

07 / APRIL 2018



# MEMORIA

MEMORY • HISTORY • EDUCATION



## "THE EARTH HAS SPOKEN": OBJECTS DISCOVERED AT STUTTHOF MEMORIAL SITE

27TH MARCH OF THE  
LIVING WITH  
PRESIDENTS OF POLAND  
AND ISRAEL

FASPE: DRAWING ON THE  
HOLOCAUST TO CHANGE  
THE FUTURE

NEW WEB PORTAL  
ABOUT THE GENOCIDE  
OF SINTI & ROMA

SPAIN UNITED IN  
REMEMBERING THE  
HOLOCAUST & FIGHTING  
RACIAL DISCRIMINATION

# TABLE OF CONTENTS

---

LINKING THE MEMORY OF THE WORLD

FASPE: DRAWING ON THE HOLOCAUST  
TO CHANGE THE FUTURE

27TH MARCH OF THE LIVING  
WITH PRESIDENTS OF POLAND AND ISRAEL

EXHIBITION: „THE EARTH HAS SPOKEN“

NEW WEB PORTAL ABOUT  
THE GENOCIDE OF SINTI & ROMA

SPAIN UNITED IN REMEMBERING  
THE HOLOCAUST & FIGHTING RACIAL DISCRIMINATION

ONEG SZABAT PROGRAM

CAMPAIGN TO END MAJOR BOOKSELLER'S  
SALE OF EXTREME MATERIAL

35TH MILLERSVILLE UNIVERSITY CONFERENCE OF THE  
HOLOCAUST & GENOCIDE

# EDITORIAL

Paweł Sawicki, Editor-in-Chief

Why do we keep remembering? Why do we learn history? Why do we return to the tragic events and testimonies from the world of barbed wire, dehumanization, crematoria and gas chambers? There can be many answers. One of them is: we remember in order to be able to draw conclusions from the past and be able to build a better, safer world. We remember to strengthen our own responsibility.

In this edition pay attention to an article about the FASPE project, in which students of medicine, journalism, law, economics and seminarians face questions about the ethics of their professional groups in the times of German Nazism in order to understand the moral challenges facing them today. The Hope not Hate project also refers to the topic of responsibility, which tries to persuade the big bookstores not to sell extremist or denial publications. Another link to responsibility is the Spanish initiative - representatives of the four largest religions in Spain and many civic institutions have signed a commitment to protect human dignity.

In addition, we write about an extraordinary exhibition of historical objects found in the former German Nazi concentration camp Stutthof, a new portal dedicated to the history of the Roma and Sinti genocide. We also summarize the conference that took place at Millersville University.

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)

All editions: [memoria.auschwitz.org](http://memoria.auschwitz.org)

---

# LINKING THE MEMORY OF THE WORLD

---

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

Frank Grunwald's mother had written the letter to Grunwald's father moments before she, with Grunwald's older, crippled brother and hundreds of other Jews, entered the gas chamber at Auschwitz on July 11, 1944.

The father told the son of the letter's existence back in 1946, right after the war, but the son, who was 11 years old, did not want to read it. He avoided even seeing it.

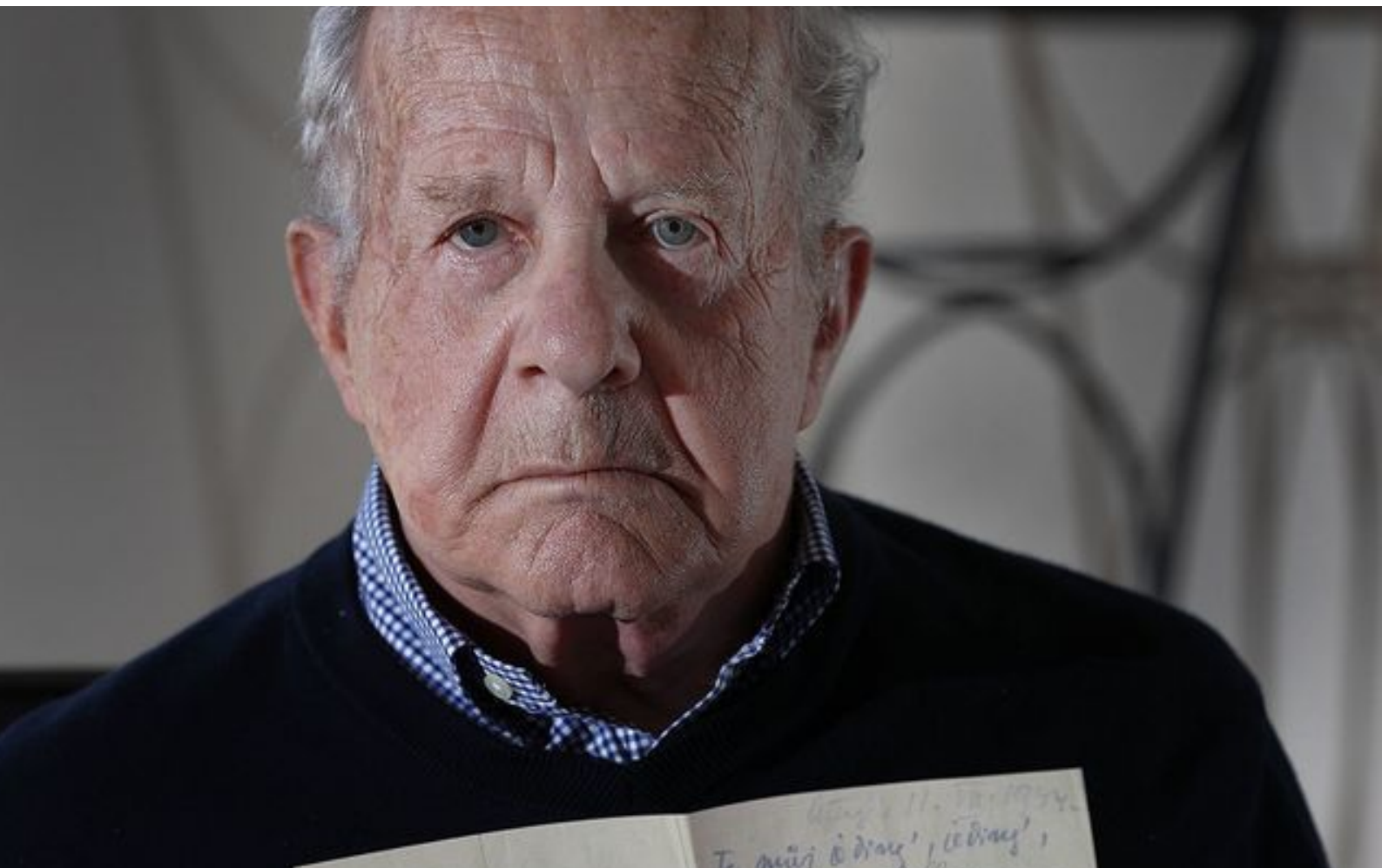
Frank Grunwald, who survived a German Nazi concentration camp,

is now a retired industrial designer living northeast of Indianapolis on Geist Reservoir.

He is 85. "I was curious about the letter," he said, "but at the same time afraid, I think, for its sadness."

Ten sentences, scribbled in pencil on cheap paper, yet so extraordinary the letter is now in a museum in Washington, D.C.

[READ MORE](#)





Education about the Holocaust and genocide can help to shape societies today, to prevent mass atrocities and to address persisting grievances and prejudice. In this light, UNESCO has published a Policy Guide on Education about the Holocaust and preventing genocide, informed by the Organization's longstanding work in education about the Holocaust and genocide and Global Citizenship Education

[READ MORE](#)

---



Apply for an EHRI/Rothschild Foundation Hanadiv Europe Workshop: Jewish Heritage Records and Digital Humanities. 4-5 September 2018 | Location: King's College London.

[MORE DETAILS](#)

---

No beautiful museum in the center of Jerusalem, no teams of dedicated scholars mining the scrolls for historical and spiritual information. And yet, the sacred texts that rose from the ruins of the Warsaw Ghetto remain largely silent and obscure. Indeed, to this day, almost no one knows about the Oyneg Shabes Archive or the remarkable man who created it, Emanuel Ringelblum.

[MORE DETAILS](#)

---



Making the 1993 drama *Schindler's List* was traumatic for Steven Spielberg—but the director could always count on Robin Williams to make him laugh. At a 25th anniversary screening and panel about the film at the Tribeca Film Festival, the Oscar winner warmly reminisced about the late comedian, whom Spielberg befriended during the making of *Hook*, released two years before the Holocaust epic.

[READ MORE](#)



David Goldman\*, FASPE

# FASPE: DRAWING ON THE HOLOCAUST TO CHANGE THE FUTURE

What does Germany from 1933 to 1945 have to do with today? Wasn't the Holocaust a singular act of malevolence perpetrated by a group of evil and deranged madmen?

What do professionals and the professions have to do with mass murder and genocide?

What do contemporary ethics have to do with Adolf Hitler?

A FASPE group visiting the Auschwitz Memorial – Photo by Jeffrey Botkin







2014 Medical and Seminary Fellows at the House of the Wannsee Conference – Photo by FASPE

These are the questions that underlie the mission of FASPE, the Fellowships at Auschwitz for the Study of Professional Ethics, an organization that uses a unique historical lens to engage graduate students in professional schools (Business, Journalism, Law, Medicine and Seminary), as well as early-stage practitioners in those professions, in an intensive course of study focused on contemporary ethics in their fields.

Prior to World War II, German professionals were well-regarded internationally. In many respects, they set the standard for a commitment to quality of practice and for independence from state and

political influence. Yet leaders and practitioners in each of the professions, and often the institutions they represented, were intimately involved in designing, enabling and/or executing the crimes of Nazi Germany. Lawyers wrote and enforced the Nuremberg Laws. Doctors designed and carried out the first murders of the handicapped and the opposition. Journalists became propagandists. Business executives used slave labor and entered into contracts with the Nazi regime to produce the weapons of genocide. Pastors and priests too often collaborated and condoned, even promoted, Nazi policies. And, to be sure, such actions were voluntary,

not carried out at gunpoint.

FASPE Fellows travel to Germany and Poland for two weeks. They begin by studying the perpetrators: the professionals who looked like, were educated in the same fashion as, and played the same leadership roles in their society as, today's professionals. How and why did they make the transition from ordinary professionals to becoming accessories to or enablers of mass murder? How could the moral codes governing these individuals break down or be distorted so readily and with such devastating consequences? The answer is that it happened day by day, decision by



decision, often in the service of ambition and prestige and not ideology.

As Fellows gain an understanding of the power of their professions in modern society, FASPE addresses the ethical issues currently facing individual professionals and their institutions, drawing on curricula developed by leading scholars at schools such as the University of Virginia Darden School of Business, Columbia Journalism School, FH Wien University of Applied Sciences in Vienna, Yale Medical School, Yale Law School and Georgetown University.

In addition to specific ethical challenges facing particular professions, FASPE raises several topics that span the professions. Questions, for instance, about the role of ambition and the impact of economic pressure on ethical behavior, the challenge of balancing multiple loyalties and the impact of technology in shaping the ethics of the future.

FASPE offers an approach to ethics and professionalism that differs from the usual classroom or workplace experience, providing an intensive and interactive curriculum that

looks beyond formal rules. Daily seminars are led by specialized faculty who engage Fellows in discussions and critical thinking about ethical problems faced by individual leaders in both the historical and contemporary professional settings. The program is further strengthened by the diverse perspectives of its participants, the power of place and the rich contextual education that FASPE provides. In addition, the fellowships are enhanced by combining multiple disciplines within trips. Business, Journalism and Law Fellows travel together, as do Medical and Seminary Fellows. In formal and informal settings, Fellows participate in discussions on how ethical constructs and norms in their respective professions align and differ.

FASPE Fellows spend two full days at Auschwitz-Birkenau, led through the camps by personnel from the Auschwitz-Birkenau State Museum whose presentations often also address the specific professions represented by the Fellows. This visit to Auschwitz is the culmination of FASPE's study of the perpetrators — as Fellows witness the tragic impact that a departure from ethical norms and behavior can have. Fellows see firsthand the machinery of murder produced by Topf & Sons; they stand in the rooms where

2015 Journalism Fellows meeting with Survivor Inge Deutschkron in Berlin







Business Fellows in a seminar – Photo by Daniel Abel

see firsthand the machinery of murder produced by Topf & Sons; they stand in the rooms where the doctors conducted their sterilizations; they witness the impact of the laws drafted in bland offices in Nuremberg; they understand the failure of the media to report; they ask how the clergy did not universally speak out.

FASPE does not seek analogies or equivalencies to Nazi-controlled Europe. Instead, it seeks to display the importance of ethical behavior — even on little issues — and to highlight the leadership role that professionals must play in their communities. FASPE wants our professionals to identify ethical issues and to develop tactics to address them. With this foundation, FASPE asks our professionals to be leaders.

Headquartered in New York City, FASPE has been in operation since 2010 and annually accepts 60-70 Fellows to its five fellowship programs combined.

FASPE's programs are non-denominational and aspire to include as diverse a group of participants as possible, drawn from an international pool of applicants.

Moreover, FASPE maintains long-term relationships with its Fellows in order to sustain the commitment to ethical behavior emphasized during the fellowships and to provide a forum for continuing dialogue as Fellows progress in their careers.

A FASPE fellowship does not end when the Fellows return to their places of work or school. Instead, Fellows become part of a growing network of alumni, now over 450-strong, who share an interest in and commitment to improving the ethical behavior of professionals throughout the world.

FASPE also offers a range of other programming, including corporate training that draws on the actions of professionals during the Holocaust and in Nazi-controlled Europe to emphasize the important ethical role that professionals must play in the workplace and in their communities.

**To learn more about FASPE, visit [www.FASPE-Ethics.org](http://www.FASPE-Ethics.org)**

*\* David Goldman is the founder and chairman of FASPE*





HALT  
FÜR FUßGÄNGER

FREIHEIT MACHT

BANNER  
AND  
FLAGS

# 27TH MARCH OF THE LIVING WITH PRESIDENTS OF POLAND AND ISRAEL

**On 12 April, the 27th March of the Living was held on the site of the former German Nazi concentration and extermination camp Auschwitz. More than 12,000 people - mainly young Jews, as well as 2,000 Polish youth - gathered at the "Arbeit macht frei" gate of the former Auschwitz I camp to march to the premises of the former Auschwitz II-Birkenau. The March was led by the Presidents of Poland and Israel - Andrzej Duda and Reuven Rivlin.**

The March of the Living has taken place for 30 years. The first March was organised in 1988. This year's March was 75 years after the outbreak of the Warsaw Ghetto Uprising.

Before the official commencement of the March, the Presidents of Poland and Israel visited the hall with the Book of Names at the "Shoah" exhibition in block 27 - with over 4.2 million names of Jews murdered during the Holocaust. Then, they commemorated the victims of the Nazi German camp by placing candles at the Death Wall in the courtyard of Block 11, where the SS men shot and killed about 5,500 people, primarily Poles.

After passing through the "Arbeit macht frei" gate, the participants walked from the site of the former Auschwitz I camp to Auschwitz II-Birkenau. The main ceremony was held at the memorial commemorating the victims of the camp, located near the ruins of the gas chambers and

crematoria II and III. Six symbolic candles were lit symbolizing the six million victims of the Holocaust.

"We meet at the place where Nazi Germans perpetrated the most horrendous genocide in history. It is beyond comprehension how such cruel crimes could have been committed," said President Andrzej Duda.

"We come here together – Jews, the nation of Survivors, and Poles, the nation who was also brutally persecuted by Hitler's Third Reich – in order to jointly pay tribute to the victims of the Holocaust. We come together because we do remember and want to pass on the truth about what happened here to future generations," he added.

"That very coexistence of our nations was brutally interrupted by Germans, who imposed their own, inhumane laws upon the occupied Polish lands. They confined Jews to ghettos and punished those who assisted them with death.

They wanted to break solidarity among the citizens of the Republic of Poland; they separated our nations with walls and barbed wire fences. Despite that, Poles helped Jewish people in many different ways," Duda emphasized, citing the example of the Council to Aid Jews "Żegota", as well as people who helped to convey information about the Holocaust to the free world, among others Calvary Capt. Witold Pilecki and Jan Karski.

"Auschwitz concentration camp was established in the spring of 1940, with its first inmates being representatives of the Polish elites active in the anti-German resistance movement. Soon more camps followed, including the largest one in Birkenau on the premises of which we are standing right now. In that way, the former Polish-Jewish town of Oświęcim vanished in the shadows of Auschwitz-Birkenau. And the land of Polin – a blessed place which for centuries welcomed Jews





from abroad fleeing persecution – turned into the place of the Shoah, ominously prepared by Germans," said the Polish president.

Speaking on the 30 years of the March of the Living, Duda said: "Polish institutions and social organisations make every effort to disseminate knowledge about the Holocaust. Since 1988, they have also supported the March of the Living, attended by tens of thousands of people from all over the world for the past 30 years. Let me use this opportunity and extend my gratitude to the organizers of the March and to the management of the local Museum."

The President of Israel, Reuven Rivlin, said: "We stand here and we know, that from this place we cannot hope for justice. In this place where the ashes of our brothers and sisters were swallowed by the soil - no justice will grow. We do not expect justice in Europe that seeks - too quickly - to forget, to eradicate the memory, to deny, to destroy evidence."

The Israeli President stressed that the Polish nation "barely survived the Second World War. In September 1939, Poland had

become the greatest field of death, murder and destruction in Europe."

"It was an area under Nazi occupation, and the Poles were

an oppressed people, living in fear," he stressed. He recalled that there had also been a Polish underground resistance and a Polish Government in exile.







Participants of the March at Auschwitz II-Birkenau site. Photo Wojciech Grabowski

"The people of Poland produced thousands of "Righteous among the Nations". Men and women who put their own lives and the lives of their dear ones at risk for the sake of others. And they too are remembered, and we will remember and honor each of those men and women forever," said the Israeli President.

"The Nazi death machine would not have been able to achieve its terrible vision, if it had not received help; if it had not found a fertile ground of hatred for Jews, in which to take root. True, it was Germany that established the camps, but our people were not murdered only in the camps. The members of our nation were betrayed by the people amongst whom they lived, in France, in Holland, and in Belgium. They were murdered by Ukrainians, Lithuanians and yes - also by Poles," added Rivlin.

"Germany did not purchase the forgiveness of the Jews, just as no nation can legislate their forgetting. For no legislation can cover over the blood. No self-interest can cover over antisemitism, racism, hatred of the other. Not in Austria, not in France, not in Holland not in Belgium, and above all, not in Germany," he emphasised.

"But those who are willing to bravely look straight into their past, those who are willing to bravely deal with the antisemitism and the racism that continue to raise their heads even today will find in us allies, determined, true partners to pave the way that leads from remembrance to the future," said Rivlin, adding that "there are here with us today, survivors, whose bodies and souls testify to those horrors to this day. They will hand on to us the torch of memory, and we shall carry it from generation to generation".

During the main celebration of the March of the Living, Director of the Museum Piotr Cywiński presented a nomination to the Council of the Auschwitz-Birkenau State Museum to the director of the March, Aharon Tamirow, on behalf of Prof. Piotr Gliński, Minister of Culture and National Heritage.

At the end of the ceremony, the Kaddish was mutually recited .



# "THE EARTH HAS SPOKEN"

**An exhibition of objects recovered during exploration works at the site of the former German Nazi Stutthof concentration camp.**

The Stutthof Museum in Sztutowo was established on 12 March 1962, thanks to the efforts of former prisoners. Currently, it covers an area of 20 hectares of the former camp, which covered 120 hectares of land. A considerable part of the former German Nazi concentration camp is covered by forests belonging to the neighboring forest district office. In the autumn of 2015, the remains of leather shoes and belts were discovered in the forest. The arrangement and archaeological prospection of an area of over 100 hectares was not an easy task due to the difficult and extensive forest land beyond the Museum's administration, high project costs related to field works, conservation and protection of the monuments, as well as

existing illegal exploration procedures in the area. In the post-war period, the neighboring community contributed to the devastation of the remains of the former German camp. The equipment was used for private apartments; buildings were demolished for the secondary use of materials. In addition, subsequent afforestation and the accumulation of modern stratification significantly hindered the exploration. In spite of these factors, objects directly associated with the functioning of the KL Stutthof camp were recovered during the exploration works; primarily objects that testify about man and his suffering - camp numbers, prostheses and personal items. A significant group of objects discovered were also decorations and

elements of SS uniforms. The works commissioned in December 2015 were implemented as part of a multi-year research plan. After two seasons of fieldwork, preliminary compilation of historical material, conservation and official receipt of the collection in the form of a deposit, an exhibition was prepared entitled "The Earth has Spoken". It was created in co-operation with the Provincial Office for the Protection of Monuments in Gdańsk, the Museum of the City of Gdynia and the Bowke Foundation. The exhibition was presented twice in the Stutthof Museum. Currently it is presented at the Museum of the City of Gdynia from 23 March to 30 June 2018.





# THE EARTH HAS SPOKEN

Stutthof

Muzeum Stutthof  
w Sztutowie

Due to its venue - the municipal museum, telling the story of the people in the coastal, port space in a kind of "locus amoenus" - this version of the exhibition in Gdynia has a completely different character than its previous editions at the memorial museum - the former Stutthof concentration camp. The earth hid testimonies of the past for many years, revealing during the exploration works monuments that were, as we museum workers from places of memory refer to, "shouting".

The symbolic exhibit of the exhibition is a simple aluminium spoon deeply rooted in the roots of a tree. An everyday object, so ordinary, has acquired here the power of memory, its disappearance, but also restoration. The major assumption of the exhibition is to present archaeological finds that are testimonies of terror. This perspective outlines the nature of the exhibition as a form of reporting. Given the co-operation with cultural institutions of a historical, artistic and archaeological nature, it is necessary, due to the various perceptions of specific recipients, to prepare the visitor for the brutality of the narrative. The content is not alien to martyrdom museums, their employees and visitors, however, because it is a daily form of communication.

Over 300 objects presented at the exhibition in Gdynia constitute a small part of the archaeological collection obtained during the exploration works. Personal items, camp numbers, fragments of children and adults' leather shoes, wooden soles of prisoners' shoes, items made by prisoners (both legal and illegal), isolators, canteen kitchenware, as well as equipment from the SS offices which are tangible testimonies of the suffering are a difficult subject for visitors. Therefore, the exposition is annotated with comments in

All photos in the article - Stutthof Memorial



form of an introduction to issues relating to the concentration camp, exploration works, their specificity and problems, as well as vital co-operation between institutions, thanks to which it was possible to implement the research.

The key part was to lend "human faces" to the presented objects. We decided to leave out the issues of origin, religion, nation, sexual orientation and reasons for deportation to the camp. We focused on people, victims, without division, except in the context of gender and age - women, men and children. We presented the part regarding the executioners in a minimal form; the assumption was to present the victims since the largest group of finds directly testify about them.

Additionally, a part of the narrative refers to the first arrests in Gdynia and the neighbors of the modern inhabitants - guests of the Museum of the City of Gdynia. The arrangement of the exhibition in the exhibition hall, isolated from public access, is intended to prepare tourists for the

presentation of a difficult topic. The darkening of the room and the monuments emerging out of the dark, encourage reflection and calm; it is a metaphorical transition from the illuminated earthly life to the testimonies of the past.

For a better comprehension of issues related to the exploration works, the history of the former Nazi German concentration camp Stutthof and residents of Gdynia in KL Stutthof, a program of lectures was prepared and presented as part of the exhibition. The lectures prepared by the employees of the Stutthof Museum in Sztutowo and the Gdynia City Museum are open to the public; they will be presented at the Gdynia City Museum, ul. Zawiszy Czarnego 1, 81-374 Gdynia.

The co-operation between the Stutthof Museum and the Gdynia City Museum shows that two seemingly different institutions are connected by history and a mission to protect cultural heritage.

The exhibition will be presented at the Gdynia City Museum until 30 June







#### Lecture Programme:

12 April 2018, at 18:00, Piotr Tarnowski (Archaeological exploration works at memorial sites: ethics, needs, threats)

17 May 2018, at 18:00, Aleksander Kwapiński and Mirosław Piskorski (Exploration works at the Nazi German concentration camp Stutthof, research season 2016-2018)

24 May 2018, at 18:00, Łukasz Jasiński, PhD (Prosecution of war criminals in Poland and The Federal Republic of Germany)

7 June 2018, at 18:00, Elżbieta Grot (Residents of Gdynia in the Stutthof camp)

14 June 2018, at 18:00, Elżbieta Grot (The sub-camp of KL Stutthof in Gdynia)

21 June 2018, at 18:00, Agnieszka Kłys (Juvenile prisoners of the Stutthof camp)

# NEW WEB PORTAL ABOUT THE GENOCIDE OF THE SINTI AND ROMA

**On the occasion of International Roma Day on April 8, 2018, the Documentation and Cultural Centre of German Sinti and Roma launched its new website "'Racial Diagnosis: Gypsy'. The Nazi Genocide of the Sinti and Roma and the Long Struggle for Recognition".**

At [www.sintiundroma.org/en](http://www.sintiundroma.org/en) the extermination of the minority is addressed by showing numerous videos, interviews, photographs and documents. Furthermore, the website documents the history of survivors in post-war Germany, the success of the civil rights movement and the human rights situation in Europe after 1989.

"We deliberately decided to use the online platform as a contemporary way to communicate a still very important topic. The unprecedented Nazi genocide of the Sinti and Roma belongs to the age-long mutual history of this minority and the

majority. A prerequisite, also, for this genocide was an antigypsyism that was deeply rooted in European history," says Romani Rose, the Chairman of the Central Council of German Sinti and Roma.

With its new website, the Documentation and Cultural Centre of German Sinti and Roma aims to refute prejudices and hostilities on one hand and, on the other hand, to document the genocide of the Sinti and Roma: from the ostracism and disenfranchisement of the minority in the German Reich to the systematic extermination in occupied

Europe. The inhuman perspective of the perpetrators is contrasted by the victims' testimonies.

Historical family pictures of Sinti and Roma provide an insight into the people's daily lives and let them stand out as individuals. This self-documentation shows the individuality and personality of these people and provides an important counterpart to the "gypsy clichés" that remain very powerful today. They illustrate the destroyed lives and destinies behind the abstract documents of the bureaucratically organized extermination.

[www.sintiundroma.org/en](http://www.sintiundroma.org/en)





# „Racial Diagnosis: Gypsy“

## The Nazi genocide of the Sinti and Roma and the long struggle for recognition

### INTRODUCTION

### THE PATH TO GENOCIDE

### GENOCIDE IN EUROPE

### AUSCHWITZ-BIRKENAU

### EXCLUSION AFTER 1945

### SINTI AND ROMA

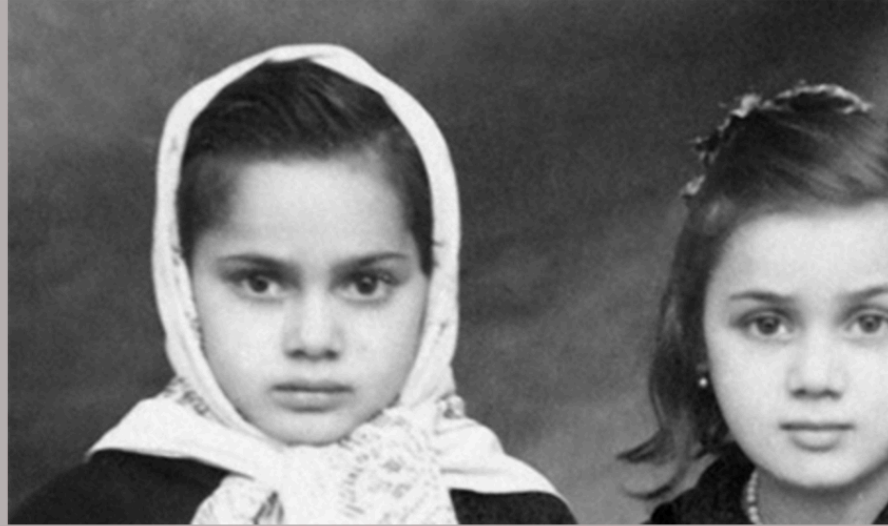
### ‘GYPSY’ IMAGES

### PARTICIPATION

### EXCLUSION

### SPECIAL LEGISLATION

### SELF-ASSERTION



### Introduction

The Nazi genocide perpetrated on the Sinti and Roma is unparalleled in the centuries-old shared history of these minorities and the majority in society. And yet, the crime itself was not without pre-conditions. Indeed, an attitude of prejudice and resentment towards the Sinti and Roma is deeply rooted in European history.

Any attempt to portray the history of the Sinti and Roma faces the fundamental problem that all sources handed down to us have traditionally been one-sided. Nearly all the testimonies that have been preserved reflect the prejudiced and usually disparaging view adopted by the majority of society. Traditional images of the ‘gypsy’ play out across a spectrum that ranges from stigmatisation to romantic idealisation.

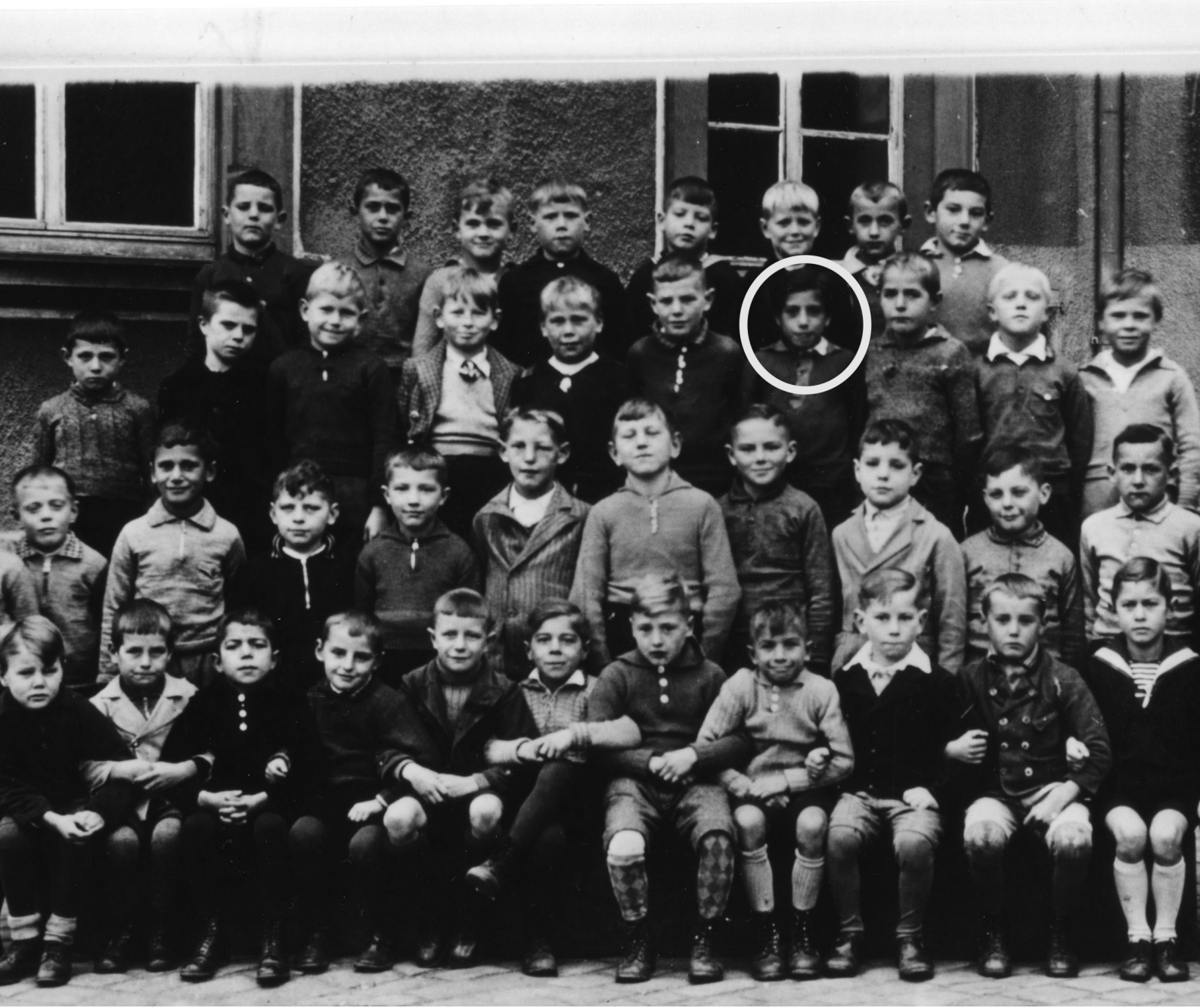
In the course of their social emancipation, the Sinti and Roma have countered the power of majority society’s gaze with their own view and their own history. Historical private and family photos belonging to the Sinti and Roma are therefore an integral part of this exhibition. These first-hand accounts portray people in their individuality and personality, crucially counterbalancing the ‘gypsy’ clichés that continue to prevail to this day.





Another theme is the history of the survivors in post-war Germany, who were recognized as Nazi victims only very recently. It was the civil rights movement of the German Sinti and Roma that made the ideological and personal continuities from the time of the Third Reich part of the social debate. The exhibition ends with an outlook on the human rights situation of the Sinti and Roma minority in Europe after 1989.

Today, Sinti and Roma people in their everyday lives are affected very specifically by the consequences of antigypsyism, stressed Romani Rose. "We are providing this online platform not least against the background of the current developments. At present we are experiencing a return of nationalism, populism and anti-democratic movements in various European countries, thought long overcome. Such movements need stereotypes for the exploitation of people's fears for their political purposes; therefore, these movements specifically fuel resentments against the Sinti and Roma and other minorities. I am convinced that racist thought patterns that have already entered the center of society can be fought effectively only by widespread elucidation."





The website [www.sintiundroma.org/en](http://www.sintiundroma.org/en) provides a contemporary tool for educators and teachers to raise young people's awareness of the history of the Holocaust of the Sinti and Roma by way, for example, of a teaching unit. Due to its intuitive menu operation, the website is also suitable for independent

studies or to gain a deeper insight into the subject. The content of the website is based on the portable exhibition "'Racial Diagnosis: Gypsy'. The Nazi Genocide of the Sinti and Roma and the Long Struggle for Recognition" which was funded by the German Federal Cultural Foundation and completed in

2017; however, the online version is expanded by numerous videos, photographs and documents, which unfortunately cannot be shown in the physical portable exhibition due to lack of space.

# SPAIN UNITED IN REMEMBERING THE HOLOCAUST AND FIGHTING RACIAL DISCRIMINATION

Representatives of Spain's four largest religions and numerous civil institutions signed a pledge to protect human dignity on the International Day for the Elimination of Racial Discrimination and to commemorate the 70th anniversary of the Universal Declaration of Human Rights.

The ceremony was held at the exhibition 'Auschwitz: Not Long Ago. Not Far Away' produced by the Auschwitz-Birkenau Memorial and Museum and Musealia. The exhibition is currently on display at the Canal Art Exhibition Centre in Madrid, Spain.

On the morning of 27 January 1945, the Soviet troops of the Red Army entered Auschwitz. Before their astonished eyes stood the most horrific expression of hatred in humanity's recent history.

The Germans had gone to great lengths to cover up their crimes. The crematorium furnaces had also been out of service for ten days. However, the stench of the murder of 1,100,000 people hung heavy in the air. Traces of the lives of hundreds of thousands of victims littered the ground. Just 7,000 survivors remained. The emaciated men, women and children, reduced to nothing more than skin and bones, waited anxiously for freedom.

The camp's liberation marked the end of Nazi Germany's largest death factory as Europe and the rest of the world began to recover their senses. However, the seeds of the hate,

However, the seeds of the hate, racism and discrimination that made such a place possible survived this atrocity. They continue to be perpetuated to this day in new and dangerous ways.

It is precisely this intolerance that the Pact for Coexistence seeks to address. The pact is backed by various associations, universities, NGOs and faiths in Spain. It was signed on 21 March

during their visit to the exhibition 'Auschwitz: Not Long Ago. Not Far Away' in the Canal Art Centre in Madrid.

**Promoting diversity as the best antidote to intolerance and exclusion**

The pact was unprecedented. Never before in Spain have representatives of the Catholic, Muslim, Jewish and Evangelical faiths come together to publicly sign a







similar agreement and declare their commitment to understanding and working together. Representatives of associations, universities, NGOs and other civil society organisations also participated in the ceremony. They joined the other bodies participating in the Pact for Coexistence, including the Council of Victims of Hate Crimes and Discrimination. It was a moment when once opposing sectors of society came together to remind us of the duty we all have to live together peacefully and challenge messages that promote hate and conflict.

Under the slogan 'Stop hate, protect coexistence', the manifesto states that only a diverse and cohesive society can prevent atrocities such as those committed at Auschwitz. The camp's legacy represents a stark warning regarding the "different forms of commonplace intolerance and assaults on dignity" that remain embedded in our modern world.

The ceremony affirmed the signatories' commitment to work together to promote a plural society whose members live together with mutual respect. The parties will also work together to stamp out hate and promote the inclusion of all minorities.

A reading from the manifesto took place inside the fragment of the barracks of Auschwitz III-Monowitz on display at the exhibition. Those present were invited to visit the memory of the Holocaust and the Nazi genocide. They were reminded "of the depths of darkness to which we are capable of sinking when all moral and ethical principles are abandoned and discrimination is stoked into irrational hatred towards others who are 'different'."

In the same setting, Auschwitz survivor Noah Klieger (born in Strasbourg in 1926) recently recounted his experience of the Holocaust. In a frail voice, Klieger continued to search for the reason behind such hatred. Around 250,000 people from Spain have visited these same wooden walls. In doing so, they have recalled the horror of the past in the present and paid homage to the millions of victims of the Holocaust, keeping their memory and legacy alive.

Kenia Carbajal, daughter of Lucrecia Pérez, the first hate crime victim in democratic Spain, said: "Today, Auschwitz reflects all victims of violence, human rights violations and hate crimes, whatever their form."









# ONEG SZABAT PROGRAM

The Oneg Shabbat group preserved the memory of Jews enslaved in the Warsaw Ghetto and their deaths in the extermination camps. It began a struggle with the Germans through intellectual resistance and work. Its Ringelblum Archive (Underground Archive of the Warsaw Ghetto) is the most significant testimony of the Holocaust.

To continue the mission of Ringelblum's associates - to preserve the memory of Polish Jews, the Jewish Historical Institute, along with the Association of the Jewish Historical Institute of Poland established the **ONEG SZABAT PROGRAM**. As its co-ordinators, we want the knowledge of the Ghetto Archive and its creator to become commonplace. The Ringelblum Archive belongs to the "Memory of the World", and the Oneg Shabbat group has been honored for ethical leadership.

## Memory of the World

In 1999, only three documents were listed on the UNESCO "Memory of the World" register: the autograph of Nicolaus Copernicus, the manuscripts of Fryderyk Chopin and the Ringelblum Archive. In the justification of the selection the Polish UNESCO Committee pointed out: "The underground archive of the Warsaw Ghetto is a unique collection both because it concerns the largest ghetto established by the Nazis (also containing materials relating to the fate of the Jewish community in various other areas of the Nazi occupation), as well as due to the circumstances of its creation. It was created by a team operating underground, of whom almost all of its

members including the founder, historian Emanuel Ringelblum, died as Holocaust victims."

If we look at this choice from a perspective of general knowledge of documents chosen by UNESCO, this is initially a surprise: the works of Copernicus and Chopin are known to the world, but the history of the Ringelblum Archive is only known to a few persons. The second is a call to action - the Ghetto Archives was created for "future generations", and those who created and preserved them, believed that *this treasure would alarm the world about what happened in the 20th century*.

*'Everyone understood the significance of the work. They understood how important it is that the vestige of the tragedy of the Polish Jews remained for future generations,'* Ringelblum wrote about his colleagues.

19-year-old Dawid Graber, who was hiding in the cellar of the ghetto with a trunk filled with documents, wrote in his Testament:

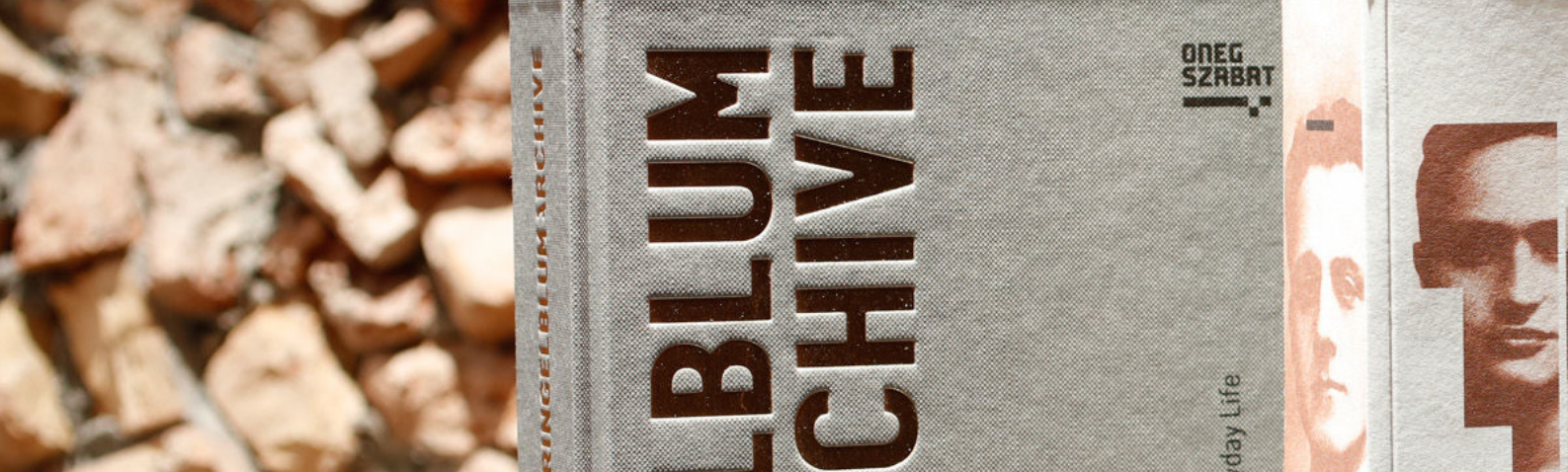
*What we could not shout out to the world, we buried in the ground. I do not want acknowledgements. That is not why I gave up my*

*life, my energy. I would like to live to the day we are able to dig up this great treasure and reveal the truth. Let the world know, let those who did not have to experience it enjoy life.*

Dawid died the following day, 3 August 1942. His colleague and comrade placed the following words into another trunk: *I do not know my fate. I do not know if I can tell you about what happened afterwards. Remember, my name is Nachum Grzywacz.*

We established the Oneg Szabat Program to remember. The Archive survived. It survived the fire of the burnt city; it did not give in to water that found its way into the trunk. It was found and extracted from a sea of rubble in Warsaw. For 70 years, employees of the Jewish Historical Institute have been leaning over the documents left by the Oneg Shabbat group. They protect them from destruction; compile them and make them available to researchers.

Last year, a team of several dozen translators and editors, historians, sociologists and linguists under the scientific editorial supervision of Prof. Tadeusz Epsztein completed many years' work on the publication of a thirty-seven-



volume, full edition of the Ringelblum Archive.

We have started work on its translation into English. We have published the first volume: *Warsaw Ghetto*.

*Everyday Life*, edited by Katarzyna Person, PhD.

Translating the full edition of the Ringelblum Archive and publishing translations online is a great task that has spread over several years. This year, we would like to publish two more volumes.

The JHI's digitalization department staff have scanned and published the documents of the Ghetto Archive on the website 'Delet'. Today, everyone has access to them.

In the future, we will link the Polish and English compilations with digital copies of the original documents. Based on their content, a team of JHI researchers, under the supervision of prof. Andrzej Żbikowski, will develop a virtual Encyclopedia of the Ghetto containing the most important concepts related to the Warsaw ghetto and the topography of its streets.

In November 2017, we opened a permanent exhibition, "What we were unable to shout out to the world", which provides access to the Archive

documents and commemorates the members of the Oneg Shabbat group. The curator of the exhibition is Prof. Paweł Śpiwak. It is accompanied by the book "Letters to Oneg Shabbat". Today we are

working on a catalog for the exhibition.

We are preparing an educational programme addressed to Polish and foreign pupils and students. In March,

# ONEG SZABAT







project - Ambassadors of Oneg Shabbat - and invited a group of students from Penn Hillel in Philadelphia, who by participating in workshops and meetings with educators, learned about the history of the uprising and the contents of the Ghetto Archive. The task of the Ambassadors is to disseminate knowledge about the Oneg Shabbat at their home universities.

We want to organize a travelling exhibition that will tell people about the Oneg Shabbat and the contents of the Archive in selected museums across the world.

### **Ethical leadership**

In March 2018, Emanuel Ringelblum and the Oneg Shabbat group were posthumously honored with the 2018 Awards for Ethical Leadership granted by the New York organization Fellowships at Auschwitz for the Study of Professional Ethics (FASPE). The creators of the Warsaw Ghetto Underground Archive were honored for "courage and predictability. These ethically operating documentalists of the time risked their lives to provide reports that are accurate and irrefutable proof of the catastrophic events of their era".

By disseminating knowledge of the Ringelblum Archive, we want to tell the story of the ethical leadership of the Oneg Shabbat members - the co-operation, opposition, courage and trust needed to act and work in the deepest secrecy.

The Ringelblum Archive is a great archive of many people, consisting of nearly 800 accounts, 88 literary works, 120 scientific studies, over 350 files of official documents and 55 titles of underground press published in the ghetto. The collection has more than 35,000 pages.

We know that a single scream is sometimes the loudest, and therefore, we want to publish selected documents so that readers may become acquainted with them all over the world.

# BAT



# A NEW CHAPTER: THE CAMPAIGN TO END MAJOR BOOKSELLERS' SALE OF EXTREME MATERIAL

In March 2018, the British anti-fascist organisation HOPE Not Hate launched a campaign against four of the UK's major booksellers – Foyles, Waterstones, Amazon and WHSmith – after discovering the sale of extreme material on their websites.

Books listed for sale included the antisemitic forgery *The Protocols of the Learned Elders of Zion*; pro-National Socialist literature by the late Colin Jordan; *The Turner Diaries*, a novel about a race war written by neo-Nazi William Pierce; and a number of Holocaust denial books such as *Did Six Million Really Die? The Truth at Last* and *Curated Lies: The Auschwitz Museum's Misrepresentations, Distortions and Deceptions*. Other works by notorious deniers David Irving, Germar Rudolf and Nick Kollerstrom, amongst others, could also be purchased from the retailers' websites. Dr Joe Mulhall, Senior Researcher at HOPE Not Hate, spoke to Imogen Dalziel about the campaign and its impact.

**What prompted the start of the campaign against Foyles, Waterstones, Amazon and WHSmith regarding the sale of these books?**

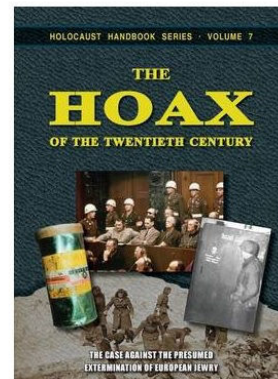
The prompt for the campaign came while we were conducting research into UK-based Holocaust deniers. We were looking at Nick Kollerstrom, author of *Breaking the Spell: The Holocaust: Myth and Reality*, who was due to speak in London. Whilst doing research, we noticed that his book was for sale at Waterstones, and so began to explore what else was available through mainstream booksellers. To our horror some of the most extreme antisemitic texts ever published in English, as well as a whole raft of denial books, were advertised on the websites of Waterstones, Foyles, WHSmith and Amazon.

**Is there any way of knowing how long these books may have been on sale on these websites?**

NEW | BESTSELLERS | FICTION | NON-FICTION | CHILDREN'S | STATIONERY & GIFTS

This book can be found in:

[History](#) > [Historical events & topics](#) > [Genocide & ethnic cleansing](#) > [The Holocaust](#)



The Hoax of the Twentieth Century (Paperback)

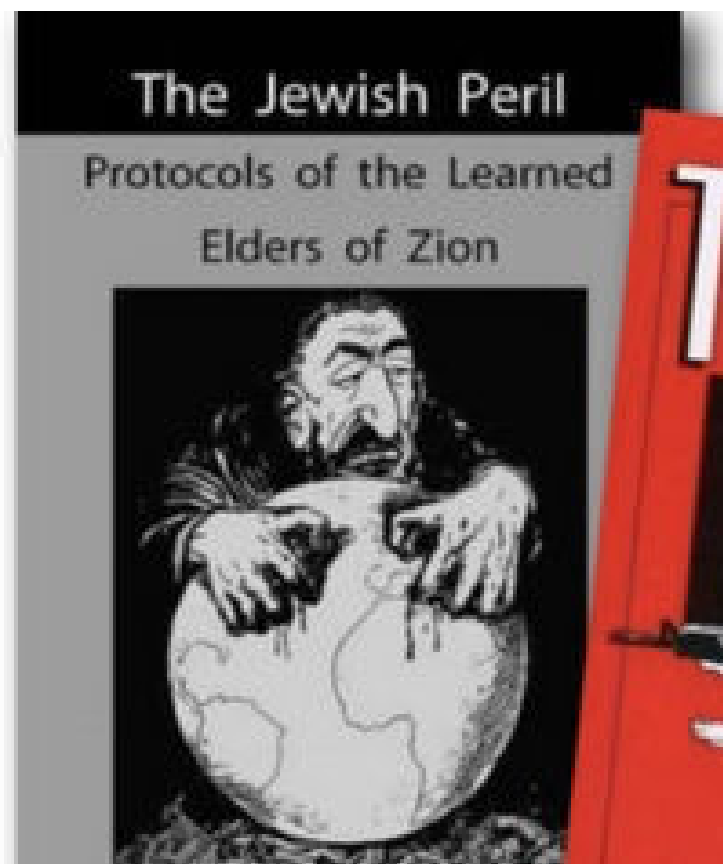
Arthur R Butz (author)

[Sign in to write a review](#)

Paperback  
Published: 02/02/2015

We can order this  
Usually despatched

Quantity 1





No, we don't know how long they have been on sale on each website.

**Some of these books, as in the case of the Waterstones website, are categorised under 'conspiracy theories' or 'hoaxes and deceptions'. Would it be acceptable for these books to be sold if they were clearly labelled as such across all four websites?**

I don't think so. We at HOPE Not Hate felt it was morally wrong for any mainstream bookseller to make any profit – however small – from extreme hate content of this manner. As such, even if labelled correctly, they should not have been selling it.

**Does Hope Not Hate plan to extend the campaign to any other websites or smaller, more independent booksellers?**

We have no plans to extend it at the moment, but we do continue to monitor these things.

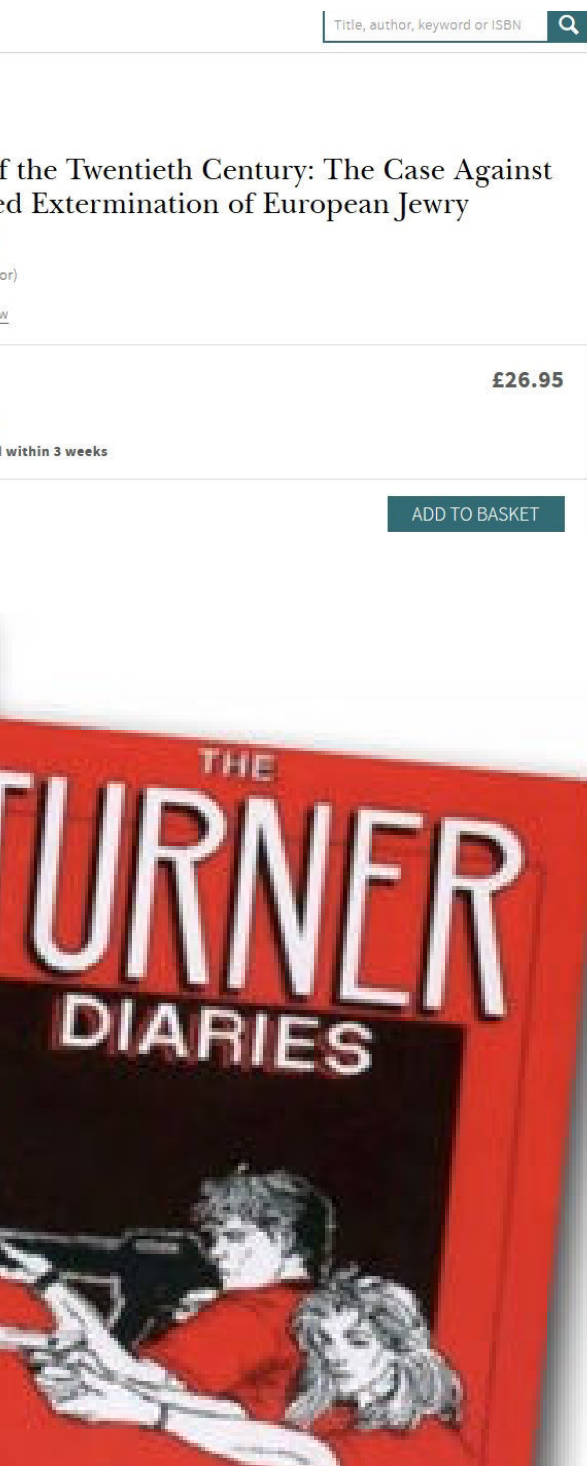
**Critics of this campaign have accused Hope Not Hate of trying to censor these books and, subsequently, threaten free speech. What is your response to such statements?**

There is a world of difference between saying extremist books should not be sold by major high street brands and calling for these books to be banned. Free speech does not mean a requirement to provide a platform for that speech. Where to draw the line is a complex debate. We understand that, and we're listening to supporters who are concerned about this issue. Sadly, other people, either through ignorance or malice, have smeared the campaign by falsely stating we were calling for the banning of books, or even drawing absurd false equivalency with Nazi-era book-burning. Some of these people came from the far-right, which was no surprise, but unfortunately more mainstream individuals also repeated this falsehood.

**Most importantly, perhaps - has the campaign worked?**

Yes, we would argue the campaign was a success. 44 of the titles we raised concerns over have been removed from the retailers' websites and Foyles even donated the profit they had made from these books to charity.

The campaign's full briefing, *Turning the Page on Hate*, can be downloaded by clicking this link. For more information about HOPE Not Hate, visit the website at [www.hopenothate.org.uk](http://www.hopenothate.org.uk) or follow the organisation on Twitter at [@hopenothate](https://twitter.com/hopenothate).



Victoria Khiterer, Ph.D. Millersville University

# THE 35TH MILLERSVILLE UNIVERSITY CONFERENCE ON THE HOLOCAUST AND GENOCIDE

On 11-13 April 2018, Millersville University of Pennsylvania hosted the 35th Conference on the Holocaust and Genocide. The conferences on the Holocaust and Genocide have become a Millersville University landmark and brought international recognition to the university.

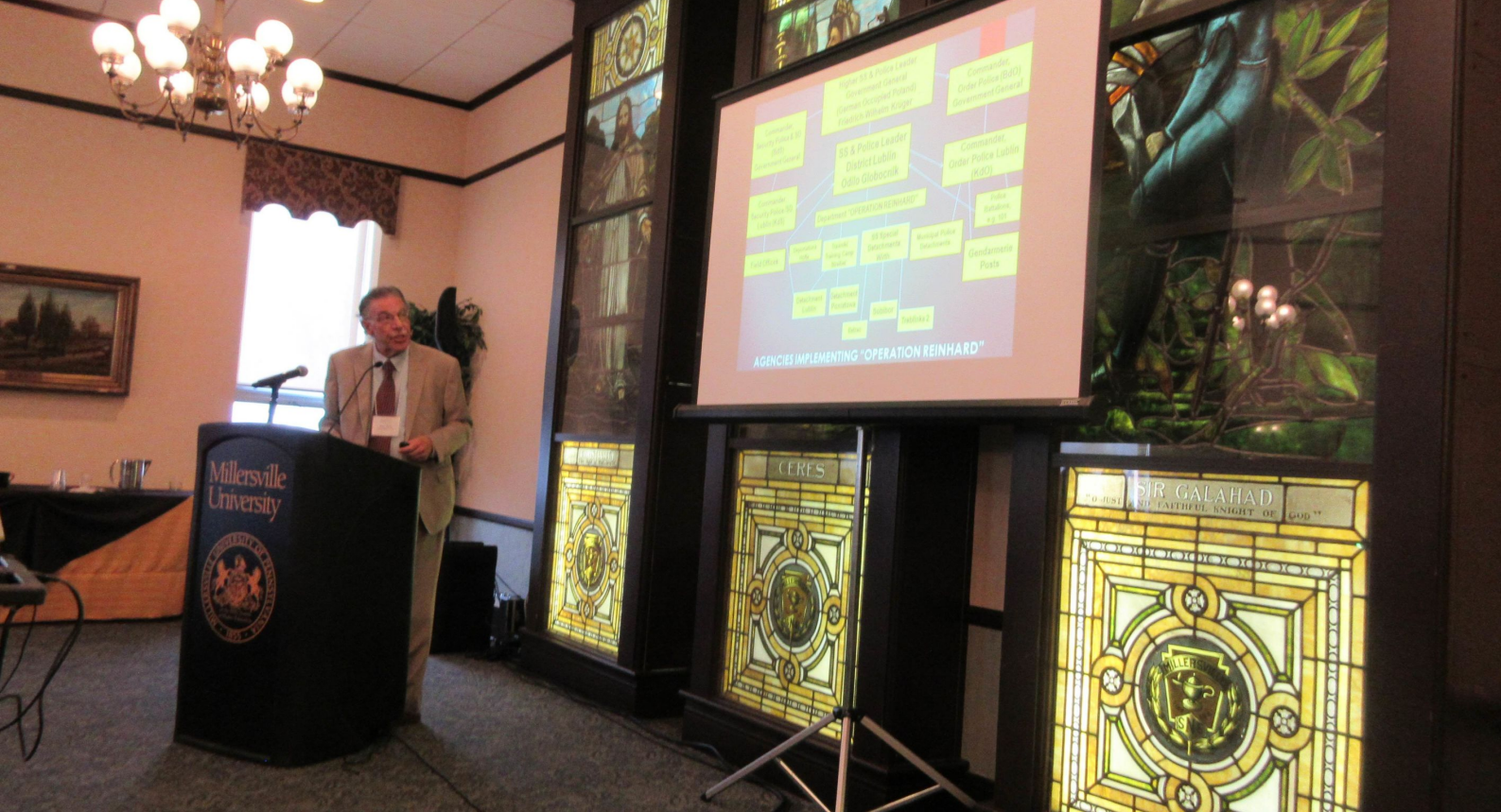
Many distinguished speakers, scholars, writers and Holocaust survivors have participated in the conferences, including Elie Wiesel, Holocaust survivor and Nobel Peace Prize winner; Yehuda Bauer, Professor of Holocaust Studies at the Avraham Harman Institute of Contemporary Jewry at the Hebrew University of Jerusalem, a Member of the Israel Academy of Sciences and Humanities; Martin Gilbert, the official biographer of Winston Churchill, who also wrote histories of many of the signal events of the 20th century, including both world wars, the Holocaust and the Middle East conflict; Raul Hilberg, American political

scientist and historian, whose three-volume, 1,273-page magnum opus, *The Destruction of the European Jews*, is regarded as the seminal study of the Holocaust; Jan Karski, a Polish World War II resistance movement fighter and later professor at Georgetown University; Samantha Power, American academic, author of works on Genocide and Human Rights Studies, and diplomat who served as the United States Ambassador to the United Nations; and Yevgeny Yevtushenko, renowned Russian poet, who was nominated for the Nobel Prize for Literature for his poem "Babi Yar".

Wolfgang Schneider, University of Heidelberg, presenting his speech 'Soviet Trials of Jewish Council Members of the Mogilev-Podolskiy Ghetto'







Peter Black, independent scholar, presenting his paper 'Lease on Life: How the Collapse of the Soviet Union Impacted U.S. Investigations of Former Trawniki Trained Guards'

The Millersville University conference is the oldest conference on the Holocaust and genocide in the United States that is run by the same institution. The conference was established by the former Chair of the History Department Professor Jack Fischel, whose grandparents and uncle perished in Poland during the Holocaust. He led the conferences for twenty-five years. After his retirement, Professor Saulius Suziedelis led the conference, and in 2010 Dr. Victoria Khiterer took over the leadership of the conference. Each Millersville University conference is devoted to a special theme. The theme of the 35th conference was 'The Holocaust and Genocide Trials'. It was an international conference in which 47 scholars from five countries participated: the United States, Canada, Germany, Great Britain and Israel. The conference discussed international and national

Holocaust and Genocide trials. It explored the role of trials in exposing and punishing the crimes of Holocaust and genocide perpetrators and their collaborators, and the influence of trials on the formation of Holocaust and genocide history and memory. The conference also commemorated the 85th anniversary of the Holodomor in Ukraine, the 80th anniversary of Kristallnacht, and the 75th anniversary of the Warsaw Ghetto Uprising. The keynote speakers for the conference were Lawrence Baron, Professor Emeritus of Modern Jewish History, San Diego State University and Lawrence Douglas, James J. Grosfeld Professor of Law, Jurisprudence and Social Thought, Amherst College. The conference was opened on Yom HaShoah (Holocaust and Heroism Remembrance Day) with commemoration of victims of the Holocaust. In his welcoming speech, Millersville

University President Dr. John M. Anderson said that the conference's goals are to disseminate knowledge about the Holocaust and genocides; raise people's awareness about these crimes against humanity; emphasize the importance of the punishment of perpetrators of the Holocaust and genocide; and highlight the danger of racism and anti-Semitism in the Modern World.

Professor Lawrence Baron delivered the first keynote speech, the Aristides de Sousa Mendes Lecture, 'Kristallnacht on Film: From Reportage to Reenactments, 1938-1948'. He showed that in the absence of a cinematic iconography, newsreels, documentaries and feature films employed several approaches to represent Kristallnacht in the ensuing decade. The directorial choices mirrored the changing national contexts of when and where they were made. In his speech, Baron analyzed Charlie Chaplin's *The Great Dictator*



Chaplin's *The Great Dictator* (1940), Roy Boulting's *Pastor Hall* (1940), the British documentary *Mein Kampf: My Crimes* (1940), as well as the postwar German and Austrian feature films *Seven Journeys* (1947) and *Third Reich, The Trial* (1948).

The Millersville University Conference on the Holocaust and Genocide traditionally holds the Aristides de Sousa Mendes Lecture in the memory of one of the Righteous among the Nations, who saved the lives of thousands of people. During World War II Aristides de Sousa Mendes was the Portuguese consul-general in the French city of Bordeaux. He issued visas to Portugal and passports for thousands of refugees (many of whom were Jews) in Nazi-occupied France. This was against the circulars of the Portuguese dictator Antonio de Salazar, who sympathized with the Nazi regime and banned Jews, Russians and other refugees entrance to the country. Susa Mendes was punished for issuing Portuguese visas for

refugees: he was suspended from his position for "disobeying higher orders during service." Joël Santoni's feature film *Disobedience: The Sousa Mendes Story* (2009) was shown during the conference opening night.

Professor Lawrence Douglas delivered the second keynote speech at the conference, which was based on his recently published book *The Right Wrong Man: John Demjanjuk and the Last Great Nazi War Crimes Trial* (Princeton University Press, 2016). In 2009 Lawrence Douglas was sent to Munich by Harper's Magazine to cover the trial of eighty-nine-year-old John Demjanjuk. In 1975 American investigators received evidence alleging that Demjanjuk, who was a naturalized US citizen, participated in the murder of Jews during the Holocaust. Demjanjuk was stripped of his American citizenship and deported to Israel to stand trial for war crimes. He was mistakenly identified as "Ivan the Terrible", a guard at the

Lawrence Baron, San Diego State University, presenting keynote speech 'Kristallnacht on Film: From Reportage to Reenactments, 1938-1948'





# HOLOCAUST and GENOCIDE Trials

April 11–13, 2018

## 35<sup>Th</sup> CONFERENCE ON THE HOLOCAUST AND GENOCIDE

Conference is **FREE and open to the public.**

All conference sessions will be at the Bolger Conference Center (Gordinier Hall), 2nd floor (30 South George St., Millersville PA 17551)

For more information on conference events, visit [millersville.edu/holocon](http://millersville.edu/holocon).



Nazi-occupied Poland. The Israeli court verdict was overturned by the Israeli Supreme Court in 1993, based on new evidence that cast doubt over the identity of "Ivan the Terrible." Demjanjuk was convicted again in 2011 in Germany: he was found guilty in participation in the murder of 28,060 Jews in the Sobibor extermination camp in Poland, where he served as a guard. The Demjanjuk trial was the last major Holocaust trial in history.

There were 14 sessions of the conference on Nuremberg and other Holocaust and genocide trials in different countries, on the representation of the Holocaust in literature, television and film, and about Holocaust memory and education. Special sessions were devoted to the Armenian genocide, the

Holodomor (death by famine) in Ukraine in 1932 -1933 and the Warsaw Ghetto Uprising in 1943. Many Millersville University students and community members attended the conference. The conference made a valuable contribution to Holocaust and Genocide scholarship and emphasized the importance of humanism, tolerance and justice to the entire audience. The proceedings of the conference will be published next year. For further information about the Millersville University Conferences on the Holocaust and Genocide, and the previous conference proceedings, please see the conference web site.



# MEMORIA

MEMORY • HISTORY • EDUCATION

**memoria.auschwitz.org**

**PUBLISHER**

Auschwitz-Birkenau State Museum

**EDITOR-IN-CHIEF**

Paweł Sawicki

**ASSISTANT EDITOR**

Agnieszka Juskowiak-Sawicka

**EDITED BY**

Bartosz Bartyzel  
Imogen Dalziel  
Marek Lach  
Łukasz Lipiński

**CONTACT**

[memoria@auschwitz.org](mailto:memoria@auschwitz.org)

