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REINHARD HEYDRICH. CAREER AND VIOLENCE. EXHIBITION IN BERLIN.

IN MEMORIAM:
PROFESSOR
YEHUDA BAUER

YAD VASHEM
EXHIBITION IN
AUSTRIAN
PARLIAMENT

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

Paweł Sawicki, Editor-in-Chief

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IN MEMORIAM: PROFESSOR YEHUDA BAUER

It is with great sadness and a heavy heart that the IHRA announces the passing of our Honorary Chairman, Professor Yehuda Bauer. One of the foremost historians of the Holocaust, Professor Bauer left an indelible mark on both the IHRA and the field of Holocaust studies. His moral guidance, insight, and friendship will be sorely missed.

Born in Prague on 6 April, 1926, Professor Bauer and his family fled to the British Mandate of Palestine via Poland and Romania following Nazi Germany's annexation of Czechoslovakia in March 1939. From a young age, Professor Bauer was dedicated to the study of history. Following his high school studies in Haifa, he received a scholarship to attend Cardiff University in Wales, after which he returned to Israel for his graduate work at the Hebrew University, writing on the British Mandate of Palestine. Professor Bauer taught at the Institute for Contemporary Jewry at the Hebrew University, and served as a visiting professor at Brandeis University, Yale University, Richard Stockton College, and Clark University.

As a prolific scholar, he authored numerous seminal articles and books on the Holocaust and genocide, founded and edited the journal "Holocaust and Genocide Studies", and was awarded the Israel Prize in 1998 for his significant contributions to Holocaust research. In 2001, he became a member of the Israeli National Academy of Sciences and was awarded the Illis Quorum by the Swedish government in 2005. Bauer was also honored with the Yakir Yerushalayim (Worthy Citizen of Jerusalem) award from the Jerusalem Municipality in 2008.

Professor Bauer's comprehensive grasp of the history of the Holocaust, coupled with a moral clarity, made him an advocate for historically informed policymaking and genocide prevention. One of the founding members of the IHRA, he authored the Stockholm Declaration and guided the organization as it grew and developed. In his role as Advisor and later as Honorary Chairman, Professor Bauer facilitated building international consensus around the importance of Holocaust education, remembrance, and research.

Whether through his captivating speeches or his thorough scholarship, he reminded world leaders and students alike that "antisemitism is not a Jewish problem. It is a problem for all the societies in which it grows" – and he underlined the role each of us plays in countering it.

"The Holocaust is unprecedented," he would say. "But it is not unique. If it were unique, we could forget about it, because it could happen only once. But it could happen again. We are here because we want to avoid that."

Throughout his life, Professor Bauer was steadfast in his commitment to the truth, in all its complexity. "Yehuda Bauer devoted his life to teaching us all the importance of protecting the facts. He did not shy away from uncomfortable truths or from encouraging member countries to face up to difficult pasts. He liked to remind us all that no one came out of the Holocaust clean. But he also believed in keeping governments around the table, in dialogue and in working together – despite differences– to make the world that little bit



Prof. Yehuda
Bauer
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via Wikimedia

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YAD VASHEM EXHIBITION IN AUSTRIAN PARLIAMENT

During his official visit to Vienna for the opening of Yad Vashem's new exhibition 'Torn from Life: The Fate of Austrian Jews After the Anschluss in 1938' in the Austrian Parliament, Yad Vashem Chairman Dani Dayan met with Austrian Chancellor Karl Nehammer, President Alexander Van der Bellen, President of the Austrian Parliament Wolfgang Sobotka, and leaders of the Jewish community underscoring Yad Vashem's ongoing commitment to Holocaust remembrance, education, documentation and research worldwide and its continued cooperation with Austria to further these goals.

Reflecting on the significance of the visit, Yad Vashem Chairman Dani Dayan stated: "Austria has taken significant steps in the right direction towards confronting its Holocaust-related past. While today it speaks with clarity and conviction about its role as a perpetrator in the horrors of the Shoah, there remain forces that seek to distort or rewrite this narrative. The opening of this exhibition, within the Austrian Parliament itself, holds tremendous historic and symbolic significance. It stands as a powerful testament to the necessity of Holocaust remembrance and Austria's steadfast commitment to preserving the factual integrity of this dark chapter in history. By embracing this responsibility, Austria sends a clear message to the world: only by facing painful truths can we secure a future free from the scourge of antisemitism and hatred."

A key outcome of Chairman Dayan's meeting with Chancellor Nehammer was the strengthening of the partnership between Yad Vashem and Austria, with the signing of a new Memorandum of Understanding (MOU) between Yad Vashem and the Austrian Federal Chancellery. Chancellor Nehammer remarked:

"The work of Yad Vashem is most essential and invaluable for our collective consciousness with regard to our historic responsibility. Today, we further strengthen our cooperation and extend our partnership. Thank you, Yad Vashem Chairman Dani Dayan, for your visit to Vienna and for our trustful exchange. During our meeting, we also discussed our joint fight against antisemitism."

During the meeting with President Van der Bellen, he emphasized Austria's commitment to Holocaust remembrance and combating antisemitism.

"Yad Vashem is the place of eternal remembrance of six million Jewish victims of the Shoah and will always remind us of the unprecedented atrocities committed against the Jewish people," said Van der Bellen. "I am seriously concerned about the rise of antisemitic incidents in Europe and I reiterate my personal commitment, and the commitment of the Republic of Austria, to continue fighting antisemitism in all its forms. Only then will we live up to the words 'Never again!'"

The highlight of the visit was the opening of Yad Vashem's new exhibition, "Torn from Life," which recounts the fate of Austrian Jews after the 1938 Anschluss through personal artifacts such as letters, photographs, and drawings, many of which are returning to Austria for the first time since their Jewish owners fled or were deported.



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MUSEUM WITH PODCAST 'ON AUSCHWITZ' NOMINATED FOR PODCAST OF THE YEAR AWARD

The Auschwitz Museum and our podcast "On Auschwitz" have been nominated for the Janusz Majka Podcast of the Year Award.

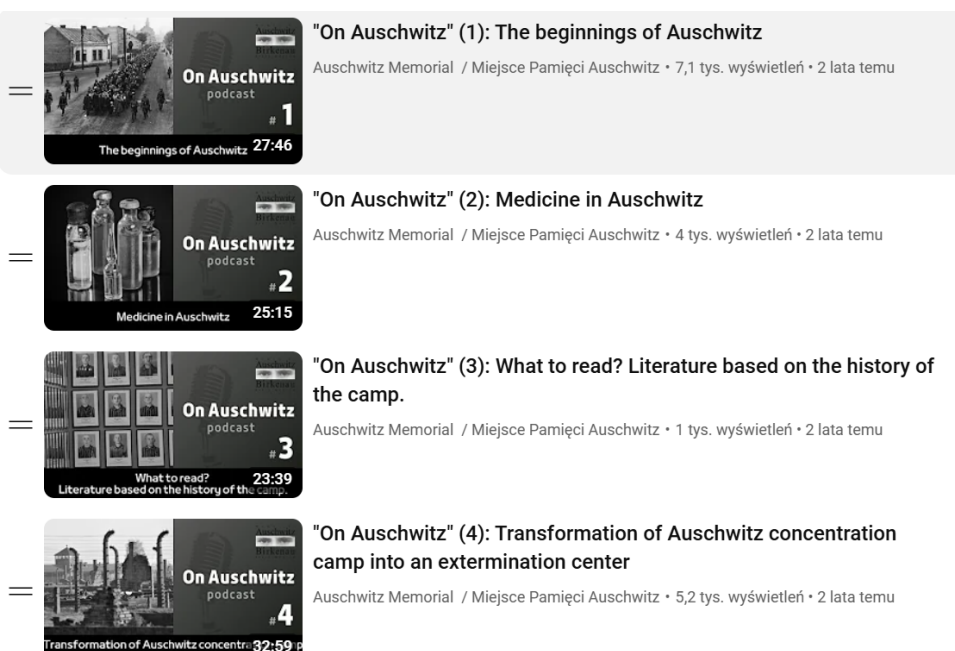
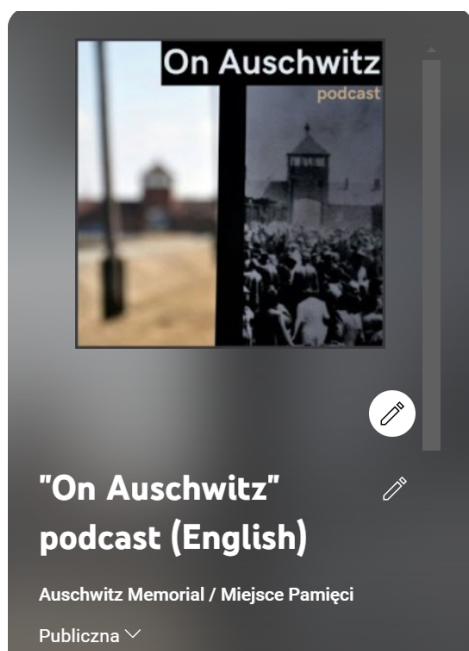
"We are among the 22 podcasts nominated by the jury, which in itself is a huge distinction, as 324 podcasts were submitted to the competition," said Agnieszka Juskowiak-Sawicka, who heads the E-learning at the International Center for Education about Auschwitz and the Holocaust and coordinates the podcast project.

The main theme of the "On Auschwitz" podcast is the history of the German Nazi concentration and extermination camp. Historians from the Museum Research Center and Archives discuss various aspects of the camp's operation and present the results of new research. It is also a place for reflection on the memory of this tragic place. More than 50 episodes have been published so far.

In the Podcast of the Year competition, the Museum was nominated in the category of sponsoring brand / commissioning a podcast.

"In a way, this shows how difficult it is to qualify what we do. We take it as an acknowledgment, not for a single podcast but for the entire project. Two versions are being prepared at the same time – Polish and English, all produced by our team. Over the past two years, we have managed to build a technical background that allows for radio-quality podcast production within the Museum. So, in a sense, we commission but also produce the podcast," said Bartosz Bartyzel, the Spokesman of the Museum.

"We started with a simple recorder and clip-on microphones. We had to use a small cinema hall for recording because it was the only relatively soundproof place in the Museum. However, we had to set up all the equipment each time. Now we are finishing building our own studio, which has a professional mixer, microphones, and proper soundproofing, which is certainly not a





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Our podcast also participates in the 2024 Audience Award competition. Everyone can vote on this website: <https://podcastroku.pl/nagrodapublicznosci/>

"For us, the 'On Auschwitz' podcast is not just another form of education about the history of the camp. It is also a new way to shape memory and commemorate the victims. We encourage everyone for whom the memory of Auschwitz is important to support our project with their vote. Engagement of our listeners by rating and commenting on various platforms where the

THE STORIES WE TELL ABOUT WHO RESISTED, WHO COLLABORATED —AND WHO WE BELIEVE OURSELVES TO BE

The concrete slabs cut a jagged silhouette. Over the course of eighty years, they have sagged, buckled, then snapped under their own weight, plunging into the void beneath. It took me a moment to grasp what they were, or had been: a block of pit latrines. Here, prisoners in Birkenau were forced to relieve their bodily functions, the discharges that human survival requires. Guards beat anyone thought to tarry too long. As I tried to fathom the horror inflicted in this place, a blur of motion startled me.

It was a hare, its head raised above the concrete. It pattered through the fractured earth, then vanished in the ruins. To my surprise, I was shaking. The sight of animal life only deepened my sense of transgression. What right had I to tread this ground soaked, as another FASPE fellow had lamented, “in blood and ashes”?

I was at Birkenau alone. Though I had planned to spend the afternoon at Auschwitz I, something led me to take the bus one stop farther. This essay attempts to honor my experience there—three hours that I have struggled to put into words. The night after I left Poland, I tossed and turned, dreaming of a grid that stretched forever. When I awoke, I knew at once that it had been rows of chimneys.

Birkenau exposes the false premise of neutrality. I cannot, and never could, give a neutral account of being there. The Haitian-American anthropologist Michel-Rolph Trouillot explains why: whatever narrative I might tell about the past will inherently exercise power. Trouillot’s famous 1995 book, *Silencing the Past: Power and the Production of History*, contends that “power itself works together with history.”¹ Their entanglement, Trouillot argues, begins the moment that present becomes past. It implicates us. We inscribe subjective histories, namely those that reflect our positionalities of race, gender, class, and other facets of identity. Far from preserving events “as they happened,” the notion of fixed historical truth amplifies narratives born of power—and suppresses those that are subaltern.²

To demonstrate this truth, Trouillot traces how ‘history,’ the sort told in textbooks, disregards the Haitian Revolution. He considers its erasure in relation to other acts of historical corruption, Holocaust denial among them. Power, Trouillot finds, courses undetected through it all. “We now know that narratives are made of silences,” Trouillot warns, “not all of which are deliberate or even perceptible as such within the time of their production.”³

If I say that clergy, journalists, and doctors had to choose whether to “collaborate” with or “resist” the Nazi regime, I assume that they could have undertaken only one of two actions:

¹ Michel-Rolph Trouillot, *Silencing the Past: Power and the Production of History* (Boston: Beacon Press, 2005), 28.

² Trouillot, *Silencing the Past*, 1-20, 150-153.

³ Trouillot, *Silencing the Past*, 152-153. For Trouillot’s discussion of Holocaust denial, see pp. 11-13, 19, 96, 147, 149-151.



Auschwitz II-Birkenau.

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⁴ Jacob Dlamini, *Native Nostalgia* (Johannesburg: Jacana Media, 2010), 8.

⁵ Vesna Drapac and Gareth Pritchard, “Beyond Resistance and Collaboration: Towards a Social History of Politics in Hitler’s Empire,” *Journal of Social History* 48, no. 4 (2015): 875. <https://doi.org/10.1093/jsh/shv006>.

⁶ Drapac and Pritchard, “Beyond Resistance and Collaboration,” 870.



Dziury po kulach nad oknem krypty katedry świętych Cyryla i Metodego

a trace of their subversion? "Any approach to the study of European society under Nazi rule that privileges the concepts of resistance and collaboration," Drapac and Pritchard warn, "leads to misrepresentations."

If I remember only the men celebrated as exemplars of resistance, I reinscribe a dangerous politics of power. At the German Resistance Memorial Center, I learned that no one ideological, religious, or moral commitment united those who opposed the Nazi regime. Our guide ventured "incredible courage" as the only common denominator. The site itself, however, risks telling the same beguiling story about who resisted and why.

Located in the Bendlerblock, where elite Wehrmacht officers and other officials plotted to assassinate Adolf Hitler, the memorial valorizes men whose Nazi complicities ran deep. They were not unadulterated heroes. "[T]he courageous officers who decided upon tyrannicide," Czech-American historian Milan Hauner notes, "risked their lives not because

⁷ Drapac and Pritchard, "Beyond Resistance and Collaboration," 865.

⁸ Milan Hauner, "Terrorism and Heroism: The Assassination of Reinhard Heydrich," *World Policy Journal* 24, no. 2 (Summer 2007): 86, <https://www.jstor.org/stable/40210095>.

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I do not claim the Wehrmacht resistance that culminated in the July 20 Plot lacked integrity. Perhaps it was exemplary given how enormously Nazism had profited Hitler’s would-be assassins. But that interpretation is not innocent, especially if I take it alone. “Power is constitutive of the story,” Trouillot reminds us.¹⁰ And adulation is not the story that FASPE tells.

As summer arrived in 1942, my paternal ancestors faced their own crossroads: whether to confront or capitulate to the Nazi occupation of their country, Czechoslovakia. Three years after columns of Wehrmacht soldiers had marched into Prague, the Czechoslovak government-in-exile struck back. It orchestrated, with British support, one of the war’s most daring acts of resistance: the assassination of Reinhard Heydrich, the “Butcher of Prague” and SS official who had a pivotal role in the Holocaust.¹¹ As head of the Reich Main Security Office, Heydrich oversaw the Einsatzgruppen, mobile killing squads that murdered at least 1.5 million inhabitants, the vast majority of them Jewish, of the countries that Germany occupied. On January 20, 1942, he convened the so-called Wannsee Conference, the meeting that systematized the Final Solution.¹²

Code-named Operation Anthropoid, the plot to kill Heydrich involved a secret cadre of

⁹ Wolfgang Benz quoted in Christoph Hasselbach, “*Operation Valkyrie: 80th anniversary of plot to kill Hitler*,” Deutsche Welle, July 20, 2024, <https://www.dw.com/en/operation-valkyrie-80th-anniversary-of-plot-to-kill-hitler/a-66282598>.

¹⁰ Trouillot, *Silencing the Past*, 28.

¹¹ For an overview of how the Czechoslovak government-in-exile planned to assassinate Heydrich, see: “Assassination of Reinhard Heydrich,” Holocaust Encyclopedia of the United States Holocaust Memorial Museum, accessed September 29, 2024, <https://encyclopedia.ushmm.org/content/en/timeline-event/holocaust/1942-1945/assassination-of-reinhard-heydrich>; Lisette Allen, “A Prague church that defied Nazi rule,” BBC News, September 1, 2017, <https://www.bbc.com/travel/article/20170831-a-prague-church-that-defied-nazi-rule>. For a thorough account thereof, see: Callum A. MacDonald, *The Killing of Reinhard Heydrich: The ‘SS Butcher of Prague’* (New York: The Free Press, 1989).

¹² For Heydrich’s role as a foremost architect of the Holocaust, see: “Reinhard Heydrich: In Depth,” Holocaust Encyclopedia of the United States Holocaust Memorial Museum, accessed September 29, 2024, <https://encyclopedia.ushmm.org/content/en/article/reinhard-heydrich-in-depth>.

¹³ For Jan Sonnevend’s role in offering the paratroopers refuge, see: Madeleine Albright, *Prague Winter: A Personal Story of Remembrance and War, 1937–1948* (New York: Harper Perennial, 2013), 222; “Heydrich Assassination Took Place 82 Years Ago,” Prague Morning, May 27, 2024, <https://praguemorning.cz/heydrich-assassination-took-place-79-years-ago/>; “Jan Sonnevend (Nové Město),” Encyklopedie Prahy 2, accessed September 29, 2024, <https://encyklopedie.praha2.cz/osobnost/1587-jan-sonnevend>.

of Prague's Jewish community and the residents of Lidice and Ležáky—whom the Nazis murdered in retaliation.¹⁴

The order to assassinate Heydrich, issued in London, raises as many moral questions as it resolves. For eight decades, its calculus has been contested. In the piece cited above, Hauner compares the July 20 Plot and Operation Anthropoid. In neither case, he contends, did those who devised the attacks transcend their own self-interest. He recounts that exiled Czechoslovak president Edvard Beneš approved the mission against Heydrich largely to advance his own political aims.¹⁵ Madeleine Albright, whose father advised Beneš in London, describes the same in her memoir, *Prague Winter*. The assassination, she writes, could be taken as "a bold strike for justice or an impetuous blunder by a leader trying too hard to make an impression."¹⁶

Were the grounds good enough? Could Operation Anthropoid's catastrophic human cost ever be justified? Who, Trouillot might spur us to ask, do we remember as its heroes? Who do we forget? "[F]ull of the hope of immortality," the Orthodox Church of the Czech Lands and Slovakia proclaimed in 2020, the "host of men and women" who sheltered the paratroopers "did not fear the tyranny of the godless" and "gave their souls into the hands of the Lord of life with faith."¹⁷ Martyr-saints, the Church canonized them.¹⁸ How do I honor the faithful choices that the Sonnevends made, choices that condemned not only each of them but those they loved?

I do not purport to have the answers. Tempting though it is to picture myself in my relatives' image, their sacrifices are not my own. I know nothing of the courage they mustered. I cannot fathom the hell they endured. However improbable it may be that a descendant of the Sonnevends should, as I did through FASPE, enter the House of the Wannsee Conference and behold the lavish room where Heydrich coordinated plans for mass murder, the mantle of resistance is not mine to claim.

The identities I hold are hegemonic. As a white man, I profit from anti-Blackness and all forms of white-supremacist racism. As a compulsive consumer, I participate in neocolonial systems of exploitation and compound the climate crisis. The list goes on: I am Christian, cisgender, non-disabled, of means, straight. I was born a U.S. citizen to parents who met in the Ivy League. I have, in turn, a prestigious education—and the veneer of authority it confers. My privileges come at the expense of others; I am, in my way, complicit, even as I seek to do right.

These facts do not preclude me from choosing right—far from it. They do not absolve me of responsibility. But I would delude myself to think that my identity does not affect my moral perception. It is material to the choices that I make. I am susceptible, then, to the illusion that I can choose such a thing as perfect righteousness. Though we do not often understand our choices today in terms of "collaboration" and "resistance," neither category is a relic. How I understand them in relation to the Holocaust reveals whether I see them in my own life.

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. For estimates of the number of people killed in the wake of Heydrich's assassination, see: Jan Richter, "Czechs mark 70th anniversary of Heydrich assassination," *Radio Prague International*, May 28, 2012, <https://english.radio.cz/czechs-mark-70th-anniversary-heydrich-assassination-8553987>. For the Nazi killings of the Sonnevends, see: Fr. Edward Pehanich, "New Saints of the Orthodox Church of the Czech Lands and Slovakia," *Pravmir: Orthodox Christianity and the World*, September 5, 2022, <https://www.pravmir.com/new-saints-of-the-orthodox-church-of-the-czech-lands-and-slovakia/>.

¹⁵. Hauner, "Terrorism and Heroism," 87-89. For extensive discussion of Beneš' motivations, see: MacDonald, *The Killing of Reinhard Heydrich*.

¹⁶. Albright, *Prague Winter*, 226.

¹⁷. "Czech-Slovak Church Canonizes New Martyrs, To Be Celebrated February 8," *Orthodox Christianity*, February 6, 2020, <https://orthochristian.com/127819.html>.



of Prague's Jewish community and the residents of Lidice and Ležáky—whom the Nazis murdered in retaliation.¹⁴

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REINHARD HEYDRICH. CAREER AND VIOLENCE. EXHIBITION IN BERLIN.

Reinhard Heydrich (1904–1942) had a meteoric rise in the Nazi state. Within just a few years, under Heinrich Himmler, he became the most powerful man in the SS and police surveillance and persecution apparatus. He bore responsibility for countless crimes committed by employees of the agencies he led and played a leading role in the persecution and murder of Jews in Europe.

From 1934, Heydrich's office was located at the Secret State Police Office on Prinz-Albrecht-Strasse 8 in Berlin, where today the Topography of Terror Documentation Center is situated.

The Topography of Terror Foundation presents the special exhibition "Reinhard Heydrich. Career and Violence." That will be available until 10 June 2025. The exhibition examines the course and conditions of Heydrich's rise and sheds light on his role in key criminal complexes of the Nazi regime.

Dr. Andrea Riedle, director of the Topography of Terror Foundation, commented on the project: "The exhibition on Reinhard Heydrich is the first of our foundation to focus on the biography of a central figure in the terror apparatus of the SS and police. A major milestone in his Nazi career was reached nearly 85 years ago, with the establishment of the Reich Main Security Office and Heydrich's appointment as its head. His career path is extensively framed within the development of the Nazi terror apparatus, which he helped shape. The special exhibition is an important addition to the permanent exhibition of our Documentation Center—also because it provides a more detailed examination of the occupation period in the German-occupied part of Czechoslovakia."

About the Exhibition

Reinhard Heydrich is primarily known today as the chair of the "Wannsee Conference" on January 20, 1942, in Berlin, where high-ranking representatives from ministries, party offices, and occupation authorities discussed organizational matters related to the implementation of the "Final Solution to the Jewish Question." Less well known is Heydrich's career. His entry into



© Studio Friedrich Franz Bauer, Abdruck in der Zeitschrift „Böhmen und Mähren“, Ausgabe 5/1941

SPECIAL EXHIBITION

Reinhard Heydrich

Career and Violence

September 25, 2024 –
June 10, 2025



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During World War II, Heydrich was the head of the Reich Main Security Office (RSHA) and claimed a leading role in organizing the Holocaust. In September 1941, he was also appointed "Acting Reich Protector of Bohemia and Moravia" and ruthlessly suppressed resistance in the German-

WEBINAR: THE EHRI KNOWLEDGE GRAPH

The Holocaust as a subject of scholarly investigation is perhaps uniquely characterised by the fragmentation and wide dispersal of source material. In conducting broad, trans-national studies of the subject, researchers must learn to navigate a complex landscape of collections across numerous holding institutions, often with a diverse mix of standards and practices.

The European Holocaust Research Infrastructure (EHRI) sought to mitigate this problem with the launch of the EHRI Portal in 2015, a single platform which integrates and contextualises Holocaust-relevant archival descriptions from all over the world in a standardised manner.

Since its inception, however, the technologies underpinning the Semantic Web and Linked Open Data (LOD) ecosystems have continued their steady advancement, presenting new possibilities for standardising, linking, and navigating between online platforms, and these technologies are gradually being adopted. In the archival field, the International Council on Archives (ICA) released earlier this year a new conceptual model named Records in Contexts (RiC), based on LOD technologies, which seeks to build-on and advance their existing standards for the description of archival materials.

In an effort to adopt these new advancements and enable more LOD innovation within the EHRI community, the speakers sought to align the information in the EHRI Portal



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In an effort to adopt these new advancements and enable more LOD innovation within the EHRI community, the speakers sought to align the information in the EHRI Portal with the new Records in Contexts model, leading to the creation of the EHRI Knowledge Graph (KG). In this talk, the presenters will introduce the audience to LOD technologies and how RiC implements them. Then, the EHRI-KG will be presented highlighting the benefits that it can bring to the whole community and which new use cases it enables.

Biographies:

Herminio García González is a data integration specialist at Kazerne Dossin. He holds a BSc in Software Engineering and a MSc in Web Engineering from the University of Oviedo. In 2021 he received his PhD from the University of Oviedo. He has actively participated in the EHRI project since 2021 where he has led the data integration lab while at the same time he explores new innovative solutions that can solve the



THE LAST GHETTO: AN EVERYDAY HISTORY OF THERESIENSTADT

Join historian Dr. Anna Hajkova in Holocaust Museum Los Angeles for a conversation about her book, the first in-depth analytical history of a prison society during the Holocaust.

November 21, 2024, 6:30 PM – 8:00 PM

Terezín, as it was known in Czech, or Theresienstadt as it was known in German, was operated by the Nazi Germany between November 1941 and May 1945 as a transit ghetto for Central and Western European Jews before their deportation for murder in the East. Terezín was the last ghetto to be liberated, one day after the end of World War II. The

Last Ghetto is the first in-depth analytical history of a prison society during the Holocaust. Rather than depict the prison society which existed within the ghetto as an exceptional one, unique in kind and not understandable by normal analytical methods, Anna Hájková argues that such prison societies that developed during the Holocaust are best understood as simply other instances of the societies human beings create under normal circumstances. Challenging conventional claims of Holocaust exceptionalism, Hájková insists instead that we ought to view the Holocaust with the same analytical tools as other historical events.

The prison society of Terezín produced its own social hierarchies under which seemingly small differences among prisoners (of age, ethnicity, or previous occupation) could determine whether one ultimately lived or died. During the three and a half years of the camp's existence, prisoners created their own culture and habits, bonded, fell in love, and forged new families. Based on extensive archival research in nine languages and on empathetic reading of victim testimonies, The Last Ghetto is a transnational, cultural, social, gender, and organizational history of Terezín, revealing how human society works in extremis and highlighting the key issues of responsibility, agency and its boundaries, and belonging.

Dr Anna Hájková is Reader of modern European continental history at the University of Warwick. She is the author of the celebrated new study *The Last Ghetto: An Everyday History of Theresienstadt* (2020) and *People without History are Dust: Queer Desire in the Holocaust* (2021), forthcoming in expanded English translation with the University of Toronto Press. She is the pioneer of queer Holocaust history and her work has been recognized with the Catharine Stimpson Prize for Outstanding Feminist Scholarship (2013) and Orfeo Iris Prize (2020).



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MARCH HELD IN KYIV COMMEMORATING 83 YEARS SINCE BABYN YAR MASSACRE IN THE HOLOCAUST

On September 29-30, on the 83rd anniversary of the Babyn Yar massacre, The Babyn Yar Holocaust Memorial Center and the All Ukrainian Association of Jews-Former Prisoners of Ghetto and Nazi Concentration Camps, jointly organized a march and a commemoration event.

The Memorial March, joined by over 1500 people, followed the route taken by almost 34,000 Jews 83 years ago, as they were led to the firing squads on September 29-30, 1941.

Between 100,000 and 150,000 people, including Jews, Roma, Ukrainian civilians, and Soviet POWs, were murdered at Babyn Yar during the course of the German occupation until the Soviets regained control of Kyiv in 1943.

Babyn Yar is the largest mass grave in Europe and the symbol of the "Holocaust by Bullets" in which Nazi Germany and their local collaborators murdered over 2 million Jews across Eastern Europe from 1941-1943.

Natan Sharansky, Chairman of the Supervisory Board of the Babyn Yar Holocaust Memorial Center, said: "This year's ceremony commemorating the anniversary of the Babyn Yar tragedy has a special significance. Because it takes place in the context of Israel's war with the forces of evil, which are once again trying to destroy the Jewish people. And this ceremony takes place in Ukraine, while it is fighting for its national existence against the forces of evil. We enter this new Jewish year determined and confident in the unconditional and complete victory over our enemy as we have defeated all other enemies in the past. Shana tova! ".



Marsz Pamięci
Fot. Babyn Yar Holocaust Memorial Center

WE WISH YOU... OR 10 REASONS TO VISIT POLIN MUSEUM

On the occasion of our 10th birthday, we express our good wishes to you. We wish you what we would wish our nearest and dearest—time spent in the company of friends, coffee with a view to a meadow, surprises on a bicycle route and joint travel in time.

Find out 10 reasons why it is worth it to visit us right now.

1. Celebrate our birthday with us

Celebrate our 10th birthday with us and visit us in the Muranów district of Warsaw. From 2014, you can tour our Core Exhibition dedicated to the 1000-year history of Polish Jews. In it, you can see, among others, a reconstruction of the wooden synagogue from Gwoździec with a unique, hand-painted, fabulously colourful coping. The roof itself weighs 30 tons!

2. Take a walk along the pre-war street

"In the Jewish Street", one of the galleries of POLIN Core Exhibition, runs almost precisely along the course of pre-war Zamenhofa Street—the main artery of the so-called Northern Quarter, inhabited mainly by Jews. While walking along the street, you will be able to pop into a pre-war café or cinema, and even to dance a tango.

3. 2.7 million visitors can't get it wrong

Over the course of the past ten years, POLIN Core Exhibition was visited by 2.7 million people. They came to visit us not only from Poland, but also from all across the globe. Almost all of them stress that the visit at the Museum was a unique experience for them. 3 out of 4 respondents declare a will to see the exhibition one more time. European Museums Forum granted us an award that have previously been granted to the Guggenheim Museum in Bilbao or to Victoria and Albert Museum in London.

4. Impressive architecture

POLIN Museum building is truly stunning. Designed by Lahdelma & Mahlamäki architectural studio from Finland, on the outside it seems to be a plain, minimalistic volume. Inside, however, you will enter an amazing main hall whose undulating, dynamic walls cut through the Museum's interior.

The Museum was designed with your comfort in mind. That is why we made sure to make the space accessible to people with disabilities, to provide places where you can rest, and to make our exhibition interactive.

5. The way to a person's heart is through their stomach

Middle Eastern dishes such as hummus and falafel have gained a permanent place in modern cuisine. A visit at POLIN Museum is an opportunity to taste Jewish and Warsaw cuisine from the beginning of the twentieth century. At the "Varshe" bistro, dishes oozing aromatic spices await you—you will find meat dishes as well as vegetarian ones, not to mention sweet desserts!

6. Come visit us with your little ones

We know that children explore the world in their own way. Sometimes they put a lot of energy and emotion into it, which in some places is not well received. But not here! Here, you will feel



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