THE EISS ARCHIVE DOCUMENTING THE RESCUE ACTIVITIES OF POLISH DIPLOMACY FOR JEWS DURING THE HOLOCAUST WILL GET TO THE AUSCHWITZ MEMORIAL

“WHAT WOULD I TAKE WITH ME?” - EXHIBITION AT THE ILLINOIS HOLOCAUST MUSEUM

ARCHAEOLOGY - DISCOVERING MATERIAL TESTIMONIES OF HISTORY

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PhD Scholarship at the Stanley Burton Centre for Holocaust and Genocide Studies
Original artifacts, documents, or objects discovered in the ground - all this allows us to closely observe, learn and research history.

In the August’s Memoria we dedicate a lot of space to archaeological research that accompany conservation works at the site of the former Auschwitz-Birkenau camp. What is the goal of archaeological research at the sites of former concentration and extermination camps? Can something that is silent, fragile, corroded and preserved in fragments provide any knowledge? Read about it here.

How enormous is the emotional value of objects and their stories can be seen in the moving exhibition at the Illinois Holocaust Museum & Educational Center that presents 65 artifacts and 65 personal stories.

I also encourage you to learn the story of a unique collection of documents that will come back to Poland after 75 years. The Eiss Archive substantiates rescue operations conducted during World War II from Bern by the then Polish ambassador Aleksander Ładoś, his diplomats and co-operating Jewish organizations. During these operations, several thousand illegally-obtained Latin American passports were issued, thereby saving the lives of several hundred people.

Please work closely with us. We would be grateful to receive information about events, projects, publications, exhibitions, conferences or research that we could write about. We also accept proposals for articles. Please do share information about this magazine with others, particularly via social media.

Our e-mail: memoria@auschwitz.org
CALL FOR PARTICIPANTS: MEDIA SEMINAR AT THE AUSCHWITZ MEMORIAL (OCTOBER 2018)

"History, Memory and Responsibility" is the title of the English-language seminar for journalists which will be held by the International Center for Education about Auschwitz and the Holocaust on 23-24 October 2018 (22 and 25 October are the arrival and departure days).

The seminar will take place at the Auschwitz Memorial. It will include both a historical part, with an in-depth study visit of the former German Nazi camp (including spaces closed for visitors), lectures and discussions, and visits at different parts of the Museum (Collections, Conservation), a meeting with Director Dr. Piotr M. A. Cywiński and visiting the Auschwitz Jewish Center in Oświęcim.

On 25 October journalists will be also able to work individually at the Auschwitz Memorial.

The cost of the seminar, accommodation and the cost of transport in Poland are fully covered by the Museum (but please note, we do not cover plane tickets to Poland or insurance).

DETAILS AND DRAFT PROGRAM
Mel Mermelstein survived Auschwitz. In 1980 he sued Holocaust deniers in court. Fed up with the lies and antisemitism, a California businessman then partnered with a lawyer to prove that the murder of 6 million Jews was established fact.

READ MORE

The Gross-Rosen Museum in Rogoźnica will be run together by the Minister of Culture and National Heritage of Poland and the Lower Silesian Voivodeship. Detailed terms of co-operation will be specified in a separate agreement. The new name of the institution will be 'The Gross-Rosen Museum in Rogoźnica: German Nazi concentration and extermination camp (1940-1945)'.

READ MORE

Pseudo-medical experiments carried out on the prisoners of German Nazi concentration camps and the consequences of imprisonment in those camps to inmates' health were the main topics of the international conference "Medical Review – Auschwitz: Medicine Behind the Barbed Wire". All presentations from the conference are now available online.

WATCH THEM HERE

In the special 150th edition of The Reunion, Sue MacGregor brings together four people who survived the German Nazi concentration and extermination camp Auschwitz. Sharing their stories with Sue around the table were Auschwitz survivors Susan Pollack, Anita Lasker-Wallfisch, Zigi Shipper and Lily Ebert.

LISTEN HERE
The Archive substantiates rescue operations conducted during World War II from Bern by the then Polish ambassador Aleksander Ładoś, his diplomats and co-operating Jewish organizations. During these operations, several thousand illegally-obtained Latin American passports were issued, thereby saving the lives of several hundred people.

"The duty of the Minister of Culture and National Heritage is to protect this part of Polish heritage, which is associated with the centuries-long presence of the Jewish community in Poland. Our duty was to retrieve the Eiss Archive - the irrefutable proof that Poles, the Polish nation and its representatives, were systemically and institutionally involved in rescuing Jews during World War II. The revisited and documented activities of the Polish diplomats in Switzerland at the time, can be an inspiration for historians, writers and film-makers, as well as creators of culture. I thank the Polish ambassador in Switzerland for the determination to recover the documents and to tell this story - one of many dozens, but probably the least known and long-forgotten. Today, we have the opportunity to remind the world about it," said Prof. Piotr Gliński, Minister of Culture and National Heritage.

"The collection includes eight Paraguayan passports forged by Polish diplomats to save Jews, as well as unique and unused photographs of persons applying for such passports. It also consists of an original list with several thousand names of Jews from the ghettos they tried to rescue from the Holocaust, and several documents, including correspondence between Polish diplomats and Jewish organizations. The collection also includes a list of names of children from..."
Warsaw orphanages," said Dr Piotr M.A. Cywiński, Director of the Museum.

"These documents constitute a significant collection, presenting, on the one hand, the tragedy of Polish Jewish families at the time, and on the other hand, efforts that were undertaken to rescue as many people as possible from the hellish clamp of the Holocaust hovering over them."

The Ambassador of the Republic of Poland to Switzerland, Dr Jakub Kumoch, gave a detailed explanation on the recovery of the collection."

Immediately after the publication on Ładoś and his diplomats, we managed to locate the Eiss Archive in a private family collection. It is a huge accomplishment of our honorary consul in Zurich, Markus Blechner, who has been working for nearly a year to obtain the collection from the descendants of Chaim Eiss and convinced them that its rightful place is in Poland, in institutions documenting the Holocaust and pre-war Jewish life," said Kumoch. The purchase of the collection was possible thanks to the support of the Deputy Prime Minister, Piotr Gliński, the Minister of Culture and National Heritage.
"I would also like to thank the Auschwitz-Birkenau and the Polin Museums for their involvement and efforts to obtain this priceless collection. Their experts conducted a two-fold inspection of the collection," he added.

The Eiss collection constitutes documents discovered several years after the war, belonging to Rabbi Chaim Eiss (1876-1943). This Zurich merchant from Ustrzyk, one of the leaders of the Orthodox Agudat Yisrael movement, was a member of the Bern Group, which under the direction of the Polish envoy (Ambassador) Aleksander Ładoś, forged Latin American passports to save Jews. Eiss dealt with providing the Polish diplomats with a list of beneficiaries and smuggled forged passports to the General Government. This hero, who committed himself to save victims of the Holocaust, died suddenly of a heart attack in November 1943. A part of his correspondence with the then consul of the Republic of Poland, Konstanty Rokicki, regarding the production of Paraguayan passports, survived the war. In his correspondence with Agudat Yisrael, Eiss repeatedly applauded the roles of Ładoś and Rokicki. It was on the basis of his account that Agudat forwarded a letter of gratitude in 1945 to the Polish diplomats involved in this unique operation.

The documents of Rabbi Eiss - along with one of his descendants - ended up in Israel. Talks on their recovery began in summer last year. The collection will remain for a few months in Bern, where it will be exhibited. It will then arrive in Poland early next year and enrich the collections of the Auschwitz-Birkenau Museum, where the documents shall be subjected to conservation and thorough analysis by archivists and historians.
There exists an old adage: material possessions are easily replaceable. What if this were not always true? When are physical possessions more than just simply tangible objects?

At Illinois Holocaust Museum in Skokie, Illinois, a poignant special exhibition, ‘Stories of Survival: Object.Image.Memory.’ answers these questions with 65 examples of belongings treasured by survivors of genocide and their families. Renowned photographer Jim Lommasson captured vivid photographs of the chosen objects, which are juxtaposed with written responses and insights about the objects from family members or the owners themselves.

The message is clear: when someone has seemingly lost everything or everyone dear to them, ordinary objects can take on extraordinary significance.

‘She lied about her birthdate’

In 2017, Richard Horn discovered that his mother was a different age than she had disclosed to her family. Irene Horn, an Auschwitz survivor, had forged a fake birth date “in order to avoid separation from her mother and sisters,” Richard Horn writes. He believes, after discovering her real birth certificate indicated she was nearly two years older than she had let on, that Irene Horn lied to preserve proximity to her family.
On display in ‘Stories of Survival’ are the ragged birth and liberation certificates of Irene Horn, discovered in a desk drawer in 2017. Next to the photographs is Richard Horn’s message, briefly telling his story of the discovery of the documents. These are more than just sheets of paper to the Horns; they are the glue that kept part of the family together through the darkest of days. They are clear evidence that seemingly commonplace objects can have stories behind them that are not only meaningful but also compelling and inspiring.

Lommasson, the exhibit’s photographer, commented on the papers, saying, “A document can save your life.”

‘How ironic’

If a visitor to the exhibit did not read the description next to the photograph of a tattered wallet with a bullet hole, she might think the Nazis shot the hole in the wallet. The real explanation is not so simple. Albert Loeb was a German soldier in World War I, and he claims the wallet in his pocket saved his life when he was shot in the leg. Adjacent to the image of the billfold, Loeb’s granddaughter, Ellie Merar, writes, “How ironic and horrific that he wore this wallet in WWI fighting FOR the Germans, and then had to flee from those very same Germans in 1937 because of the Nazis.”

The war-torn wallet is a stark symbol of German history, and an emblematic reminder that some societies, even those for which people put their lives on the line, can remain vulnerable to descent into genocide.

“How ironic”

“Any of us could be put in those conditions under certain circumstances,” Lommasson said.
My mother spent 75 years claiming May 20, 1927, as her date of birth. Upon her passing on February 21, 2017, we discovered these original documents hidden in a desk drawer, verifying my mother’s actual date of birth as October 15, 1922.

Upon being liberated by the British Army at the Bergen-Belsen death camp (later converted into a DP camp) she gave the British officials the same false date. We believe that shortly thereafter, her uncle, Leon Szachter, brought back the family’s original birth certificates from Kielce, the town near their home where local births and deaths were registered.

You were an unbelievably strong person. We love you.
In April of 1945, my mother, her two sisters and their mother were transported from the Stutthof concentration camp to the Auschwitz death camp. We believe that she lied about her birthdate in order not to be separated from her mother and sisters, telling the officials she had been born on May 20, 1927. (We believe children younger than 15 were being kept with their mothers at Auschwitz.)

TO WHOM IT MAY CONCERN

This is to certify that

SLECHTER , Jra, Id.Card No 409336,
born 20,5,1927 in Hodgmentyn–Poland–
was liberated from the Concentration Camp Belsen
by British Forces on 15,4,45.

Hohne Camp
25,4,45
E.A.O.R. 23.
RQ/MB

[Stamp]

for Commander 45.DPAG-CCG-DE
(4.R.KNIGHT 45)

my grandmother died shortly after liberation. My mother and both of her sisters were liberated and later came to the United States. When they arrived at immigration in Baltimore, Maryland, they all gave May 20 as their dates of birth, each with a different year.

love you and miss you very much.

Richard HM
In the aftermath of the storm

A small, one-eyed teddy bear sits in a glass case among other objects in the exhibit. On the wall is an image of the same stuffed animal, next to a passage of beautifully written cursive penmanship. Marianne Hess, the passage’s author, explains that the bear belonged to her aunt, Ursula Meyer, who buried the toy in her backyard before an impending torrential storm rolled through – before Ursula and her father were arrested and sent to Terezin concentration camp for the remainder of the war.

Hess writes, “In the aftermath of the storm, my aunt was reunited with her childhood teddy bear.”

Children everywhere have attachments to their stuffed animals, but few carry those attachments into adulthood, as Meyer did.

Past, Present, Pending

While the items and photographs present possessions from the past, Illinois Holocaust Museum CEO Susan Abrams believes the exhibit draws implicit connections in visitors’ minds to current and events.

“Stories of Survival’ allows us to not only explore the past, but to connect it to today and to the common experience of displacement, immigration, and starting over in a new land, while still holding on to memories, values and customs from a previous home,” Abrams said.

Lommasson added that the exhibit raised questions for him: if circumstance forced him into such conditions, he asked himself hypothetically, “What would I take with me? What would I be leaving behind?”

He summed up ‘Stories of Survival’ as the “culmination” of his storied career as a photographer and as the apex in his career evolution. He said he will inevitably work on other projects, but he added, “I’m not sure what can follow this.”
Illinois Holocaust Museum, located at 9603 Woods Drive, Skokie, IL, teaches the history and lessons of the Holocaust through world-class exhibitions and programs. The Museum honors Holocaust survivors and victims, while inspiring individuals and organizations and provides a universal call to action: Take history to heart. Take a stand for humanity.

Stories of Survival Website

Twitter: @ihmec

#TAKEASTAND

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When I look at my grandfather’s bullet torn wallet I am reminded of the shrapnel that ripped through his money holder, cutting into his upper leg while fighting for the Germans during World War II. I am also reminded of the eye that he lost when he took another bullet, this one to his head, while fighting in the trenches. While both serious injuries caused him terrible pain throughout his life, it paled in comparison to the pain and devastation that he felt when he was thrown out of Germany, along with his wife and two young children, simply because of his religion. Germany had been a country that my grandfather had loved and had served with pride.

For me, the horror of my family’s history in Germany has caused me to be a cynic about blind allegiance to any country. It has also made me an upender for all victims, in places like Darfur, where yet another genocide has occurred. I dream that some day there will only be one nation in our world, where humiliation and intolerance will not be accepted nor permitted. A place where peace will reign.

Barbara Merar Scott

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100 years ago....

World War I (1914-1918) was always evident in our home. My father Albert Loeb, a severely wounded veteran lived with constant daily headaches caused by the loss of an eye and intense head and jaw injuries. He would show us the bullet that stopped the bullet and saved his leg. These injuries entitled him for a medical pension.

In the 1930’s these painful war injuries didn’t matter to Hitler and the Nazis. The Jews were blamed for all of Germany’s problems and must now become “Judenrein” – clean of Jews. The business was boycotted, we were expelled and no source of income. We were forced to flee and America became our home. No matter what, my father—as a German citizen did. He was always the Jew—saying the cause of Germany’s problems and must be destroyed. I learned a lot.

7/17
ARCHAEOLOGY - DISCOVERING MATERIAL TESTIMONIES OF HISTORY

Kilometres of roads, pavements used by prisoners, remains of buildings not visible today, drains that made everyday camp life difficult, thousands of items hidden, lost, destroyed...

These are only some of the items that testify to the historical image of the former KL Auschwitz-Birkenau camp. Recognizing, documenting and, and, above all, securing this vast amount of post-camp material remains that are invisible today constitute the primary goal of archaeological research conducted here.

Archaeological research at the site of the former German Nazi concentration and extermination camp Auschwitz-Birkenau is conducted as part of accompanying works undertaken by the Auschwitz-Birkenau State Museum aimed at preserving and protecting the Memorial. These are investment activities and comprehensive projects conducted using the Museum’s resources, such as the conservation of historical barracks 7 and 8 at the former BI section. Archaeological works at every step are accompanied by the concern to preserve the authenticity of this special place.

Archaeology is a science that studies the past using methods that focus on exploring cultures and events based on unearthed relics and others present in the stratification area for which there are no written sources of information.

From an archaeological perspective, the earth is much more than a surface on which people move. For archaeologists, it is a kind of archive. A particular archive that ruthlessly records every human interference in it. And though we can erase information from documents or our memory, it is not always the case with the earth’s memory. It contains not only what was deposited in it intentionally, but also what was lost, hidden or deliberately concealed from the world. The cognitive power of excavation research lies in the literal and metaphorical exploration of its memory.

So, what is the goal of archaeological research at the sites of former concentration and extermination camps? What other information can be conveyed on this subject, besides the protection of historical objects? Do we need additional testimonial materials if we know the history of a particular place, and possess the testimonies of witnesses and other historical documents? Can something that is silent, fragile, corroded and preserved in fragments provide any knowledge? If yes, then what kind?

Archaeology of concentration and extermination camps

Archaeological research conducted in the areas of former concentration camps allow us to discover specific types of sources. Some of them are objects testifying to what is often found on the peripheries of memories about the tragic events of the Shoah - the extermination infrastructure. Buildings and objects unveiled and extracted are also material traces of the slow killing of prisoners, including slave labour and starvation.
Sylwia Foks
Execution of drawing documentation.
Pic. S. Foks
Archaeological finds, both immovable relics and movable monuments, in combination with other historical sources, allow us to fully determine the realities of the camp and also constitute testimonies to the events that took place here. The material sources also serve as a pretext to pose further research questions or verify information contained in written documents.

The primary objective of archaeology in such a place as the former Nazi German concentration and extermination camp Auschwitz-Birkenau is to notice and secure as many authentic objects that are invisible today - silent testimonies of history. Archaeological research is conducted only during conservation and construction works. Their primary goal is to recognize and secure archaeological relics related to the functioning of the camp, which may be subject to deformation or destruction as a result of the works mentioned above undertaken to secure ground structures.

**Preserved architecture**

The need to preserve the significant number of ground structures on the site of the former Auschwitz-Birkenau camp (blocks, barracks and buildings that serve other functions such as sanitary facilities, warehouses etc.) in their authentic form, as well as the desire to make them available to as many numbers of visitors as possible, has resulted in the implementation of conservation projects associated with construction works, which are usually accompanied by large-scale excavation works. One of the first large-scale projects implemented is the conservation of two residential brick barracks at the Blb section of the former Auschwitz II-Birkenau camp.
History of buildings

The historic residential barracks 7 and 8 located in section B Ib were among the first barracks to be built on the premises of the Birkenau camp. The function of the barracks repeatedly changed during the operation of the KL Auschwitz II-Birkenau camp. Shortly after commissioning, they served as residential barracks and were then transformed into hospital barracks. After subsequent organizational changes, it returned to its function as residential barracks for women. It is one of few barracks connected by a common courtyard. Sick prisoners were housed here upon overcrowding of the hospital buildings. The appearance of the barracks was presented in the works of an unknown prisoner, the author of the so-called Sketchbook from Auschwitz.

Archaeological research

Today, the barracks are surrounded by grass or bare ground. During the period of its operation, however, the area of the camp looked utterly different. Memories of former prisoners, as well as historical documents, show that the area of the camp was transformed in various ways. The land was levelled; drainage systems were created; roads were built or provisionally paved. Preliminary historical and archaeological surveys conducted before the research, in combination with observation of the first earthworks carried out as part of the conservation of the barracks, revealed a considerable number of archaeological objects in the area of the planned conservation works. With that in mind, a decision was taken to conduct archaeological rescue investigations preceding the conservation and construction works.
The first level of archaeological relics unveiled in the research excavation at the northern wall of barrack B-124.

Pic. S. Foks
Discovered relics and their interpretation

The most complicated archaeological situation was observed in the area connecting former barracks 7 and 8 of the inner courtyard, around the excavations located at the northern wall of barrack number 7 and the southern wall of barrack number 8. The excavation pits along the barracks revealed several utility levels from the camp times, reflecting changes in the function of the barracks.

The oldest unveiled objects are brick pavements running parallel to the walls of the barracks, enclosed on both sides by brick structures - probably gutters collecting water. The pavements were most likely built shortly after the construction of the barracks when they functioned as independent residential buildings with exits in the northern wall of each of the buildings.

The transformation of the barracks from a residential to a hospital facility is visible in the area of the courtyard, in the form of changes in the arrangement of the communication routes, as well as the construction of three additional buildings within it. First of all, the gutters were filled with brick rubble surrounding the first pavements. A building was erected on the existing objects (gutters, pavements) connecting both barracks located at the western fence of the courtyard and two small buildings by the eastern fence. The layout of the pavements was also changed, providing free movement in the courtyard and access to each of the buildings. The previous pavements were not removed - subsequent ones were arranged above, resulting in the elevation of the area. The building located on the western side of the courtyard probably served as a septic tank, as evidenced by previously exposed concrete structures. The functions of the buildings on the eastern side are unknown to date. Their remains survived in the form of concrete floors set on shallow brick foundations. The courtyard functioned in this form for several months. All three buildings are visible in the aerial photograph from August 1944. In the photograph from 1944, only the fence is visible. The buildings had to be demolished at the time, which perhaps may have been related to another change in the function of the barracks - the hospital was closed down, and the barrack once again served as a residential building for camp prisoners. During this period, subsequent brick gutters appeared at the courtyard along the walls of the barracks, just below the eaves line aimed at collecting water from the roof and draining it from the area of the courtyard. In places where they could have collided with the buildings in the courtyard, they were placed directly on the remains (floors, foundations) of non-existent buildings, which is clearly defined by their chronology. A deposit of destroyed movable monuments, probably from the period of the demolition, was found in the remains of the building on the western wing. The newly-discovered objects are most probably personal belongings of prisoners who lived in the barracks. The objects bear traces of mechanical damage and exposure to high temperatures, most likely caused by the Germans’ attempts to destroy unnecessary items, while the camp was still in operation.

Archaeological research also provided proof of attempts undertaken to save humanity in spite of the inhumane living conditions. Relics were discovered in the area of the former courtyard, probably related to the cultivation of plants (ornamental?). The remains of a round stone flower bed was discovered at barrack number 7, in which flowers or a “small garden” may have been cultivated. Two brick objects arranged in the shape of pentagons resembling flower pots were also discovered at barrack number 8.

Archaeological monuments as source materials in the historical research of former barracks 7 and 8

A huge number of movable monuments were excavated during the archaeological research. By the end of 2017, nearly 5,000 movable objects had been extracted, of which over 1,000 objects with exhibition value were identified. These are, to a large extent, bulk finds. The greater part of these items are everyday objects belonging to prisoners incarcerated in the camp.
These include, amongst others, huge numbers of cutlery or their fragments; buttons; fragments of spectacle frames; and metal objects impossible to identify, as a result of intentional destruction during the operation of the camp or post-deposition processes. A considerable number of objects were also found within the barracks, such as packaging from medicines or dressings, most likely related to the building’s period of operation as a hospital.

Particular attention is drawn to objects hidden by prisoners in the barracks, often under brick floors, including objects made by the prisoners after detention in the camp. The finds include a significant number of hidden pocket knives (possession of which was prohibited in the camp) - seven objects of this type were found under the floor of one of the bunk beds. Other objects often discovered are coins and personal items of prisoners. These include cufflinks, medallions, crosses and commemorative miniature cups. Some of the unique objects obtained during the research are handicraft items made in the camp. In the case of these former barracks 7 and 8, particularly worthy of note is a ring formed from a piece of wire and an embellished cross made from animal bone. An unfinished rose, intricately made from bone, was found in the same place as the bone cross, most likely made by the same person. The described “handicraft” is entirely supplemented by large fragments of semi-raw bone, most likely left for further use, as well as a metal “needle” - probably a sculpturing tool.
The contribution of archaeological research in deciphering the history of barracks 7 and 8

Archaeological finds, objects and material remains of the period are of great importance in interpreting the reality of the concentration and extermination camp, where Nazi Germans strived to dehumanize and objectify human beings. The archaeological research conducted by the Auschwitz-Birkenau Museum, along with the accompanying conservation and construction works in the historic barracks 7 and 8, led to the unveiling and preservation of a significant number of immovable monuments and layers documenting the camp infrastructure in an untouched state. They also provided several items, expanding material for historical research on the daily realities of the camp’s prisoners. The diagnosis conducted will, to a large extent, allow us to secure the authentic, invisible landscape of the camp in the future.

The project of conservation of barracks 7 and 8 at the Birkenau site is financed by the Auschwitz-Birkenau Foundation.
Dear Mr Zuckerberg

We write with an offer of help in these troubled times, and specifically in relation to the attached story run by The Times of London on Friday July 27, 2018.

We sympathise with your stated desire to bolster freedom of speech, even to those whose views you personally find abhorrent. We also salute your recognition that there may be varying kinds of intent in the hearts and minds of those who post such views on Facebook - including those you were quoted as saying may innocently be “getting a few things wrong”.

Yet Facebook must not allow complete and utter falsehoods about the Holocaust, and about the Jewish people, to go systematically unchecked. Virulent antisemitism is a proven pathway that leads from rhetorical hatred to actions of violence. Freedom of speech laws are not a reason to do nothing — inaction is always the opportunity for evil to flourish.

All genocide starts with distortion of the truth and prejudice. Ignorance and lack of education permit this and, according to the Antidefamation League, are the dominant source of antisemitic views. We cannot ignore the rising number of violent antisemitic attacks in the UK, France and other European countries. In the UK alone, The Guardian newspaper reported a 34% rise in violent assaults against Jewish people in 2017, and the number has risen again in 2018.

No society can afford to ignore, hide or bury antisemitism if it wishes to remain civilised. History proves that it is the canary in the coal mine; the first unravelling of a society’s moral fabric. During World War II, it was the first rung on the ladder of prejudice and discrimination that led to genocide — first against Jews and then other groups including political opponents, homosexuals, and Roma and Sinti people. Hatred of one group within society leads to hatred of others.
"Deniers, who today clearly feel more emboldened than ever before, are not the equivalents of flat-earth theorists, nor are they just plain loonies. As a person who created and provides a platform for the dissemination of information on an awesome scale, Zuckerberg must recognize that theirs is not a cognitive error or a regrettable misinterpretation or failure in judgment that can be rectified by showing them documentation or evidence. They are white supremacists and antisemites. Their agenda is to reinforce and spread the very hatred that produced the Holocaust." writes Deborah Lipstadt for CNN Opinion.
Since Facebook runs across the national borders which constitute society, we beseech you to work with us to protect society against one of the longest and darkest hatreds which, in the space of just three generations, is seriously beginning to threaten it once again.

We offer you tangible, rapidly executable steps towards Facebook becoming part of the solution. We can deliver proven educational resources in multiple languages, ready for digital deployment with Facebook — important as you may wish to break the task down by different jurisdictions with different laws. We can offer cost-free professional development programs for educators on Facebook to give them resources, skills and confidence to tackle hate and prejudice, and to teach empathy, understanding and respect. And we have thousands of shareable stories that reveal the personal dimension of hate-based violence and the inspiring people who have stood up against it — some in interactive format.

Henry Grunwald OBE QC, Chairman
UK National Holocaust Centre And Museum

Dr James Smith, Co Founder & President
UK National Holocaust Centre And Museum

Laura Marks OBE, Chairperson
UK Holocaust Memorial Day Trust

Sir Ben Helfgott MBE, Honorary President
UK Holocaust Memorial Day Trust

Professor Stuart Foster, Executive Director,
UCL Centre for Holocaust Education

Paul Phillips, Chairman
UK Holocaust Educational Trust

Diane Lees - Director General
Imperial War Museums UK

Ben Barkow, Director
The Wiener Library for the Study of the
Holocaust and Genocide

Simon Bentley - Chairman
Yad Vashem UK

Stephen D. Smith - Executive Director
USC Shoah Foundation

Samuel H Asher - Executive Director
Virginia Holocaust Museum

Susan Abrams - Chief Executive Officer
Illinois Holocaust Museum & Education
Center

Dr Dariusz Stola - POLIN Museum of the
History of Polish Jews

Professor Peter Schäfer - Director
Jewish Museum Berlin
We therefore invite you to join us in a face-to-face meeting, at a location of your choosing, to scope a specific and bespoke education program, aimed at raising Holocaust awareness and acceptance within the Facebook community.

Powered by the good ethics and willing of you and your team, and the primary research, educational tools, creative resources and survivor testimony of our global Holocaust expert network — we can together help those who are “getting a few things wrong” to get a few things right.

We will contact your office to set something up. Yours sincerely,

Dara Solomon - Executive Director  
Sarah and Chaim Neuberger Holocaust Education Centre, Toronto

Jakub Nowakowski - Director, Galicia Jewish Museum, Krakow

Pauline Rockman OAM, Co President  
Jewish Holocaust Centre Melbourne

Suzanne Hampel OAM, Co President  
Jewish Holocaust Centre Melbourne

Gavin Morris - Director  
South African Jewish Museum

Tali Nates - Founder and Director  
Johannesburg Holocaust Museum

Richard Freedman, Director  
Cape Town Holocaust & Genocide Centre

Michael Newman -  
Association of Jewish Refugees

Mary Klu, Director  
Durban Holocaust & Genocide Centre

Carlos Reiss, General Director  
Museo do Holocausto de Curitiba, Brazil

Glen Steinman, Co Chairman  
Hong Kong Holocaust and Tolerance Centre
In its thirtieth anniversary year, the Stanley Burton Centre for Holocaust and Genocide Studies - the oldest Holocaust research centre in the UK - is pleased to offer two scholarships for February 2019 entry to its Doctor of Philosophy (PhD) programme.
The scholarship will pay full-time University UK tuition fees for three years (pro-rata for part-time study). The scholarship is open to new postgraduate researchers only - i.e. it is not open to existing postgraduate students.

The successful applicant's research project will be supervised by a member of staff in the Stanley Burton Centre for Holocaust and Genocide Studies, part of the University of Leicester School of History, Politics and International Relations. Proposals demonstrating interdisciplinary interests and methodologies are also encouraged. We welcome applications from those hoping to work in areas that relate to ongoing research at the Centre. The research interests of the Centre and its staff include the history of the Holocaust in Europe, other cases of mass violence in 20th Century Europe (especially central and eastern Europe) and its colonies, as well as memory in post-violence societies including Holocaust representation.

News in the Centre

Dr Maria Framke from the University of Rockstock will be giving a number of research seminars, co-hosted by the School of History, Politics and International Relations Global, Colonial and Postcolonial cluster:

Wednesday 23 May - 'India a safe haven for Jewish refugees?: Exploring the entangled web of Indian anti-fascism, anti-colonialism and humanitarian solidarity in the interwar period'. The venue is the seminar room at 3-5 Salisbury Road, at 5pm.

Thursday 24 May Dr Maria Framke will give a seminar on the subject of her book, titled 'Delhi-Rome-Berlin: Taraknath Das's Engagement with Italian Fascism and...
The list of possible research areas include:

- History of the Holocaust
- History of concentration camps, ghettos and similar institutions
- Genocide Studies
- History of Germany/Germanophone Europe
- History of the Balkans
- The origins and consequences of mass violence
- Holocaust representation and memory
- Public and national memory of mass conflicts
- Media and the representation of mass violence
- Post-conflict memorialisation and heritage

Entry Requirements

Applicants must have a first-class or high upper second-class honours degree (or equivalent qualification) in history or a relevant discipline and meet the University's standard English language entry requirements. It is expected that applicants should also have a Masters degree with merit or distinction in a relevant discipline or be able to show evidence that they will achieve this before February 2019. Applicants should be able to demonstrate a strong interest in research and it is desirable that applicants be proficient in at least one language other than English. Presence in Leicester and involvement in the activities of the Burton Centre is a requirement.

This scholarship is open to suitable new UK/EU and International (i.e. outside the EU) applicants. Please note that the award covers tuition fees at the UK rate only. International applicants (and those not eligible to pay UK tuition fees) must demonstrate at the time of their application that they can fund the difference in tuition fee rates.

The scholarship is for full- or part-time study (paid pro-rata in the case of part-time study). Owing to UK visa restrictions, international applicants are not normally able to study part-time. Applicants must be able to commence their studies in February 2019. The scholarship will be renewed annually subject to the student successfully passing yearly evaluation. Students will be encouraged to apply for sources of additional funding such as the Midlands3Cities scheme, and will be offered support through this process.
Application and Interview

To apply, simply follow our five point checklist:

1. Define what you want to research and ensure this is compatible with the areas of research listed above.
2. Applications should be accompanied by a thesis proposal of no more than 2,000 words outlining the area to be studied, key debates within the field, and initial ideas on potential research methods and primary sources.
3. Prepare your supporting documents (transcript of first degree marks, curriculum vitae).
4. State in your application that you are applying for the History Fee Waiver Scholarship in Holocaust and Genocide Studies.
5. Submit your online application. The online application can be found here.

The closing date for receipt of applications is 14 September 2018.

Interviews to be held in November 2018.

Informal enquiries are welcomed - please contact:

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