This year's Dialogue Forum Mauthausen will take place from 16 to 17 September 2022 as an attendance-based event at the

Mauthausen Memorial; the conference language this year will be English.

For the 13th Dialogue Forum the Mauthausen Memorial has not only brought together international experts on the subject of medicine and the Holocaust, but is also pleased to welcome the Israeli film-maker Itamar Wexler, who will present his documentary *The Voyage* at an exclusive Austrian premiere on the evening of 16 September in Linz. Tickets can be obtained in advance and from the box office on the night.

Titles of panels:

Holocaust in academic Medicine
Medicine in Mauthausen-Gusen
Spanish Republicans and
International Brigades
Medical Staff: Aid workers,
Perpetrators and Liberators

The forum will end with the discussion titled „COVID, antisemitic movements and Holocaust comparisons“

See details of the Dialogforum
Mauthausen 2022

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MAUTHAUSEN

NEW ISSUE OF THE VARIA MAGAZINE

On the eve of the 78th anniversary of the final liquidation of KL Lublin on July 22 we release a new issue of our "Varia" magazine. It is available in both Polish and English version.

On July 20, 1941 Reichsführer SS Heinrich Himmler came to Lublin. During that visit – scheduled roughly a month after the launch of operation "Barbarossa" – he issued an order to create a concentration camp in Lublin. The compound was to be established on the eastern outskirts of the city and have the capacity of keeping 25-50 thousand prisoners at the early stage of its existence. The inmates were to be exploited as slave labour force in the workshops and construction sites supervised by the SS and police.

Although the first prisoners did not arrive at the camp until October 1941, the order given by Himmler in July was the first step in Majdanek's history. Three years later, on July 22, 1944, the camp was liquidated. Out of 130,000 women, children, and men who went through its gates, approx. 78,000 lost their lives in KL Lublin.

This historical timeline serves as a framework for today's release of another "Varia" magazine volume. The texts include a story of Helena Pawluk - an extraordinary

Polish woman, who helped a Jewish doctor escape from the camp and nearly paid for it with her own life; a comparison of the German construction plans and the actual form of Majdanek; and a selection of testimonies given by the Polish prisoners deported in 1941, in which they describe the camp at the early stage of its existence.

Additionally, the new "Varia" comes with a range of historical outlines devoted to various national groups among the inmates. It is a reference to the latest monograph "The Prisoners of KL Lublin 1941–1944" released this year, which describes the camp history from various perspectives of those deported to the camp from all across the German-occupied Europe.

On Friday, July 22, we also organise a guided tour based on the publication. In order to mark the 78th anniversary of the liquidation of KL Lublin we are gathering with the camp survivors and at 1:30 pm we will lay flowers and light candles at the Mausoleum.

majdanek.eu

THE PRISONERS
OF KL LUBLIN

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WIĘŹNIOWIE
KL LUBLIN
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