INTERNATIONAL EDUCATION CONFERENCE
“AWARNESS - RESPONSIBILITY - FUTURE”

LES MILLES CAMP MEMORIAL SITE: WHEN HISTORY ENLIGHTENS OUR PRESENT
KEEPING THE MEMORY OF ONEG SHABAT AND RINGELBLUM ARCHIVE ALIVE
SAVING HOLOCAUST DIARIES FOR GENERATIONS TO COME
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70 years of the Auschwitz Museum
The memory of the Shoah, concentration camps, extermination camps and other aspects of the human tragedy of World War II is being created around the world in many places and by many people. Our new monthly magazine, "Memoria", is designed as a place where we can write and talk about our collective efforts and mission to preserve this memory.

We understand memory in a broader concept. We build it through scientific research, educational seminars or stories about particular individuals and objects belonging to them. We create memory through exhibitions, workshops, online lessons, and expert debates. We preserve memory by conducting tours on the premises of historic sites, as well as conducting classes in lecture halls all over the world. Finally, memory is preserved in a tangible manner by conservators, who strive to preserve the physical tracks of history for the future.

We want to write about all these in the monthly magazine “Memoria”. We want to inform you about the most important events, present important projects or new exhibitions; we want to invite you to conferences and seminars, and also summarise those that have taken place. "Memoria" will contain results of historical research, interesting examples of good practices from the world of memorial sites, as well as articles on problematic issues, which - as we hope - will become the nucleus of our common discussion and reflection.

“Memoria” will be published once a month - in parallel in English and Polish, exclusively in electronic form. On the one hand, it will enable immediate access to the content of writings in every part of the world, and on the other hand, it will allow the use of multimedia and interactive content.

I encourage you to read the first issue, and also invite and encourage you to co-operate with us. If you or your institution are planning any events or activities that you wish to share with the world, please inform us.

Our email is memoria@auschwitz.org.
"While I have avoided going to the camp for many years, the study of WWII, the atrocities in the camps (including the illegal human experimentation without consent) and the Nuremberg Trials was a crucial part of my legal education," writes Human Rights Advocate Ewelina U. Ochab (@EwelinaUO) at Forbes.

"Despite my own reluctance to go to the camp, visiting KL Auschwitz is important. It is important as an educational trip to have a better understanding of the historical events. However, there are more lessons that can be learned..."

Read the article
THE CAPTURE & TRIAL OF ADOLF EICHMANN

New York’s Museum of Jewish Heritage in Manhattan lets visitors relive the 1961 court proceedings through an exhibition containing the bulletproof booth Eichmann sat behind while facing counts including genocide and crimes against humanity during his widely-televised trial.

On display until December 22

DAVID WISNIA SURVIVED AUSCHWITZ. AFTER ESCAPING DACHAU, HE JOINED THE 101ST AIRBORNE

On September 1, 1939, 13-year-old David Wisnia awoke to the sound of planes flying over his home in Warsaw, Poland. That was at around 5a.m. and by noon that day, Polish radio had announced the Germans had attacked the airport and destroyed Poland's planes.

BANNED BOOKS FORM MONUMENTAL ARTWORK

Argentinian artist Marta Minujín, 74, has created a monumental replica of the Greek Parthenon from 100,000 copies of banned books. According to the artist, it symbolizes resistance to political repression.

Read more at boredpanda.com

NEW GERMAN MONUMENT HONORS GAYS AND LESBIANS PERSECUTED BY NAZIS

The city of Munich unveiled its “Monument to the Gays and Lesbians Persecuted under the Nazi Regime.” The memorial, created by the German artist Ulla von Brandenburg, is a mosaic of colored concrete blocks that marks the site of a gay bar raided by the Nazis on October 20, 1934.
“Awareness – Responsibility – Future” was the title of a recent international educational conference dedicated to education about Auschwitz and the Holocaust. It was part of the 70th anniversary of the establishment of the Auschwitz-Birkenau State Museum. Prof. Piotr Gliński, Minister of Culture and National Heritage, assumed honorary patronage over the conference.

More than 150 people from 14 countries participated in the conference, including Belgium, France, Israel, the Netherlands, Germany, Poland, the United States and Great Britain. The attendees were experts in education at Memorial Sites and Holocaust museums, as well as historians, teachers, educators and methodologists. The conference’s special guests were witnesses to history, former prisoners of the German Nazi concentration and extermination camp Auschwitz-Birkenau.

The conference was organised by the International Centre for Education about Auschwitz and the Holocaust, which organises this type of methodological reflection meeting every two years.

The conference focused on the following issues:

- “Auschwitz Message - particularism versus universalism”
- “Contemporary representation and reception of Auschwitz”
- “Witnesses of history, depositories of memory”
- “Memory carriers - material evidence and new technologies”
- “Visit to the memorial site as a special educational experience”
- “Shoah, a challenge for the future”
"I am 96 years old, and as Ludwik Solski said - at this age, I have the right to forget. I do not remember exactly when it was. I came here for the first time with my wife, whom I showed my escape route from the camp, something that strongly stuck in my memory. About the escape, apprehension, and how I got out of it alive.

"It’s not the first time I am talking about this today. I have four children and seven grandchildren - each of them wants to be here with me and I have toured the place with each of them. One of my first memories is the meeting with the Museum guides - it was one of my first public accounts. However, I do not avoid telling stories. I am not a poet - I am a civil engineer by education, but to a lesser extent kept my feet firmly fixed on the ground. I was not very emotional during those visits.

"There is, perhaps, a difference between Auschwitz I and Auschwitz II, where the Holocaust and destruction of an entire nation in gas chambers were conducted on an industrial scale. I was in the camp and only knew of what happened there from other people’s accounts. I stayed in Birkenau for some time and was horribly impressed by the constantly fuming crematoria and the smell of burnt bodies. It was horrible and frightening. But I only knew what was going on there from other people’s accounts."

Zbigniew Kączkowski was born in Krakow. He was arrested in Warsaw for his resistance activities and, together with his mother, who was a physician, he was sent to Auschwitz in 1943. Doctor Kączkowska died in Auschwitz in 1944. Professor Zbigniew Kączkowski made an attempt to escape from Auschwitz - he ran away from the camp - but his escape failed, because he was rearrested and deported back to the Auschwitz camp. He was imprisoned in the bunker of the death block, Block 11. Professor Kączkowski was evacuated from the Auschwitz camp, then imprisoned in Buchenwald and later in Ravensbrück. He was liberated towards the end of April 1945.
"I emigrated from Poland in 1946, illegally to Palestine. I returned to Poland after 40 years. However, from the first moment I told my story everywhere. People did not want to hear the story repeatedly. And since 1964, I have been telling this story to children in schools. It was in June 1986, on the way to Oświęcim, I could not bring myself to utter a word or stand anyone’s conversation. Only the view of the roadside cemeteries brought relief, at their sight I felt most at home...

"I entered the barrack, it was dark, I squeezed my bare hands on the wooden edge of the bunk bed...And suddenly, it was as if I had touched an incomprehensible power! The power of the greatest evil and the even greater power of victory over it. Something lifted me in the barrack over all the vanities of the world. It was as if I had surpassed myself and everything. I asked the Israeli guide to take me to someone from the secretariat. From the threshold, I began to spew out who I am, who I was. I took out my notes from Israel about Auschwitz...the frenzy I roused in them with my tension and haste, I did not even allow them to invite me to the table to sit down.

"Finally, however, they agreed among themselves and the manager quickly offered to bring a tape recorder...I was afraid that my group would leave, and I would not get to tell them everything here. I just did not expect that my sudden sobbing would stifle my voice. Never before have I cried when talking about these experiences. Now everything was different, strong - close. Because it was here, on this piece of land, under this sky."

Halina Birenbaum was born in Warsaw and survived the Warsaw ghetto. Her father was transported to Treblinka and murdered there. She was transported with her mother and her sister-in-law to Majdanek camp in Lublin, where her mother died. Then Halina Birenbaum was sent to Auschwitz and from there on a death march to Ravensbrück and Neustadt-Glewe. She was liberated at Neustadt-Glewe. She is a writer and a poet. After the war she emigrated to Israel. Her best known book is from 1967, "Hope is the Last to Die". She has also written "Return to My Ancestors’ Land", "Scream for Remembrance", "Every Day Survived", "Close and Far Echoes", and books of poetry. Halina Birenbaum meets with young people a lot in Israel, in Poland, in Germany, in Italy and other countries.
"I was here for the first time in 1965 - quite by accident, because friends asked me to show them the former camp. I told them that I would show them the block in which I stayed, and the bunk bed on which I slept. At Birkenau, I stood before the gate, so dumbfounded that I was only able to walk in silence to the barracks, where I pointed to my bunk. I could not bring myself to say a word. In the car, from Oświęcim to Warsaw, I could not speak but cried all the way.

"After a few days, I remembered that my parents came to Auschwitz 10 years earlier on an excursion, and for a long time, they did not speak to me about it, only stroking my head occasionally when passing by me. It was only after a few days did my mother say, "We saw your braids in Oświęcim." I never returned to Auschwitz again and never encouraged anyone to visit it. I was unable to utter a word there. I consciously returned for the 50th anniversary of the camp’s liberation."
"We are sometimes ascribed a special honor. However, there is nothing honorable in our camp experience - it is an experience that should never have occurred. When I first returned to Auschwitz, I was very quiet, I did not want to talk, I wanted to be alone. I passed through various parts of Auschwitz - from the railway ramps, where the Germans welcomed us, and tried to relive the events again.

"We were locked up with the family in a freight wagon for three days without food. The smell there was horrible. Many children and adults did not survive the journey. I remember that when the doors opened we were blinded by the sun. And then we heard, "Alle Raus! Schnell!" This command was expected because we very much wanted to leave the wagons but did not know what awaited us. It reminded me of when I came back here for the first time. I wanted to recall that scene, to see it with my own eyes after all these years.

"Today, Auschwitz is no longer just a word - it is an expression of evil, the greatest evil that could have befallen mankind at that time. I hope it never happens again. Auschwitz in the near future may become a small footnote in history and for me it would be a great tragedy. We cannot forget about it."

Roman Kent, born in Łódź in 1925. In 1939 he was imprisoned in the ghetto, then Auschwitz, Gross-Rosen and Flossenbürg. In 1946, on one of these children's quotas, he was accepted with his brother Leon to the United States, where they both lived in a difficult situation. It was hard to explain who they were and where they came from. He described this in his memoirs. He also wrote a very moving book for children, about his dog, "Lala in the Ghetto".
"I was afflicted with amnesia. After all these experiences, I was afflicted by almost total amnesia, but always remembered my first day and could not free myself from the number B-9408. I know many who have tried to erase it, but it did not cause me pain. In this sense, I could not forget. However, besides the episodes there is just emptiness.

"How did I regain my memory? It was a strange story. I went through all the camps with a group of friends. After the war, out of our group of ten only six remained. We constantly met on the anniversary of the liberation, which occurred on 9 May in Theresienstadt. One of the ten was Shmuel Krakowski, long-standing director of the Yad Vashem archive, who had a number next to mine. We sat in his flat in Warsaw with our wives, when at a certain point he raised his glasses in a toast - to me. "Why to me?" "Because you saved my life."

"In the second part of the death march, 120 people were loaded into wagons and for three and half days we were stuck in the wagons. There were 36 corpses by the time we got to Buchenwald. You remember - we were in the wagon, they threw dead bodies into the corner. And you started to scream - here is my brother." And it was Szmuel Krakowski. I did not remember anything.

"The next day I came back to him and asked him to recount the events. It was not until half a year later that I decided to go to the Memorial. Then, I went alone, I wanted to cross the road from the ramp towards Kanada and the Saunas. First of all, I went to the places through which I passed."

Marian Turski, a survivor, a journalist. He was born in 1926 and grew up in Łódź. In 1940 he entered the Litzmannstadt ghetto and later was sent to Auschwitz, Buchenwald and Theresienstadt. From 1958 he was a journalist working in politics. He is linked to the Jewish Historical Institute. He was, and still is, the spiritus rector of The Museum of the History of Polish Jews in Warsaw.
"DIFFICULT RETURNS" PANEL WITH AUSCHWITZ SURVIVORS

INTERNATIONAL EDUCATION CONFERENCE, AUSCHWITZ MEMORIAL
JULY 4 2017

READ THE COMPLETE TRANSCRIPT

WATCH THE VIDEO
Les Milles Camp (1939-1942) is today the only French internment and deportation camp still intact and open to the public, and one of very few in Europe.

The Memorial Site's actions and missions are based on history and memory, and are aimed at keeping the site preserved whilst developing knowledge about its history. The Memorial also wishes to strengthen everyone’s vigilance against identity-based extremism, racism, anti-Semitism and xenophobia. The Memorial Site was inaugurated only five years ago, after a 30-year struggle for recognition driven by Shoah survivors, former members of the Resistance and the second generation, with the support of Elie Wiesel and other prominent figures. Their basic aim was to create a necessary “memory reference to the past”, but also to scientifically and pedagogically build a “memory reference” for the present.

In 2017, the Memorial Site will reach its objective of welcoming 100,000 visitors, including over 40,000 schoolchildren. It encompasses 15,000m² of permanent and temporary exhibitions and runs both educational programmes, designed for children and adults coming from public and private sectors, and cultural events for all audiences (theater, music, forums, research seminars etc.). A network is built with those “labelled referents” who may bring the keys of understanding on the ground (companies, schools, police or army quarters), specially in poor areas, where extremisms are sometimes very active. The visit starts with a historical section explaining the general European, national, and regional context of WWII, emphasising on “the rise of perils” after WWI, and focussing on Les Milles Camp’s history. Opened in September 1939 in a tile factory between Aix-en-Provence and Marseille, the Les Milles Camp lasted three years. More than 10,000 people coming from 38 countries were interned there, among them a great number of artists and
In 2017, the Memorial Site will reach its objective of welcoming 100,000 visitors:

Max Ernst, Hans Bellmer, Lion Feuchtwanger, Nobel prices... Many of them resisted by the spirit and the art to the attempts of dehumanization and the persecutions: hundreds of pieces of art were found, even on the walls of the camp.

A tragic spiral happened, beginning with the internment decided by the republican government in 1939 for civilians considered as “enemies”, even if most of them had escaped the Reich. In July 1942, Les Milles became a camp for “undesirables” under the Vichy collaborationist regime, especially for Jews. In the Summer 1942 a third period happened with the deportation of 2,000 Jewish men, women, and children -from one year old- to Auschwitz via Drancy or Rivesaltes.

A second section presents the historical locations used for internment and deportation, but also some striking places like “Die Katakombe” which was the name of a cabaret in Berlin closed by the Nazis.

This last section is a reflective one based on the scientific results which may give keys for understanding the processes at work and help in addressing some major questions raised by the civilizational trauma of the Shoah: How did it happen? Which we translate in that way: “How can we move from “Never again!” to “How to do for never again?”

Named “Understanding for today” this section is meant to be a reflexive time which invites the visitor to undertake a multidisciplinary reflection on the present based on historical experience and on scientific experiments on human behaviour.

In this section, the visitor can discover the main human mechanisms which may lead a society from democracy to authoritarian regimes then mass crimes: for instance group effect, submission to authority, passivity...
... at psycho-social level, but also at societal level the feeding ground which may lead to three steps spiral from racism to genocide. The visitor can also discover the human capacity to resist and understand that the earliest is the resistance, the less risky and the most efficient it is. Indeed, this section ends with a « Wall of Righteous Acts » which shows the variety of possible resistance and rescue acts and the great diversity of men and women who have been able to react effectively in their own way. Among them, eighteen acted for the internees of the Les Milles Camp and were granted the title of "Righteous among the Nations" by the State of Israel.

Les Milles camp is not Auschwitz-Birkenau. No mass crime there. But it is at the other bottom of the long chain which led to gas chambers. And understanding what happens at the beginning of such criminal processes, in ordinary places, with ordinary people, is of great interest. At least because we still absolutely need to know how to recognize such beginnings. In addition, discussions are probably easier than in a death camp, and probably more “grounded” than in outside a historical place. Therefore, Les Milles' very specific approach is a multidisciplinary one and is developed on the ground of the history of the Camp and of the Shoah.

It is aimed at showing the universal implications of the Shoah as a paradigm able to explain the individual, collective and institutional mechanisms which had led and may lead to the worst and also the human abilities to resist these processes. In order to assess the value of this paradigm, scientific researches has developed a “convergence of memories” which focusses on the common processes in the mass crimes against Armenians, Jews, Gypsies and Tutsis, not on the historical differences. In this way, a unique UNESCO Chair on “Citizen education, Social sciences and Convergence of memories” was attributed to Prof. Alain Chouraqui, Chairman of the Camp des Milles Foundation, bringing together universities and memorial institutions from 14 countries addressing one basic question for today : what sciences and education may say, on the basis of human history of genocides, about the actual rise of identity based extremisms, racism, anti-Semitism and xenophobia which are threatening democracy.
CAMP DES MILLES
Open every day from 10am to 7pm (ticket office closes at 6pm) except: 01/01, 01/05 and 25/12. Guided tours are possible for individual visitors: please enquire at the reception of the Memorial Site.

Site-Mémorial du Camp des Milles
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Joseph Stripounsky awoke early on the morning of May 10, 1940, to the sounds of aircraft and gunfire. The Germans had invaded his town of Antwerp, Belgium. He was just 17.

Joseph fled with his parents and younger brother, leaving almost everything they owned behind. He carried with him a math textbook and two math notebooks, one of which became his diary. They joined thousands of others heading south through France, making a slow and arduous journey with little food or money.

In France, they spent a year trying to get farther away from the ever-encroaching Nazis. They managed to secure American visas through Joseph’s father’s employer and finally landed in New York in May 1941—just six weeks before Joseph’s 18th birthday, when he would have been legally required to stay in France.

All of this is recounted in the math notebook-turned-diary that Joseph tells of his family’s harrowing exodus, a written tome waiting to be catalogued, translated and published online.

All photos in this article: U.S. Holocaust Memorial Museum
That diary, which is one of the many first-person accounts that the U.S. Holocaust Memorial Museum has collected since it opened almost 25 years ago, is now central to an innovative — and successful — campaign on Kickstarter, a popular online crowdfunding site. Launched this past summer to coincide with the 75th anniversary of when Anne Frank received her diary as a 13th birthday gift, the Museum’s campaign, “Save Their Stories: Undiscovered Diaries of the Holocaust”, seeks to make more than 200 diaries in the Museum’s collection accessible online. The Museum asked the public to pledge any amount they can, with a goal to reach $250,000 in four weeks. If the Museum did not reach the amount, the money would be forfeited and returned to the pledgers.

“Anne Frank’s diary is many people’s first introduction to the history of the Holocaust,” says Dana Weinstein, the Museum’s director of new audience engagement and membership. “She is the most well-known Holocaust diarist, and many of us first learned about the Holocaust through her writings, which put an unforgettable, human face on this time of unprecedented evil and suffering. But there are many other accounts of the Holocaust that have the potential to teach us even more about this history. And we want to make them available and easily accessible.”

Each of the diaries in the Museum’s collection has an important story to tell, of suffering and strength, persecution and perseverance. Written by people young and old, from diverse backgrounds and countries, they bring to life a broad spectrum of individuals’ experiences during the Holocaust.

“Especially now, as Holocaust denial and antisemitism are on the rise, we must bring these stories to light,” says Kyra Schuster, the Museum curator who helped lead the project. “As the survivor generation passes, it is our responsibility to make sure their voices live on so that their experiences will not be forgotten.”

Indeed, the Museum is in a race against time to do the specialized, expensive and time-consuming work required to digitize and make available these collections; the handwritten pages and notes are in 17 different languages. Through the generosity of more than 5,500 people from 26 countries and all 50 U.S. states, the Museum is able to catalog and digitize all of the more than 200 diaries in its collection. Additionally 13 will be transcribed and translated into English. The diaries in the Museum’s collection document many experiences of the Holocaust: Jews who were seeking refuge; prisoners in ghettos and concentration camps; people in hiding; and more. “We hope this project helps people better understand the diversity of Holocaust victims’ experiences and the complexity of this history,” Schuster says.
During the month-long campaign, the Museum’s drumbeat of outreach online and offline drove potential supporters to pledge, including on social media (with the hashtag #SaveTheirStories) and through email appeals, supported by videos that show the people who donated the artifacts to the Museum. At the halfway point, the Museum conducted a “Kickstarter Live” video segment with the curator, in which she answered questions from the public. The project also garnered significant media coverage.

Depending on the amount they pledged, supporters could get behind-the-scenes updates on the work (and often the discoveries made) during the process of cataloging, translating and publishing the stories. The Museum also offered other rewards, such as a “Save Their Stories” tote bag; limited edition watercolor prints from Holocaust survivor Simon Jeruchim; a “Save Their Stories” journal; and exclusive behind-the-scenes virtual tours at the Museum and its new David and Fela Shapell Family Collections, Conservation and Research Center.

At the height of the Museum’s busy summer season, Museum representatives spoke about the Kickstarter project to some of the 9,000-plus people who visited each day; many were persuaded to donate after learning about the campaign. “People told us to contact them if we weren’t close to reaching our goal, so that they could give more,” Weinstein says.

The response to the Kickstarter campaign was immense, with the Museum getting messages of people who wanted to volunteer to translate the diaries or who wanted to donate diary artifacts that have been kept close by their families.

After reaching its goal of $250,000 in three weeks, the Museum announced a stretch goal of an additional $50,000 before the campaign ended on July 12. Ultimately, the Museum’s inaugural Kickstarter campaign netted $380,000.

“We were beyond surprised with the outpouring of support we received from people who’ve contributed to the Museum.
Weinstein says. “This campaign truly captured the imagination of people who clearly saw how important this mission was. For them, saving the diaries means saving the stories of people who can no longer tell what happened to them during the Holocaust. In this small way, each of the more than 5,500 individuals are making sure those voices and their lessons for us today get heard.”

One Kickstarter supporter, Danielle Magana, wrote: “I’m so glad to see this project funded and the stretch goal met. Visiting the Holocaust Museum during my 8th grade trip is still one of the most impactful experiences I’ve had in my life. The preservation of these stories is so important, and I am glad that I could be a part of it.”

The three diaries being translated into English first were written by Jewish refugees who fled their homes to escape the Holocaust. Besides the diary by Joseph Strip, whose surname was shortened in the U.S., the others are:

- The papers of Lucien Dreyfus, a journalist and schoolteacher from Strasbourg, France, who was deported to Auschwitz in 1943. His collection includes letters to his daughter, son-in-law, and granddaughter who escaped to the United States in 1942.
- The diary of Hans Vogel, who fled Paris with his family while his father was interned, which contains hand-drawn and colored maps of their journey.

Each of them will be published in its entirety online so that people everywhere can view the original pages and read the translations, Schuster says. “Like Anne Frank’s personal record, these stories expose the truth of Holocaust history — so that ever more researchers, authors, teachers, students can learn from them and help fulfill the promise of ‘Never Again.’”
KEEPING THE MEMORY OF ONEG SHABAT GROUP AND RINGELBLUM ARCHIVE ALIVE

“The world will one day ask: what were the people from the Warsaw Ghetto thinking when they realised they wouldn’t escape death?” (Emanuel Ringelblum’s “Chronicles of the Warsaw Ghetto”)

September 18, 1946. Warsaw. An area of the former ghetto, specifically on 68 Nowolipki Street – a place where the Borochov School once stood. A ton of rubble, through which a digger is ploughing its way through. No one believes in miracles, yet everyone somehow has hope. However, the shovel finally ends up hitting the metal boxes. Inexplicable joy. In the destroyed capital, in a graveyard which will be rebuilt for many years to come, a real treasure is being discovered.

The boxes are filled with papers, all sorts of documents which, due to the improper sealing of the containers, have turned into a moldy pulp. They contain the first part of the Underground Warsaw Ghetto Archive, which was the idea of Emanuel Ringelblum – a historian and social activist. In October 1939 he made the decision to collect materials which exposed what Jews’ lives were like during the war. In order to fulfill this aim, he set up a group of co-workers who accumulated all sorts of sources until 1943, mainly from the Warsaw Ghetto: diaries, essays, photographs, memories, magazines, posters, personal documents, works of art, drawings and other items.

The group worked very covertly. They would meet in the building at 5 Tlomackie Street, where the Jewish Social Co-operative officiated during the war. The meetings took place on Saturdays, which is why the group took the name Oneg Shabat – “The Joy of Saturday”.

July 22, 1942. The Germans have started their deportation action, with the aim to exterminate the entire Jewish Nation. The work of Oneg Shabat, which initially collected evidence of life in the ghetto, has become a dramatic attempt at saving the memory of the Jewish nation brutally murdered in extermination camps.
The Oneg Shabat program is organized by the Emanuel Ringelblum Jewish Historical Institute and the Jewish Historical Institute Association in Poland as part of a public-private partnership.

August 3, 1942. The first part of the Archive has been buried hastily. Probably only five people, including Emanuel Ringelblum, knew where the treasure was hidden. The only person that survived the war was Hersz Wasser, who managed to jump out of a train heading to a death camp in 1943. It is thanks to him that the Archive was dug up on September 18, 1946.

September 18, 2017. Warsaw. Treasury Depositories: the Emanuel Ringelblum Jewish Historical Institute, together with the Association of the Jewish Historical Institute, are beginning the multi-annual Oneg Shabat Programme, aimed at keeping the memory of the Oneg Shabat group and the Ringelblum Archive alive.

The project is supported by the multimedia platform onegszabat.org, whose purpose is spreading awareness about the Emanuel Ringelblum group, and also allowing donors from all around the world to financially support the program. The collected funds will be allocated to the conservation, development and translation of the Archive.

As part of the program, the issuing of the full Ringelblum Archive, comprised of 36 volumes, paperback edition and its translation into English, will be finalized. All of the Ringelblum Archive volumes, which have been digitalized, are uploaded on the Central Judaic Library website. A key point of the Oneg Shabat project is the opening of the permanent exhibition ‘What we could not shout to the world’, which is dedicated to the creators of the Ringelblum Archive.

In its scope, for the first time in 71 years a broad range of viewers will see the original documents from this incredible collection. The mobile version of the Archive will be available in the world’s most important museums.
Barely seven decades ago, smoke billowed from the chimneys of the Auschwitz-Birkenau crematoria. They smoked incessantly because the German Nazis wanted to completely exterminate European Jews.

The Holocaust - the Shoah - did not come out of nowhere. The Auschwitz concentration camp was established before the extermination camp came into being. Prior to that, Polish territories were occupied and incorporated into the Third Reich. Some time earlier still, the Second World War broke out across Europe. Before the war, Jews were deprived of fundamental rights and civil liberties in Germany. And before that, Adolf Hitler and his National Socialist German Workers' Party - the Nazis - won in democratic, free elections.

We have seen similar kinds of hatred pop up in numerous guises throughout history - before and after the Holocaust. The model, however, is always more or less the same. First, social frustration provides fertile ground to demagogy and populism. Then, the absence of an early response blurs the boundary of acceptable public discourse and the hate speech intensifies - followed by acts of hate. The imagined enemy - the scapegoat - is then dehumanized. Finally, it turns out to be too late. The machine of institutionalized hatred does away with any form of social control.

It happened in the very heart of Europe. It happened in Rwanda. It was what the Armenians experienced. It all happened so recently that it is still contemporary history. And today, in Europe, in the US and many other democratic countries, neo-Nazis, racists, anti-Semites, nationalists and xenophobes are reviving and growing in strength.

Under the pretext of freedom of speech and the right to public expression of views - values which mean nothing to them - preachers of hatred are once again poisoning people's minds. Their slogans appear in the media and they are increasingly represented at the polls. It's all as if nothing had happened.

Primo Levi, a Holocaust survivor, warned: "It happened, therefore it can happen again...It can happen anywhere."

A similar fear is expressed in the words of all those who experienced the hell of Auschwitz. Those whose hope rests in two words: "never again." Devastatingly, they lived to witness the fragility of this call.

Today, only a few of those witnesses are still alive—right at the moment the Hydra of hatred is beginning to regrow the brown-shirted monster's head.
This raises an alarming question about the awareness and responsibility of politicians, journalists, educators, historians and people like me. The choice is simple: either we collectively put forward a clear and absolute stop to hate speech and acts of hate. Or we will walk down the path of indifference. The latter option, however, only leads to acquiescence to evil. It will only bring us closer to human suffering and death.

On the 70th anniversary of the liberation of Auschwitz, Ronald Lauder - the man who publicly refused to shake hands with Austrian President Kurt Waldheim, a former Nazi - said: "World silence leads to Auschwitz. World indifference leads to Auschwitz." I believe he was right. Freedom, democracy, human rights, justice. These are not values given once and for all. We quickly forget about them and treat them as a definitive acquisition of civilization.

Now would be a good time for us to remember words of Elie Wiesel, who warned: "indifference is the epitome of evil."

We stand at a crossroads. This is the moment - perhaps the last moment - when people in free countries can still choose how to shape our educational system, public debate and the language we use in our political discourse. Either we grasp this opportunity and reject this hatred. Or, we choose to remain indifferent.
The film tells the story of the Museum's creation in 1947, as well as the challenges of the contemporary Memorial, which preserves the memory of the victims of the German Nazi concentration and extermination camp, educates on the camp history of people from all over the world, and ensures that the authenticity of the former camp sites are preserved for decades.

"It is of extreme importance to us that the story of the Auschwitz-Birkenau State Museum in the film is recounted by people who devote a large portion of their time to the Memorial, i.e. the Museum staff. It is due to their contribution that we are considered one of the most important museums in the world," said Museum Director Dr. Piotr M. A. Cywiński.

"REMEMBRANCE - AWARENESS - RESPONSIBILITY" IS THE TITLE OF A DOCUMENTARY CREATED FOR THE 70TH ANNIVERSARY OF THE CREATION OF THE AUSCHWITZ MEMORIAL AND MUSEUM.