



# MEMORIA

MEMORY • HISTORY • EDUCATION



**Zygmunt Krzyżanowski**

Place of Birth: **Isypowce**

Date of Birth: **25-06-1905**

[Open](#)



**Jan Kubica**

Place of Birth: **Rybarzowice**

Date of Birth: **20-12-1913**

[Open](#)



**Wojciech Kufel**

Place of Birth: **Łodygowice**

Date of Birth: **13-04-1916**

[Open](#)



**Stanisław Kulesa**

Place of Birth: **Przybysławice**

Date of Birth: **13-12-1913**

[Open](#)



**Jan Kysela**

Place of Birth: **Kraków**

Date of Birth: **17-09-1905**

[Open](#)



**Kazimierz Löw**

Place of Birth: **Drohobycz**

Date of Birth: **07-10-1888**

[Open](#)



**Piotr Małek**

Place of Birth: **Poskwitów**

Date of Birth: **28-12-1900**

[Open](#)



**Władysław Miśtał**

Place of Birth: **Sułkowice k. Minogi**

Date of Birth: **13-08-1890**

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## NEW ONLINE TOOL ALLOWS SEARCHING FOR INFORMATION ABOUT AUSCHWITZ VICTIMS AND TRANSPORTS TO THE CAMP

A FULL-SCALE RECREATION OF ANNE FRANK'S HIDING PLACE

QUESTIONING OUR ETHICS

80 YEARS OF THE STATE MUSEUM AT MAJDANEK

FOSTERING ETHICAL LEADERSHIP

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BY LEONARD FREED

EHRI AND THE SHOAH FOUNDATION  
STRENGTHEN BOND

1940 1941  
1942 1943  
1944 1945

**We encourage all institutions and organizations worldwide to participate in the 80th anniversary of the liberation of Auschwitz by organizing spaces where the live broadcast from the Memorial can be jointly viewed.**

On 27 January 2025, the television broadcast of the ceremony will be available to all, providing an opportunity for collective commemoration and global reflection on the significance of past events.

Such a form of commemorating the anniversary in different parts of the world is both a mark of respect for history and a call to take moral responsibility for the future, a key component of which is the memory of the Auschwitz tragedy. Planning and announcing a joint viewing of the broadcast in Your institutions can be an important element in uniting Your community around the memory.

**[80.auschwitz.org](https://80.auschwitz.org)**

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# A FULL-SCALE RECREATION OF ANNE FRANK'S HIDING PLACE

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**For the first time in history, the Anne Frank House will present a pioneering experience outside of Amsterdam to immerse visitors in a full-scale recreation of the Annex, where Anne Frank, her parents and sister, and four other Jewish inhabitants spent two years hiding to evade Nazi capture.**

This exhibition, presented at the Center for Jewish History in Manhattan, will open on International Holocaust Remembrance Day, January 27, 2025, to mark the 80th commemoration of the liberation of Auschwitz.

Anne Frank The Exhibition is a first-of-its-kind, full-scale recreation of the Annex, furnished as it would have been when Anne and her family were forced into hiding. Visitors will be introduced to the context that shaped Anne's life—from her early years in Frankfurt, Germany through the rise of the Nazi regime and the family's move to Amsterdam in 1934, where Anne lived until her 1944 arrest and deportation to Westerbork, a large transit camp in the Netherlands, then to Auschwitz-Birkenau, a concentration camp and killing center in German-occupied Poland, and eventually to her death at Bergen-Belsen concentration camp in Germany when she was 15 years old.

## **Anne Frank's life**

Designed for audiences who may not have the opportunity to visit the Netherlands, the exhibition will be among the most important presentations of Jewish historical content on view in the United States. Immersing visitors in place and history through video, sound, photography, and animation, more than 100 original items from the Anne Frank House in Amsterdam will provide an opportunity to learn about Anne Frank, not as a victim but through the multifaceted lens of her life—as a girl, a writer, and a symbol of resilience and strength. Anne Frank The Exhibition is a story inspired by one of the most translated books in the world.

The exhibition will occupy over 7,500 square feet in the heart of Union Square. This marks the first time dozens of artifacts will be seen in the United States—many have never been seen in public. Artifacts in the exhibition include:

- Anne Frank's first photo album (1929-1942).
- Anne Frank's typed and handwritten invitation to her friend for a film screening in her home (by 1942, anti-Jewish measures prohibited Jews from attending the cinema)
- Handwritten verses by Anne Frank in her friends' poetry albums.

Ronald Leopold, Executive Director of the Anne Frank House, said: "Anne Frank's words resonate and inspire today, a voice we carry to all corners of the world, nearly eight decades later. As a custodian of Anne's legacy, we have an obligation to help world audiences understand the historical roots and evolution of antisemitism, including how it fueled Nazi ideology that led to the Holocaust. Anne's legacy is remarkable, as represented



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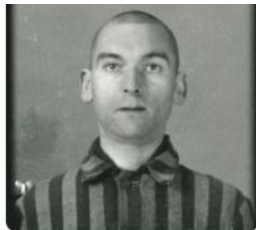
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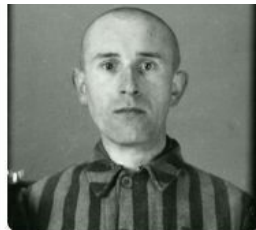
On [victims.auschwitz.org](https://victims.auschwitz.org), you can search for information about people deported to the German Nazi camp Auschwitz, as well as learn details about most transports to the camp. Currently, it contains data on 1,187 transports and 265,702 people, based on approximately 1 million document entries.

"Restoring and presenting the identities of victims of Auschwitz is an extremely important part of our mission. The SS men stripped the victims of their humanity, but also – by destroying the evidence of crimes – they tried to erase their identities. For the camp administrations victims were just numbers. For us, they all had their own name, face and history. Victims.auschwitz.org is much more than just a research tool. In fact, it is a step-by-step construction of a memorial to the victims of Auschwitz, which not only allows us to see individual people, but also – by showing the transport system – illustrates the monstrous scale of the terror system of Nazi



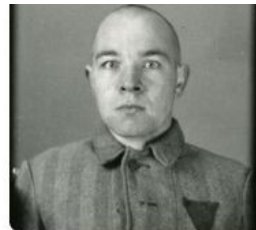
**Zygmunt Krzyżanowski**  
Place of Birth : **Isypowce**  
Date of Birth : **25-06-1905**

Open



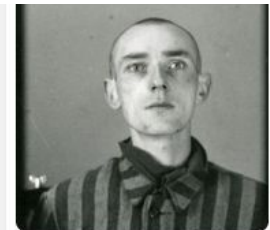
**Jan Kubica**  
Place of Birth : **Rybarzowice**  
Date of Birth : **20-12-1913**

Open



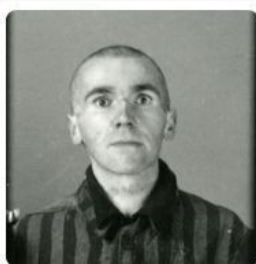
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Place of Birth : **Lodygowice**  
Date of Birth : **13-04-1916**

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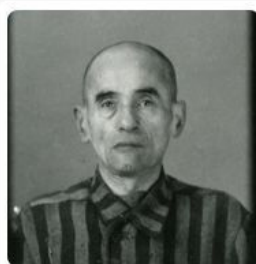
**Stanisław Kulesa**  
Place of Birth : **Przybyślawice**  
Date of Birth : **13-12-1913**

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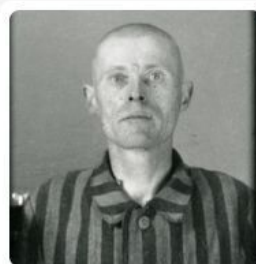
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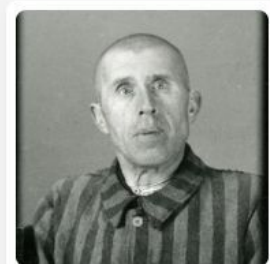
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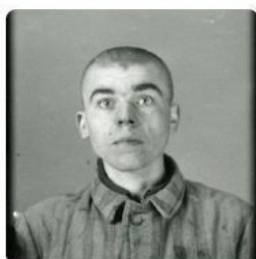
**Piotr Małek**  
Place of Birth : **Poskwitów**  
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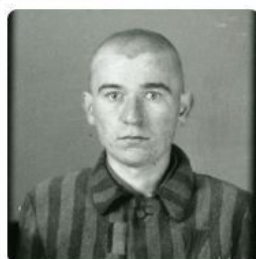
**Władysław Miśtał**  
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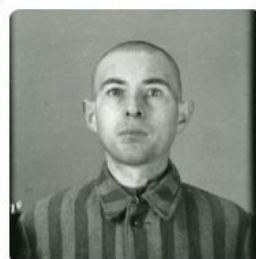
**Franciszek Miształ**  
Place of Birth : **Przybyślawice**  
Date of Birth : **16-03-1918**

Open



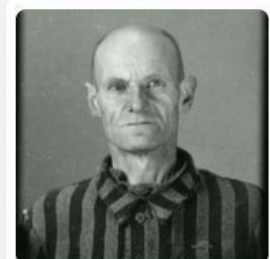
**Franciszek Motyka**  
Place of Birth : **Trzeźnia k. Tarnobrzegu**  
Date of Birth : **06-08-1919**

Open



**Edward Mrowieć**  
Place of Birth : **Pychowice**  
Date of Birth : **21-09-1912**

Open



**Antoni Mularczyk**  
Place of Birth : **Przybyślawice**  
Date of Birth : **02-02-1890**

Open

# Information about victims - Chronology of Transports to KL Auschwitz

The search engine contains detailed information about deportations to the camp and the fate of the victims. Users can conduct their own searches by: surname, date of imprisonment in the camp and place of deportation marked on an interactive map.

The data comes from both archival documents and available publications. The small percentage of preserved archival documents means that not all victims are known by name and surname.

Start searching



“Restoring and presenting the identities of victims of Auschwitz is an extremely important part of our mission. The SS men stripped the victims of their humanity, but also – by destroying the evidence of crimes – they tried to erase their identities. For the camp administrations victims were just numbers. For us, they all had their own name, face and history. Victims.auschwitz.org is much more than just a research tool. In fact, it is a step-by-step construction of a memorial to the victims of Auschwitz, which not only allows us to see individual people, but also – by showing the transport system – illustrates the monstrous scale of the terror system of Nazi Germany,” said the Museum Director Dr. Piotr M. A. Cywiński.

“The new website is a result of many years of work by our team of archivists and historians. We are able to use this modern tool largely due to the work done as part of the project “Resorting the identities of those deported and imprisoned in KL Auschwitz”. Part of our mission aims at preserving the memory of all those deported and imprisoned in the camp, meaning it is not only important for us to study archival documents, but also to make them available. I am greatly hopeful that it will not only serve researchers, but also those who want to learn and talk about the tragic fate of people in Auschwitz,” said Rafał Pióro, Museum Deputy Director, responsible, among other things, for projects carried out in the Archives.

“The list of victims that was available on our website has now been enriched with a chronology of transports to Auschwitz. A record of a single transport includes: the number of people deported, the range of numbers issued to men and women, and in the case of transports of Jews, the number of people murdered in the gas chambers immediately after selection – said Ewa Bazan, deputy head of the Analysis and Archival Information Section, responsible for the substantive side of the project.

Individual transports were linked to prisoners’ names and surnames according to the ranges of camp numbers issued during registration. This allows to assign information about a specific person to the transport.

MEMORIAL AND MUSEUM

# AUSCHWITZ-BIRKENAU

FORMER GERMAN NAZI  
CONCENTRATION AND EXTERMINATION CAMP

Victims

Transports

Map

Back

Schenker Maria



**Place and date of birth**

Date of Birth : 20-03-1913  
Place of Birth : Kraków

**Profession**

clerk

**Fate**

Prisoner Number 6842  
arrived at camp Auschwitz 27-04-1942  
murdered 19.8.1942 in KL Auschwitz

Show information about transport

incoming to KL Auschwitz Nummernverzeichnis, information from Auschwitz Chronicle 1939-1945 by Danuta Czech, How many people died in KL Auschwitz by Franciszek Piper, lists of Jews transported from occupied France by Serge Klarsfeld, or publication by Ward Adriaens, Dr. Maxime Steinberg, Dr. Laurence Schram, Patricia Ramet, Eric Hautermann and Ilse Marquenie Mecheln-Auschwitz 1942-1944: The destruction of the Jews and Gypsies from Belgium. Data about the deported Jews from Hungary comes from memoirs collected by Prof. R. Braham, letters of the prisoner Leo Glaser, or lists of transports prepared by Mikulas Gaško compiled by Dr. Piotr Setkiewicz, head of the Museum Research Center.

"To the new system we also added data about transports from five districts in occupied Poland, which were gathered in the Memorial Books of Poles deported to KL Auschwitz published between 2000 and 2013," added Ewa Bazan.

"The website is being created thanks to the cooperation of the Museum with volunteers and university students doing their internships at the Memorial. A huge thank you goes to the volunteers and interns who translate texts into English. This includes: students and teachers of the International British School from Kraków together with their history teacher Robert Nicholson, and university students of philology and linguistics. This cooperation would not be possible without the involvement of the Volunteering and Internships of the International Center for Education about Auschwitz and the



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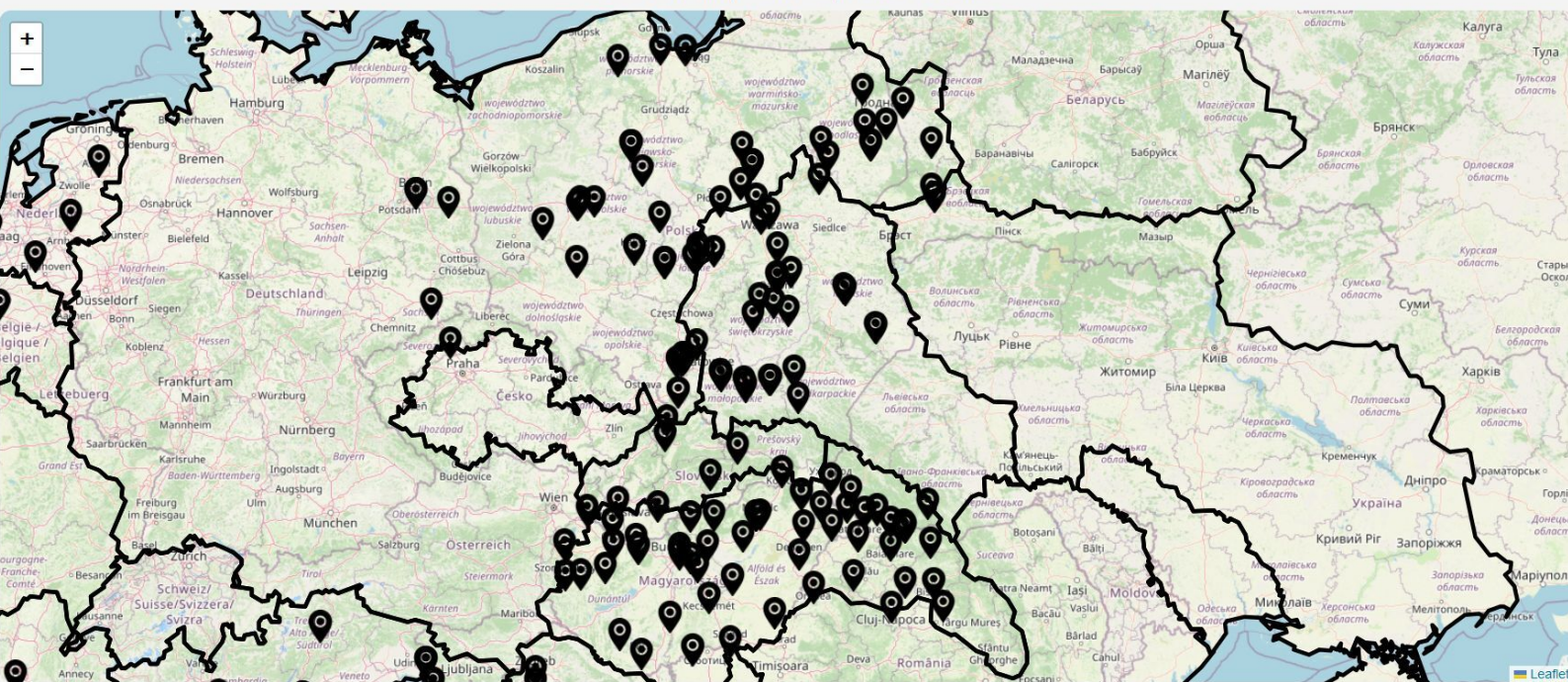
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Victims

Transports

Map

Overview map from September 1942



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# THE STORY OF STEPHAN KRULIS'S SUITCASE

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There are spaces in Auschwitz Memorial dedicated to the belongings and personal possessions brought by deportees and found at the site of the camp after liberation. Thousands of items are on display behind walled glass panels, including suitcases, kitchen utensils, shoes, eyeglasses, and religious objects. They bear witness not only to the scale of the plunder carried out by Nazi Germany, but also to the suffering and death of their owners.

Over the last two decades, I have returned to the Auschwitz Memorial many times, accompanied by Australian university and high school students, adults and descendants of Holocaust survivors. These people are all interested in grappling with the past in some attempt to grasp the enormity of what happened here, in the largest Jewish 'cemetery' in the world.

As it turned out, Tom and Lorelle Krulis were part of a recent heritage tour that I took to Poland in June 2024. Tom had filled me in on his father's story. Tom wanted to trace his father's footsteps during the war period, with a particular focus on Auschwitz, where he knew his father and grandmother had been incarcerated. Tom had been made aware, a couple of months before our trip, that his father's suitcase had been identified with the name Stephan Krulis.

Fifteen year old Stephan Krulis had carried his battered dark brown leather suitcase on a transport from Theresienstadt ghetto to Auschwitz on 20 October 1944. He was one of 1500 Jews in the transport. After the selection, 173 men became prisoners, and Stephan was registered and tattooed with the number B-13533. Only 76 people from this transport survived until liberation (including psychiatrist Viktor Frankl).

Stephan was ordered by SS guards to leave the suitcase on the train. What we do know about Stephan is that on arrival into Auschwitz, he was advised to lie about his age, so when questioned on the ramp, he replied in fluent German that he was 17 years old, healthy and fit for hard labour.

Stephan spent 4-5 days in this camp before he was transferred to Furstengrube and Gleiwitz subcamps of Auschwitz and then Mittelbau-Dora and finally to Bergen Belsen where he was liberated on 15 April 1945. Stephan's mother, Esther Krulis died in Auschwitz on 6 March 1943.

Tom grew up with knowledge of his father's stories. He knew the history of Stephan's survival against the odds. But the suitcase that had been left on the train in October 1944, wasn't part of that story.

So it was serendipitous that when Tom was visiting the Memorial, not long after he had seen the photo of his father's suitcase in a Polish history book, he knew it was imperative to locate this important item. Our guide was Paweł Sawicki, deputy spokesman of the Museum and editor-in-chief of Memoria. When he was given the information about Stephan's suitcase, within ten minutes, thanks to the detective skills of Hanna Kubik and Łukasz Janiga from the Collections of the Museum, Tom set eyes on his father's suitcase. Over 80 years had passed, and this precious possession was now in the gloved hands of his son, Tom.



PMO-1-1438

PMO-1-1438

PMO-1-1437

172  
Stephan  
619  
1959  
1970



Tom was cradling the suitcase, one of about 3,800 cases found by the Soviet army soldiers at liberation. Only 2,100 bear the names of their owners. This suitcase had borne witness to his father's story. It was tangible proof, a physical reminder that Stephan Krulis had been a survivor of this brutal camp. I listened as Tom 'spoke' to his father through the suitcase, in a defiant act of remembrance.

Inanimate objects often have their own story to tell. Stephan's suitcase had a previous owner, it appeared that the suitcase first belonged to Fischer Wilhelmine, born in 1865 and deported from Vienna to Theresienstadt. She was number 903 in that transport and the original inscription read "IV/2 903." Wilhelmine died in Theresienstadt in 1942. It was common practice in transit ghettos when suitcases taken from people who arrived were then given to people leaving the ghettos.

Stephan's journey from the ashes of the Holocaust to a vibrant life in Sydney stands as a powerful testament to resilience and hope. After enduring unimaginable hardships, he

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# QUESTIONING OUR ETHICS

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**On a walking tour through Auschwitz, I noticed my normally talkative group had gone stone silent, not asking our guide even a single question.<sup>1</sup> At a few points on the tour, I felt an urge to pray, to pray while standing on the ground where countless atrocities occurred not even a lifetime ago.**

I found myself saying "O God" and then unable to proceed. This was the only prayerful utterance I could muster. In this space and time, I couldn't help but focus on the horrendous cruelty and brutality that occurred at Auschwitz. I felt the weight of the truth that this place was not a remote location run by a few fanatics but rather a site made possible by the complicity and complacency of millions.

It's important to remember that Auschwitz didn't just appear out of thin air. It took the decisions and indifference of millions of people to lay the path to what would become the location of so much death. And while people from the nearby town were expelled when Auschwitz was built, other camps were very much connected to citizens' daily lives. There were not just a few camps but, as I learned from a map at the German Resistance Memorial Center in Berlin, over 44,000, ranging from work camps near factories to camps for political prisoners and camps like Auschwitz-Birkenau, which functioned as both a work and extermination site. They were all over. At that same museum, I learned the stories of many people who worked to oppose Nazi policies and programs, many of whom were executed for their efforts. Everywhere we traveled, I was constantly reminded of the people who said nothing and of the people who spoke and worked in favor of genocide.

As a Seminary fellow, I thought extensively about how religion was at work. I thought about an image of a pastor blessing Nazi soldiers. I thought about how many Christians in Germany threw their support behind Adolf Hitler. I thought about how religion was forbidden within the camps because it could be a source of hope. I thought about how the latrines became sites of group prayer because they were too disgusting for SS soldiers to check. In the midst of this, I also thought of Martin Luther, many of whose theological writings have brought me to know God as loving and full of grace but who also wrote *On the Jews and Their Lies*, a horribly antisemitic work that was lauded and used by the Nazis.

Since returning to the United States, I've thought deeply about those utterances of "O God." Why did those words come to mind? Why couldn't I find anything else to pray? Were they a cry of despair, a mournful whisper, an angry shout, a reaction to an unbearable weight? Yes, certainly all of those and probably much more than that.

I also keep thinking about the phrase written on the cover of the notebooks FASPE gave us: "Question Your Ethics." A statement both open-ended and quite pointed. A call not simply to submit to any ethical system but rather to spend time thinking about the foundations for, and implications of, any ethical reasoning.

"O God" and "Question Your Ethics," continue to percolate in my mind. Currently, I see both phrases as calls. I see "O God" as me calling to God, as my calling with all that I felt as I stood on the grounds of Auschwitz, as a calling that persists as I continue to think about how my learning



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could change. I believe that in order to be an ethical leader, one must pay attention to caring for one's neighbor and maintain a willingness to change when one's ethical system no longer serves this purpose. This work necessitates being able, being willing, to cry out "O God," while moving toward comfort with the silence that follows, knowing that sometimes these are the only words to be said.

It is both comforting and distressing to know that God's people have cried out in great lament for thousands of years. I am comforted to be a part of a community that has this practice yet troubled to be a part of a world filled with pain requiring such lamentation. The rich Judeo-Christian tradition of lament, especially embodied in the Psalms, just might address this void of pain and grief. My mind is drawn to the opening of Psalm 22, later repeated by Jesus on the Cross, words that feel eerily similar to my own "O God."

My God, my God, why have you forsaken me?  
Why are you so far from helping me, from the  
words of my groaning?  
O my God, I cry by day, but you do not answer;  
and by night but find no rest.  
Psalm 22:1-2 (NRSVUE)

In calling this psalm to mind, I can't help but consider how many others may have lamented using these words, cried out in them on the ground upon which I then stood; those imprisoned at Auschwitz, those who have been there in the following decades, those who experienced similar horrors at other camps. The lamentations uttered over decades still seem insufficient, unable to address fully the evil that occurred. And yet, these cries are not simply lost in a void; they are heard, received, and held by God. God takes them as they are, raw and unpolished. God hears the groaning and remains with us even in the face of such evil.

\* Devin Ames was a 2023 FASPE Seminary fellow. He is currently serving as a pastor of Cooperative Lutheran Ministries in the Wheeling, WV area.

A version of this piece was originally published on the Faith+Lead blog.







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# 80 YEARS OF THE STATE MUSEUM AT MAJDANEK

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**On 23 October 2024, the 80th anniversary of the State Museum at Majdanek was celebrated with a solemn event at the Lublin Conference Centre. This occasion brought together museologists and friends of the Museum to reflect on the institution's history, showcase its current activities, and honour the achievements of deserving employees.**

In his welcome address to the assembled guests, a gathering of nearly two hundred individuals that included former Majdanek prisoners, representatives of cultural institutions and research centres from across the nation, and local officials, the Director of the State Museum at Majdanek, Tomasz Kranz, proudly highlighted the museum's unique status as the world's first institution dedicated to commemorating the victims of the Second World War. "This factor alone highlights our institution's unique documentary importance and societal obligation". During his speech, he also emphasised the role of his predecessors and the dedication of the entire museum staff.

In a congratulatory letter, Hanna Wróblewska, the Minister of Culture and National Heritage, stated: "Every visitor that crosses the threshold of the Museum at Majdanek is confronted with a difficult yet necessary history that must not be forgotten. The Museum at Majdanek symbolises the fight for truth. Your work - staff members, historians, educators, and guides - is not only to preserve the testimonies of the past but also to ensure that the memory of the victims and the lessons of history remain alive and present in the collective consciousness of societies worldwide." The letter was read aloud by Piotr Szpanowski, the Deputy Director of the Department of Cultural Heritage within the Ministry of Culture and National Heritage.

During the anniversary gala, the speeches from representatives of organisations related to the Second World War and those uniting museums and cultural institutions were crucial to our event. The anniversary celebrations concluded with a thought-provoking scientific conference titled "The Past in Museums – Museums in the Future," which took place the following day. We were honoured to have distinguished researchers in museology and the culture of remembrance in attendance, who enriched the event with their knowledge and expertise.

The conference featured the following presentations:

- "The Past in History Museums. An Introduction" – Tomasz Kranz, State Museum at Majdanek
- "A Decade of Museums. Can we take on new challenges?" – Robert Traba, Institute of Political Studies, Polish Academy of Sciences
- "The historical museum as a committed institution" – Anna Ziębińska-Witek, Maria Curie-Skłodowska University
- "The Indispensability of Objects in the Museum's 'Immovable Theatre'" – Jan Święch, Jagiellonian University
- "The Nature of Memory – Evolution of the Museum" – Dorota Folga-Januszewska, King John III Palace Museum Wilanów

The second part of the meeting featured a debate entitled, "History museums, meaning what...". The functions and role of contemporary historical museums, along with the expectations of their audiences, were the subject of discussion

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# OBJECTS FROM THE MALERSTUBE IN DISPLAY CASE OF KAZERNE DOSSIN

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We exhibit unique objects that were entrusted to the research centre in the glass display case near the museum entrance. The contents of the display case change every four months. The objects all tell a unique story. This time, our display case is all about painting.

Each of the objects in the display case refers to art created by prisoners in the Dossin Barracks. Many of the deportees were artists and painters. Some of them were taken to a painting studio, the Malerstube. Unfortunately, they were not able to give free rein to their creativity there. Instead, they were tasked with painting transport numbers on the badges worn by the prisoners. They were also made to paint portraits of guards and their mistresses. The artists also secretly painted scenes of daily life in the Dossin Barracks and portraits of their fellow prisoners.

## **Bottle of turpentine**

This bottle once contained turpentine. The label attached to its neck reads "Terpentinol-nur mit 100 mlitter dosieren" in incorrect German (turpentine-only distribute by 100 millilitres). Turpentine was used to thin oil paints. This bottle was presumably used in the Malerstube. Turpentine was rationed, which explains the 100 millilitres. The fragments of paint around the bottle opening suggest this bottle may have been used in the painter's studio.

The bottle was found in the Dossin Barracks in late 1944. Calixte and Emile Vandeveldde, two brothers who both worked for the "Regie voor Telefonie en Telegrafie" (the Belgian national telephone and telegraph company), inspected vacant buildings that were occupied by German services during the war as part of their duties. They were also assigned to work in the Dossin Barracks. They took some of the items they found there home to use them. Calixte made lists of the objects they found, recording them in two notebooks. In 2011, Calixte Vandeveldde donated the original objects to his grandson Jo Peeters. Jo also recovered the items that Emile Vandeveldde's widow had kept. In 2023, Jo and his wife, Sophie Van Krunkelvelde, loaned objects from their collection to Kazerne Dossin. That is how this turpentine bottle ended up in this display case.

## **Paint box**

Although Carol Deutsch's time in the Dossin Barracks was short, he did meet Irene Spicker there. He gave her this paint box. This is one of the items Irene took with her after the liberation of the Dossin Barracks. The paint box was donated to Kazerne Dossin by Uziel Awret, the son of Irene Spicker and her husband, Azriel Awret.

## **Boy with Cap**

Today, there are only a handful of artworks that we know for sure were created in the Dossin Barracks. There may have been more, but they were either destroyed or lost. One of these remaining artworks is Irene Spicker's 'Boy with Cap'. The boy has never been identified. Irene created this painting during her imprisonment at the Dossin Barracks.



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# YAD VASHEM AND POLIN MUSEUM FORGE NEW PARTNERSHIP

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**Yad Vashem, the World Holocaust Remembrance Center, and the POLIN Museum of the History of Polish Jews proudly announce a new, groundbreaking partnership. On Monday, 28 October 2024, Yad Vashem Chairman Dani Dayan and POLIN Museum Director Zygmunt Stępiński signed an agreement in Warsaw to enhance joint efforts in Holocaust education, documentation, remembrance, and research.**

While Yad Vashem and POLIN have previously worked together through mutual involvement in the European Holocaust Research Infrastructure (EHRI), as well as other bilateral Holocaust remembrance initiatives, this partnership seeks to solidify and expand their cooperation across a wide array of critical initiatives. The shared goal is to deepen the understanding of the Holocaust and its enduring impact on humanity, while ensuring that the memory of the Holocaust is preserved and imparted to future generations.

Yad Vashem Chairman Dani Dayan hailed the partnership as a crucial advancement in global Holocaust remembrance efforts.

"As the generation of Holocaust survivors grow smaller, it becomes our collective responsibility to safeguard their voice and memory through education and research. This partnership with POLIN will enhance our ability to share invaluable knowledge, strengthen Holocaust scholarship, and ensure that future generations fully grasp the magnitude of these atrocities."

POLIN Museum Director Zygmunt Stępiński highlighted the significance of this historic agreement and its relevance in today's climate.

"We are signing this document at a specific time. The world is being flooded with another wave of antisemitism, which is being dressed up in new clothes. The boundaries of acceptable assessments and criticism are often crossed, and they are used in the form of a veiled attack on Jews, motivated by xenophobia, racism or directly - antisemitic prejudices and stereotypes. This is a symbolic moment for us, as we mark the 10th anniversary of the opening of the POLIN Museum's permanent exhibition, the agreement with Yad Vashem is an honor and privilege for us."

The scope of the agreement includes the development of accredited educational programs for teachers in Poland and Israel, coordination of workshops, lectures, and seminars, as well as joint research projects. This agreement also paves the way for the loan of artifacts and primary archival resources, enhancing exhibitions and displays both at Yad Vashem's flagship Holocaust History Museum on the Mount of Remembrance and at the POLIN



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# A BOOK FROM THE COLLECTION OF JÓZEF ULMA AT THE MUSEUM OF THE SECOND WORLD WAR

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**The Pilecki Institute donated a book to the Museum of the Second World War in Gdańsk that once belonged to Józef Ulma from Markowa, near Rzeszów. During the Second World War, the Germans murdered Ulma, his wife and children for hiding Jews. The book, which bears Ulma's handwritten signature, will be displayed in a special cabinet on level -3 for the next month, after which it will become part of the museum's main exhibition.**

The book was ceremonially presented as part of the "Entering History" event, a cyclical event aimed at showcasing selected artefacts that are not typically displayed in the museum but are linked to significant events, personal stories, and current anniversaries, including events and issues related to the war and occupation.

During the event, Wojciech Kozłowski, PhD, the Deputy Director of the Pilecki Institute, and Prof. Rafał Wnuk, the Acting Director of the Museum of the Second World War in Gdańsk, spoke about the importance of the donation. Additionally, Kamil Kopera, a historian from the Pilecki Institute, and Wojciech Łukaszun, PhD, Head of the Museum's Collections Department, presented the history of the exhibit.

Józef Ulma had a home library that he generously made available to the residents of Markowa. One of the books from this library, titled "Lectures on the Science of Commodities," is confirmed to have belonged to him, evidenced by his signature and the inventory number he assigned to it. The books were quite popular among the locals. The copy donated by the IP shows signs of bookbinding repair, which Ulma himself did using a bookbinding machine he had constructed.

Józef Ulma was renowned in his home village for his diverse passions and for implementing novelties and enhancements to daily living. In addition to running the library, he was involved in photography, silkworm breeding and promoting fruit farming, among other things. He was also actively involved in the Union of Rural Youth of the Republic of Poland, known as "Wici".

During the war, Józef Ulma and his wife, Wiktoria, hid eight Jewish acquaintances in their home. On 24 March 1944, German gendarmes arrived at their house, likely due to a denunciation by a Polish "blue" policeman. Tragically, they murdered all the Jews in hiding, along with the Ulma couple and their six children. At the time of her death, Wiktoria was in the advanced stages of pregnancy. In 1995, both Józef and Wiktoria were posthumously honoured with the title of Righteous Among the Nations. Additionally, the Roman Catholic Church recognised the family as martyrs and beatified them in 2023.

The book, which the Pilecki Institute donated to the Museum of the Second World War (MIIW), had been preserved by the family of Józef Ulma's brother.

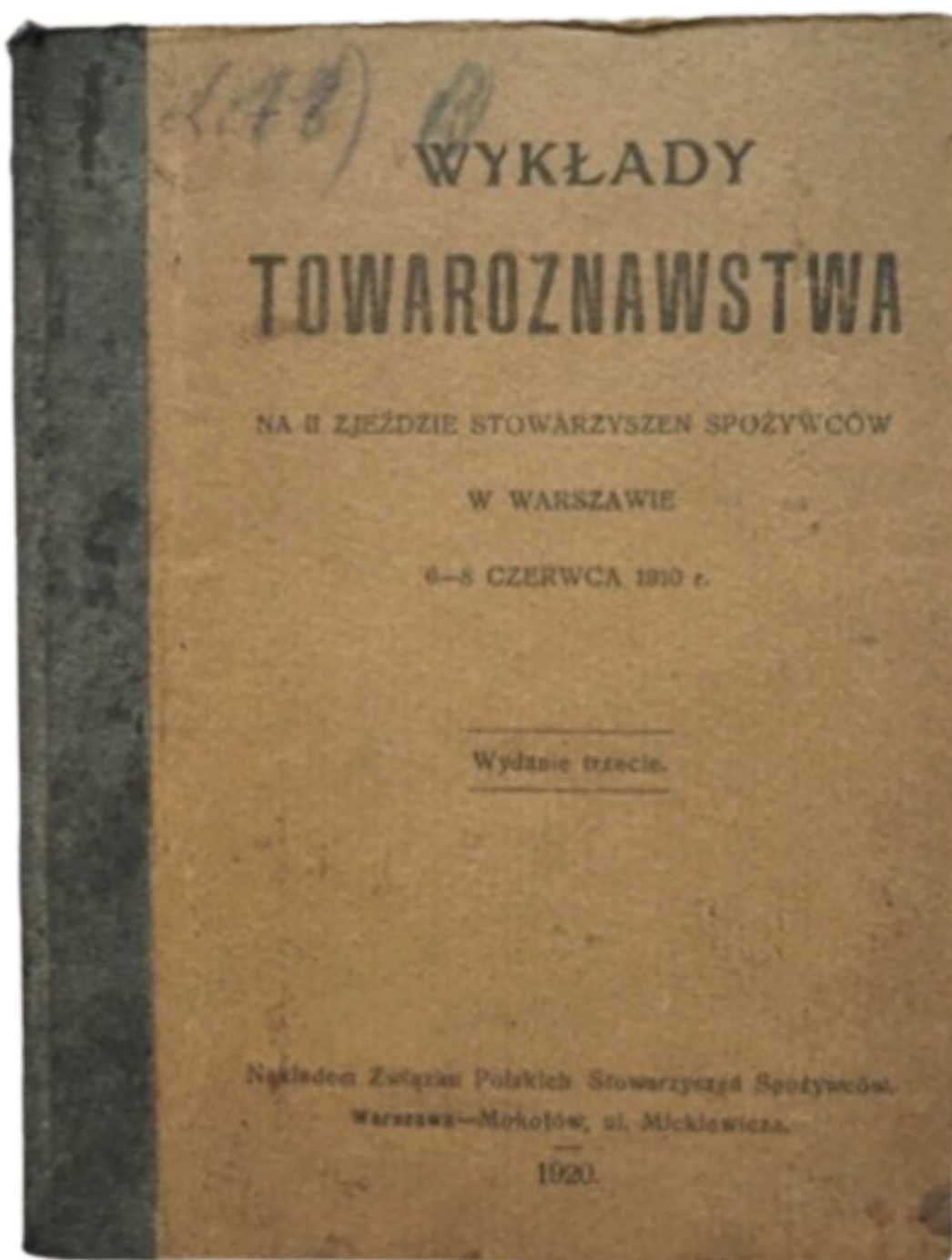
A letter from Józef Ulma's nephew, Jerzy Ulma, was read out during the ceremony. Jerzy donated this precious family heirloom to the Pilecki Institute (PI) and agreed to display it in



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# FOSTERING ETHICAL LEADERSHIP

## AMERICAN SERVICE ACADEMIES PROGRAM AND BEYOND AT THE AUSCHWITZ JEWISH CENTER FOUNDATION

**The Auschwitz Jewish Center Foundation (AJCF) continues to harness the powerful lessons of the Holocaust to foster ethical leadership and deepen cross-cultural understanding. This summer, the AJCF hosted a range of impactful programs, with the American Service Academies Program (ASAP) and its specialized U.S. Merchant Marine Academy edition (ASAP MMA) taking center stage.**

The Auschwitz Jewish Center Foundation has been running educational programs for years that support the development of ethical leadership, based on the history of the Holocaust. In June 2024, another edition of the American Service Academies Program (ASAP) took place, aimed at cadets from U.S. military academies, and in July, a special edition was organized for the first time for cadets from the U.S. Merchant Marine Academy, ASAP MMA. Both programs focused on fostering historical and ethical awareness, as well as building intercultural understanding.

### **ASAP and ASAP MMA: Immersive Learning and Ethical Reflection**

The American Service Academies Program (ASAP) has established itself as a unique initiative that combines rigorous historical education with a focus on ethical leadership for future military officers. This year's cohort began their journey in Washington, D.C., where they explored the ideological underpinnings of the Holocaust at the United States Holocaust Memorial Museum. Through lectures and discussions, cadets examined the incremental steps that led to genocide, emphasizing the critical role of moral courage in preventing atrocities.

The program continued in Poland, where cadets visited Auschwitz-Birkenau. Walking through the remnants of barracks and the haunting ruins of gas chambers, the participants confronted the physical evidence of genocide. "Seeing the human remains and personal belongings left behind has left a really big impact on me," shared Tasha Laberge-Shusterman, a cadet from the Air Force Academy. "It's a reminder that these were real people who suffered, not just numbers in a history book." This immersive experience provided a visceral context for understanding the devastating consequences of unchecked hatred and the importance of standing up against injustice.

After touring the camp, the cadets engaged in community service at the Jewish cemetery in Oświęcim. By cleaning and maintaining the graves, they honored the memory of the Jewish community that once thrived in the town. "We need to have conversations without screaming at each other," reflected Mackenzie Boose from the Coast Guard Academy. "The program has reinforced my belief in the power of storytelling to foster understanding." This act of service underscored the value of preserving memory and highlighted the need for active engagement in the face of historical and contemporary injustices.

The U.S. Merchant Marine Academy edition of ASAP, held separately in July, was tailored



Participants in the American Service Academies Program during a tour of the Auschwitz Museum  
Photo: Andrzej Rudiak

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## Professional Ethics Training: Reaching Law Enforcement and International Agencies

The AJCF also continues to extend its influence to law enforcement. This summer saw the fifth session on the ethical responsibilities of law enforcement. Additionally, the AJCF is a key partner in training of Europol, emphasizing the importance of ethical crime. These initiatives draw on the lessons of the dehumanization and the abuse of authority, promoting responsibility at the highest levels of law enforcement.

## Extending the Reach: Western Studies Institute Academy

Beyond ASAP, the AJCF's educational outreach to the Research Trip for Saudi scholars, marking the first visit to Auschwitz-Birkenau. This historic visit was a cross-cultural dialogue and understanding, reinforcing Holocaust education.

The Anti-Discrimination Education Academy, organized by the Museum, also concluded successfully this summer. Participants, including activists, and community leaders with the tools for inclusivity. Participants engaged in workshops on prejudice and developed strategies for fostering a more inclusive society. "Understanding the mechanisms of discrimination in society," said one participant, underscoring the importance of education.

## Conclusion

The Auschwitz Jewish Center Foundation's summer





Cleaning work at the Jewish Cemetery.  
Photo by Andrzej Rudiak.

### **Professional Ethics Training: Reaching Law Enforcement and International Agencies**

The AJCF also continues to extend its influence through professional ethics seminars for law enforcement. This summer saw the fifth seminar for Icelandic police officers, focusing on the ethical responsibilities of law enforcement in upholding human rights.

Additionally, the AJCF is a key partner in training programs for the top-level management of Europol, emphasizing the importance of ethical leadership in combating transnational crime. These initiatives draw on the lessons of the Holocaust to highlight the dangers of dehumanization and the abuse of authority, promoting a culture of integrity and responsibility at the highest levels of law enforcement.

# INTERNATIONAL ASSOCIATION OF GENOCIDE SCHOLARS 2025 CONFERENCE, THE CHALLENGE OF "NEVER AGAIN"

## CALL FOR PAPERS

The Johannesburg Holocaust & Genocide Centre is excited to be hosting the the 2025 International Association of Genocide Scholars Conference from October 20, 2025 through October 24, 2025 themed around The Challenge of "Never Again": Engaging with Protection and Prevention of Genocide. The call for papers for this conference is now open.

To register and participate in the 2025 conference, accepted presenters must be members of IAGS. Submissions can be made through this link.

Eighty years after World War II, thirty years after the harrowing events in Srebrenica, and two decades after the adoption of the Responsibility to Protect (R2P) Principle, the imperative to confront and prevent genocide remains as urgent as ever. In light of this, we invite contributions to this timely and crucial discourse at our 2025 conference, "The Challenge of 'Never Again': Engaging with the Protection and Prevention of Genocide."

The end of the second millennium marked the beginning of a new era for the international struggle against genocide and other atrocity crimes. The United Nations (UN) Security Council decisions constituted two ad hoc tribunals for the Former Yugoslavia and Rwanda. The unanimous adoption of the R2P Principle and the establishment of the UN Office on Genocide Prevention and Responsibility to Protect marked an uncompromising international response to these atrocities. International and national mechanisms were set up to address, respond to, and prevent genocides and other atrocities around the globe, such as the creation of the ICC, the UN Fact Finding Mechanisms for the conflicts in Syria and Myanmar, and transitional justice mechanisms to adjudicate atrocities in various conflicts, such as those in Cambodia, East Timor, Sierra Leone, South Africa, and Bosnia.

To complement legal and transitional justice efforts, the international community established numerous mechanisms to remember, commemorate, and combat genocide.

The 2025 International Association of Genocide Scholars conference aims to critically examine the progress made, obstacles faced, and opportunities presented in the ongoing quest to fulfill the pledge of "Never Again." We invite papers that explore a wide array of topics related to the conference theme: The Challenge of "Never Again": Engaging with the Protection and Prevention of Genocide, including genocide prevention, humanitarian interventions, international cooperation, the role of

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**Papers are invited on, but not limited to, the following topics:**

1. Historical perspectives on genocide and lessons learned from World War II, Srebrenica, and subsequent genocides and atrocities.



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**It happened,  
therefore it can  
happen again:  
this is the core  
of what we  
have to say.**

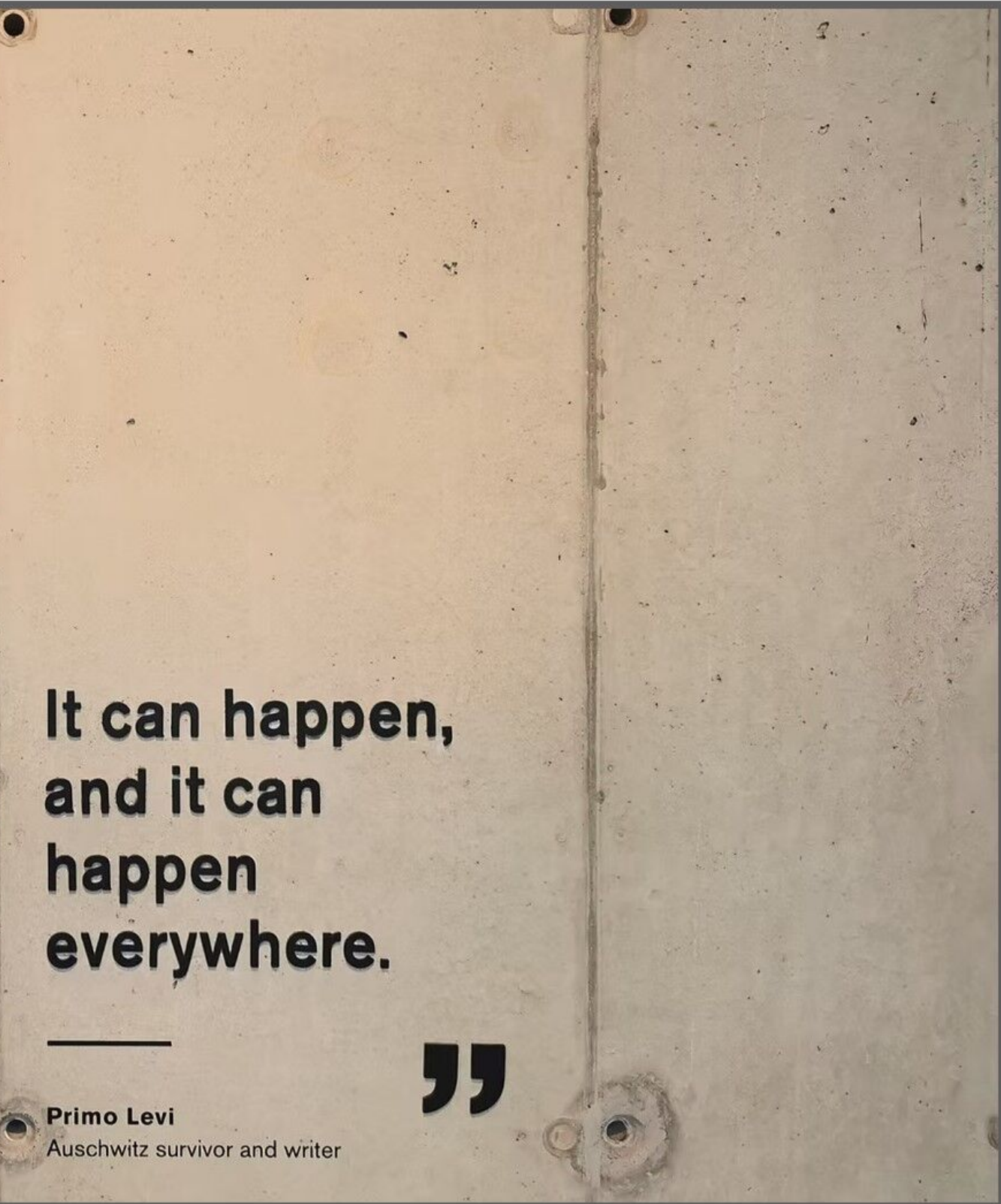
a presentation title, abstract, and 3-5 descriptive keywords.

Panel proposals (comprising three to four presentations) require an overarching description of the panel (250 words) and individual proposals (250 words) from each panel presenter.

Workshop/Exhibition Proposals should include a description (not to exceed 300 words) of the proposed workshop, its rationale, intended audience, format, goals, and intended impact. The proposal must identify at least two individual workshop/exhibition leaders and note their expertise or experience in the subject matter.

The proposal submission deadline is midnight (Eastern Standard Time) on 25 November 2024. All proposals will undergo an anonymous peer review.





**It can happen,  
and it can  
happen  
everywhere.**

”

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**Primo Levi**

Auschwitz survivor and writer

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# „GERMAN JEWS TODAY“

## EXHIBITION OF PHOTOGRAPHS

### BY LEONARD FREED

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At the start of the 1960s, not even 20 years after the abyss of the Holocaust, the American-Jewish photographer Leonard Freed (1929-2006) spent several months traveling through West Germany. He wanted to use his camera to capture how German Jews were currently living. Through his images, Freed set out to counteract the Germans' ignorance of the invisible Jewish minority living among them. He took photographs in several Jewish communities, especially in the areas around Frankfurt and Düsseldorf.

In 1965, 52 of his photographs were published with accompanying texts under the title *Deutsche Juden heute* (German Jews Today). These images and texts focus on the Jewish communities and discuss the relationship between Jews and Germans. Jewish life is fragile; there are only a few small communities whose existence is controversial both within and outside of Germany.

The themes in Freed's book were also discussed in two earlier publications that appeared in 1963 and 1964: an issue of the news magazine *Der Spiegel* with the title "Juden in Deutschland" (Jews in Germany); and a volume published by Hermann Kesten called *ich lebe nicht in der Bundesrepublik* (I don't live in the Federal Republic). The question of whether it is possible to live as a Jew in Germany shapes a debate that lasts until today.

All 52 photographs from Leonard Freed's series, purchased from the photographer's widow Brigitte Freed, are part of the museum's collection. They are exhibited in their entirety for the first time.

**11 Nov 2024 to 27 Apr 2025**

Entry fee of charge.

You can book tickets for a specific time slot online.

**Location:**

Jewish Museum Berlin Libeskind Building, ground level,



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# EHRI AND THE SHOAH FOUNDATION STRENGTHEN BOND

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**On 30 October, a high-profile delegation from the University of Southern California Shoah Foundation traveled to Amsterdam to sign a Memorandum of Understanding (MoU) with EHRI.**

The aim of the MoU is to develop a close and lasting collaboration agreement between EHRI and the Shoah Foundation. It is expected that this future collaboration will improve access for European researchers to the Shoah Foundation's Visual History Archive, comprising more than 55,000 audiovisual testimonies of Holocaust witnesses; enhance the sharing of data, knowledge and expertise; and result in a series of joint events and activities.

The MoU was signed by Dr Robert Williams, Finci-Viterbi Executive Director of the USC Shoah Foundation, Dr Reto Speck, Co-Director EHRI, and Prof Martijn Eickhoff, Director of NIOD Institute for War, Holocaust and Genocide Studies, the EHRI coordinating institution. During the signing ceremony, all three expressed their commitment to the collaboration and their conviction that it will catalyze important new research. The official signing was followed by a lively roundtable where representatives from all three institutions identified current challenges faced by Holocaust research organizations and archives, and highlighted how such challenges may be addressed by joining forces across geographical and institutional boundaries.

The next day, the cooperation continued in a joint public workshop and discussion in Amsterdam.

Hosted by EHRI and NIOD in cooperation with the USC Shoah Foundation, "Listening to Testimonies of Mass Atrocities" was opened by Dr Karel Berkhoff (EHRI) and Prof Nanci Adler (NIOD).

There were presentations by Dr Robert Williams, Prof Selma Leydesdorff (Amsterdam), Prof Tony Kushner (Southampton), Stephen Naron (director, Fortunoff Video Archive for Holocaust Testimonies), Dr Dienke Hondius (Amsterdam), and Prof Gelinada Grinchenko (Munich and Dnipro).

Presentations dealt with past lessons and new opportunities, such as the growing recognition of the historical value of audiovisual testimonies, the need to accept complexity, the choice between working with few or with many testimonies, and the increasing availability of transcripts. Grinchenko spoke about the multitude of ongoing recording projects dealing with the current war on Ukraine.





# MEMORIA

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Paweł Sawicki

**ASSISTANT EDITOR**

Agnieszka Juskowiak-Sawicka

**EDITED BY**

Bartosz Bartyzel  
Marek Lach  
Łukasz Lipiński

**CONTACT**

[memoria@auschwitz.org](mailto:memoria@auschwitz.org)

