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MEMORIA

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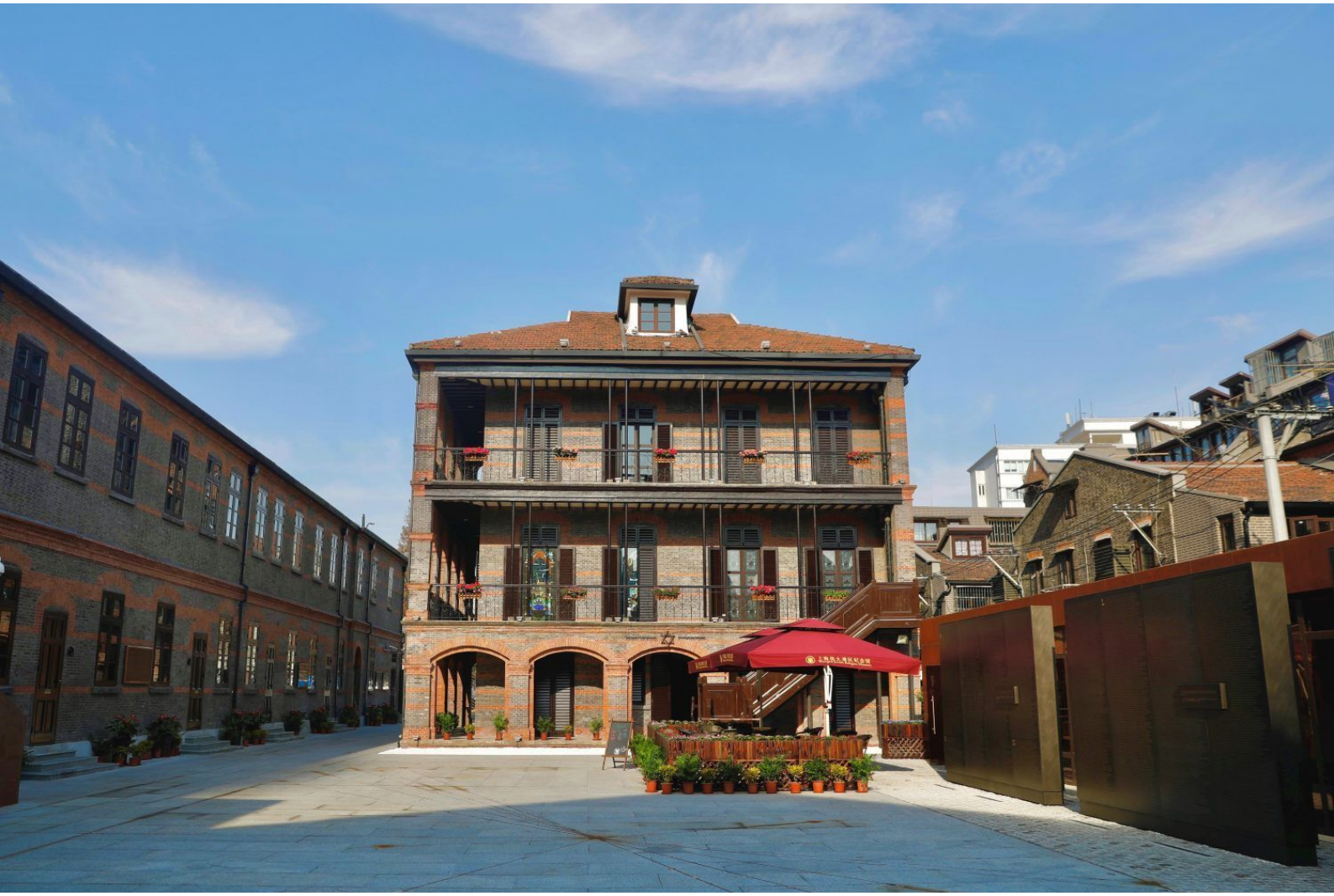

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We invite all of you to work closely with us. We would be grateful to receive information about events, projects, publications, exhibitions, conferences or research that we should share with our readers. We also accept proposals for articles.

Paweł Sawicki, Editor-in-Chief

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FOUR IN TEN BRAZILIANS DON'T KNOW WHAT THE HOLOCAUST WAS. A MUSEUM IS WORKING TO CHANGE THAT

A LANDMARK NATIONAL SURVEY EXPOSES DEEP GAPS IN HISTORICAL KNOWLEDGE — AND POINTS TO EDUCATION AS THE PATH FORWARD.

When the Holocaust Museum of Curitiba set out to measure what Brazilians actually know about the Holocaust, the results were sobering. Four in ten people surveyed said they had never heard of it, weren't sure what it was, or simply didn't know. In a country of almost 214 million people, that figure represents an enormous blind spot — one with real consequences for how societies recognize and resist hatred.

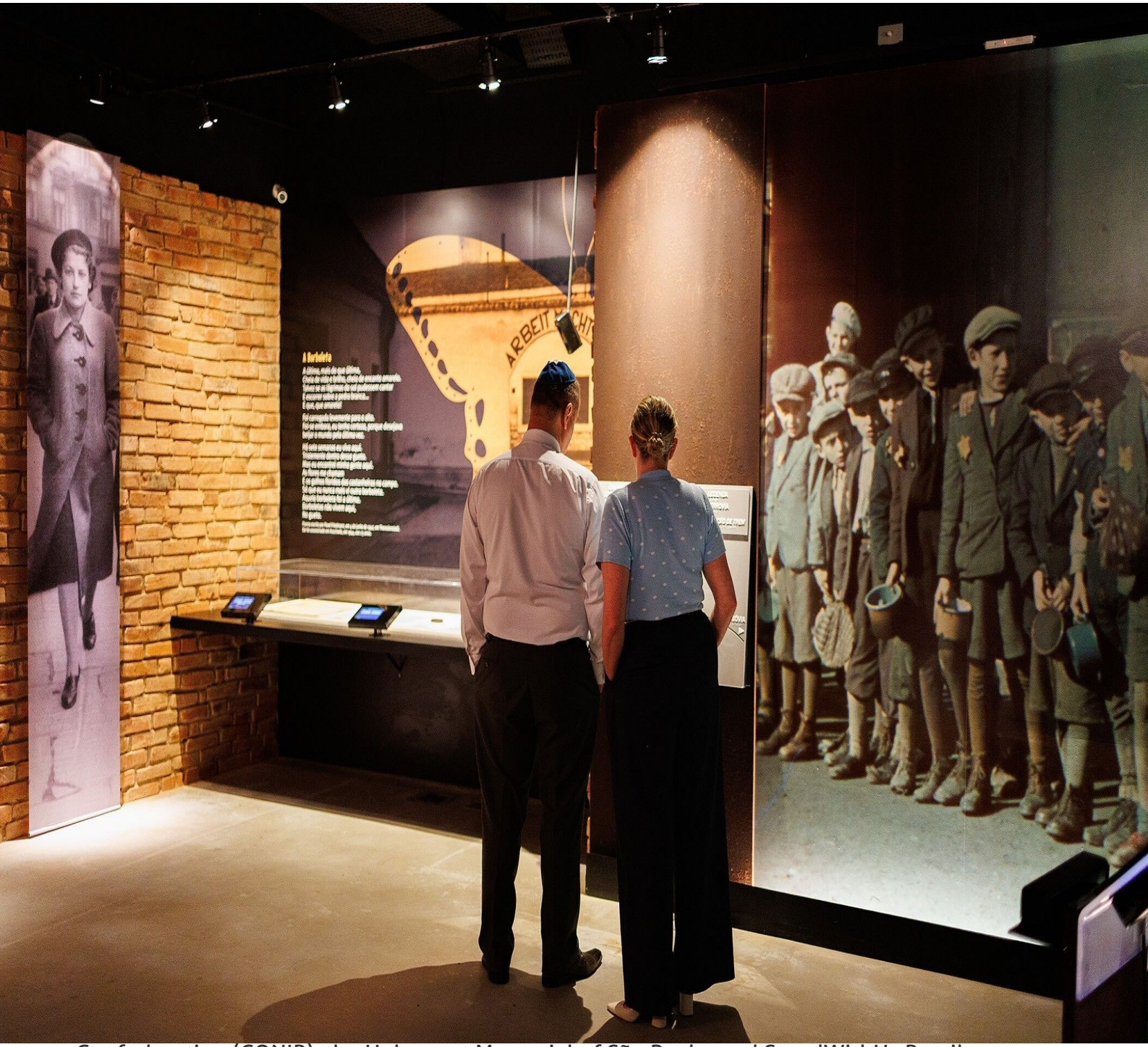
The survey, "Conhecimento sobre o Holocausto no Brasil" (Knowledge about the Holocaust in Brazil), was released by the Holocaust Museum of Curitiba alongside the Brazilian Israelite Confederation (CONIB), the Holocaust Memorial of São Paulo, and StandWithUs Brazil. Conducted by Instituto ISPO across 11 metropolitan regions between April and October 2025, it is the first study of its kind ever carried out in the country — gathering responses from 7,762 people.

The numbers are stark. Only 53.2% of respondents correctly identified the Holocaust as the systematic extermination of approximately six million Jews by Nazi Germany during World War II. Nearly a third — 31.1% — simply didn't know. Others described it as "a military conflict with 50 million victims," a "cultural movement," or an "isolated, unverified episode of violence." On Auschwitz, the largest concentration and extermination camp, the results were even more alarming: 61.6% of respondents either didn't know or gave a wrong answer when asked to identify it.

Among respondents with only a primary school education, just 27.2% correctly defined the Holocaust. Among those with graduate or university degrees, that figure jumped to 86.2% — a disparity that speaks less to individual failure than to deep structural inequalities in how history is taught across Brazil's educational system.

The country, however, has not been indifferent to Holocaust education on paper. In December 2017, Brazil's National Education Council incorporated the study of the Holocaust into the Base Nacional Comum Curricular (BNCC) — the federal curriculum framework — making it a compulsory subject in the ninth grade of primary school. The initiative was spearheaded by CONIB, with the support of the Holocaust Museum of Curitiba. The move aligned Brazil with a United Nations resolution recommending that member states develop educational programs to carry the lessons of the Holocaust to future generations as a means of preventing future genocides.

In 2021, Brazil went a step further, being accepted by unanimous vote as an observer member of the International Holocaust Remembrance Alliance (IHRA) — a political and moral



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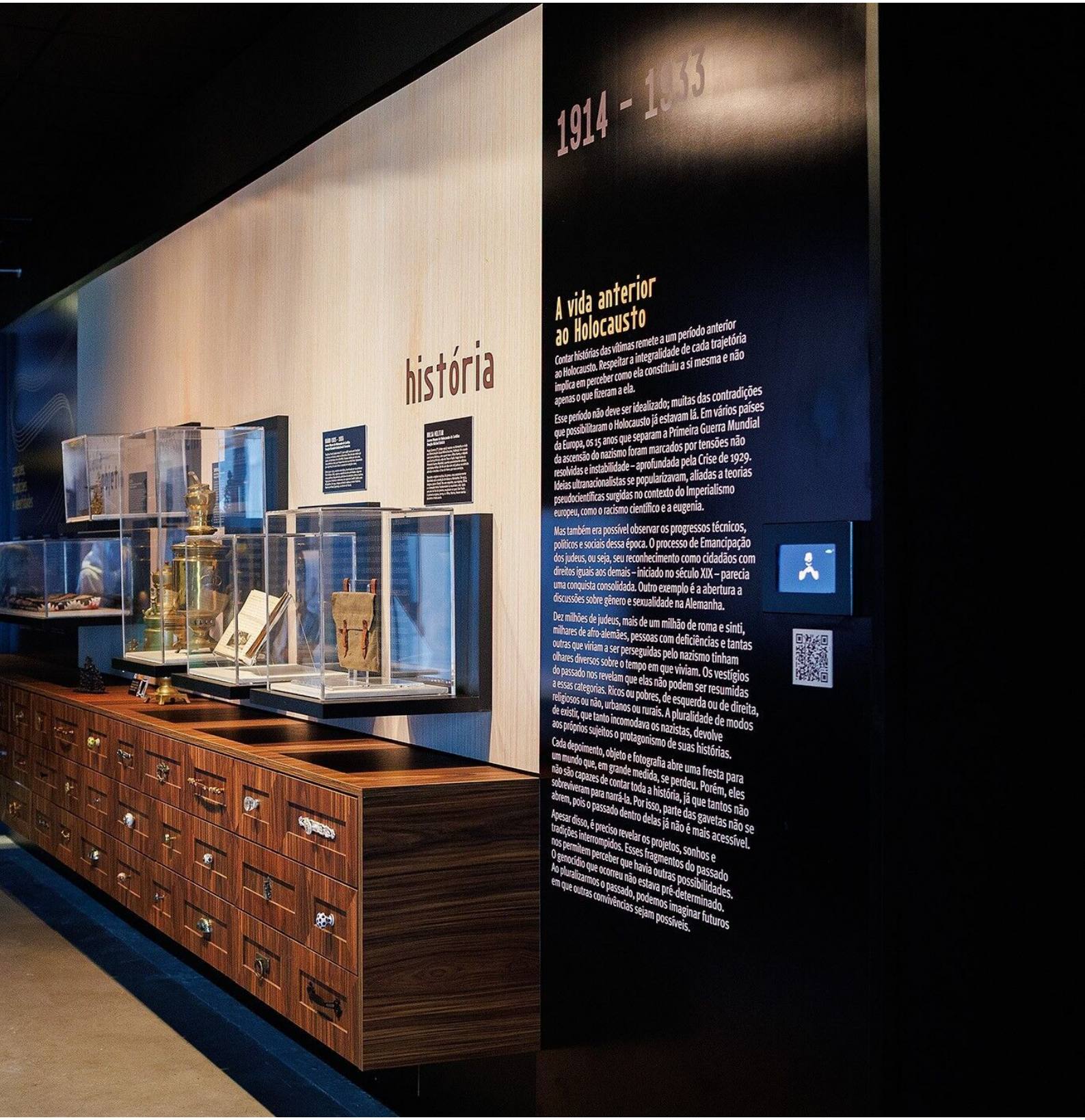
This is exactly the terrain the Holocaust Museum of Curitiba has been working to change. Founded in 2011 as the first institution of its kind in Brazil, the museum has positioned education — not simply commemoration — at the center of its mission. For Carlos Reiss, the museum's general coordinator, the survey is less a diagnosis than a tool. "With concrete data, and not just assumptions, we can identify priority audiences, adjust our language, and improve our educational programs," he said.

The museum's pedagogical department sees its work as inseparable from, but not replaceable by, the formal school system. "The museum is neither the beginning nor the end of the work that develops in schools — it is a complement, something that deepens that knowledge," said Denise Weishof, who coordinates the department. It is a framing that reflects the institution's broader philosophy: that Holocaust education is most effective when it moves across multiple contexts, reinforcing understanding instead of simply transmitting facts.

The survey's release is, in itself, a strategic act. By publishing the first national portrait of what Brazilians do and don't know about the Holocaust, the Holocaust Museum of Curitiba and its partners have handed policymakers, educators, and civil society organizations something they didn't previously have: a baseline. In a media environment increasingly shaped by disinformation and historical revisionism, that baseline matters.

Laura Nicolli Kullock
Public Relations at the Holocaust Museum of Curitiba and Master's Candidate in Holocaust Studies at the University of Haifa, Israel.


1914 - 1933
história
A vida anterior ao Holocausto
Contar histórias das vítimas remete a um período anterior ao Holocausto. Respeitar a integralidade de cada trajetória implica em perceber como ela constituiu a si mesma e não apenas o que fizeram a ela.
Esse período não deve ser idealizado; muitas das contradições que possibilitaram o Holocausto já estavam lá. Em vários países da Europa, os 15 anos que separam a Primeira Guerra Mundial da ascensão do nazismo foram marcados por tensões não resolvidas e instabilidade – aprofundada pela Crise de 1929. Ideias ultranacionalistas se popularizavam, aliadas a teorias pseudocientíficas surgidas no contexto do Imperialismo europeu, como o racismo científico e a eugenia.
Mas também era possível observar os progressos técnicos, políticos e sociais dessa época. O processo de Emancipação dos judeus, ou seja, seu reconhecimento como cidadãos com direitos iguais aos demais – iniciado no século XIX – parecia uma conquista consolidada. Outro exemplo é a abertura a discussões sobre gênero e sexualidade na Alemanha.
Dez milhões de judeus, mais de um milhão de roma e sinti, milhares de afro-alemães, pessoas com deficiências e tantas outras que viriam a ser perseguidas pelo nazismo tinham olhares diversos sobre o tempo em que viviam. Os vestígios do passado nos revelam que elas não podem ser resumidas a essas categorias. Ricos ou pobres, de esquerda ou de direita, religiosos ou não, urbanos ou rurais. A pluralidade de modos de existir, que tanto incomodava os nazistas, devolve aos próprios sujeitos o protagonismo de suas histórias.
Cada depoimento, objeto e fotografia abre uma fresta para um mundo que, em grande medida, se perdeu. Porém, eles não são capazes de contar toda a história, já que tantos não sobreviveram para narrá-la. Por isso, parte das gavetas não se abrem, pois o passado dentro delas já não é mais acessível.
Apesar disso, é preciso revelar os projetos, sonhos e tradições interrompidos. Esses fragmentos do passado nos permitem perceber que havia outras possibilidades. O genocídio que ocorreu não estava pré-determinado. Ao pluralizarmos o passado, podemos imaginar futuros em que outras convivências sejam possíveis.

SHARING MEMORY. SUMMARY OF THE INTERNATIONAL YOUTH PROJECT NESHAMA

More than 200 young people and 40 teachers from five countries, Croatia, France, Germany, Greece, and Poland, took part in a seminar at the Auschwitz Museum from 15 to 17 March. It was the culmination of the year-long project NESHAMA – Network for European Youth for Holocaust Remembrance.

The aim of the project was to create
a network of Young European Ambassadors whose mission would be to pass on the memory of the Holocaust, promote Jewish culture, and connect memorial sites across Europe. Each country involved in the project was represented by a specific institution:

Croatia: Jasenovac Memorial Site

France: Le Mémorial de la Shoah (coordinator) and Le Mémorial des Martyrs de la Déportation

Germany: Langenstein-Zwieberge Memorial Site

Greece: Jewish Museum of Greece in Athens

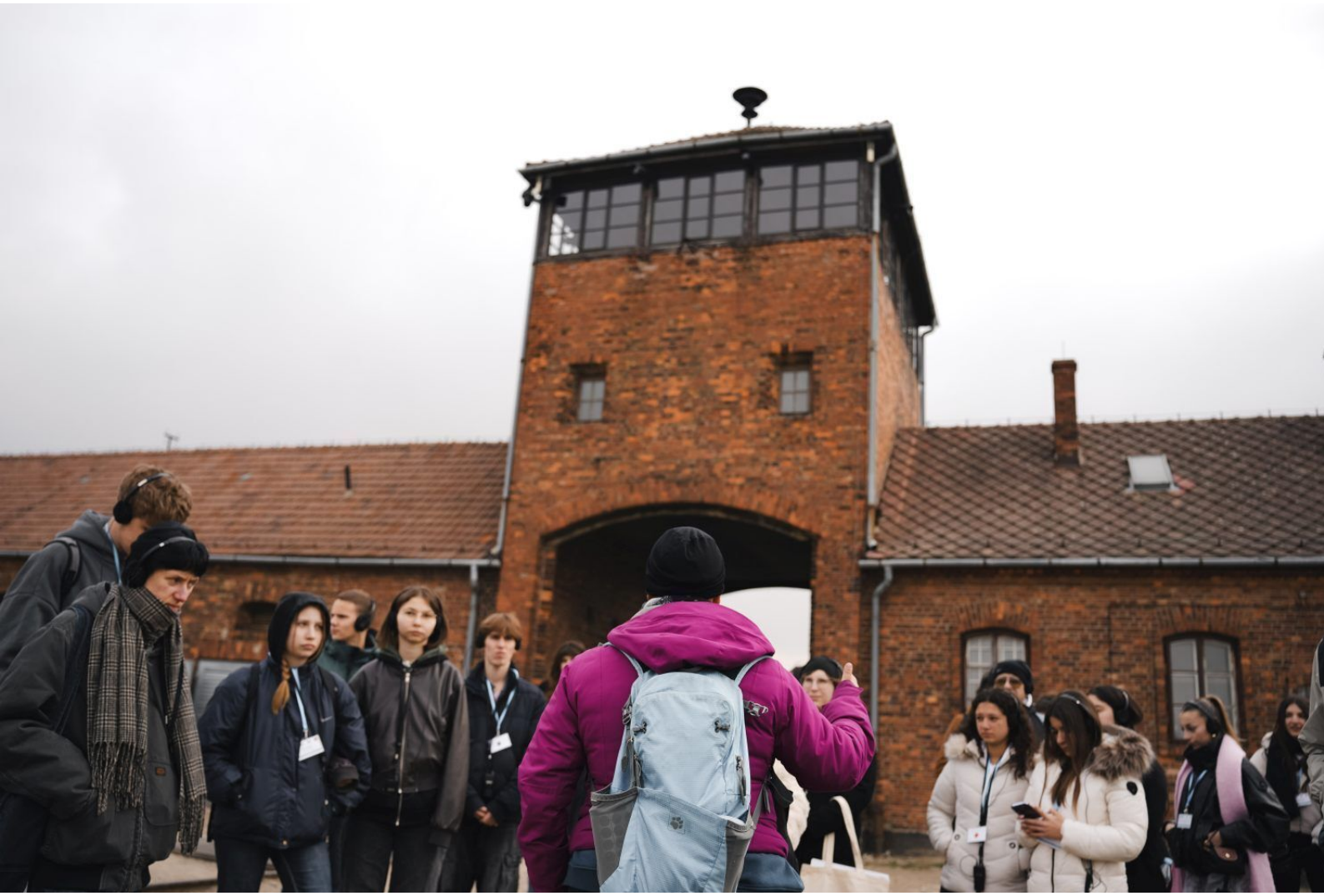
Poland: Auschwitz-Birkenau State Museum

In the initial phase of the project, the young participants met regularly at museums and memorial sites in their own countries to learn about their history and the significance of their work in the contemporary world. Young people from Poland, representing seven secondary schools from the Oświęcim County, were able to visit the grounds of the former German Nazi concentration and extermination camp Auschwitz, see the Museum's Collections, Archives, and Conservation Laboratories, and take part in numerous workshops devoted both to the history of the camp and to the meaning of memory about Auschwitz in today's world.

"An integrative element was very important to us. That is why activities were often organized in groups composed of students from different schools, which allowed for much greater dynamism in group discussions and for the exchange of diverse experiences," said Anna Stańczyk, one of the project coordinators from the International Center for Education about Auschwitz and the Holocaust.

"We also wanted the sessions not to take the form of a formal lecture, where the speaker talks and the young people listen. Many of the activities were based on active group work using materials prepared in advance, through which the participants could learn from one another," added Marine Dudziak-Vannier, coordinator from the ICEAH.

In the next phase, online lectures were organized on Jewish life in Europe before the war, various aspects of Holocaust history, and the contemporary role of Holocaust



The culminating moments were two in-person meetings held at the end of January in Paris and in March in Oświęcim.

In Paris, thanks to guided walks through the city and visits to the Mémorial de la Shoah and the Mémorial des Martyrs de la Déportation, the participants had the opportunity to learn both about the history of the prewar Jewish community and about how it functions today. One part of the program was a visit to Drancy, the site of the transit camp for Jews. From there they were taken to the Bobigny railway station and deported to their deaths in Auschwitz. The program also included a meeting with Survivor Arlette Testyler, who survived the Holocaust in hiding.

An important moment of this part of the project was participation in ceremonies marking International Holocaust Remembrance Day, connected with the anniversary of the liberation of Auschwitz. The young participants also presented the museums and memorial sites they had explored during the project. Polish students in their presentation used the story of survivor Batsheva Dagan, a Polish Jewish woman from Łódź, and the tiny shoes made for her by a fellow prisoner in Auschwitz, who wished that they would carry her to freedom. A replica of the shoes was shown to all participants.

The March meeting in Oświęcim was devoted mainly to the history of the German Nazi concentration and extermination camp Auschwitz. During a two-day study visit, the young people visited the most important places in both Auschwitz I and Auschwitz II-Birkenau. The Polish part of the group presented biographies of people deported to Auschwitz from the countries participating in the project. There was also a meeting with Survivor Leon Weintraub.

Selected reflections from the tree of memory:

"Everything starts from words. It's not wars or battles but these small actions that mark the beginning of a tragedy."

"That history always repeats itself whether we like it or not and it's important to never forget the causes and compare them to modern situations."

"We should treat people over the differences. We are all the same, no matter religion or skin colour. All people deserve respect and dignity. Love is for everyone."

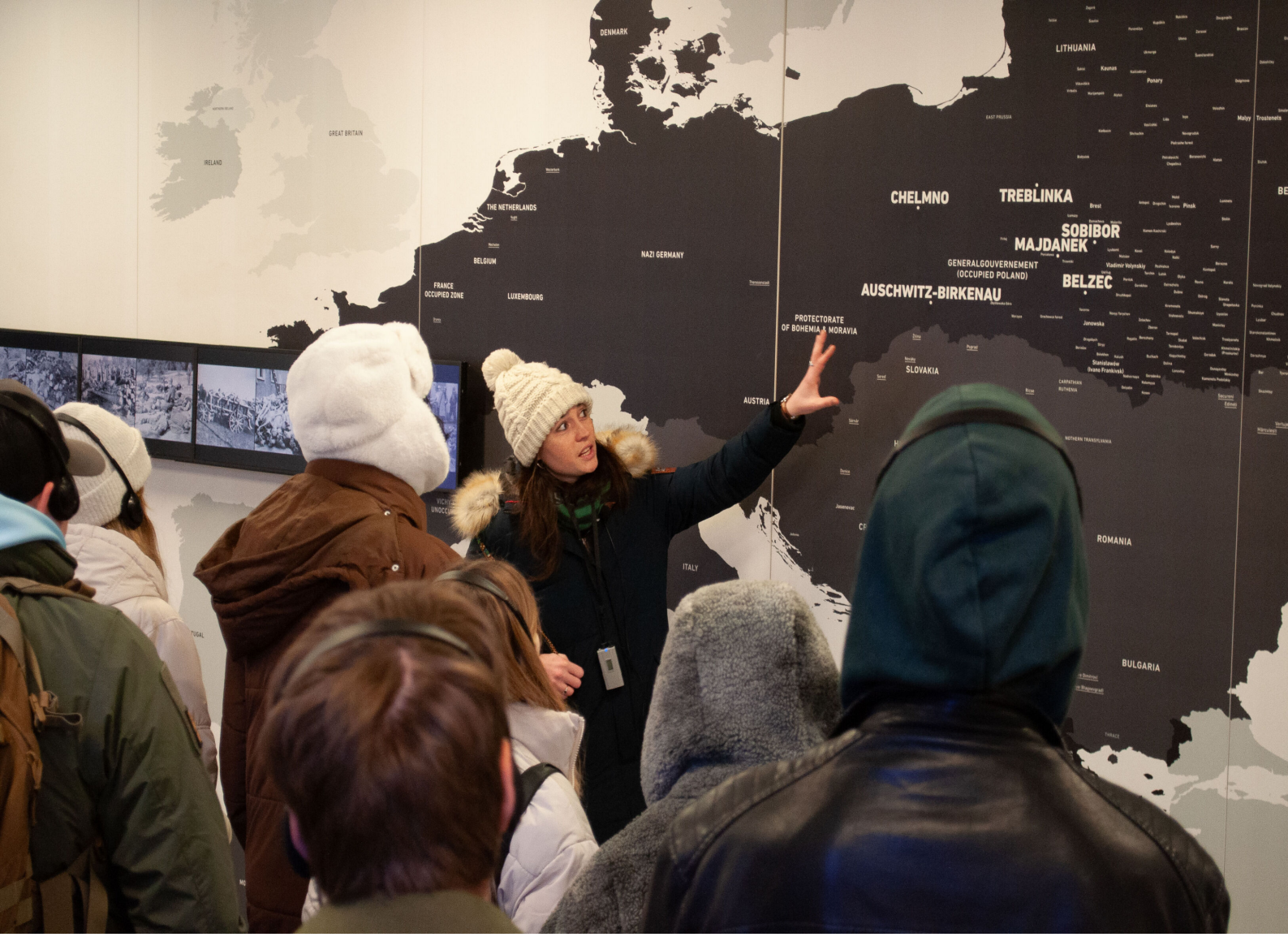
"The Holocaust shows how dangerous racism and indifference can be. It teaches us defend justice and respect the value of every human being without discrimination."

"During the Neshama project I learned how to connect with people from various cultures and ethnicities. I believe that this experience will help me with building and strengthening relationships in the future."

"The Neshama project has taught and shown me the whole other perspective of the Shoah. And I'm now realizing how deep and insanely cruel and violent it was. I'm now thriving to become even more empathetic and not act on emotions such as violence, hate, etc. or rely on fake news."

"The fact that we were able to meet so many survivors and listen to their stories/testimonies was very important, because we will carry their legacy. Moreover, we shared this experience with so many nationalities which was beautiful!"

"We must stay vigilant against the rise of totalitarianism and always try to protect discriminated minorities. We should continue to remind and transmit the history, share the memory and build a world where one can carry its culture, opinions and past without being stigmatized or



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As a conclusion, the participants built a tree of memory together, on which they hung group

THE SHANGHAI ARK: FIGHT AND RESCUE DURING THE SECOND WORLD WAR

More than eighty years ago, when Nazi Germany brutally persecuted and mass-murdered the Jews, and nearly every country in the world shut its door to them desperately seeking refuge, the Chinese people, especially those of the city of Shanghai, opened their arms to the European Jews at this critical moment. The people of Shanghai offered, with compassion and kindness, selfless aid to the Jewish refugees. From 1938 to 1941, approximately 20,000 European Jews, fleeing Hitler's murderous grip, traveled across oceans to Shanghai..

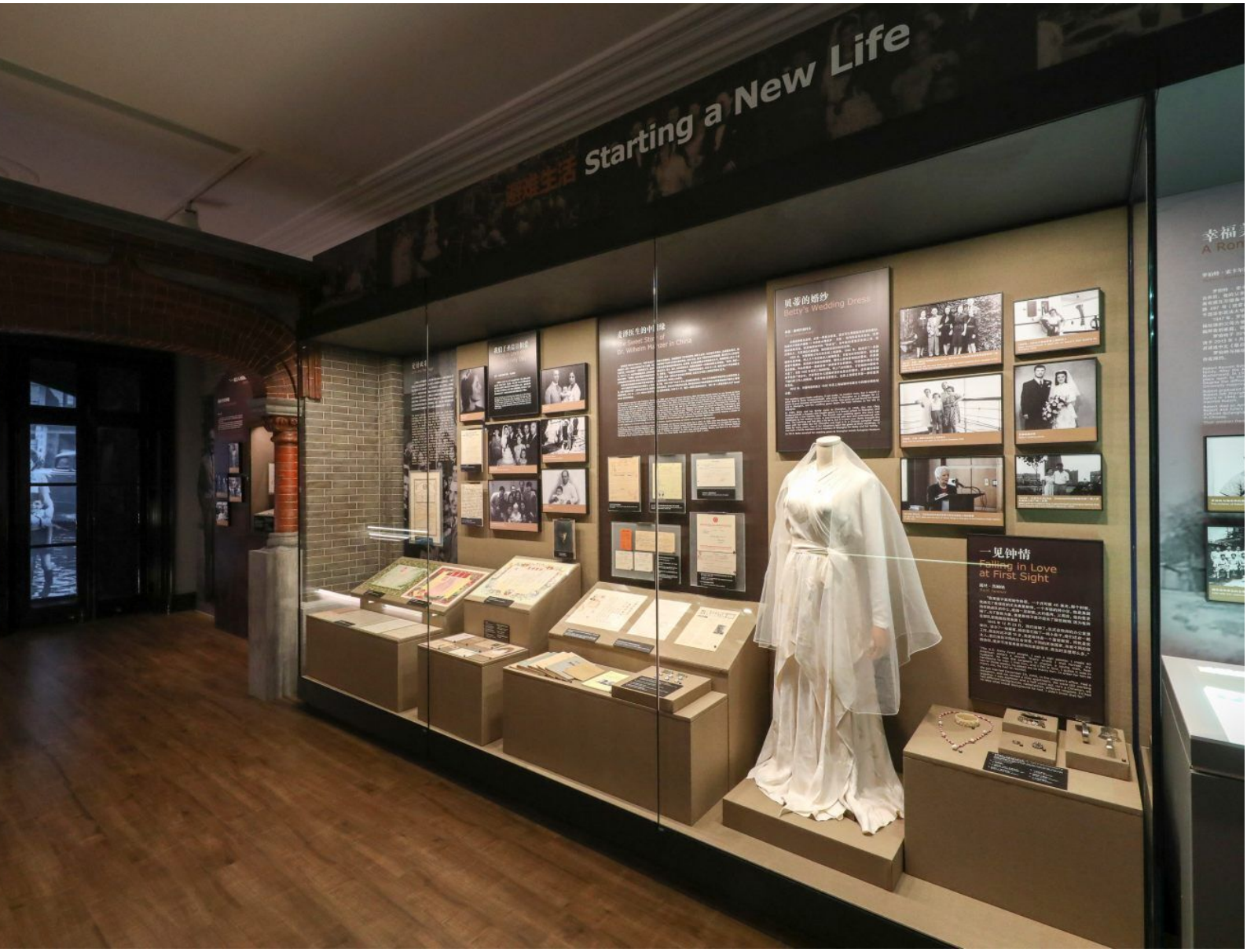
I. The Shanghai Ark amid Tumult and Peril

After Hitler came into power in 1933, Germany began implementing a series of anti-Jewish policies, stripping Jews of citizenship rights. These policies escalated into violent expulsions and mass killing. The November Pogrom (known as the Kristallnacht, or the "night of crystal"), in 1938 marked a new phase of Nazi persecution of Jews, forcing thousands to flee Germany. Meanwhile, countries such as the United States, the United Kingdom and Canada imposed harsh immigration restrictions on Jewish refugees, leaving many nowhere to turn. It was under such circumstances that Shanghai became the hope for the European Jews with no other escape to flee from terror of Nazi Germany.

To leave Europe, the refugees needed visas. Chinese Consul General in Vienna Ho Feng-Shan (in office from 1938 to 1940) and his colleague Zhou Qi-xiang were deeply sympathetic to the refugees' plight. They defied enormous pressures and courageously issued large numbers of visas to the Jews seeking to leave. This righteous act enabled some 2,000 Jews to escape. These refugees reached Shanghai or eventually went on to other destinations. The visas issued by Ho Feng-Shan came to be known as "visas for life", a testament to the courage to rise to the occasion in times of crisis.

Routes the European Jews took to Shanghai varied with war developments and individual circumstances. They were mainly seaways and overland routes. Most refugees from Germany, Austria and Poland first traveled to Genoa in Italy or Marseille in France, then sailed via the Suez Canal and Indian Ocean to Shanghai. A few took trains across Siberia to northeastern China, and then traveled south. After the outbreak of the Pacific War in 1941, Japan occupied Shanghai and blocked major sea routes, making further refuge arrivals nearly impossible.

According to the 1940 annual report of the Committee for the Assistance of European Jewish Refugees in Shanghai (CAEJF), cited in Israel's Messenger on February 21, 1941, by 1940 the Committee had registered 23,310 Jewish refugees in Shanghai. The vast majority lived in Hongkou District, due to its relatively low cost of living and existing Jewish community networks.



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Jewish neighbors. Local hospitals admitted many Jewish patients. In 1945, a U.S. bombing mistakenly hit Hongkou District, killing 31 Jews and injuring 250. Chinese residents in the vicinity also suffered heavy casualties, yet they still rushed to the rescue of many Jewish refugees.

However, darkness was not gone. On February 18, 1943, the Japanese occupying authority issued the Proclamation Concerning Restriction of Residence and Business of Stateless Refugees, forcibly relocating about 14,000 Jewish refugees into the Designated Area for Stateless Refugees in Hongkou, popularly known as the "Shanghai Ghetto", with severe restrictions on their freedom of movement. In the overcrowded segregated area where diseases spread, lives of Jewish refugees became even worse. Jerry Moses, a former refugee, recalled years later, "If the local people here were not so tolerant, our lives would have been miserable. In Europe, Jews in flight had to hide. But in Shanghai, we could dance, pray, even do business.... The Chinese people with whom I grew up are permanent heroes in my eyes." These heartfelt words embody the truest bonds forged in adversity.

On October 11, 2012, former refugee Peter Max held a special press conference seeking his "Shanghai Amah", or nanny. "She was only a couple of years older than me, so she was more like an elder sister of mine. She is my first art teacher." In 1948, ten-year-old Max left Shanghai with his parents, and eventually settled in the U.S. and became a renowned pop artist. Filled with gratitude toward China, this old man returned to Shanghai with a portrait from memory, hoping to find his "Shanghai Amah" through media and bring her to America. Though the reunion was not achieved, Shanghai left an indelible mark on him: "I've been to many countries. Wherever I go, I feel myself a Chinese. I think I'm eighty percent a Chinese." His story is an epitome of the deep affection many Jewish refugees felt for Shanghai.

III. Parting and Longing for "Homeland"

After World War II, the Jewish refugees gradually embarked on their journeys to reunite with their family or rebuild their homes. Between 1946 and 1951, roughly 22,000 to 24,000 European Jewish refugees and other Jews in Shanghai left the city. Despite the departure, they never forget their years of taking refuge in Shanghai and the profound friendships formed there. To this day, former refugees and their descendants continue to return to Hongkou to revisit their haunts in the past. For them, the city of Shanghai is the "Noah's Ark" that provided shelter to the Jews, and has become their eternal second homeland.

To commemorate this precious history, the Shanghai Jewish Refugees Museum was officially established in 2007, with the renovated former site of the Ohel Moshe Synagogue opened to the public as the core body of the Museum. Former Jewish refugees in Shanghai, now scattered around the world, established fraternal associations including the Association of Former Residents of China headquartered in Tel Aviv (70 percent of its members coming from Shanghai), the Shanghai Friendship Association in Los Angeles and the online organization Rickshaw Fellowship. Since China's reform and opening up, and especially following the establishment of diplomatic relations between China and Israel, a growing number of former Jewish refugees in Shanghai have returned to their "homeland" Shanghai, for root-seeking visits, calling on friends, sightseeing and tourism.

On February 21, 2019, former Jewish refugee Kurt Wick returned to Shanghai with his family and visited the Shanghai Jewish Refugees Museum. When seeing his and his

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ARTIFICIAL INTELLIGENCE AND PHYSICIAN CONSCIENCE

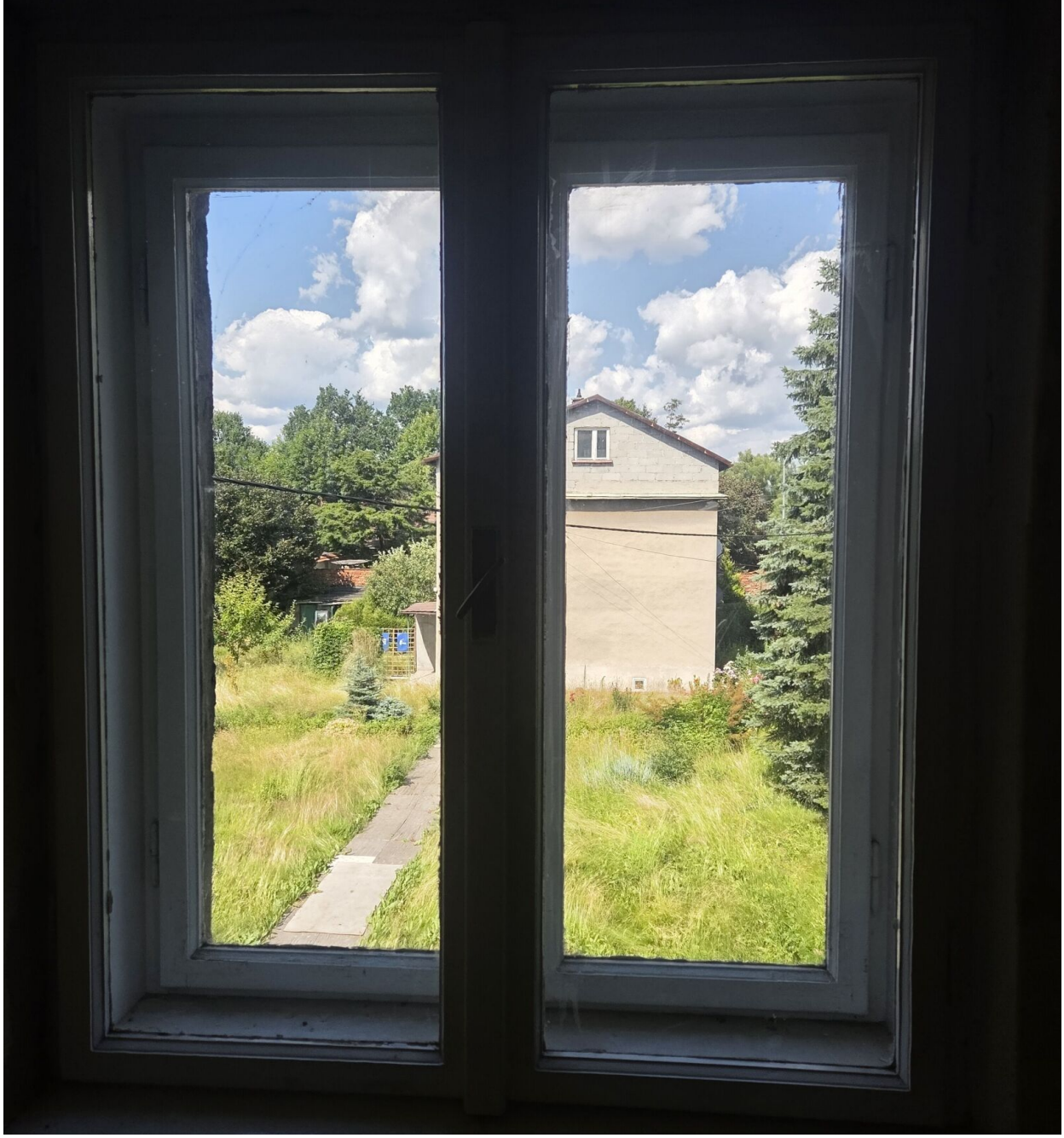
Fellowships at Auschwitz for the Study of Professional Ethics (FASPE) promotes ethical leadership for today's professionals through annual fellowships, ethical leadership trainings, and symposia, among other means. Each year, FASPE awards 80 to 90 fellowships to graduate students and early-career professionals in six fields: Business, Clergy, Design & Technology, Journalism, Law, and Medicine. Fellowships begin with immersive, site-specific study in Germany and Poland, including at Auschwitz and other historically significant sites associated with Nazi-era professionals. While there, fellows study Nazi-era professionals' surprisingly mundane and familiar motivations and decision-making as a reflection-based framework to apply to ethical pitfalls in their own lives. We find that the power of place translates history into the present, creating urgency in ethical reflection.

Each month one of our fellows publishes a piece in Memoria. Their work reflects FASPE's unique approach to professional ethics and highlights the need for thoughtful ethical reflection today.

This piece was written in 2018 after my experience on the FASPE trip that summer. What I saw and learned there inspired me to reflect on how AI might change decision-making for physicians and other healthcare professionals. Back then, AI was an emerging technology but not one with the near ubiquity we see today. LLMs are now a larger part of healthcare than in 2018. In this sense, this reflection remains relevant. We have not yet outsourced care to these algorithms, but their growing role suggests the need for deeper and more sustained thought about how individual consciences will interact with their recommendations and even decisions. Only through committed attention to our moral frameworks can we hope to avoid potential complicity in wrongdoing.

In viewing the crimes of Nazi-era physicians, it is easy to find ourselves passing judgment. It is difficult to imagine any but the most depraved doctors willingly participating in murdering the disabled, experimenting on and torturing innocents, and supporting a regime that worked tirelessly to exterminate entire swathes of the population. No authority in this day and age, we think, could possibly compel us to set aside our morals so effortlessly.
In the decades since the 1930s and 1940s, the practice of medicine has changed dramatically: advances in medical knowledge and in standards of patient-physician interaction have both empowered patients to be active participants in their care and created expectations of near perfection in physicians' diagnostic and treatment abilities. In our ongoing effort to further improve our standards of care, artificial intelligence (AI) software is being developed that can, in some cases, outperform physicians. A future in which doctors' actions are guided by computerized algorithms no longer seems fantastical. In this piece, I argue that modern day physicians face an even more insidious, because well-intentioned, authoritative threat than did their Nazi-era counterparts: the gradual incorporation of AI into medical diagnostics and decision-making—a shift that will require physicians to carefully examine the role of their own consciences in their daily work to a greater degree than they already do.

Artificial Intelligence and Medicine
At its most basic, a medical diagnosis carried out by a physician relies on algorithms of a sort: a patient's symptom(s) or complaint(s) trigger a series of questions, each leading the



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learned discrete facts. Incredibly, and somewhat troublingly, a neural network cannot provide clear step-by-step rationales for its decisions. It may be able to accurately identify photos of chickens, say, and you could tease apart the factors it weighed to determine what it considered most important in identifying a particular bird as a chicken, but it could not provide you with a protocol for improving your own ability to distinguish chickens from parakeets.

Artificial intelligence is already seamlessly integrated into our lives. Individualized Netflix suggestions, tailored Google search results, and optimized driving routes on Google Maps —all driven by AI. Smart assistants such as Siri and Alexa use AI to understand our verbalized demands and dating sites such as Hinge are now exploring the use of machine learning to improve their suggestions. Far from being a futuristic prospect, our actions and beliefs are already guided and shaped by decisions made by computer algorithms and neural networks.

Researchers have, of course, already begun to train machine learning software on medical datasets. A group of dermatologists published a letter in Nature in 2017 describing their use of a deep neural network to classify photographs of skin lesions as either benign or malignant. On average, the neural network outperformed dermatologists, suggesting that the technology has the capacity to very quickly and accurately reach levels of mastery in skills that humans take years to learn to a lesser degree of accuracy. Some have gone so far as to assert that certain tasks, especially those requiring image analysis, will soon be taken over entirely by deep learning algorithms, as physician and author Siddhartha Mukherjee describes in his 2017 piece on the subject for The New Yorker.

There are many other avenues for artificial intelligence to become integrated into medical practice. The broad movement towards using electronic health records (EHRs) creates an obvious opening for the use of natural language processing software, which can "understand" human-written language to analyze and form recommendations based on patterns in patients' written medical records. Indeed, researchers have already explored the use of deep neural networks for earlier prediction of diseases and events relevant to hospital performance metrics, such as hospital readmissions. Some have suggested using AI technologies to assist patients with dementia. Others make the case for developing AI tools that can approximate the decisions incapacitated patients would have made had they still possessed all their faculties to ease the difficulty of relying on surrogate decision makers. Given the integration of AI into other areas of our lives and the advances in its use in medical contexts, it is reasonable to expect that we will increasingly see its deployment for medical purposes in the coming years.

Ethical Concerns

Many of the ethical considerations surrounding the use of AI in medicine center on the largely "black box" nature of machine learning software. Without knowing how decisions are made, we run the risk that AI tools will unwittingly perpetuate and amplify human biases based on the datasets that are entered by humans into the software. One of the most oft-cited examples of this is the use of risk-assessment tools by criminal justice systems to predict the likelihood that a person convicted of a crime will reoffend. In an investigation conducted by the news site ProPublica, these algorithms were nearly twice as likely to incorrectly predict that Black defendants would reoffend than white defendants. Remarkably, the algorithms did not use direct data about the races of the individual defendants but rather relied on defendants' answers to a series of questions, demonstrating that bias can still emerge even in scenarios that appear to be neutrally designed. It is not difficult to imagine machine learning software intended to predict the best individualized treatment plan for a particular condition inadvertently exacerbating healthcare disparities along racial or health-literacy lines.

Sometimes, algorithms can simply misinterpret the information they are given, yielding potentially devastating consequences. In one striking example, engineers trained a

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professional and moral obligations diverge, the role of the physician's conscience comes into play. For our purposes here, I will define conscience using a definition from the Stanford Encyclopedia of Philosophy: conscience is an internal "sense of duty" that compels us to "act according to moral principles or beliefs we already possess." An individual's conscience does not always correspond to perceived objective morality and does not need to originate in any particular source; it can arise from religious belief, one's own moral code, or an intuitive sense of right and wrong.

A simple example of a conscience-triggering conflict is a case in which a patient requires a lifesaving abortion, but the physician treating the patient believes that abortion is murder and does not want to be complicit by performing or assisting with the abortion. In this scenario, the physician's conscience serves as a check on the actions other practical authorities (the patient and medical establishment) expect them to perform. Essentially, the exercise of one's conscience can provide a means of overriding an authority in situations where a physician perceives the authority's judgment to be in error. A survey of physicians found that 42 percent believed that physicians should never be expected to do something that conflicts with their conscience, reflecting how important it is to many physicians to maintain their individual moral integrity. The American Medical Association recognizes that doctors are human beings who cannot be expected to divorce their personal beliefs from their actions at work. It therefore offers guidelines for how doctors can maintain their personal moral integrity while also ensuring that their patients receive the appropriate standard of care. If a physician's conscience can be said to act as a check on the overreach of other authorities, then the recommendations put forth by the AMA close this loop by acting as a check on the unfettered exercise of a physician's conscience —which could itself lead to overreach and diminish the quality of patient care—and thereby ensure that the physician's authority remains legitimate.

Physician Conscience and Artificial Intelligence

Subjects in Stanley Milgram's well-known electric shock experiments demonstrated the human propensity for following authority without question, in part offering a possible explanation for why physicians in Nazi Germany were able to seemingly unquestioningly commit atrocities. In both situations, the actions being committed—"euthanizing" disabled children, on the one hand, for example, and delivering (fake) fatal doses of electricity, on the other—were objectively bad, despite the fact that those ordering them often presented such actions as means to positive ends. Taken to its logical conclusion, a healthcare system driven by AI would be one that introduces a new source of authority—potentially to the exclusion of the current three sources of authority outlined above, since, as we have seen, deep neural networks have the capacity to outperform humans at complex tasks. In this scenario, the authority would likely be intended as a genuine improvement upon a healthcare system that relies on the efforts of well-meaning yet error-prone humans. But the potential pitfalls seem nearly as varied as the humans the algorithms could one day replace and the potential for error just as grave or worse.

The growing use of AI in medicine will undoubtedly create situations in which physicians disagree with computers' decisions. Perhaps a computer algorithm deems a woman's very severe abdominal pain to be insufficiently suggestive of ovarian torsion and recommends outpatient treatment for constipation. Perhaps it decides that a white man's MELD (Model for End-Stage Liver Disease) score of 34 is more deserving of a liver transplant than a Black man's MELD score of 35. Perhaps it performs a behind-the-scenes cost-effectiveness analysis and determines that a suicidal teenager's inpatient psychiatric care should not be covered by insurance. In such situations, the appeal to a physician's conscience may require expansion from an expression of personal morality to a tool for patient advocacy. The potential risks to the physician in speaking up, however, remain, making such situations especially challenging. In an era of defensive medicine, it may feel safer to defer to the algorithms. It may seem preferable, for instance, that a malpractice lawsuit land in

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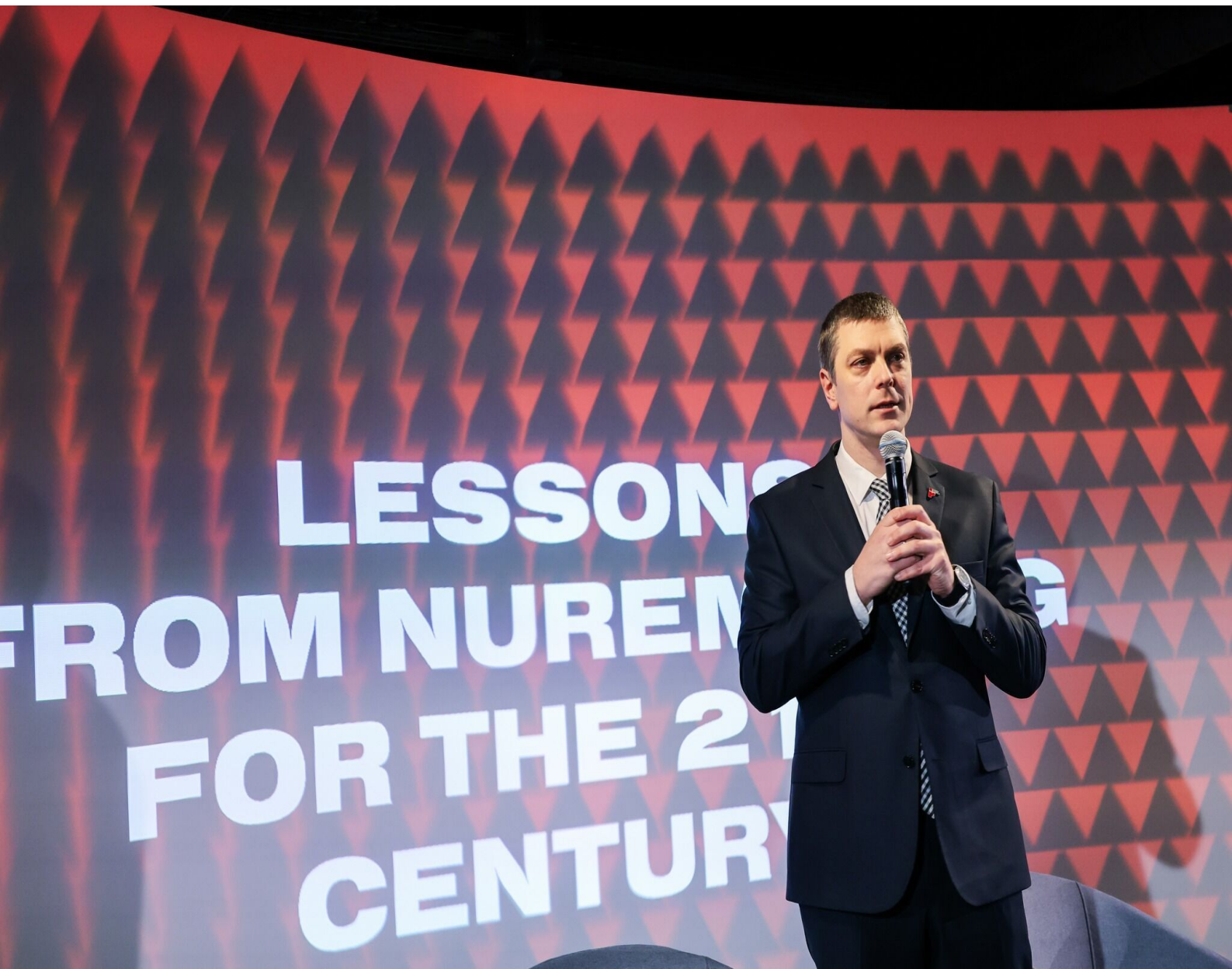
THE PILECKI INSTITUTE HAS INAUGURATED ITS ACTIVITIES IN NEW YORK

As an institution dedicated to researching the two totalitarian systems of the 20th century, the Pilecki Institute has the privilege of representing a historical experience that American society has never directly undergone.

The Pilecki Institute USA in New York marks not only a new chapter in the Institute's activities, but above all an opportunity to introduce the Polish historical experience into the global discourse on freedom and human dignity. The Pilecki Institute will function as both an interdisciplinary research center and a cultural and exhibition space.
The facility, located in Manhattan's financial district (92 Greenwich Street), in the immediate vicinity of Wall Street, the 9/11 Memorial and the Museum of Jewish Heritage, will function as both an interdisciplinary research center and a cultural and exhibition space. The opening of Pilecki Institute USA in New York marks not only a new chapter in the Institute's activities, but above all an opportunity to introduce the Polish



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"We are opening a space for dialogue about the history of 20th century's totalitarian regimes and the memory of their victims. The aim of Pilecki Institute USA will be to build lasting bridges connecting Europe's unique historical experience with the history and universal values of America", said Karol Madaj, acting director of the Pilecki Institute. "At the center of our work stands the patron of the Institute, Captain Witold Pilecki. His life is a testament to the resilience of the human spirit in confrontation with the two darkest political systems of the 20th century: German Nazism and Soviet communism. He was imprisoned in the German concentration camp Auschwitz, yet he ultimately died at the hands of communist criminals. His struggle for freedom and the inalienable dignity of the human person is a legacy close not only to the heart of every Pole, but also to every American. We recall Pilecki's biography because we wish to actively shape historical and political imagination and to present Poland as we ourselves see it: a leader in the defense of democratic values. We will invite New Yorkers to discover the history of Poland and Europe. We will present the forces that have shaped the Old Continent in recent decades. We will speak about heroes, victims and perpetrators. We will reveal the sources of ideologies that deprive people of what matters most – freedom, hope and security. We will also support scholars of history, facilitating access to unique archival materials, witness testimonies and expert analyses," the director added.

"As Poles, we value freedom and actively participate in shaping a modern future and the global development of the world. At the Pilecki Institute USA we will cultivate the memory of the consequences of 20th-century totalitarian systems, which in today's climate of political tensions and the resurgence of authoritarian systems should serve as both a warning and an inspiration in the pursuit of peace and democracy. We are also open to cultural, diplomatic and promotional projects, creating a platform for cooperation and synergy", explained Piotr Franaszek, CEO of the Pilecki Institute USA.

As an institution dedicated to researching the two totalitarian systems of the 20th century, the Pilecki Institute has the privilege of representing a historical experience that American society has never directly undergone. During the two-day event, we aim to draw from our research and projects to demonstrate how the responsibility of the state was shaped: both in protecting the individual during wartime and in addressing the consequences of violations of the fundamental rights to which every person is entitled.

The first day of the inauguration focused on the Institute's social, educational and archival activities. On that day a debate "Lessons from Nuremberg for the 21st Century" was held with the participation of Steve Crawshaw – a British journalist, writer and human-rights advocate; Mark Kramer – director of the Cold War Studies Program at the Davis Center for Russian and Eurasian Studies at Harvard University; Igor Lukes – professor of international relations and history at Boston University; Jack El-Hai – author of the bestselling reportage book "The Nazi and the Psychiatrist" and dr Krystian

NORWEGIAN DIGITAL PRISONER ARCHIVE 1940-1945

The Norwegian Digital Prisoner Archive 1940–1945 (https://www.fanger.no/) is an online resource and database documenting captivity during the Second World War. Fanger contains references to primary and secondary sources in both national and international archives, covering nearly 50,000 individuals. These individuals are not necessarily Norwegian citizens but include those residing in the country by the time of arrest and imprisonment, and individuals and groups deported to Norway.

By using a wide array of sources, the database includes individuals arrested by actors ranging from the German Gestapo to the Norwegian State Police. The database provides insight into the multifaceted history of wartime imprisonment by documenting sites of incarceration as well as prisoner movements into and out of occupied Norway. The geographical range of prisoner mobilities and imprisonment spanned the globe, from the arctic circle to Africa, from occupied Poland to Japan. The victims include civilian internees of numerous nationalities, political prisoners, seafarers, Soviet POWs, as well as Norwegian Jews, Norwegian Roma, and Romani.

Fanger presents individuals from these victim groups in a relational way through individual profiles that are linked to date of imprisonment, place and events, as well as familial relationships. It is one of the few publicly available databases to gather information about the fate of close to 50% of Norwegian Jewish Holocaust victims, and it does so in an individualising way that provides
a human face to statistics and broader historical events.

Accessible online and freely available, the database is developed and maintained by ARKIVET Peace and Human Rights Centre in Kristiansand and the Falstad Centre in Levanger. The open-access database enables the two peace and human rights centres to combine and share their expertise in developing and maintaining databases connected to the history of the Second World War. The work with the database started in 2017 and was officially launched in May 2020. Since 2023, further work with the database has been financed by the Norwegian state.
Fanger is a continuation and expansion of the work started in the 1980s by former concentration camp survivor and resistance fighter Kristian Ottosen, encouraged by several other camp veteran organisations. Ottosen's work was later maintained and updated by the National Archives in Norway. ARKIVET and Falstad cooperate with the Norwegian National Archives to digitise relevant source material and make it publicly available. This includes the newly digitised questionnaires filled out by returning survivors of imprisonment in spring 1945 and lists from various police prisons in occupied Norway.

We rely on volunteers who continuously work with these sources enabling us to register new data on hundreds of prisoners. The volunteers are mostly self-motivated individuals, who have the necessary interest and skills to use the IT infrastructure of Fanger to transcribe from historical sources. The volunteers are given basic training in how to use the database. The work is undertaken with the guidance of the Fanger staff, who are responsible for quality assurance and for solving any interpretive issues.

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Fanger is dependent on involvement from the public. Since the beginning, we have worked closely with descendants of prisoners. They provide feedback and enquire about their own family members and their profiles, and importantly, notify us of individuals missing from the database. We actively encourage public participation in the database by engaging with audiences on social media platforms such as Facebook, hosting free public seminars, maintaining points of contact at both centres, and responding via email or telephone. In this way, the public contributes to the documentation of the subjective and firsthand experiences of captivity. Archival materials help document imprisonment, while the public help us document the life of prisoners and their experiences by providing access to unknown sources and family stories. This form of participation facilitates a strong public interest and sense of ownership of the work with the database.

Additionally, Fanger has a dedicated reference group consisting of historians, researchers and archivists who provide advice on the further development of the database.

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An education module was launched in 2023 and engages students in secondary school and high school. This module, developed in accordance with the national curriculum for history and social studies, consists of tasks relating to prisoner history, thematic assignments on freedom of speech during the Second World War. The pupils are tasked to act as historians and investigate sources and piece together prisoner histories.

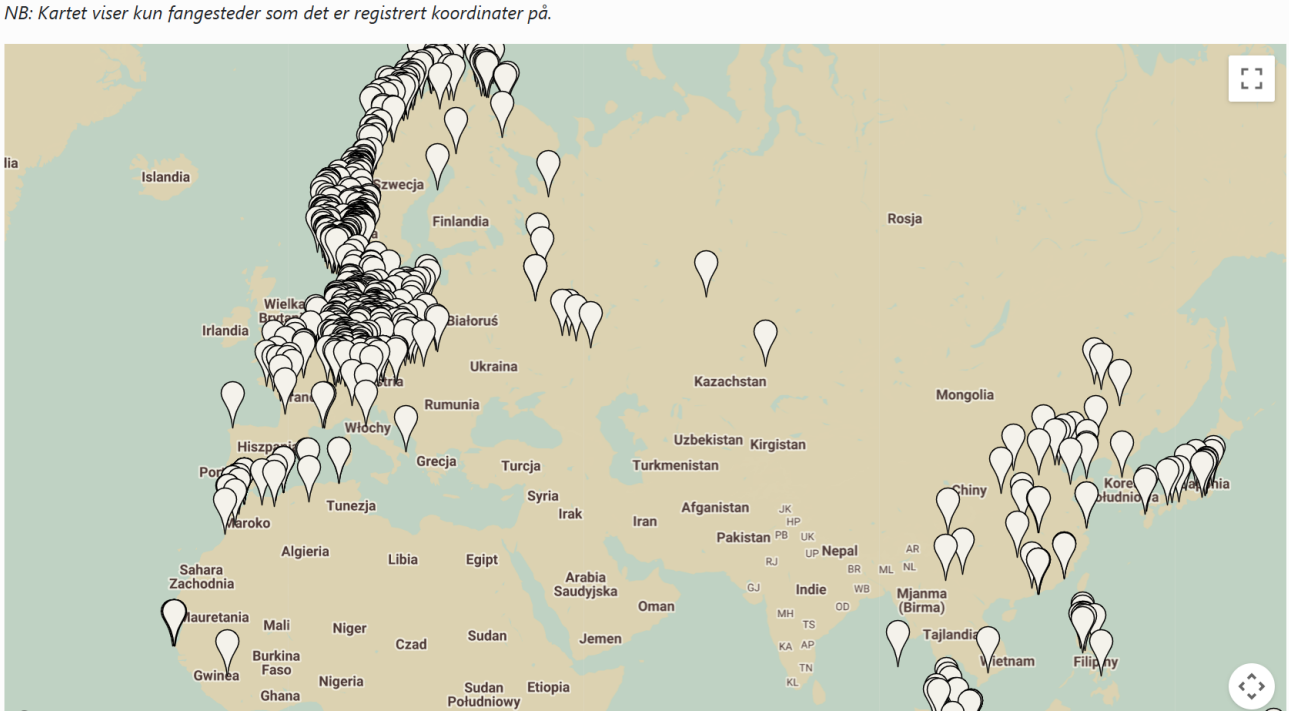
Considerations and the Future

Regarding the future development of Fanger, it is particularly important to consider what type of information to make public and how to present it. One fundamental viewpoint in that regard is how to frame the database as a whole: should Fanger present itself as a public database, a research knowledge base, or a digital memorial? Several opinions exist among its users. As Fanger is the continuation of the work of a former resistance fighter, focusing on Norwegian nationals, its origins is linked to the national Norwegian narrative of the Second World.

A narrative that traditionally emphasises occupier versus occupied – often framed as patriotic memory. In practice, the public engages with the database in diverse ways as they have different intentions. Fanger thereby acts both as a memorial to descendants and is used as a knowledge base by researchers and the wider public.
There are however some themes that might create tensions between these different views. The inclusion of non-Norwegians, such as German nationals who served the occupation regime, may challenge the national memorial framing of the site. Though some of these were imprisoned for resistance activities, others collaborated with the occupation regime in ways that were harmful to other inmates. Another issue comes with the increased knowledge supplied by more personal and prisoner data, showing that the term prisoner does not always correlate with someone resisting the Nazi regime. There are many examples of prisoners being involved with the perpetrators in different capacities, challenging the view of the base as a national memorial to those who fought against the Nazi and collaborationist regime. Despite these tensions, Fangerstrives to maintain the dignity of each individual listed in the database including those of more complex backgrounds, but who nonetheless ended up in captivity.

There is also an ongoing discussion about the ethics of listing out victim groups that are still stigmatised to this day. One example is Norwegian Romani that still face cases of discrimination in Norwegian society. Another group is prisoners imprisoned for same-gender relationships, where the database currently avoids describing such details due to the privacy of the victims. At the same time, the question remains if hiding such information may risk maintaining the historical stigma of the group. These examples demonstrate that further engaging with several ethical considerations is necessary in developing the database. As we add more marginalised groups, we have a responsibility to do this is an ethical way without giving out sensitive information like sexual orientation and health information. The team in Fanger is also in dialogue with representatives of the groups in question regarding sensitive issues.

Kristian Ottosen did not use prisoner categories in his data collections during the 1980s and 90s. As a result, the database does not yet include categorisations for any individuals and groups. The use of prisoner categories is a complicated matter as it risks reiterating



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BRIDGING THE GAPS IN TEACHING ABOUT THE GENOCIDE OF THE ROMA

In classrooms across Europe, the genocide of the Roma remains an under-taught chapter of Nazi-era history. Teachers lack training. Materials are scarce. And the voices of Roma survivors and communities are too often sidelined or left out entirely. But a new IHRA-supported project is attempting to change that.

Countering discrimination

The "Breaking into a Gallop" project consisted of three workshops, held in Austria, the Netherlands, and Serbia, which brought together teachers, artists, archivists, Roma community members, and museum professionals from across Europe to explore how we teach the genocide of the Roma, and how we might do it better.

The project is developed by Terraforming in cooperation with Centropa from Germany, the Intercultural Institute Timisoara IIT from Romania, and TENET Center for Social Transformations from Ukraine.

One of the main challenges with teaching about the genocide of the Roma is the persistent nature of antigypsyism, said Misko Stanisic, one of the organizers of the project. Speaking from his experience of living in Sweden, the Netherlands, and Serbia, Misko says, "It really goes throughout everything, through all the sections of society, through all professions. It's very hard to get rid of these prejudices."

Contemporary Roma voices

And when it comes to teaching about this topic, the perspectives of Roma survivors and communities are too often sidelined or left out entirely.

One of the ideas for this project came from the development of the IHRA's Recommendations for Teaching and Learning about the Persecution of Roma during the Nazi era. In that resource, it was crucial to make a connection to the present by representing contemporary voices of the communities, and Roma voices were included throughout the text.

But this is only the first step. Misko asked, "What does a young person, the young Roma person today in any country of IHRA members, feel and think about this past?" This workshop series was an attempt to bring these voices to light.

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Building solidarity

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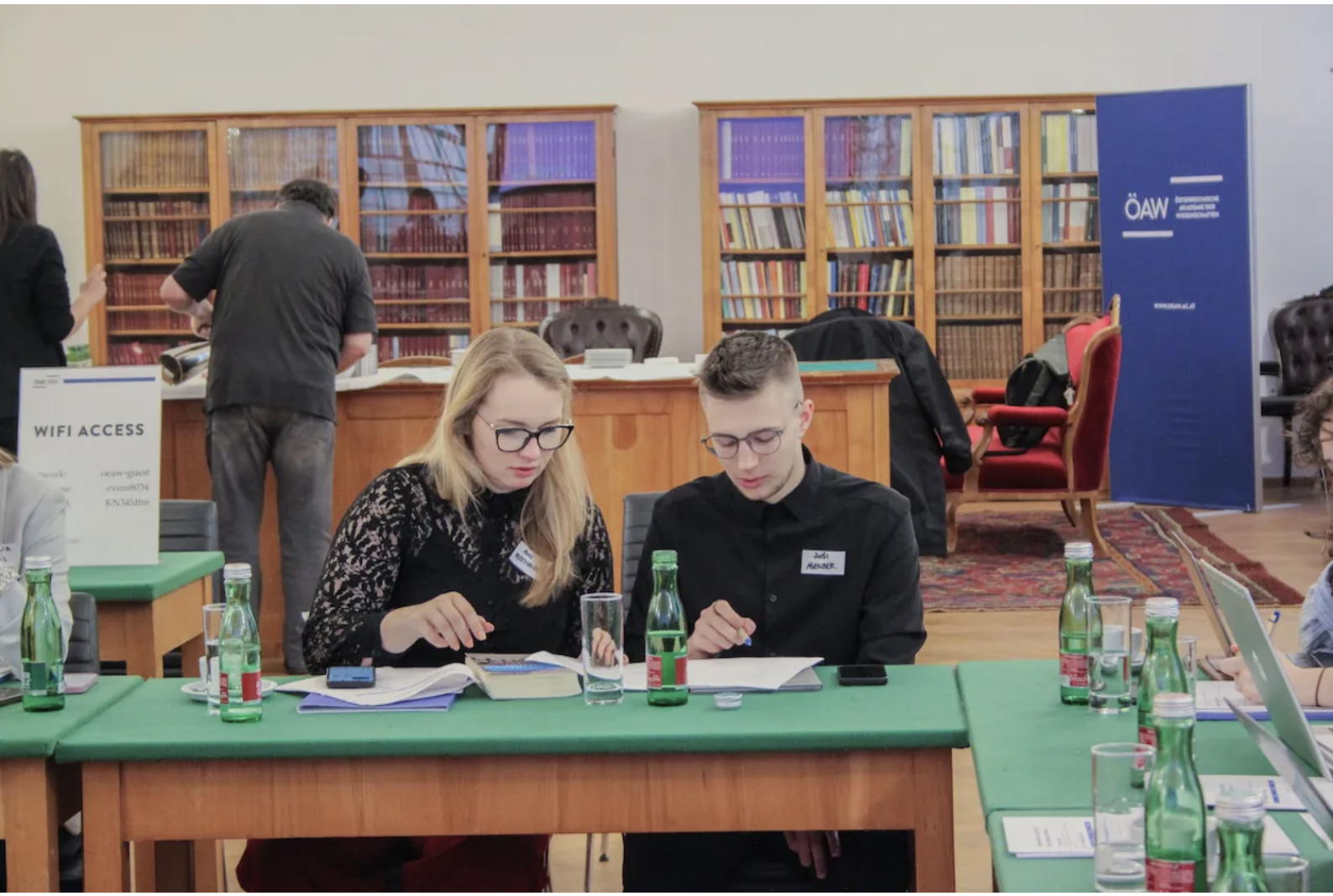

APPLY TO EARLY-CAREER HOLOCAUST RESEARCH SEMINAR

Free seminar offers early-career researchers an opportunity to strengthen their subject expertise, expand their professional network, and engage with leading scholars in the field.

Seminar Overview

Yad Vashem and USC Shoah Foundation partner in the framework of the International Holocaust Remembrance Alliance to offer
a free early-career Holocaust research seminar.

This seminar brings together PhD students and early-career researchers (PhD conferred 2021-2026) from IHRA member, observer, and liaison countries to broaden and deepen their subject expertise, teaching and research capabilities, and professional networks.

Conveners from Israel's 2025 – 2026 IHRA Presidency, Yad Vashem, the USC Shoah Foundation, and the IHRA Academic Working Group provide framing and continuity through a four-part seminar consisting of Zoom guest lectures (Part I), self-paced online learning (Part II), in-person exchange and study at the POLIN Museum of the History of Polish Jews, Warsaw (Part III), and a series of Zoom wrap-up sessions following the in-person programme (Part IV). The seminar will be conducted in English.

Leading scholars have agreed to participate. These include Christoph Dieckmann, Mary Fulbrook, Andrea Löw, Robert Rozett, David Silberklang, Robert J. Williams, Catherine E. Clark, and Arkadi Zeltser.

Part I: 11 October - 22 November 2026

Consists of a sequence of initial lectures designed to create a solid, broad, mutual understanding of the events and ideologies that led to the Holocaust. It proceeds through the events of the Holocaust by time and place to ensure a cohesive foundation that participants can draw upon in their current and future teaching and research. These topics will include themes about the Jews, the Roma/Sinti, and members of other targeted groups – as individuals rather than objects of study – as well as perceptions of the Holocaust by perpetrators, survivors, victims, and local populations. They delve into gender, sexuality, material and visual culture, the course of World War II, imperialism/colonialism, antisemitism and racial ideologies, as well as historiography and historical methodologies.

Part II: 23 November - 12 December 2026

Consists of the six-module self-paced, online EHRI/Yad Vashem Coursera course "The Holocaust through the Perspective of Primary Sources," which covers methodological questions for sources including diaries, photographs, official Nazi documents, and postwar survivor testimonies and helps orient learners to the repositories around the world that hold them.

Part III: 14 -18 December 2026, POLIN Museum of the History of Polish Jews, Warsaw,

Seminar Overview

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