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MEMORIA

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"CHRONICLE OF EVENTS IN KL AUSCHWITZ" UNIQUE COMPENDIUM DOCUMENTING THE CRIMES AT AUSCHWITZ DAY BY DAY

DOES AI HAVE A
PLACE IN THE
FUTURE OF
HOLOCAUST
MEMORY?

THE
"UNDERGROUND:
THE HIDDEN
ARCHIVE OF THE
WARSAW
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EXHIBITION IN
AUSTRALIA

"ŁADOŚ LIST" IN
THE DATABASE OF
THE HOLOCAUST
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15 YEARS OF THE
"VIRTUAL SHTETL"
PORTAL

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UNCOVERING HIDDEN (HI)STORIES

The image features large, bold, black numbers arranged in three rows on a textured, light brown background. The top row contains '1940' and '1941'. The middle row contains '1942' and '1943'. The bottom row contains '1944' and '1945'. The numbers are stylized with thick strokes and are slightly overlapping.

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

DOES AI HAVE A PLACE IN THE FUTURE OF HOLOCAUST MEMORY?

“What you need to understand about Artificial Intelligence and Holocaust remembrance is that they are bound together by trust and understanding,” said IHRA Chair, Lord Eric Pickles, at the opening of the UK IHRA Presidency conference on AI.

“We don’t trust AI and AI doesn’t understand us.”

There was laughter from the audience – but there was truth, too, in the quip. The conference on AI in the Holocaust education, remembrance, and research sector held in London on 1 December, 2024, brought together experts from media studies, sociology, and Holocaust studies to unravel the quip and explore the challenges and opportunities AI presents for the future of Holocaust memory.

The fear: deepfakes, disinformation, and Chatbots

Dr Victoria Grace Richardson-Walden of the Landecker Digital Memory Lab opened the session by encouraging participants to beware of the hype around AI. She outlined the various types of AI that are already woven into our daily lives; from Netflix recommendations to SatNav to your email spam filter and underlined that the technology can be used in both positive and negative ways.

Danny Morris from the Community Security Trust shared information about the guardrails that are in place to stop AI being used to generate inaccurate or offensive material related to the Holocaust. He also explained how actors are using descriptive prompts to by-pass safety features. Morris stressed that antisemitism is not a new phenomenon but that AI provides new ways to express the hatred. The audience was stunned into silence by an AI generated video based on Mein Kampf, examples of chatbot discussions with Nazi perpetrators, and photos of a young Adolf Hitler with his arm draped around Anne Frank.

Noah Kravitz, creator of the NVIDIA AI Podcast, also underlined the danger of disinformation and stated that “AI has the potential to supercharge and transform anything that humans do. We cannot mitigate all harms. Bad actors will always look for ways to circumvent.”

Turning towards more technical dangers, Dr Richardson-Walden explained that AI can only draw from the information it is trained on. This means that if AI models only have access to inaccurate sources or limited narratives, it will produce flawed outputs or reproduce the same well-known stories or facts over and over again. These information loops amplify some narratives while eroding the breadth and depth of the history of the Holocaust. The mass digitization of records and their integration into AI systems can go some way towards protecting the record of the Holocaust from erasure or distortion. During a panel discussion moderated by IHRA delegate, Martin Winstone, concerns were

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technology to keep their memory alive for future generations.

The future: approaching AI in partnership

Throughout the conference, there were calls for governments to improve the digital literacy of educators, students, and researchers to allow them to critically engage with AI tools and recognize AI-generated misinformation.

Dr. Rik Smit, University of Groningen, noted that part of the solution is transparency and ethics in design and he advocated for AI companies to consult experts during the design process of generative AI tools. Dr Smit encouraged us to ask ourselves: what problem is this tool aiming to solve? And who is benefitting from it? He also cautioned that regulation is not always the answer, explaining that: "Big Tech loves regulation. It is a PR strategy: we are so big you need to regulate us."

Dr. Samuel Merrill from Umeå University's Department of Sociology and Centre for Digital Social Research encouraged Holocaust experts not to shy away from partnership with experts outside their usual fields: "We are not going to learn each others' languages without speaking to each other. There is a strong argument for getting computer scientists at the table with us," he said.

As the conference drew to a close, Advisor to the IHRA, Dr Robert Williams, painted a





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"CHRONICLE OF EVENTS AT KL AUSCHWITZ"

A UNIQUE COMPENDIUM DOCUMENTING THE CRIMES
AT AUSCHWITZ DAY BY DAY

The complete "Chronicle of Events at KL Auschwitz" has been published in a five-volume edition. Spanning 2,216 pages, this work meticulously details the daily operations of the German Nazi concentration and extermination camp at Auschwitz. This unique publication stems from several years of thorough research and document analysis conducted by historians at the Museum Research Centre.

Danuta Czech was the author of the first Chronicle, published in 1992. In this new edition, the authors have presented many aspects of the camp's operation in a fresh light by incorporating a broader context for the events described.

– The new edition of the chronicle, although based on the text of the previous edition, is more than two and a half times larger. Many entries have been supplemented, corrected, or thoroughly rewritten. This need for updates arose primarily from advancements in research regarding the history of Auschwitz and the availability of previously inaccessible archive collections, according to Dr. Piotr Setkiewicz, head of the Museum Research Centre.

In the foreword to this publication, Auschwitz Museum Director Dr. Piotr M. A. Cywiński emphasised that "history is the description of a continuous series of events, connected by their causes and effects. These events result from one another and lead to others. Collective memory always presents a polyphony; however, for this polyphony to harmonise, the work of historians is essential. They create a factual axis around which the multiplicity of individual memories can be embedded."

The expanded edition of the Chronicle now includes new documents allowing additional entries and illustrating the logical connections between events. Three key aspects have been particularly highlighted: first, the complex motives behind the establishment of Auschwitz in the spring of 1940, which were often influenced by changing directives from the SS; second, the role of the IG Farbenindustrie, which integrated the camp to support rubber and fuel production; and third, the gradual radicalisation of Nazi Germany's policy towards Jews, who were not only meant to be eliminated but also exploited as labour. Additionally, the introduction of extended commentaries and new footnotes helps readers better understand the context and relationships between events, particularly how the decisions made by the SS authorities affected camp life.

– The figures detailing the camp's daily population and prevailing mortality rate are particularly noteworthy among the newly uncovered information. The reports illustrate the progress of construction work, including the erection of crematoria and gas chambers. Additionally, there is a new chronology of certain deportation transports, especially those arriving in 1944 from Hungary and the Łódź Ghetto, as well as transports of prisoners evacuated from Auschwitz to other concentration camps in Germany during that time –

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"ŁADOŚ LIST" IN THE DATABASE OF THE HOLOCAUST MUSEUM IN WASHINGTON, DC

A list of 3,282 Jews who held the so-called "Ładoś passports" has been published in one of the largest databases documenting the fates of Holocaust victims and survivors, created by the Holocaust Museum in Washington, D.C.

According to findings released by the Pilecki Institute, during World War II, a group of Polish diplomats in Switzerland worked to save between 8,000 and 10,000 Jews from the Holocaust. Representatives of the Polish embassy in Bern, in collaboration with Jewish organisations, provided those at risk with illegal passports from Latin American countries. This effort was led by Aleksander Ładoś, a Polish MP in Switzerland from 1940 to 1945, which is why the list of survivors bears his name.

After two years of research, the Pilecki Institute, in partnership with colleagues in Poland and abroad, published a scientific study titled "Ładoś List" in 2019. The study was prepared by a four-person team comprising Jakub Kumoch (scientific editor), Monika Maniewska, Jędrzej Uszyński, and Bartłomiej Zygmunt.

Today, the Ładoś List has been incorporated into the Museum's database, which contains information about Holocaust survivors and victims. You can find the Ładoś List database page at the following [link](#).

– The compilation of the "Ładoś List" is one of the largest research projects conducted by the Pilecki Institute focused on the Holocaust. The publication of the research findings in the Holocaust Survivor and Victim Names database at the Holocaust Museum in Washington, D.C., holds significant importance for academic scholarship and international collaboration. This accessibility allows us to reach a broader audience, increasing our chances of uncovering previously unknown stories and enriching our research with new sources and documents – says Prof. Krzysztof Ruchniewicz, director of the Pilecki Institute. The inclusion of Ładoś List in the Holocaust Museum's database is a major achievement that enhances our understanding of the Holocaust and the various responses to the genocide of European Jews.

The Ładoś List indicates that between 24% and 45% of Jews who possessed forged documents from Paraguay, Honduras, Haiti, or Peru managed to survive the Holocaust. Notably, several dozen of these individuals are still alive today

Research indicates that the Ładoś group assisted Jews from various European countries, with the majority of identified passports issued to individuals from occupied Poland and the Netherlands. – Regarding the documented group of survivors, most are Jews from Poland, the Netherlands, and Germany – notes Monika Maniewska, co-author of the "Ładoś List," archivist at the Pilecki Institute, and Secretary of the Ładoś Group International Committee.



Aleksander Ładość
instytutpileckiego.pl

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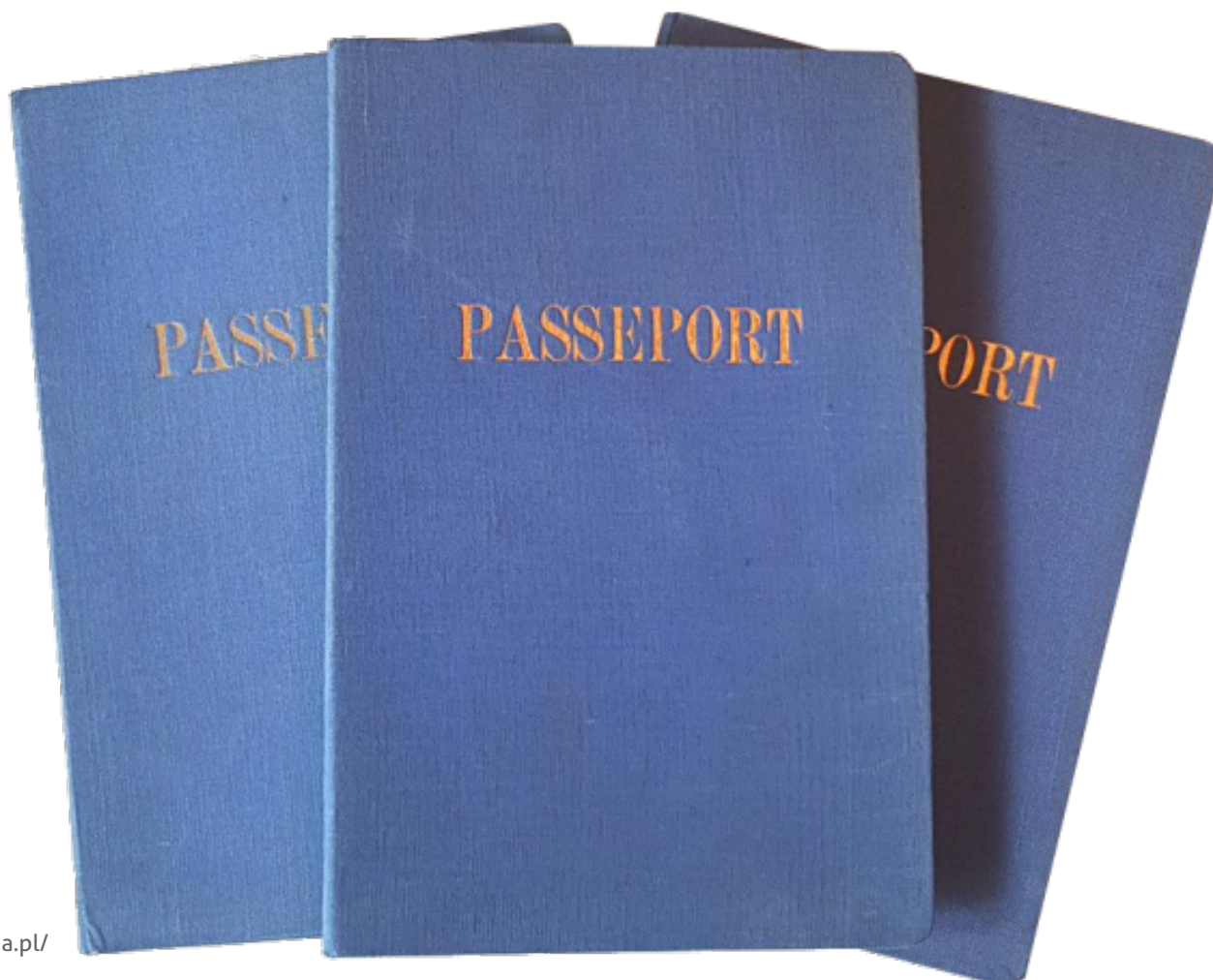
The Wiener Holocaust Library in London. Following its launch, the publication was discussed at several venues, including Hebrew Union College in New York, the Mandell JCC Innovation Center in Connecticut, and the Pilecki Institute in Berlin.

“The Ładoś List” is one of the most significant documents in the history of the Holocaust. Though incomplete, it constitutes as a testament to the heroic and humanitarian efforts of those who bravely resisted the Holocaust – noted Roger Moorhouse, a British writer and historian, during the publication's launch.

As of 2021, the Ładoś List is available online, featuring a full-text search function. The website www.paszportyzycia.pl (<http://passportsforlife.pl/>, <http://reisepassedeslebens.pl/>) is available simultaneously in three languages: Polish, English and German. It is where the current state of knowledge about the passport action of Polish diplomats and its impact on the Jewish communities in Switzerland is presented.

Thanks to the publication of Ładoś List, the rescue operation of Polish diplomats in Switzerland has become the subject of an international discussion involving Holocaust survivors and their descendants, the families of the diplomats involved in the operation, as well as scholars, journalists and cultural figures. Families of survivors from all over the world, who are discovering the fate of their loved ones for the first time, are bravely coming forward to the Pilecki Institute. Their willingness to share their stories, photographs and documents is not only a testament to their resilience, but also a crucial contribution to the ongoing research, allowing the list to be constantly supplemented with more names.

The Polish Parliament has established 2021 as the Year of the Ładoś Group. At the same



Holocaust Survivors and Victims Database

- Search for Names
- Search for Lists
- Register in the Survivor Registry
- What's New

SEARCH FOR NAMES RESULTS

or

NAME

Last Name: ?

?

First Name: ?

?

Maiden Name: ?

?

ALL FIELDS ?

SEARCH WITHIN NAME LISTS ?

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SEEKING REDEMPTION? DIRTY HANDS AND THE GLOBAL MARKETPLACE

The FASPE trip was the culmination of my first year of business school, in which the questions of ethical and professional responsibility loomed large and reached fruition. It was, however, also a beginning, pushing my thoughts in any number of new directions. The reflections below are my best attempts at putting into words the most salient places this experience has taken me. While they are more ponderings and questions than they are answers, my hope is to continue pursuing them and, in so doing, to sharpen my own thoughts while advancing our conversation as professionals.

I Could've Been a Perpetrator

One of FASPE's central premises is the challenge of seeing ourselves in the perpetrators, to see what we, as human beings, are capable of and how we might become the "bad guys." Reflecting on this idea, both intentionally and unintentionally during the trip, I became acutely aware of how the values which animate me can indeed look very similar to those which animated the Third Reich's leaders.

For most of my life, I have wrestled with bearing triple-minority status: my race, religion, and gender. I am a Chinese Indonesian (Indonesian nationality with Chinese ethnicity), a Christian from the world's largest Muslim country, and a woman in a patriarchal society. As such, I have constantly lived in the shadow of the history of "my people." I have felt this way throughout growing up, whether because of the 1998 riots, in which Chinese Indonesians were targeted, or in the bombings of churches back home. But I have also benefited from much privilege, where even writing this reflection seems strange when only ten percent of Indonesians receive a university education.

I bring these factors up to contextualize why group loyalty seems natural to me. Yet, the closeness I feel to those identities is not as straightforward as I once imagined. What I have realized is that this language of loyalty, duty, and love sounds precisely like that which was used to justify the Holocaust. As came up during one of our classroom discussions, we seem to exist on the same value-spectrum as Heinrich Himmler himself, whether we like it or not. We may not act as he did, but our motivations and ethical orientations are not—through our shared humanity and the intrinsic fallibility of that condition—totally unlike.

Degrees of Complicity

One classroom conversation that has lingered with me concerned whether Nazi bureaucrats were more culpable than the businesspeople who, for instance, provided the logistical support that transported the disabled towards their death as part of Aktion T4. At first, the answer seems obvious—of course the Nazi bureaucrats were more culpable. But our conversation provoked questions that denied us such a neat answer. Who had more agency to not follow orders? Which group truly possessed the faculty of judgment? Despite our best attempts, we could come to no simple "right" answer.



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Perhaps more poignantly for multinational corporations or international corporate citizenship, this discussion of locality touches on the complexity of global supply chains. In a long value chain that encompasses continents, should a company be responsible for all the activities along that chain or are there different degrees of responsibility? What about different degrees of complicity? If one's end-product fulfills an important social need and the corporation itself plays a key societal function, does this reality allow for parts of the production process to be "dirty"? Palm oil is one example. It is ubiquitous in everyday consumer products and is an industry of national importance to some developing countries, yet its production capacity seems to rely on mass deforestation. Or what about the links between Uyghur slave labor and the production of solar panels?

Placing myself in the shoes of a business owner who must grapple with uprooting an entrenched, complex global supply chain amid absent laws and regulations, it seems that the solution is neither as simple as halting the production of these products nor as straightforward as ignoring the ethical issues along the chain. In pondering this question, we return to the same problem: is it morally permissible for our hands to be dirty in the conduct of such business? How dirty is too dirty? What makes us complicit, and if so, how much? Where do we draw the line between influence and complicity? These questions, it seems to me, must remain at the forefront of our minds when "doing business," particularly given the ease with which we rationalize and justify our actions.



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THE “UNDERGROUND: THE HIDDEN ARCHIVE OF THE WARSAW GHETTO” EXHIBITION IN AUSTRALIA

We have opened the exhibition “Underground: The Hidden Archive of the Warsaw Ghetto” at the Melbourne Holocaust Museum! The travelling exhibition of the Jewish Historical Institute, which we presented in 2023 at the NS-Dokumentationszentrum in Munich, has left Europe for the first time and has reached Australia. It will be presented as the first exhibition in the newly renovated Melbourne Holocaust Museum until March 2025.

“Australia became one of the places where Holocaust survivors emigrated after the war. Families from such Polish cities as Lodz, Bialystok, Czestochowa and Warsaw found their new home in Melbourne. Many of those involved in the Jewish diaspora in Melbourne are connected to Warsaw. Their stories complement the main narrative of the exhibition. A dedicated section presents the fate of several families. This personal and local feature of the exhibition shows that this distant history did not happen in a void, that it had and still has an impact on the lives of successive generations of Holocaust survivors,” says JHI director Dr Michał Trębacz about the exhibition.

The director of the Jewish Historical Institute during which he gave an inaugural lecture. Al Programme Board of the Jewish Historical Ins

The story told in the exhibition “Underground Ghetto” focuses on the activities of Emanuel and the fate of the unique archive they created day. The exhibition looks at the ghetto from a Underground Archive of the Warsaw Ghetto, center of this story and allowing the docume

The exhibition will be available for viewing u

International curators:

Dr Piotr Rypson
Dr Ulla-Britta Vollhardt
Dr Mirjam Zadoff

International exhibition design:

Tido Brussing Szenerien
Kasia Warpas

Australian curator:

Sandy Saxon

Australian exhibition design:

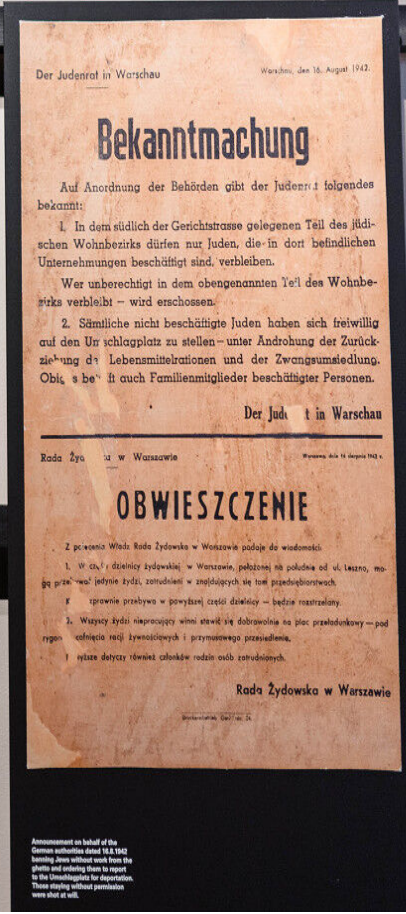
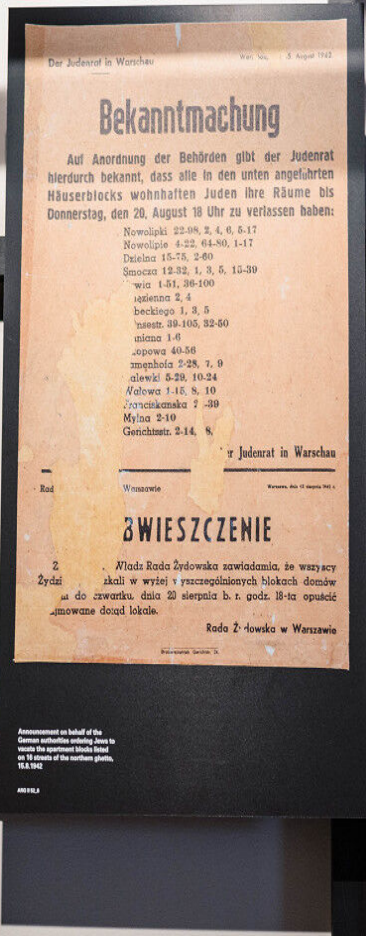
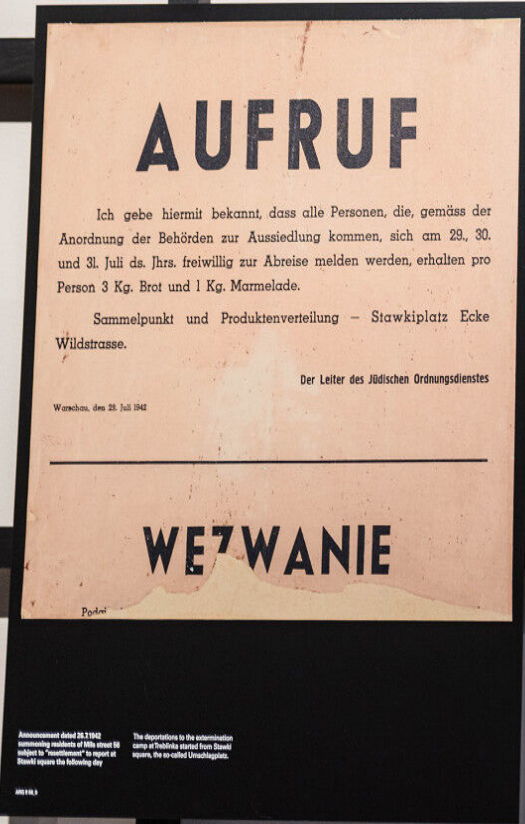
Artklass
Rowan Cochrane
Space Arrangers
Studio Tweed
Synthesis Design + Build

Historical consultation:

dr hab. Katarzyna Person
dr Maria Ferenc

Voice recordings:

Münchner Kammerspiele



Exhibition Partners
 Underground: The Hidden Archive of the Warsaw Ghetto is presented by the Melbourne Holocaust Museum in partnership with the Jewish Historical Institute, Poland, the Association of the Jewish Historical Institute of Poland, and the Munich Documentation Center for the History of National Socialism, Germany.

Exhibition Sponsors
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Programming Sponsors
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15 YEARS OF THE "VIRTUAL SHTETL" PORTAL

The Virtual Shtetl portal was launched on 22nd May 2009. Until 2012, its publisher was the Association of the Jewish Historical Institute in Poland, which later donated it - along with an entire permanent exhibition - to the POLIN Museum of the History of Polish Jews.

However, the intellectual climate, in which programme assumptions for the portal could take shape, began to develop much earlier. Since the 1980s, researchers and social activists travelled throughout Poland, gathering information about the still-existing physical remnants of Jews in Poland. These efforts significantly accelerated in the new reality shaped after 1989.

In 1996, Dr. Eleonora Bergman and Jan Jagielski, from the Emanuel Ringelblum Jewish Historical Institute (ŻIH), published a catalogue entitled *Zachowane synagogi i domy modlitwy w Polsce* (Preserved Synagogues and Houses of Prayer in Poland). It was based on the archival resources managed by the ŻIH's Department of Jewish Heritage Documentation, which collected information about Jewish cultural heritage in Poland.

Several years later, this collection was used by the editors, who created the first version of the "Virtual Shtetl". Initially, it was a "multimedia project" with an educational dimension, expressed through, among other methods, by conducting lessons in schools and by organising competitions.

At the same time, significant documentary work was carried out by the Foundation for the Protection of Jewish Heritage (FODŻ), established in March 2002 in order to protect the material remnants of Jewish cultural heritage in Poland.

Both FODŻ's materials and the concept of their presentation had a substantial impact on the development of the "Virtual Shtetl". It cannot be denied that the portal's editorial team was also inspired by Wikipedia, which had been rapidly developing since the beginning of the 21st century.

Several periods can be distinguished in the history of the "Virtual Shtetl".

Following that "multimedia project," there was a shift toward the concept of a social portal, where most of the content was to be provided by registered users, creating a community of enthusiasts centred around the portal. After several years of operating in this formula, it became apparent that participation was also a challenge, which may not always find a similar application.

Following this, the portal began a process of transformation, moving from a strong participatory component to a project based upon professionals, data analysis and the use of specialised software. This process occurred alongside the ongoing digitalization



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Several years later, this collection was used by the editors, who created the first version of the "Virtual Shtetl". Initially, it was a "multimedia project" with an educational dimension, expressed through, among other methods, by conducting lessons in schools and by organising competitions.

UNCOVERING HIDDEN (HI)STORIES

The final episode of the third series of the EHRI podcast takes a step back to look at micro-archives in a more general sense. In keeping with our theme, however, we also focus on an object that teaches us more about the Holocaust. An object that represents both the richness of sources that can be found in micro-archives and the challenges that those working with them face.

Our object of focus is the black and white photograph you can see below, depicting a group of prisoners dressed in the distinctive striped uniforms of Nazi concentration camps and walking along a corridor of barbed wire fencing. In the photograph, there is a woman in the fourth row from the front, circled in yellow. The woman's name is Suzana Schossberger (Šosberger), and the photograph was taken by a Soviet military officer when Auschwitz was liberated in January 1945. Her son Mirko Stefanović remembers that his mother kept the photograph on a bookshelf in the living room, unframed and turned around. Mirko recalls how he never spoke to his mother about her imprisonment in Auschwitz even though she never tried to hide her experience and wore her tattooed prisoner number visibly.

The photograph came to the attention of Dr. Dora Komnenović, our guest for this episode, following a call launched by the Jewish Community of Novi Sad in preparation for the workshop "Archival Basics: A Hands-On Workshop for Micro-Archives". This workshop was one of the several EHRI workshops for micro-archives organized by the German Federal Archives and other EHRI partners. Mirko answered the call almost immediately to contribute his mother's remarkable photograph. He did this, as he explains in the testimony we hear in the episode, because of the responsibility he feels as part of the generation of survivors' children to help preserve the memory of the Holocaust for the future. The photograph is important not only because of its subject matter, but because it represents the challenging first step towards building relationships with non-traditional archives. In the further exchanges Dora had with Mirko, she also found out about an oral testimony that Mirko's mother gave to Yad Vashem in the 1990s. Mirko explained that he only listened to his mother's testimony after her death and that he was not comfortable sharing it. This highlights the complex and emotionally charged nature of collecting such archival material from individuals and the relatives of survivors.

Suzana Schossberger was born and lived in Novi Sad, Serbia. She was the co-owner of a knitwear factory when, in April 1944, she was deported to Auschwitz along with her infant son, Andrija Schossberger and her father, Mirko Erdeš. Andrija and Mirko were sent directly to the gas chambers upon arrival and were murdered. Her husband, Tibor Schossberger, died of typhus as a prisoner of war.

Suzanna was selected by Mengele as a subject for experimentation. She was kept for some months in the hospital and




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