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EUROPEAN MEMORIAL SITES: CORE DECLARATION

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FIRST FEATURE FILM
TO USE OUR
VIRTUAL FILM
LOCATION PROJECT

DESIGN: HOW
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CULTURE'S
"WARTIME"
POSITIONING
CORRODES
PROFES-SIONAL
ETHICS

ANNIVERSARY
OF THE
LIQUIDATION
OF KL LUBLIN

THE HOLOCAUST:
TESTIMONIES AS
HISTORICAL
EVIDENCE

COMPLICIT BY

82ND

DOCUMENTING

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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

Our e-mail: memoria@auschwitz.org

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

All editions: memoria.auschwitz.org

EUROPEAN MEMORIAL SITES: CORE DECLARATION

Below we publish the text of a joint declaration signed by 32 European Memorial Sites connected with crimes committed by Nazi Germany and its collaborators during the Second World War. The declaration highlights the responsibility of Memorial Sites to protect historical truth and respond to contemporary manifestations of hatred. It stresses that fulfilling this special mission requires their substantive, organizational and financial independence.

EUROPEAN MEMORIAL SITES: CORE DECLARATION

European Memorial Sites established on the grounds of places connected to the crimes perpetrated by the Nazis, Fascists, and their accomplices during World War II constitute a visible legacy of the history that shaped the foundation of post-war Europe.

As our societies undergo significant change, and as the generation of Survivors and direct witnesses gradually disappears, Memorial Sites carry a continuing responsibility: to raise awareness of the past, actively encourage reflection in our contemporary society, and signal and resist dehumanization, racism, antisemitism, and xenophobia wherever they arise.

In fulfilling this responsibility, Memorial Sites occupy a distinct position. Basing on rigorous research and historical evidence, they are detached from private interests, independent, and have a critical voice, including in relation to political developments and all forms of hate speech. This requires that Memorial Sites remain places for difficult questions and that they can offer warnings when this is called for.

This task can only be sustained where Memorial Sites are guaranteed programmatic independence from political authority: local, regional, national, or European. Their intellectual and practical autonomy should not be subject to political or budgetary pressure.

As custodians of a history that affected the whole of Europe, their independence is not solely an internal matter for their respective governing bodies, but a shared interest of Europe as such.

To confront the growing challenges for democracy and peace, we call on all parties involved in public dialogue to respect this principle of autonomy.

15 July 2026



The signatories of the declaration

- Auschwitz-Birkenau Memorial and Museum, Poland
 - National Historical and Memorial Reserve Babyn Yar, Ukraine
 - Death March Memorial in Below Forest, Germany
 - Bergen-Belsen Memorial, Germany
 - Memorial to the Victims of the Euthanasia
 - Murders Brandenburg an der Havel, Germany
 - Brandenburg-Görden Prison Memorial, Germany
 - Buchenwald Memorial, Germany
 - Dachau Concentration Camp Memorial, Germany
 - Flossenbürg Concentration Camp Memorial, Germany
 - Museum of the Martyrdom of the Citizens of Wielkopolska Fort VII, Poland
 - Fossoli Foundation, Italy
 - Gross-Rosen Museum in Rogoźnica, Poland
 - Memorial Site Hartheim Castle, Austria
 - Hodonín u Kunštátu. Memorial to the Holocaust of the Roma and Sinti in Moravia, Czech Republic
 - Memorial and Museum Jamlitz in Lieberose, Germany
 - Kazerne Dossin, Belgium
 - Museum of the Former German Extermination
-
- Camp Kulmhof in Chełmno nad Ner, Poland
 - Memorial Leistikowstraße Potsdam, Germany
 - Lety u Písku. The Memorial to the Holocaust of the Roma and Sinti in Bohemia, Czech Republic
 - Maison d'Izieu, France
 - Mittelbau-Dora Memorial, Germany
 - Neuengamme Concentration Camp Memorial, Germany
 - KL Plaszow Memorial Museum in Kraków, Poland

Institutions wishing to join the group of signatories of the Declaration are kindly requested to make direct contact at: **Nataliia.Tkachenko@auschwitz.org**

"BLOCK 10": THE FIRST FEATURE FILM TO USE OUR VIRTUAL FILM LOCATION PROJECT

The world premiere of the feature film "Block 10", directed by Marcus O. Rosenmüller and written by Dr. Alice Brauner, took place on 3 July at the Munich Film Festival. It is the first production to use the Auschwitz Museum new project "Picture from Auschwitz". It is a virtual film location designed to help filmmakers tell the history of the German Nazi concentration and extermination camp Auschwitz as faithfully as possible.

The project uses modern 3D scanning technologies to create an original and certified 1:1 digital representation of Auschwitz I. "Picture from Auschwitz" is intended to support the telling of the true history of the camp in film productions without compromising the integrity of the Memorial. The project is being implemented by the Auschwitz Museum in cooperation with the Auschwitz-Birkenau Foundation and technology partners, under the direction of Maciej Żemojcin.

The film "Block 10" tells the story of women prisoners at Auschwitz who were exploited by German SS doctors in criminal medical experiments, primarily sterilisation procedures. At the centre of the story are two German gynaecologists: Dr Carl Clauberg, who conducted sterilisation experiments at Auschwitz, and a Jewish prisoner, Dr Maximilian Samuel, who was forced to take part in the experiments under the threat that his daughter would be murdered.

Based on historical documents and witness testimonies, the film addresses the themes of medical experiments, the dehumanisation of victims, survival, and attempts to preserve human dignity in the extreme conditions of Block 10. Of particular importance is the portrayal of the suffering of the women subjected to the experiments.

Auschwitz Survivor Eva Umlauf, who attended the premiere in Munich, said after the screening: "It was very realistic. I wish many people could see it. Very many, because there are those who disbelieve it. They do not believe what happened there."

"It was not a Hollywood film where everything is light, beautiful and pleasant, and then we laugh, eat a hamburger and everything is all right. It was a fragment of truth, but the truth is even more terrible, because these are roles played by actors, and now they are crying with us. The actors are crying now," Eva Umlauf emphasised.

The film's director, Marcus O. Rosenmüller, stressed that working on "Block 10" was a particularly profound experience for him: "I will say this quite openly: for me as a director, it was the greatest challenge I have faced since I began making films. But I felt that this film was worth making. We tried, with the greatest respect and humanity, to show what was inhuman."

The screenwriter and producer of the film, Dr Alice Brauner, pointed to the importance of cooperation with the Auschwitz Museum. "The visual materials made available to us, as the first production company granted access to these resources, allowed us to recreate the historical setting with an unprecedented level of authenticity," she said.

43. FILMFEST
MÜNCHEN 26

BLOCK 10

EIN FILM VON MARCUS O. ROSENMÜLLER MIT U.A. CHRISTIAN BERKEL UND AXEL PRAHL

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ARD
FILMSTIFTUNG
NIAMA-FILM
ARD Degeto
Film und Medien
SÜDWESTFALISCHE
MFG
DEUTSCHE
FILMBANK
FAX
CAMINO
atlantis international
BONNEN & BILDER

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authentic historical appearance. "We wanted to recreate a specific historical situation faithfully, which is why we consulted historians on the appearance of the site at every stage. We worked down to the level of small details: we determined how large the trees were in a given place, where their shadows fell, and removed those that had not yet existed at the moment being recreated. Our cooperation with the post-production team reached that level of detail," Żemojcin said.

"The licence to use the digital resources of the "Picture from Auschwitz" project is granted only to productions that approach the historical facts concerning the camp with particular responsibility. One of the conditions for obtaining permission is consultation of the script with the Museum's team of historians and acceptance of their comments. This approach is intended to support films based on documents and testimonies, while at the same time counteracting simplifications, distortions of history, and the use of Auschwitz merely as a film set. This is very important at a time when the phrase 'based on facts' is becoming a convenient excuse for ignoring the truth in feature productions," emphasised Bartosz



Copyright: CCC Cinema and Television

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COMPLICIT BY DESIGN: HOW STARTUP CULTURE'S "WARTIME" POSITIONING CORRODES PROFESSIONAL ETHICS

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 & Religious Leaders, 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.

"Peacetime CEO knows that proper protocol leads to winning. Wartime CEO violates protocol in order to win". - Ben Horowitz

The first time I was told I was at war was not in a televised address from my country's leader, nor was it a news broadcast covering a military invasion. It was in a memo written by my boss. I was an intern at a tech startup, a software company that was staffed not with privates, sergeants, and generals but with designers, product managers, and developers like me. The founder and CEO of the company had just authored

a directive to all employees: we are at war, and our enemy is our biggest competitor. We must do whatever is necessary to win. When asked about this at an all-company meeting later, our leader made it clear that he did not think that this language was hyperbolic. We needed to treat our industry as a conflict zone and our company's success as a life-and-death battle.

I had heard this language in the corporate realm before—from Ben Horowitz, the venture capitalist at a16z. In his blog, *Peacetime CEO/Wartime CEO*, Horowitz describes how when

a company is in "wartime," its leadership needs to play by different rules, that in wartime, decision-making must be consolidated and dissent must be crushed. Concepts like "employee satisfaction" and "tolerance" are liabilities. The "mission" is all that matters. In wartime, a CEO must act like "the competition is sneaking into her house and trying to kidnap her children."

There is a legitimate case to be made that early-stage companies, especially those burdened by exponential growth targets demanded by venture capitalists, are at a

"Peacetime CEO knows that proper protocol leads to winning. Wartime CEO violates protocol in order to win". - Ben Horowitz¹.

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order: the development of mobile apps, cryptocurrencies, COVID-19, the metaverse, high interest rates, and A.I. were all used as excuses to enter a “wartime” approach).

But wartime framing is also an effective tool to undermine an employee’s sense of professional ethics. When our bosses bombard us with messaging that we are fighting for our literal survival, they condition us to implement plans without question. The unintended consequences or negative externalities of our decisions are not appropriate to discuss because they are not in service to the mission. Wartime framing absolves workers of responsibility for problems that are unrelated to profit. It creates a culture where decisions from authority cannot be challenged.

The last decade has seen wartime framing applied to social media, transportation, and various consumer segments. Uber and Airbnb regarded themselves as “at war” with local regulators, so employees developed techniques to deceive and bribe them. Facebook was “at war” with anything that took attention away from its users, so its product managers allowed harmful but engaging content to flourish on its platform. Amazon engineers developed technology to enable competitive delivery times that compromised the safety of its human labor force.

In all these cases, we find examples of employees who set aside their own ethical concerns

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In all these cases, we find examples of employees who set aside their own ethical concerns in pursuit of achieving their company’s mission, in part because they operated in an

82ND ANNIVERSARY OF THE LIQUIDATION OF KL LUBLIN

Today, alongside Survivors, residents of Lublin, and representatives of local authorities and institutions, we paid tribute to the victims of the German Nazi concentration camp at Majdanek. KL Lublin, where more than 130,000 people deported from almost all of German-occupied Europe were imprisoned, was liquidated 82 years ago.

On July 22, 1944, the last evacuation transport left Majdanek. At the same time, fierce fighting began in Lublin between defending German units and the advancing Red Army. This topic was the focus of a lecture by Krzysztof Tarkowski from the Archives of the State Museum at Majdanek, who analytically reconstructed the military operations that took place in the city until July 25, 1944.

Following the lecture, attendees took part in a themed tour guided by the accounts of former KL Lublin prisoners, Jan Michalak and Andrzej Stanisławski. Their voices—in the form of recorded audio testimonies—also accompanied the participants of the commemoration during the ceremony at the Mausoleum, where we laid flowers to honor the memory of those murdered at Majdanek.

In connection with the Soviet military offensive in the spring of 1944, preparations began for the liquidation of Majdanek. The central authorities of the concentration camps ordered it at the end of March. From April onwards, prisoners were transferred to the camps of Natzweiler, Gross-Rosen, Auschwitz, Płaszów, Ravensbrück, and Mauthausen. Almost all prisoners, more than 10,000 people, were evacuated in these transports.

Until the final moments of Majdanek's operation, the dismantling of barracks, the removal of camp equipment, and the erasing of the traces of crimes continued. The bodies of the victims were burned, and incriminating documents were destroyed. Before the departure of the last transport, the camp staff set fire to the crematorium. However, there was not enough time to eradicate all proof of KL Lublin's tragic history.

The final liquidation of the camp took place on July 22, 1944. The prisoners were marched out of Lublin in a column consisting of 800 people from Majdanek and more than 200 from its subcamp on Lipowa Street. They had to walk more than 100 kilometers before the Germans forced them onto a train in Ćmielów, with KL Auschwitz as its final destination. Those who could not keep up with the murderous pace were killed on the spot by the escorting guards. Barely several dozen people managed to escape, while 837 prisoners eventually reached Auschwitz. The Red Army entered the almost completely deserted Majdanek camp on July 24, 1944. Only in prisoner field II did they find 985 prisoners of war from the infirmary for disabled Soviet soldiers.

The history of KL Lublin came to an end, but its prisoners continued to suffer



DOCUMENTING THE HOLOCAUST: TESTIMONIES AS HISTORICAL EVIDENCE

On June 15–17, 2026, the Emanuel Ringleblum Jewish Historical Institute, in cooperation with (University of Florida, Yad Vashem World Holocaust Center, Jerusalem, Centrum Badań nad Zagładą Żydów, Wiener Wiesenthal Institut für Holocaust Studien, Fortunoff Video Archive for Holocaust Testimonies, The Viener Holocaust Library) organized the international conference Documenting the Holocaust: Testimonies as Historical Evidence. Partners of conference were Muzeum Historii Żydów Polskich Polin, Centrum Badań nad Zagładą Żydów, Centrum Badań Żydowskich.

The conference revolved around testimonies of the Holocaust produced during World War II and after its end. The goal was to examine the value of these source materials as evidence in historical research – taking into consideration all their potential and limitations, the contexts of their production, and their subsequent use in science, education, and remembrance practices.

The Holocaust Survivor Testimonies Collection held at the JHI derives from one of the earliest projects of finding and documenting the experiences of people who survived the Holocaust. With time, however, it has become just one among many similar collections. Over the years, numerous institutions launched their own projects to gather Survivors' testimonies and memoirs, thanks to which we have access to a rich, complex body of materials.

The participants of the conference visited the Jewish Historical Institute. They saw the JHI's core exhibition, What We've Been Unable to Shout out to the World, which primarily discusses the underground activity of the Oneg Shabbat group in the Warsaw ghetto and the history of the extraordinary collection they created from its inception to the present day. Marta Kapetúś then led a curatorial tour of the newest temporary exhibition, Images of Identity. The Collection of Berlin's Pre-War Jewish Museum. The participants also had a chance to peek into the JHI's Archive, which holds Poland's largest collection of documents connected to the history of Polish Jews in the twentieth century.

The event was inaugurated by Dr. Michał Trębacz, Director of the Emanuel Ringleblum Jewish Historical Institute, who emphasized the importance of international cooperation and the need to continuously engage in research of the Holocaust.

Professor Judith Lyon-Caen (historian and professor at EHESS – School for Advanced Studies in the Social Sciences in Paris) gave a lecture focusing on the significance of literary studies in assessing the value of testimonies as historical evidence.

Basing her argument on the achievements of Saul Friedländer and selected proposals by Michel Borwicz, the speaker called for a greater degree of literary attention in order to better discern the value of testimonies as historical evidence. She also proposed approaches to reading testimonial poems as poems and, precisely as poems, as "sources for history".

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conference

**„Documenting the
Holocaust: Testimonies
as Historical Evidence”**

International Conference

**Tuesday, June 16, 2026
9:00 AM**

Conference room in the Blue Tower

JHI **HMM**

QR CODE

MAUTHAUSEN MEMORIAL RENEWS APPEAL ABOUT HIRTENBERG SITE

Construction work on the remaining foundation ruins of the former Hirtenberg concentration camp in Lower Austria is progressing, according to recent national and international media reports.

Since the plans for the controversial development of the former concentration camp site came to light, the Mauthausen Memorial has taken a stand against them and, together with the Mauthausen Committee Austria, has published a statement in conjunction with the local initiative 'Mauthausen Memorial – Hirtenberg Satellite Camp'.

In it, they warned that the development would irrevocably destroy the last remaining historical vestiges of the concentration camp and make it impossible to commemorate the victims with dignity.

It is therefore essential to call for the protection of the camp's architectural remains as important sources of learning and remembrance, and to preserve them accordingly. Only in this way can the foundations be laid for a credible process of coming to terms with the past and for raising awareness of the need to assume historical responsibility, which has also attracted international attention.

The ongoing development of the site with industrial units stands in stark contrast to this intention.

The site is now located in the municipality of Leobersdorf. Despite protests against the plan to build industrial units here, and several discussions with the local council, construction work on the former concentration camp site is pressing ahead. In future, nothing here will serve as a reminder of the site's history. Instead, warehouses for chilled and frozen food logistics are being built, which will be frequented by hundreds of lorries every day.

Between September 1944 and April 1945, around 400 women and girls (the average age was 23) were held captive at the Hirtenberg concentration camp and forced to carry out life-threatening hard labour in the munitions factory. After the camp was dissolved, the female prisoners were marched in a column to Mauthausen, and some of them were killed along the way.

The Mauthausen Concentration Camp Memorial appeals to the future users of the halls currently under construction: they should be mindful of the injustices that were committed at this site. The women who were tortured here have not been forgotten, and the public's attention will continue to



Foto: Luftbild 1944 © Archiv Erich Strobl

HOLOCAUST MASS GRAVES

To reach the monument dedicated to the murdered Jews at Hałbów Pass in the Podkarpackie Province, Jasło County, you must walk about 200 meters off the red-marked Main Beskid Trail. The grave is 36 meters long and more than 3 meters wide. It is covered by a concrete slab surrounded by a metal fence, with eleven matzevot placed on top. One of them bears the inscription: "In this grave lie the remains of 1,250 Jews from Żmigród and the surrounding area, who were murdered by Hitlerite barbarians on July 7, 1942."

This is just one of many monuments in the area commemorating the events of the summer of 1942, the deadliest phase of the Holocaust of Polish Jews. As part of the "Holocaust Mass Graves" project, through analysis of archival materials and available databases as well as site visits, we have identified as many as 18 such locations in the wartime counties of Jasło and Krosno alone.

From March 1942 to December 1943, Operation Reinhardt was carried out within the General Government, during which ghettos were liquidated and their inhabitants deported to the mass murder centers in Bełżec, Sobibór, Treblinka, Auschwitz-Birkenau, and Majdanek. It is estimated that approximately 1.8 million Jews and thousands of Roma were murdered during this period. However, a growing body of research indicates that as many as around one fifth of the Jewish victims never reached the extermination camps. Instead, they were killed near their places of residence—both during the ghetto liquidations and in their aftermath, while hiding in the surrounding areas. In mass executions, perpetrators killed entire communities or groups of people deemed unable to reach a death camp, including the sick, the elderly, and women with small children. These events are precisely what the terms "dispersed Holocaust" (Sendyka 2021) and the "Holocaust by bullets" (Desbois 2021) refer to. The scattered nature of these crimes is also reflected in both official and grassroots memory of these events, which extends beyond the major extermination camps and centers around hundreds of local mass graves.

The history of the mass grave at the Hałbów Pass illustrates this process well, and also reveals some of the less obvious aspects of Holocaust history. Let us briefly recount it. On the morning of July 7, 1942, Gestapo and Gendarmerie officers from Jasło, supported by German and Polish "Blue" Police from Nowy Żmigród, rounded up the local Jews in the square by the Wisłoka River. They were then loaded onto trucks and transported to the Hałbów Pass, where a mass grave dug by forced laborers from the Building Service (Baudienst) was already waiting. At the site, the victims were ordered to undress and were subsequently shot in the back of the head. Their bodies were then buried in the prepared pit. The execution claimed almost the entire Jewish community of the town (most likely around 1,200 people). Only about one hundred individuals were deemed fit for work and were deported to the Julag (Jewish labor camp) in Płaszów.

Today, the mass grave at Hałbów Pass is the most visible trace of the destruction of Żmigród's Jews. Efforts to preserve the memory of the murdered began in the very first years after the end of the war. A key role in the permanent commemoration of the site was played by Pinkas Wohlmüt, one of the town's few residents of Jewish origin



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PREZYDIUM
POWIATOWEJ RADY NARODOWEJ
w. Jasle
Wydział Gospodarki Komunalnej
i Mieszkaniowej
Nr. GKM.III-19a/3/65

Jasle, dnia 2 listopada 1966 r.

Prezydium Powiatowej Rady Narodowej
Wydział Budżetowo-Gospodarczy

w Jasle.

Prezydium Powiatowej Rady Narodowej - Wydział
Gospodarki Komunalnej i Mieszkaniowej w Jasle prosi o przekazanie
reszty należności M.P.R.B. w Jasle w wysokości zł. 11.268.-
na poczet faktury rozliczeniowej z r. 1966 wystawionej przez
M.P.R.B. w Jasle za roboty przy rem. cementarza w Halbawie zł. 54.379
Na poczet tej faktury wpłacone w r. 1965 " 43.111
pozostało do wyrównania w r. 1966 zł. 11.268

Aby uniknąć płacenia zbędnych kar w postaci odsetek
za zwłokę prosi się o przekazanie należności w terminie możliwie
jak najkrótszym. - Roboty zostały odebrane w/g protokołu odbioru
robót z dnia 12.VIII.1966 r.

1 zał./protok. z odb. robót/

Własnoręcznie
(Sędzia 10.10.67)

mechanisms of the "dispersed Holocaust" within the General Government. It also seeks to provide in-depth studies of the history of selected sites, and to examine various aspects of the memory of these events and their impact on local communities and surroundings. In cooperation with specialists from the Department of Historical Atlas at the Tadeusz Manteuffel Institute of History of the Polish Academy of Sciences, an interactive map of mass grave sites was developed. The primary source of data used to create it was the Encyclopedia of Camps and Ghettos, 1933-1945, published by the United States Holocaust Memorial Museum in Washington, D.C. However, many locations were added or verified based on other databases and archival sources, as well as through site visits. Each point on our map marks the approximate location of a mass grave.

Naturally, we cannot be certain of the exact location of all the mass graves. The mere presence of a monument or other form of commemoration is not sufficient confirmation of their position. When memorials were built after the war, those building them most frequently relied on witness accounts. However, because the testimonies were given several, or sometimes even dozens of years after the war, they did not allow for a precise pinpointing of where the victims lay. In some areas, exhumations were carried out in the early postwar years to determine the number of those murdered and the exact location of the grave. These efforts, though problematic from the perspective of Jewish law (Halakha), which requires that the remains of the dead be left undisturbed, were permitted at the time. Today, such work is in practice almost impossible due to the stance of the Rabbinic Commission for Cemeteries. At the same time, determining the boundaries of a mass grave as precisely as possible is also important from the standpoint of Halakha, as it is a fundamental prerequisite for the effective protection of the remains within it.

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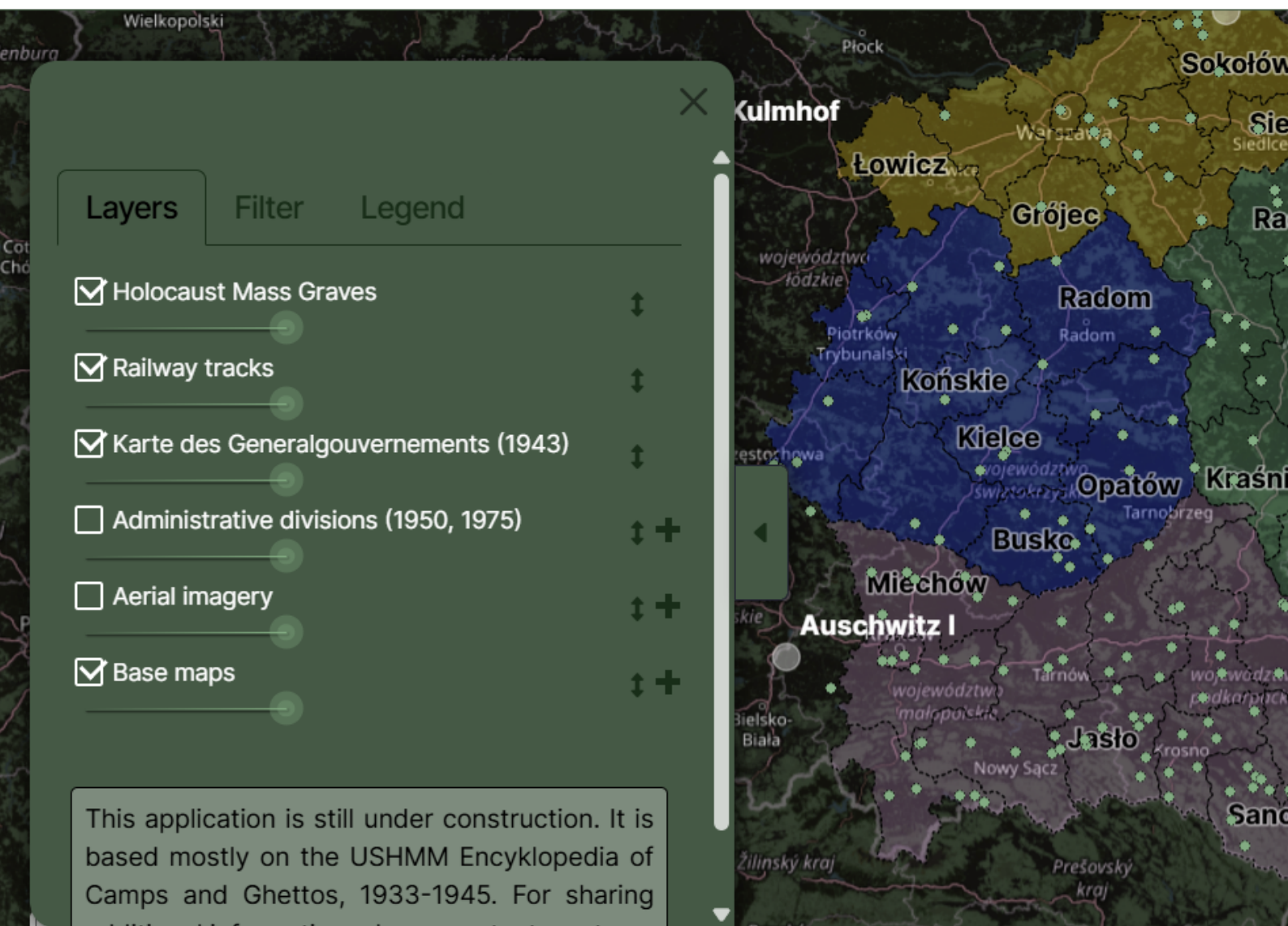
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In our work, we are aware of both the complexity of this issue and the responsibility involved in assigning a specific location to each point on the map. It is also worth emphasizing that, in addition to the places included on the map, there are many unmarked locations where the remains of Holocaust victims lie. In Poland, their precise identification, using non-invasive research methods, is carried out by the Zapomniane Foundation. Research projects on this subject have also been conducted by the team from the Research Center for Memory Cultures at the Faculty of Polish Studies of the Jagiellonian University, among others.

The description of each site on the map contains the basic known information regarding its history and commemoration. All locations can be displayed against the background of a contemporary map, as well as historical topographic maps, both prewar and postwar. Users can also overlay wartime and postwar administrative boundaries, along with a railway network layer. For selected locations—which at the current stage of the project mainly cover today’s southeastern Poland, where the research team conducted fieldwork—we also provide supplementary materials such as archival sources and aerial photographs taken in 1944 and in the 1950s.

Our research focuses both on the course of the executions and their logistics, including the involvement of local actors—such as the “Blue” Police, the Building Service (*Baudienst*), and forest administration—as well as non-Jewish witnesses and their memory of these events. Wherever possible, we also try to reconstruct the stories of the victims, using materials created by Survivors. A very important component of the project is also the history of how individual sites were commemorated, as their fates proved to be highly diverse and shaped by numerous local factors.

Although the primary outcome of the project—the interactive map—is digital in nature, visiting the memorial sites holds immense value for our research. Each visit is preceded by



The map may also prove valuable for those working in the field of Holocaust memory. In the next phase of the project, we plan to enrich the descriptions of selected locations with 3D models of monuments and documentary photographs prepared according to uniform standards. At the same time, we are engaging with local historians—both professional and non-professional—as well as with caretakers of memorial sites, whose knowledge and experience are a vital complement to the archival records.

Educational activities are also an integral part of the project. Visualizing Holocaust data against topographic backgrounds serves not only as an interesting tool for researchers but can be a resource for teachers and tour guides as well. Under this initiative, we have already held a field seminar for teachers from the Podkarpackie Province, along with a webinar for certified PTTK and mountain club guides. We recognize a significant need to

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PUBLISHER

Auschwitz-Birkenau State Museum

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