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# MEMORIA

MEMORY • HISTORY • EDUCATION

# ON BRITISH SOIL

## ON BRITISH SOIL: VICTIMS OF NAZI PERSECUTION IN THE CHANNEL ISLANDS

YAD VASHEM UNCOVERS  
OVER 200,000 NEW  
NAMES OF HUNGARIAN  
HOLOCAUST VICTIMS

NEW EXHIBITION IN  
HONOUR OF SCOTS  
MISSIONARY OPENS IN  
BUDAPEST

INTERNATIONAL  
CONFERENCE ON  
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DIGITAL MAP HELPS  
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# EDITORIAL

Paweł Sawicki, Editor-in-Chief

"The International Auschwitz Council observes with great concern the resurgence of antisemitic and racist attitudes, as well as the incursion of hate speech and aggressive nationalism into public space. Being aware of the tragic history of Auschwitz-Birkenau, there are no doubts as to where it may lead. Thus, we appeal to European governments for a decisive response and effective countermeasures."

This is the resolution accepted by members of the International Auschwitz Council during its session on 13 November. It is worth listening to these words. Memory carries with it a great challenge of responsibility - including the shaping of the modern world.

In the second edition of "Memoria" you will find articles covering a wide range of spaces of memory: we write about several exhibitions; about new technologies supporting the work of historians; about a huge unprecedented project aimed at regaining the identity of victims; and reflections on visiting the authentic space of the Auschwitz Memorial and its influence on education.

I also encourage all our readers to co-operate with us. We would be grateful to receive information about events, projects, publications, exhibitions, conferences or research that we could write about. We also accept proposals for articles. Please do share information about this magazine with others, particularly via social media.

Our e-mail: [memoria@auschwitz.org](mailto:memoria@auschwitz.org)

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# LINKING THE MEMORY OF THE WORLD

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LINKS TO THE MOST INTERESTING AND VALUABLE ARTICLES  
DEDICATED TO MEMORY AROUND THE WORLD (WIDE WEB)

The exhibition "Auschwitz. Not long ago. Not far away." will open to the public at the Arte Canal Exhibition Center in Madrid on 1 December. This will be the international debut of the exhibition, which will then visit six more cities in Europe and seven in North America.

The aim of this meticulous and poignant exhibition is to discover

the complex reality of the German Nazi concentration and extermination camp Auschwitz-Birkenau within its historical context, as well as to examine how such a place could come to exist and the terrible historical and human consequences derived from the Holocaust.

[www.auschwitz.net](http://www.auschwitz.net)

A story to shake the conscience of the world





The Anne Frank Foundation has bought the house in Amsterdam in which the family lived from 1934-1942, when they went into hiding. The house will not become a museum but will remain a home for writers forced to flee their countries due to persecution.

[Read more](#)



**Holocaust Education: Time, Place, and Relevance**  
10th International Conference on Holocaust Education at Yad Vashem

**יָד ושֵׁם**  
YAD VASHEM

THE INTERNATIONAL SCHOOL  
FOR HOLOCAUST STUDIES

WWW.YADVASHEM.ORG

On 25-28 June 2018, the Yad Vashem Institute will host the 10th International Conference on Holocaust Education, entitled "Time, Place and Relevance."

[MORE INFORMATION AND REGISTRATION](#)

Dance helped Eva Fahidi survive the Holocaust at the age of 18. Now, decades later, the Hungarian activist keeps urging remembrance in an unconventional way. She performed in Austria on the anniversary of Kristallnacht.

[More at dw.com](#)



The Bulgarian government has adopted the International Holocaust Remembrance Alliance working definition of antisemitism and has appointed Deputy Foreign Minister Georg Georgiev as its national co-ordinator on combatting antisemitism.

[Read more](#)



A black and white portrait of a middle-aged man with a receding hairline, wearing a suit and tie. He is looking directly at the camera with a slight smile. The image is the background for the entire page.

**The**  
**Wiener** Library

# ON BRITISH SOIL

**VICTIMS OF NAZI  
PERSECUTION IN THE  
CHANNEL ISLANDS**



# ON BRITISH SOIL: VICTIMS OF NAZI PERSECUTION IN THE CHANNEL ISLANDS

A new exhibition at The Wiener Library for the Study of the Holocaust and Genocide - the world's oldest archive of material on the Nazi era and the Holocaust - tells the stories of those persecuted in the Channel Islands.

During the German occupation of the Channel Islands 1940–1945, many thousands of people were persecuted, including slave labourers, political prisoners and Jews. Their story has been largely omitted from a British narrative of 'standing alone' against Nazism and celebrations of British victory over Germany.

From a young Jewish woman living quietly on a farm in Guernsey and later deported to Auschwitz, to a Spanish forced labourer in Alderney, and the story of a man from Guernsey whose death in a German prison camp remained unknown to his family for over 70 years, the exhibition highlights the experiences of

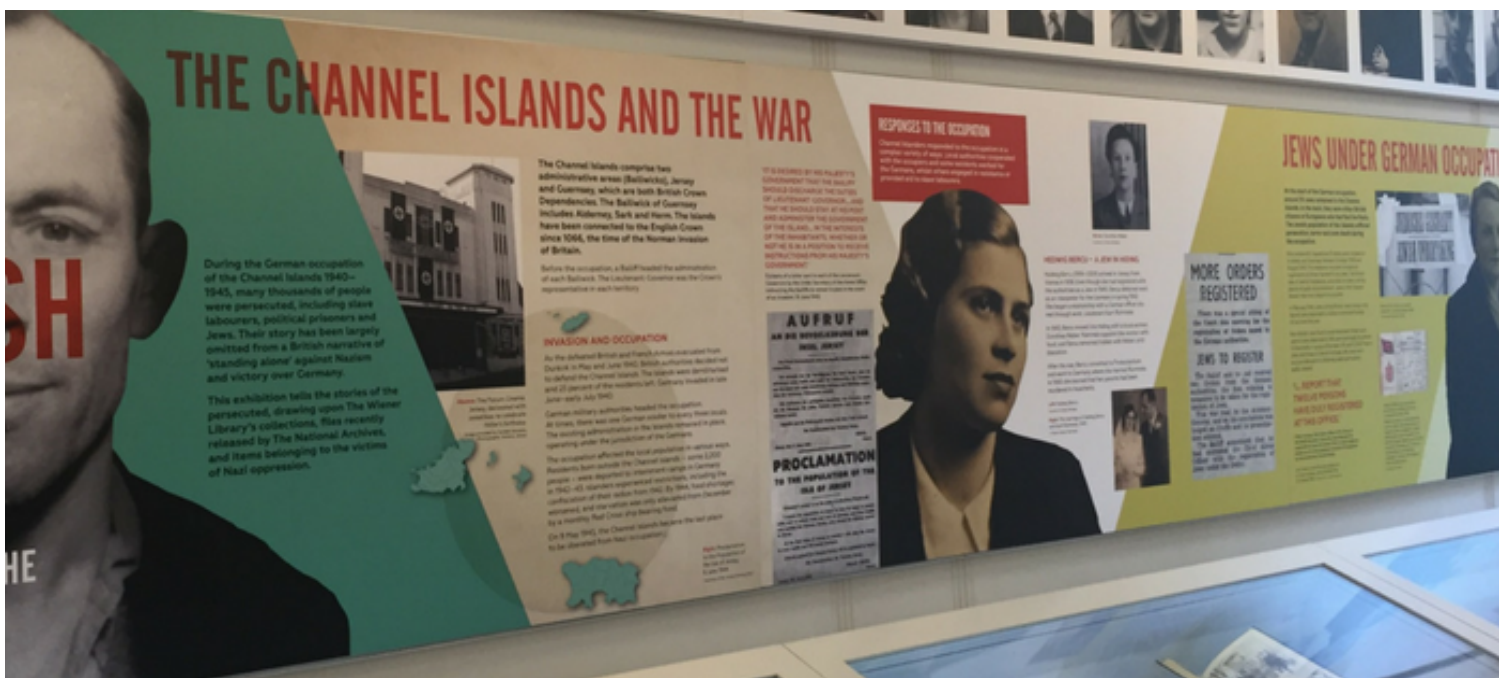
the victims of Nazi persecution, and the post-war struggle to obtain recognition of their suffering.

One of the individual stories featured in the exhibition is that of Marianne Grunfeld, who was born in Katowice, Polish city under the Prussian partition, in 1912. She came to England in 1937 to study horticulture and, on completion of her studies in 1939, obtained employment at a farm in Guernsey. As a Jew, Grunfeld was subject to the antisemitic regulations introduced in the Channel Islands during the German occupation. Grunfeld did not, however, register as a Jew with the authorities, as was required after 1940, and may

therefore have been denounced.

Despite appeals from her employer, Marianne Grunfeld was deported to St Malo, France on 21 April 1942, along with two Austrian-born Jews, Therese Steiner and Auguste Spitz. Ultimately, the three were transported to Auschwitz-Birkenau via Drancy internment camp, arriving on 23 July 1942 where they were murdered. Of their transport of 824 people, only eighteen men and two women survived the war.

The stories of the victims of Nazi persecution in the Channel Islands, such as Marianne Grunfeld, have often been forgotten.



Channel Islanders had similar experiences to those living in occupied Europe, but their war narrative was instead tied firmly to that of the British mainland. This emphasised the British victory and glossed over questions of victimhood and suffering. During the first post-war decades, emphasis was placed on military personnel, victory and patriotism.

More recently, the experiences of victims of persecution on The Channel Islands, including Jews, slave workers and those who committed acts of protest, defiance and resistance have been recognised. In 1996, The Lighthouse Memorial in Jersey was unveiled to commemorate the twenty-one people from the Island who did not return from concentration camps and prisons on the continent, and in 2015, a memorial was erected in Guernsey in memory of the 'Guernsey Eight' who died in Nazi captivity.

**Marianne Grunfeld  
(1912-1942)**  
© Island Archives,  
Guernsey

This new exhibition is part of this process of remembering. It draws upon The Wiener Library's rich archival collections, files recently released by The National Archives, and items belonging to the victims of Nazi persecution themselves to highlight these often overlooked narratives.





Der Feind Deutschlands steht im Begriff, französischen Boden anzugreifen.

Ich erwarte von der Bevölkerung der Insel Jersey, dass sie unbedingt ruhig bleibt und auch bei Uebergreifen des Kampfes auf die Insel sich jeder feindlichen Haltung und Sabotage gegenüber der deutschen Wehrmacht enthält.

Bei Auftreten der geringsten Anzeichen von Unruhen werde ich die Strassen für jeden Verkehr sperren und Geiseln festnehmen lassen.

Angriffe auf die Wehrmacht werden mit dem Tode bestraft.

Der Kommandant der Festung Jersey,

Jersey, den 6. Juni 1944.

HEINE,  
Oberst.

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# **PROCLAMATION**

## **TO THE POPULATION OF THE ISLE OF JERSEY**

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Germany's enemy is on the point of attacking French soil.

I expect the population of Jersey to keep its head, to remain calm, and to refrain from any acts of sabotage and from hostile acts against the German Forces, even should the fighting spread to Jersey.

On British Soil – Victims of Nazi Persecution in the Channel Islands runs until 9 February 2018 and has been produced in collaboration with Dr. Gilly Carr of Cambridge University, and with the support of the Heritage Lottery Fund.

The Wiener Library for the Study of the Holocaust & Genocide  
29 Russell Square  
London  
Phone: +44 (0) 20 7636 7247

Mo. – Fr. 10-17  
Tu. 10-19.30

[www.wienerlibrary.co.uk](http://www.wienerlibrary.co.uk)



# INTERNATIONAL CONFERENCE ON EDUCATION AND THE HOLOCAUST

The initiative is jointly organized by the United States Holocaust Memorial Museum (USHMM) and the United Nations Educational Scientific and Cultural Organization (UNESCO). The second bi-annual conference will take place in Washington on 4-8 December 2017.

Thirty senior educators – from Argentina, Columbia, Indonesia, Kenya, Mexico, Namibia, South Africa, Tunisia, and Ukraine – will participate in an important meeting.

The main goal of the conference is to advance learning about why and how the Holocaust happened, as well as how genocide can happen. Participants will be organized into country teams of educators, civil society leaders, academics and education ministry officials. During the conference, participants will design projects that help institutionalize or strengthen Holocaust education in ways relevant to their national contexts and subsequently implement them.

Participants will work together with international experts, in workshops and roundtables to devise strategies for Holocaust education. Project activities will consider curriculum development and revision, creation of educational materials, capacity-building initiatives, cultural projects, academic initiatives, and pedagogical research. USHMM

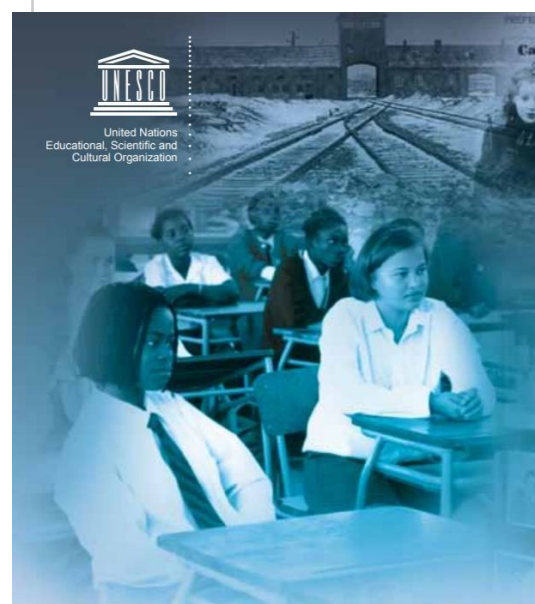
and UNESCO will continue to support these country teams after the conference as they bring their projects to fruition.

The inaugural 2015 conference included educators from Chile, Hungary, India, Lithuania, Mexico, Morocco, Namibia, Rwanda, Republic of Korea, and Turkey. Teams from these countries successfully developed Holocaust education curricula, hosted international conferences for educators, arranged for exhibitions on the Holocaust and genocide to be hosted in their countries, and more.

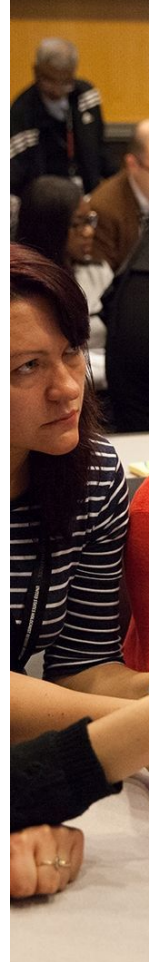
"The Holocaust was a watershed event with global implications, and its lessons are important for a global audience," said Tad Stahnke, Director of the Initiative on Holocaust Denial and anti-Semitism at USHMM. "The Museum is working to support educators throughout the world who are trying to reach young people and key segments of society with critical lessons from the Holocaust in order to build a better future."

## MORE INFORMATION

about UNESCO's program  
on education about  
the Holocaust and  
genocide



**WH**  
**TEACH AB**  
**HOLOCAUST**





## 2017 International Conference on Education and the Holocaust

December 4–8



United Nations  
Educational, Scientific and  
Cultural Organization

UNITED STATES  
HOLOCAUST  
MEMORIAL  
MUSEUM

WILLIAM LEVINE FAMILY INSTITUTE  
FOR HOLOCAUST EDUCATION

"Through this conference, UNESCO wishes to advance Holocaust education and support in a broad sense the objectives of Education for Global Citizenship, a priority in regard to Sustainable Development Goal on Education," said Karel Fracapane, UNESCO co-ordinator for the initiative.

"Our objective is to make sure that education systems encourage critical thinking, and help learners become proactive citizens who value human dignity and reject racism, antisemitism and other forms of prejudice that can lead to group-targeted violence," he added.

UNESCO's program on education about the Holocaust and genocide is part of the organization's efforts to empower learners to become critical thinkers, responsible and active global citizens who value human dignity and respect for all, reject antisemitism, racism and other forms of prejudice that can lead to violence and genocide.

A living memorial to the Holocaust, USHMM inspires citizens and leaders to confront hate, prevent genocide, and promote human dignity. The Museum's far-reaching educational programs and global impact are made possible by generous donors. For more information, visit [ushmm.org](http://ushmm.org).

The ICEH is supported by the Governments of Canada and Germany, the SNCF and by the Susan and William S. Levine and Family.



HY  
ABOUT THE  
HOLOCAUST?

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# YAD VASHEM UNCOVERS OVER 200,000 NEW NAMES OF HUNGARIAN HOLOCAUST VICTIMS

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Approximately ten years ago, the Yad Vashem World Holocaust Remembrance Center in Jerusalem embarked on a critical project to map, copy, catalogue and record the names and personal data of Hungarian Holocaust victims.

"The project of systematically collecting the names of Hungarian victims of the Shoah began in 2007. At the outset of the project, only some 260,000 names were known (representing less than 40% of the total victims from Hungary); after years of intensive work and research, most of the names of the Hungarian Jewish victims – close to 500,000 names (80% of the total number of victims) have been accounted for. Furthermore, the project has uncovered much more than just the names of the Hungarian victims, it has revealed part of their individual stories, and in some cases, for the first time was

able to connect a rare photograph with the name of the faceless murdered," said Dr. Alexander Avram, Director of the Hall of Names and the Central Database of Shoah Victims' Names at Yad Vashem.

In an article published in The Times of Israel, Amanda Borschel-Dan wrote about one individual story:

"Born in Budapest in 1937, Chayim Herzl remembers being taken by his mother Eugenia to visit his father Reuven Salgo at a labor camp outside the city in 1943. Having lost his father at age six and mother at eight, Herzl

has only fleeting memories of his parents. Now, thanks to a comprehensive decade-long project to collect names of Hungarian Holocaust victims, completed in a collaboration between Israel's Holocaust Memorial Museum Yad Vashem and funded by the Fondation pour la Mémoire de la Shoah.

Through the project, Herzl learned that his father died just days before the end of the war in a POW death march, after having been forced into a labor corps in the Hungarian army fighting on the Eastern front. Beyond that, he now has a document with his father's signature. The signature, his father's orthographic

Kistarcsa, Hungary. Four Hungarian Jews from the prisoners of the transit camp (courtesy of Yad Vashem Archives)









fingerprint, is the only piece of his father's writing Herzl owns."

Dr. Avram reminds us that some 600,000 Jews from Greater Hungary were murdered during the Holocaust. "This number represents approximately one out of every ten victims of the Holocaust and one in every three victims of the gas chambers at Auschwitz-Birkenau, where the overwhelming majority of deported Hungarian Jews were sent."

The project was co-ordinated by experts in Yad Vashem and supported by two professional teams abroad. "One team in Hungary, led by two renowned experts with 12 researchers; and another group in Transylvania, led by a well-known expert with three researchers. The privacy laws in Hungary changed at the outset of the project providing full access to all relevant information throughout Hungary, but we knew that under different circumstances this could reverse," said Dr. Haim Gertner, Director of the Yad Vashem Archives.

The success of this project uncovered more than a list of names. During the project, Yad Vashem has copied 2,463,000

pages of documentation and catalogued almost 170,000 files, expanding its current archives with a plethora of information about the Jewish communities that once existed and thrived in Hungary.

One interesting story revealed by the project was that of Sámuel Léderer and his younger brother, Rezső, who were born in the small village of Magyarmecske in Baranya

County. In 1940, only 13 Jews lived in Magyarmecske, amongst 185 Roman Catholics and 330 Calvinists.

Sámuel actively participated in the public life of his village and the county. For decades, he was a magistrate of the village, and for 40 years, he was a member of the county council of Baranya. Both of the Léderer brothers farmed their land, which they had inherited from their father in 1910.

Nagy Be  
(courtesy)







Donaiska Strada, Hungary, Deportation of the town's Jews, June 1944 (courtesy of Yad Vashem Archives)

In 1939, the Second Anti-Jewish Law in Hungary was passed, allowing for the confiscation of the estates of Jewish landowners. The brothers appealed against the confiscation of their land – some 310 acres in total – in the court of Pécs in 1941. Their lawyer was Dr. József Greiner, the president of the Neolog Jewish community of Pécs. Nonetheless, the Hungarian State confiscated the Léderers' land; the final resolution of the confiscation by the Minister of Agriculture was issued on October 1, 1942. Sámuel Léderer and his wife Gizella were murdered in Auschwitz on May 28, 1944.

Information on Sámuel Léderer was discovered during the research phase of this project from two different collections: a card catalogue of the Labor Battalions in Hungary, prepared by the Hungarian Ministry of Defense; and a collection of documents from the Hungarian Ministry of Agriculture regarding the confiscation of Jewish-owned land in Hungary.

These facts were discovered only through a thorough search of archives across Hungary, and by the professional use of unique methodology and sophisticated technology connecting them to the vast archival collection of Yad Vashem. Currently, the Yad Vashem Archives house the most comprehensive collection of Holocaust-era documentation in the world, which includes some 201 million pages of documentation. The case of the Léderers demonstrates the range of information one can gather about a Holocaust victim, after the documents have been located, scanned, catalogued and indexed.

The decade-long project of collecting names of Holocaust victims from the Greater Hungary was a result of co-operation between Yad Vashem and the French Foundation for the Memory of the Shoah. It was funded by the Foundation and supported by the late Simone Veil, who was appointed as its first President.

80% of the total number of Hungarian Holocaust Victims have now been identified.

(A press release issued by the Yad Vashem Institute was utilised in the preparation of this article)

Prezna, Hungary, 1944, A deportation of Jews (courtesy of Yad Vashem Archives)



# NEW EXHIBITION IN HONOUR OF SCOTS MISSIONARY OPENS IN BUDAPEST

A special exhibition honouring a Scot who died in Auschwitz has officially opened in her adopted home city of Budapest.

The story of Jane Haining, who was given a death sentence for protecting Jewish school girls in her care, is on display at the Holocaust Memorial Centre in the Hungarian capital.

It features photographs, documents, letters and other artefacts relating to the brave and selfless boarding house matron from Dunscore in Dumfries and Galloway.

The exhibition was formally opened by the UK Ambassador to Hungary, Iain Lindsay, who spoke movingly about "this hero of Scotland and of Hungary."

"Despite advice, warnings and orders, she risked her life in the darkest days of the 20th century to save young Jewish girls in a foreign country. Her bravery and her courage was exceptional. She is Scotland's only Holocaust hero and one of the few British Holocaust heroes who paid the ultimate price in the Holocaust. This is a fitting moment to pay tribute to Jane through this very special exhibition in this very special place," he said.

"It is not only the 120th anniversary of Jane's birth and

the 85th anniversary of her arrival in Budapest, but 27 October is International Religious Freedom Day. Jane, a Scottish Presbyterian, a Church of Scotland missionary, came to Catholic Hungary and ended up saving Jews. She embodied what International Religious Freedom Day aims to commemorate and celebrate. In 21st century Europe, there can be no place for anti-Semitism, no place for Islamophobia, no place for

religious discrimination or persecution of any kind," added Ambassador Lindsay.

Agnes Rostas, who attended the Scottish Mission School between 1942-1944, also spoke at the event.

The 81-year-old is a Jew and only learned of the mother figure's tragic fate decades later at a memorial event in St Columba's Church of Scotland, which is next door to what is





**Agnes Rostas attended the Scottish Mission School in Budapest, learning of the death of Jane Haining 40 years after the war.**



Recalling when Miss Haining was arrested after being betrayed, Mrs Rostas said: "On the morning of that day German officers were visiting Miss Haining and from our bedroom window across the hall, we could see her room. After hours of questioning we could see that the two officers were taking her away and as they were going down one set of stairs, we hurried to another set to follow them down," she said.

"We were sitting at the foot of the stairs crying and she looked back and said to us 'Don't worry, I'll be back by lunch'. That was the last time I saw her and I found out 40 years later she had died in Auschwitz," she added.

Miss Haining was 47 when she died – her official cause of death was cachexia following intestinal catarrh - in the infamous Auschwitz-Birkenau death camp in Nazi-occupied Poland in 1944.

The Church of Scotland was represented at the event by Rev Iain Cunningham, convener of the World Mission Council, and Rev Aaron Stevens, Minister of St Columba's Church.

Mr Cunningham, Minister at Kirkton Church in Carluke, South Lanarkshire, said: "It was a privilege to be present at the opening of the exhibition.

"It is wonderful to know that many more people, especially those in Budapest, will get to hear the inspiring story of this quiet but courageous Scottish woman whose faith and love shone brightly in 'the days of darkness'."

Mr Stevens, who leads the church where Miss Haining worshipped between 1932-44, said there is much to commend about the exhibition.

"What I shall treasure are the preparatory meetings I had with the team of the Holocaust Memorial Centre," he added.

"It was in those behind-the-scenes encounters I saw how her story had touched each of them on a personal level, and how dedicated they were to getting everything right.

Rev Iain Cunningham at the opening of a new exhibition about Jane Haining in Budapest



"As a result of their hard work, anyone who visits the exhibition will be moved by her service and sacrifice," said Mr Stevens.

A piper played a haunting rendition of 'Amazing Grace' in the beautiful setting of the synagogue, which is at the heart of the Memorial, to bring the ceremony to a close.

The director of the Budapest Holocaust Memorial thanked the Church of Scotland for its assistance in making the new exhibition possible.

Centre spokesman Zoltan Toth-Heinemann said: "Jane Haining's story is an important part of the history of the Holocaust in Budapest.

"She was unique because all the other players – rescuers, victims and perpetrators – were local people. She was the only one who had the chance to choose if she would stay there and risk her life to save children or just leave and return to Scotland," he said.

Scottish Secretary David Mundell, whose constituency covers Dunscore, said: "When we reflect on one of the darkest times in human history, it is the unimaginable courage of individuals like Jane Haining that provides us with hope and a belief in the compassion of others.

"Her dedication to her pupils was unwavering.

"I am delighted that this new exhibition will not only remember her extraordinary bravery, but that her story can serve to educate and inspire others."

First Minister Nicola Sturgeon said: "It is important to learn from historical events such as the Holocaust and Jane Haining's remarkable and brave story is one from which we can all learn.

"Jane's story and countless others must be remembered and shared in the hope that we will never allow such atrocities to take place again."

Jane Haining is the only Scot to have a place among the Righteous Among the Nations at the Yad Vashem Institute.







Jane Haining died in Auschwitz-Birkenau in 1944 at the age of 47.



# EXPERIENCING AUTHENTICITY TO CONNECT AND FEEL

Broadly speaking, there are two types of experts. The first are the academics; these people spend years studying. They read countless volumes, often spanning multiple languages in order to gain a clearer understanding about their subject. Countless hours spent in libraries, conducting interviews, scouring the Internet, and eventually producing quality articles and books which add to a greater understanding and increased factual knowledge.

The second type of expert is the practical expert – those who learn from experience, from the act and the art of going and doing. In a perfect world, inspired individuals can strive to be both knowledgeable in the academic sense, but also present and connected in the practical sense.

My work as a teacher and researcher, along with my devotion to travel and the lived experience, have enabled me to work towards this joint identity, and it is something I try to instill into my students.

Each summer, I along with some devoted colleagues, lead groups of students





abroad in order for them to connect and feel connected to the subjects and events we teach about during the academic year.

Our study tours have brought us to some incredibly beautiful and inspiring locations around Europe



and Central America, experiences that in some cases alter my students' perception of the world by offering them a small glimpse of the very real truth that this world is a beautifully strange place filled with wonders that are just waiting to be explored. And I dare say that one of the most important lessons I hope to teach them is to recognize that as Americans, our way is not the only way, and that we must celebrate our human diversity with respect, peace, and love.

In 2014 and again in 2017 we offered something different from our normally jovial and culturally significant student tour. Both years were focused on humanity's darkest chapter, the Holocaust. As a culminating experience for these trips I took my students to visit the Auschwitz-Birkenau Museum and Memorial that preserves the authentic remain of this largest Nazi concentration camp and extermination center.

I knew that a few hours at this location would do more for their understanding of the enormity of what the Nazis did than the weeks we spent studying in class. There is a heaviness at Auschwitz unlike any place I've been, a heaviness that is difficult to describe, which of course is the point.

There is something about the physicality of experience and the realness of tactility that offer a deep sense of understanding, perspective, and at least a chance at total

clarity. To feel something or someplace gives that thing or that place an identity which is no longer abstract and allows us to become a living part of that thing or place.

It is why people walk 500 miles to Santiago de Compostela in Spain, why Muslims perform Hajj, why Americans visit Ground Zero in New York City, and why I brought my students to Auschwitz. I did not want my students to only see the Holocaust through the relative safety of a textbook or memoir.

In this realm Auschwitz can remain an abstract. It gets housed in the recesses of the student mind, far away from the lived and connected human experiences that demand attention. I wanted them to feel the heaviness, to feel the darkness, for there is no better way to place the Holocaust in a proper human, emotional context.

In preparation for this visit, my colleagues and I attempted to prepare students for the possible emotions they would feel as they walked through the Arbeit Macht Frei iron gates which stood at the entrance of a few German concentration camps.

We did our best to help them understand that "being there" and being present at the location where more than one million people were murdered would be like nothing else they had experienced. These students knew the history of what happened here.

We studied photographs and maps of the camp. We had read memoirs and watched interviews of survivors. We read about Nazi guards who claimed to be “just following orders.” We read about Jewish doctors forced by SS doctors to assist them during experiments on other prisoners in order to save the lives of their families. Very little, if any, new factual information was going to be given to them at the camp; but of course, that wasn’t the point of going.

The technological age comes with many wonders which aid in creating ease in our daily lives. It comes with an unprecedented communicative ability which quite literally transcends distance, geography, and the physical world. But as we marvel at our technological conquests, there is a very real danger of man insinuating himself into a pseudo-existence, or at the very least a pseudo-experience to the point where he no longer feels the need for a real tactile relationship with the world. At Auschwitz my students were reintroduced to that tactile relationship by deeply connecting with this sacred place. The physicality of experience and the fact of “being there” made them a part of this story, with their duty being to work, all their lives, at creating a world in which hate can never prevail.

A few years after my first experience at Auschwitz, I asked one of my students what Auschwitz meant to her. She said that her time at the camp “transformed her” in a way she never would have thought possible: “I felt more for the people that I read about. I meant it more when I talked about the horrors of the Holocaust. And even now when I think about the day I spent there I feel...unsettled.”

In order to prove a point, this student allowed me to give her a traditional test assessing what she had learned concerning the Holocaust during her high school career – it didn’t go well, she got 38%. She essentially forgot the material. She did not, however, forget the emotions of Auschwitz, the heaviness of the event, and the horrific reality of what man is willing to do to his fellow man.

**Stepping foot onto the  
soil of Auschwitz is like  
walking through your  
history book**







I would argue that this feeling and realization is far more vital to ensuring such events are not part of our future than this student remembering specific dates or statistics.

This student learned about the Holocaust twice in her high school career; once in the classroom and once at Auschwitz. I ask you to consider which experience will prove to be lasting, which she will use in a practical way in her life - regardless of major in college or her choice of career? Which experience will help to foster a sense of care for others, or allow for a sense of empathy for other targeted racial or religious groups?

Which experience will allow her to be an agent of love, morality, and truth in a seemingly ever darkening world? I'll let a few of my

students answer that question:

"When you first sit down to learn about the Holocaust, it might start with a history book's interpretation of the event. Assigned readings often include The Diary of Anne Frank, or maybe The Boy in the Striped Pajamas or Night. Maybe you're sitting in your classroom about to watch a movie or documentary on the events that occurred throughout World War II. No matter what it is that you are reading or watching, you are most likely doing it in the confines of your classroom, library, or home. That right there is the barrier between you and a lasting lesson.

Books, movies, documentaries, pamphlets, and presentations are media used to try to showcase and explain the

events of the Holocaust. They try to depict stories salvaged from the remains of the concentrations camps. Books tell of the whispers that carried hundreds of names and truths that survived when the souls of the people who lived once before, did not. But no story, or lesson, no picture or video will be able to display any truth, or powerfully real emotions like ones you will get from visiting the concentration camps themselves.

When we push past the walls of our classrooms, and drop the bindings of our books, we are able to see more than the words on a page can tell. And that is the difference worth going to experience in person. Stepping foot onto the soil of Auschwitz is like walking through your history books, and then some. It's taking





down the barrier of needing to know something and replacing it with wanting to know.

The emotions you feel as you walk through the camp seem amplified in your body but are dauntingly small compared to the feelings of those who used to be forced to walk through that camp.

The iron sign that hangs above the entrance saying "Arbeit Macht Frei," or "Work Sets You Free" was a boldface lie but to prisoners in Auschwitz it was a sign of hope and something that they could put their faith in, even if and when it killed them.

To put into words how I was personally changed and affected by my visit to Auschwitz is not an easy task. I went on a high school trip, without my family, and to an unfamiliar place where I was transported into something that was unlike anything my history books could tell. My mind could never have made up the layout and feelings that I have seen and experienced while walking through Auschwitz.

It's a feeling that puts a new meaning to having a heavy heart. The reality of the stories, lessons, and tales that I heard while learning about the

Holocaust became unsettlingly real once I left the camp and debriefed from my tour.

Experiencing Auschwitz firsthand was a tough and emotionally exhausting day, but I tell anyone who I get the privilege to talk with about my trip, that it is an experience that I highly and without hesitation, recommend to any and all that can make the journey themselves. "

Meghan Larkin  
Pilgrim High School, Class of 2015  
Current Junior at Emanuel College



"Being at Auschwitz-Birkenau was a harrowing experience that was needed to truly understand the scope of the atrocities that occurred. Before entering under the gate at Auschwitz, I believed that watching films such as Schindler's List and La Vita è Bella and readings from textbooks and memoirs prepared me for what I was about to see; that they would give me a proper understanding of what these innocent people went through. I soon found that I could not have been more wrong. No matter how well-written or historically accurate, no print, movie, or documentary prepared me for the rollercoaster of emotions that I experienced on the grounds of Auschwitz.

Learning about Auschwitz from books and film cannot truly encapsulate the destruction of families, ideals, dignity and freedom that is so apparent as you are there, walking through the living quarters and seeing it with your own eyes. I never thought I would ever have the chance to come to Auschwitz, but now that I have experienced it, I believe that everyone needs to take the time to go. It is unlike anything else I have ever seen, and it is so important to learn about the Holocaust and pass on our knowledge from generation to generation to ensure nothing like it will ever happen to humanity again."

Edward Cascella  
Pilgrim High School, Class of 2017  
Current Freshman at American University



Beata Sereś, Center for Dialogue and Prayer

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**"...AND TO BE LEFT SPEECHLESS IS  
PART OF MY JOB."  
PHOTOGRAPHY EXHIBITION BY  
MARTIN BLUME**

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The culture of memory suffers as a result of the growing distance from historical events. How can one properly empathize with the Auschwitz experience, in a deep human understanding of the tragedy of the time?







The answer to this question is undoubtedly the exhibition of 30 photographs by Martin Blume, which can be viewed at the Centre for Dialogue and Prayer in Oświęcim until August 2018.

In the years 2009-2014 the artist from Germany, who died two years ago, took a series of pictures of the former Auschwitz-Birkenau camp, on the basis of which his exhibition was created. This work had a specific objective: to preserve the memory of the Shoah and various other mass murders organized by Nazi Germany in the consciousness of the future generation.

Martin Blume was one of the masters of large-format black and white photography. His works are found in collections in the United States and Europe, published in albums

and presented in exhibitions. Simultaneously, while developing his skills in the field of photography, Blume also completed a degree in psychology, which greatly influenced his way of work.

The artist produced deliberately blurry pictures of terror from the ruins of the extermination camp. The lack of focus is not a result of photo processing. This is how the pictures were taken, and that is the impression the artist transfers to the viewers. In this way, Blume's psychological astuteness gained a new access to the topic, through which he encourages the viewers to seek their own ways of reflection on the Shoah and the Nazi machinery of destruction.

The artist's statement two years ago during a video

presentation testifies to how he felt about the topic and how deeply committed he was in the work of creating the photographs. "I knew how difficult this topic was and the responsibility that weighed on me for taking up this topic. (...) Whenever I set about such a project, I become transformed during its implementation; I am up to my ears, and there is no turning back for me. I personate the prisoners' situation with the help of pictures and try to feel it. It is often very difficult to bear. (...) I was shocked and swept off-balance at the magnitude of industrialized genocide. I imagined it abstractly, thanks to literature, but it was incomprehensible to me. It was here that I finally understood the entire dimension. And I was left speechless. And to be left speechless is part of my work."

The artist tried to photograph the former Auschwitz camp in such a way that the viewer embarks on a journey into the mysteries of Auschwitz, a bridge between "today" and "then," and between "here" and "there." He touched the transcendent, yet consciously respected the limits of empathy in the drama of people for whom the experience of Auschwitz was unmediated. Blume's photographs tell stories; they are novels.

The opportunity to reflect on the topic "empathy in Auschwitz" was the opening of the exhibition, which took place as part of the commemoration of the 75th anniversary of the death of Edith Stein in Auschwitz II-Birkenau. The starting point was a lecture by Jadwiga Guerrero van Meijden from the Jagiellonian University in Cracow entitled: 'Edyta Stein on the Issue of Empathy'. Prof. Hanna Ulatowska of the University of Dallas, USA, who as an 11-year-old child was a prisoner of Auschwitz II-Birkenau, participated in the discussions on the topic of empathy in Auschwitz.

In her speech, Prof. Ulatowska made references to the memories of Martin Blume and reflections on the meaning of empathy in the realities of the camp. She also presented the results of research on the trauma of former prisoners, and issues of long-term traces of the Auschwitz experience. These were discussions in the context of various kinds of empathy.

The professor's acquaintance with the author of the exhibition was associated with the common mission to commemorate the victims, which was established during phone conversations. It was these telephone "meetings" that engendered empathy. He - a representative of a field of knowledge, the so-called photo-psychology, she representing neurolinguistics and neuropsychology - worked around







Prof. Hanna Ulatowska

the same question: how best can this knowledge be transferred in a positive way to subsequent generations?

Coping with the problems of empathy in Auschwitz is a significant contribution to the discussion about a responsible, shaped image of a Christian man with a culture of memory. In the public dispute about the shape of the future, the crucial issue is the ability to empathize with the suffering of others. The point for us is not to lose that human reaction "after Auschwitz," but on the contrary - strengthen it.

Upon the author's death, the entire exhibition was transferred to the Regional Centre for Political Education in the state of Rhineland-Palatinate with the possibility of their further lease. The Konrad Adenauer Foundation supported the opening of the exhibition.

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The exhibition of photography by Martin Blume, "Auschwitz Today," will be presented at the Center for Dialogue and Prayer in Oświęcim until August 2018.

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# DIGITAL MAP HELPS HISTORIANS GET GRANULAR WITH HOLOCAUST RESEARCH

Looking at the list of names on Waitman Beorn's computer screen is staggering. The eye blurs almost automatically as it searches through the 18,000 people – recorded by name, approximate birthdate and address – on the list compiled by the United States Holocaust Memorial Museum. Yet, these 18,000 are only a small fraction of the nearly 160,000 Jews who were placed into forced labor or systematically murdered under the brutal Nazi rule in Lviv, Ukraine, a city that was once part of Poland.

"It's hard to look at this as a

list and see anything but magnitude, because it's so much data," Beorn said, "but there's so much rich information here for us."

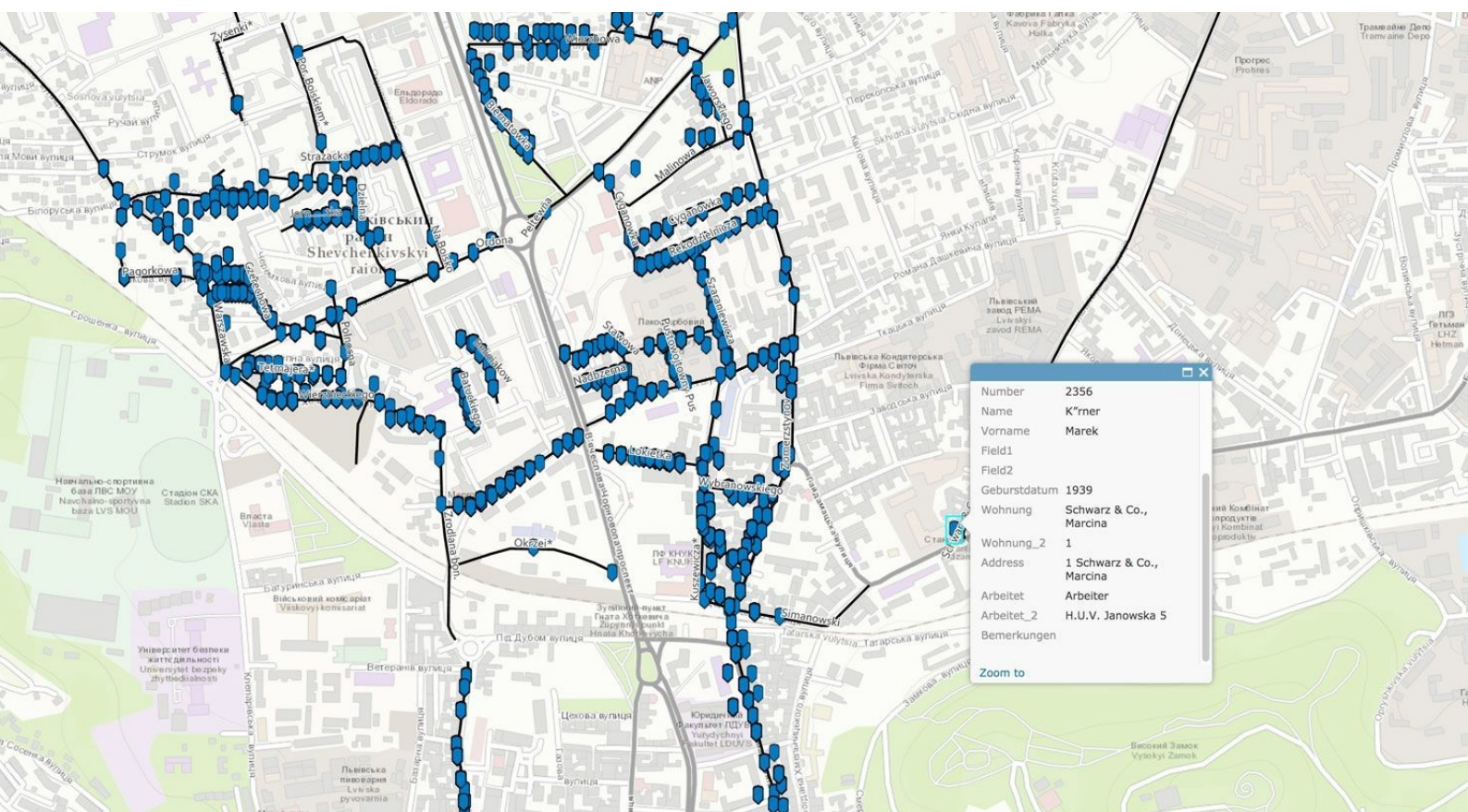
For that reason, he turned to the Scholars' Lab at the University of Virginia Library for help in creating a clearer, more comprehensive way to share this data.

Beorn, a lecturer in UVA's Corcoran Department of History and a consultant to the United States Holocaust Memorial Museum, has studied the Holocaust from a

geographic perspective before and was looking for a way to create an interactive map of the Lviv ghetto and the nearby Janowska concentration camp.

The city and the camp are an important case study for historians. Janowska was unusual as a hybrid institution that served as a forced labor camp, a transit camp for deported Polish Jews and a killing center – at least 80,000 Jews were killed there. It was also unusual for a camp like Janowska to be so close to a city and local Jewish ghetto.

Mapping the names and identifying data of the Jews who lived in Lviv ghetto gives scholars a clearer understanding of how the Holocaust was perpetrated at the local level.







Photos: Dan Addison, Virginia University Communications

**Waitman Beorn, left, is a lecturer in UVA's Corcoran Department of History and a consultant to the U.S. Holocaust Memorial Museum. Drew Macqueen is a GIS specialist in UVA's Scholars' Lab.**

All of these factors make it an important area of study for understanding how the Holocaust was perpetrated at the local level and what life was like for individual Jews suffering under Nazi rule. Beorn believes that mapping helps with that understanding.

"There is an importance simply in naming these people, but it's also good to have a visualization of that rather than just a big list," Beorn said. "In a certain sense, this enables us to bring things back down to the individual level and see that in this house there was a young family, or a woman who worked as a nurse."

Earlier this fall, he brought the list to Scholars' Lab GIS specialists Drew Macqueen and Chris Gist, who started by looking at a single city block in the Lviv ghetto to see how they might best locate each resident and tag their locations with details about them.

"Initially the plan was just to try and do a proof of concept, but we ended up communicating with folks in Lviv and were able to get some data that allowed us to create what's called a 'locator,'" Macqueen said.

"It's similar to when you go into Google Maps and type in an address and it gives you a point location. We were able to create a locator where we could plug in Waitman's spreadsheet of addresses and provide point locations – a rough location for where each of these people would have lived."

What started as a test of a single block quickly grew, and the Scholars' Lab team has been able to plot 16,000 of the 18,000 names so far. When users click on a location point on the map, they learn about the residents there. If they click on an apartment building, for example, they can first see how many people on the list lived there and then scroll to learn more about each individual person.



Jewish residents pictured inside the Lviv ghetto in Ukraine. (Photo courtesy Ghetto Fighters' House Museum, Israel)

Although the map is still incomplete, the primary function right now is searchability. Plotting the data in this manner makes it easier to search for residents by birth date, job and address. This allows researchers to visualize how many people were working for a certain company, for example, exposing how these workers may have been grouped and to what extent local companies were exploiting the forced slave labor of the Jewish population.

Beorn and his colleagues at the Scholars' Lab have been working with researchers at the Center for Urban History of East Central Europe to uncover further geographic data and add additional details to the map.

"The next step for us then could be adding another layer of important Jewish buildings and institutions within the ghetto," Beorn said. "This would allow us to do things like show how long it would take someone to walk from their house to that particular location."

Learning travel times like that

would give researchers a better idea of how strict Nazi-enforced curfews would have crippled everyday tasks like a long round trip to and from the grocery store.

Through the University's Faculty Global Research with Undergraduates program, Beorn has brought on two undergraduate researchers to help him identify new data for this project and his broader study of the Holocaust in Eastern Europe.

Third-year Ryan Wolfe and second-year Matt Poliakoff are helping Beorn sort through information in the National Archives and will travel to Ukraine with him during spring break to conduct further research on the ground. Wolfe, who speaks Russian, has been working to sort through data in many of the primary source documents from Ukraine.

"I've been really surprised to learn how many of the day-to-day jobs in these camps and all this administrative stuff was not necessarily done by Germans," Wolfe said. "The Germans were the ones at the

top and they were obviously running the occupation of this area, but a lot of people who were part of the national movement were carrying out this work and aligned themselves with the Nazis."

Revelations like Wolfe's are another example of how seeing data at the local and individual level can help Holocaust historians find a deeper understanding of something that happened on such a massive scale.

There's still work to be done on the Lviv project – additional names to be plotted and layers of data to add – but Beorn hopes to be able to share the map as a tool for researchers to gain this local understanding by some time next year.

"This is the level where ideology meets reality meets situation and environmental circumstances," he said. "That's really my approach to doing history – to try and dive into those areas and extrapolate what it can tell us about the larger phenomenon."





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