

# MEMORY LANES



## INTRODUCTION

MemoryLanes creates new ways of remembering Jewish life in Germany, Poland, and Serbia. 86 teenagers researched Jewish biographies from their hometowns as well as the digital Centropa archive over the course of two years, and then used artistic methods to create their own remembrance projects based on the lives of six Jews from Kielce, Belgrade, Berlin, and Mannheim. Through these personal works, teenagers tell stories of Jewish life in the very places that they live in.

## TARGET GROUPS, PROJECT COUNTRIES AND PARTNERS

86 teenagers from Germany, Poland, and Serbia participated in the project. Centropa and its partners; Galicia Jewish Museum (Krakow), the Centre for Education Policy (Belgrade), Berlin History App (Berlin) and educators from each of the project countries worked closely with each of the groups to develop remembrance projects with the help of local artists. Transnational exchange was central to the project, highlighting the breadth and diversity of 20th century European Jewish history.

## PROJECT FORMATS

As a result, the participants created city walking tours, films, comics and songs. Over the course of the project we met and exchanged ideas at transnational conferences, online meetings, local workshops and created a dedicated Instagram account. The remembrance activities developed by participating teenagers have been incorporated into an Augmented Reality app, revealing formerly invisible places of Jewish life as new places of remembrance. You are standing in front of the traveling exhibition based on Jewish biographies, which the participants co-created.

## THE EXHIBITION TEAM

From Poland: Hanna Marcinkowska, Dominika Gajos, Anna Cywicka, Jakub Jaszczyk  
From Serbia: Lara Konstantinovic, Andjela Djuricic, Iva Dopudja  
From Germany: Lucy Craig, Nejlja Gerina, Mateo Duric, Jamie Bate

## DESIGN

Nicola Andersson & Marie-Christine Gollner-Schmid

## HISTORICAL ADVISORS & TRANSLATORS

Katarzyna Suszkiewicz, Viktoriia Mudrytska (GJM), Ana Vušurovic  
Biljana Stojanovic (CEP), Nicola Andersson, Ninja Stehr (Centropa)

A PROJECT BY:



IN COOPERATION WITH:



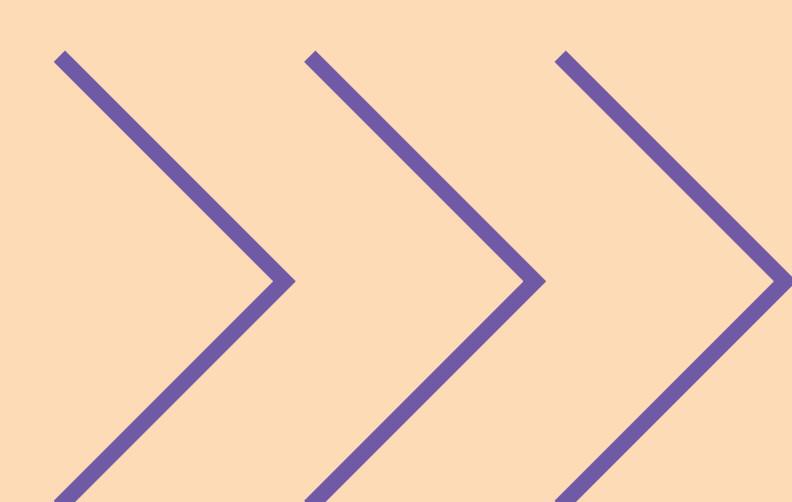
PROJECT OF THE EDUCATION AGENDA NS-INJUSTICE:

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# MEMORY LANES



## BERLIN

Berlin is home to a thriving Jewish community today, but it has a dark past of marginalization and persecution. In the 19th century, Berlin saw the emergence of liberal Judaism with the Reform Temple and New Synagogue. By 1900, over 110,000 Jews lived in the city. Arts and culture bloomed in the Weimar era but so did antisemitism. When the Nazis rose to power in 1933, they stripped Jews of their rights, and during the 'November pogrom' in 1938, hundreds of Jewish shops and synagogues were set ablaze and destroyed. After the Second World War, Berlin was separated into East and West, as were its Jewish communities. Only in 1989, after the fall of the Berlin Wall, were they reunited. In the years that followed, thousands of Jewish immigrants from the former Soviet Union and Israel found new homes in Berlin. Today, Berlin has dozens of memorials that pay respect to its Jewish heritage and the city regularly hosts cultural events to celebrate its present day Jewish life.



## BELGRADE

The first documents about the presence of Jews in Belgrade date from the 10th century, although some researchers believe that Jewish residents of the Roman Empire also came to Singidunum (as Belgrade was known at that time). Later in the 16th century, Jews expelled from the Iberian Peninsula (Sephardim) arrived in Belgrade, followed by Jews from Central European countries (Ashkenazi) in the 17th and 18th century. The Jewish population of Belgrade was mainly involved in the salt trade, banking, stock exchange, and the textile industry. During the Second World War the majority of Belgrade Jews were taken to a concentration camp at the Belgrade fairground - Sajmište (so called Judenlager Semlin), where around 6,000 spent their last days and were ultimately murdered in a 'gas truck'. In the spring of 1942, Nazis declared Belgrade the first city "free of Jews". Out of the 12,000 Jews who lived in Belgrade at the beginning of the war, only 1,115 survived. About 95% of the Jewish population of Serbia was completely destroyed. Today, the Jewish community in Serbia has around 2,000 members, with only one active synagogue remaining. The monument "Menorah in Flames" was installed on the banks of the Danube in memory of the Jews of Belgrade who died during the Holocaust.



## MANNHEIM

Jewish life in Mannheim began in the 17th century and increased to a community of 150 families by the 18th century. A synagogue, Klaus (Jewish house of learning), and Jewish hospital were built in Mannheim during this period. During the 19th century, Jewish industries flourished and Jews held important positions in local governance until 1914. World War I left Jewish commerce weakened, yet it continued. Nazi rule brought redundancies and attacks on Jewish facilities, which led to mass emigration after the November pogrom in 1938. Jewish presence began to grow again after World War II with Eastern European refugees coming to the city. Today, Mannheim has a small but thriving Jewish community.



## KIELCE

The city of Kielce boasts a rich past, yet also a dark history for the Jewish community. Jewish communities only began to settle in Kielce in the 19th century, as a law from the 16th century had prohibited them from living here earlier. As the community grew, they prospered within industries such as crafts and commerce. They took part in local government and cultural life. Yet in 1918 a pogrom marked a turning point in the Jewish life that had established itself here. The horrors of the Second World War followed, bringing German occupation and with it unimaginable suffering. Thousands were forced into overcrowded ghettos and deported to concentration and death camps. Only a few returned after the war. In 1946 a brutal pogrom crushed any hope of re-establishing Jewish life in Kielce, leading Jews from all over Poland to leave the country.



# MEMORY LANES



## IN KIELCE



### TELLING THE STORY OF JULIAN GRINGRAS

In 1911, an assimilated Jewish family in the Polish town of Kielce welcomed a baby boy to the world, his name was Julian Gringras. At home they spoke Yiddish, yet in their family run photography studio 'Moderne' on Kolejowa St., they mostly spoke Polish.

After Julian had graduated from his local highschool, he enrolled at the Warsaw Polytechnic University. When Nazi Germany attacked Poland in 1939 his life changed dramatically. He and his wife Fela fled the city for the Soviet Union. They survived the war in what is today Ukraine, Uzbekistan and Tajikistan, but his parents and a number of siblings from the large family were murdered in concentration camps.

After the war, Julian and Fela rebuilt their lives in Warsaw. They had two children: Ania, born in 1948, and Romek, born in 1951. Unlike others from his family, Julian didn't emigrate to Israel.

Julian Gringras and his wife Fela Baum in Lwów (today Lviv, Ukraine) in 1940.

### How did we come up with the project?

Merely two months into high school, our history teacher, Jacek Jaros, invited us to join the extracurricular Memory Lanes project. In November 2022, we traveled to Kraków to explore and learn about this exciting opportunity. To utilize the potential of every project member to the fullest, we decided to arrange ourselves into three groups: audio, comic book, and film. We aimed to create a whole variety of materials for the app, allowing each user to find content that resonates with their preferences and suits their needs. We chose to make a walking tour of Kielce, during which individuals can uncover the story of Julian Gringras while exploring the stunning scenery of our city.

### What were the different steps we had to take?

The meeting in Kraków was just the beginning of our journey. From that moment on, we took part in numerous meetings, workshops, and presentations. Together, we collected information about Julian Gringras and learned all about writing compelling passages, creating colorful narrations for our stories, and effectively conducting valuable discussions. The culmination of our efforts, the interview with his grandson, Jakub Duszyński, provided us with a wealth

of knowledge and inspiration. This encounter immersed us into the family's history, connecting us deeply to the story we were to tell.

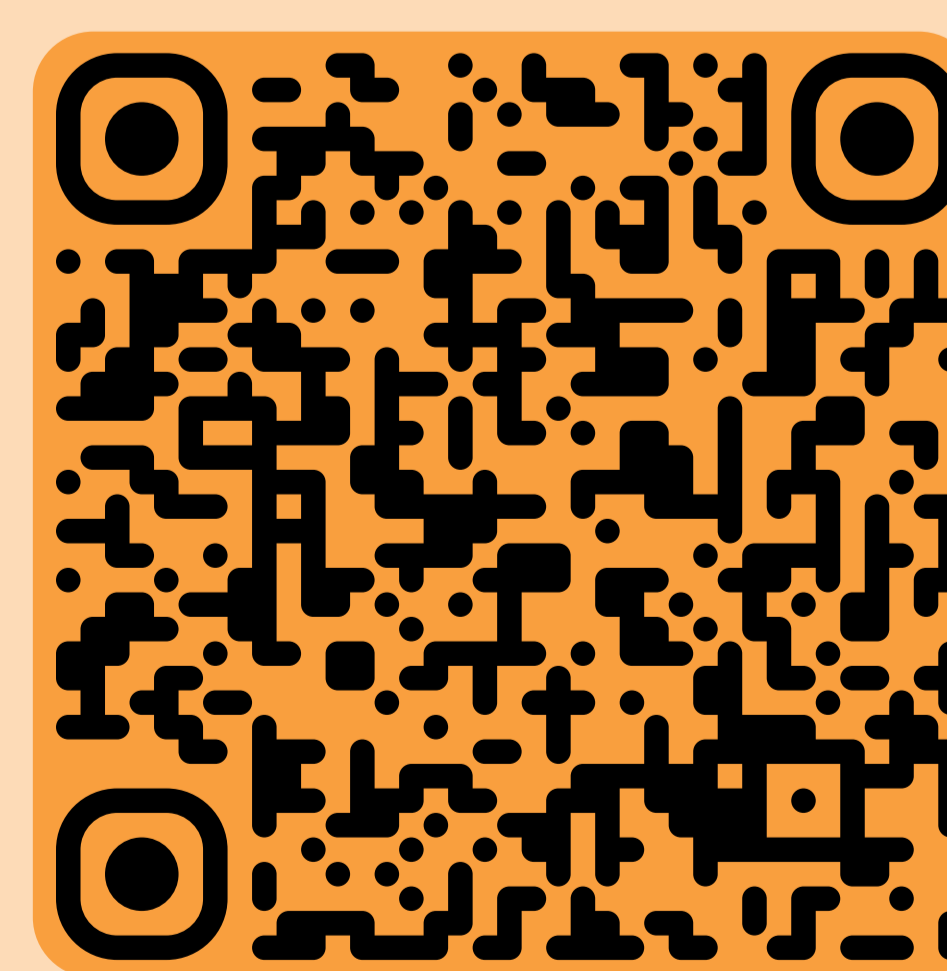
### What did we learn about remembrance/memory?

Throughout this project, we gained insight into the importance of remembrance and the role that we, as ordinary residents, can play in creating lasting and indelible memorials. It struck us that we walked by many places in our city entirely in the dark about their rich history and what they used to mean to those who came before us. We came to realize that Jews were an integral part of our city's community. They shared our lives: attended classes in schools, strolls in parks, and even family gatherings. Now, we understand that their presence simply cannot be isolated from our collective identity. They are an inseparable part of our shared history and heritage.

Brainstorming for ideas and on the walking tour with Jakub Duszyński



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## IN BERLIN



### TELLING THE STORY OF ROSA ROSENSTEIN

Rosa Rosenstein was born in Berlin in 1907, the first born daughter of a devout Jewish family. She initially attended a Jewish girls' school and later transferred to a business academy, after which she worked in her father's tailoring business. At a young age, she married Maximilian Weisz, with whom she had two daughters. After the rise of National Socialism, Rosa's whole family decided to flee. While her parents and siblings emigrated to the British Mandate of Palestine, Rosa and Maximilian's family escaped to Budapest. After the situation worsened for Jews in Budapest, they made the difficult choice to send their children to her family in Palestine. Rosa managed to survive in hiding, however Maximilian died of the consequences of forced labor in the former Soviet Union. In Budapest, Rosa met her second husband Alfred with whom she had a son, and together they settled in Vienna. Rosa died in Vienna in 2005.

Wedding photo of Rosa Rosenstein and Maximilian Weisz 1929 Berlin

### How did we come up with the project?

We were interested in the topic and the interactive workshops. We selected significant locations related to Rosa Rosenstein's life and decided to act as guides to introduce the public to these places. The discussion about the need for peace was very important to us, so we decided to record a Hebrew peace song.

### What were the different steps we had to take?

We wrote texts, which we then presented and filmed in front of a green screen. We also took a walking tour around Berlin to visit the most important parts of Rosa Rosenstein's childhood. During the tour, we visited her school and the building where her family had owned an apartment to get an impression of her life.

### What did we learn about remembrance/memory?

It is important to remember not only the bad, but also the good. It is also important to talk about it, so it doesn't repeat itself. We discussed what home means to us and how we define it, which helped us imagine how it must have felt to leave

Germany to survive the war. We also reflected on our childhood memories and how they connect to home. Additionally, we created presentations about our identity and shared them with others.

### What did we learn about Jewish history and Life?

We learned not only about the persecution of Jews, but also about Jewish traditions such as kosher food and marriage traditions. It was informative to learn not just about death, but also about everyday Jewish life.

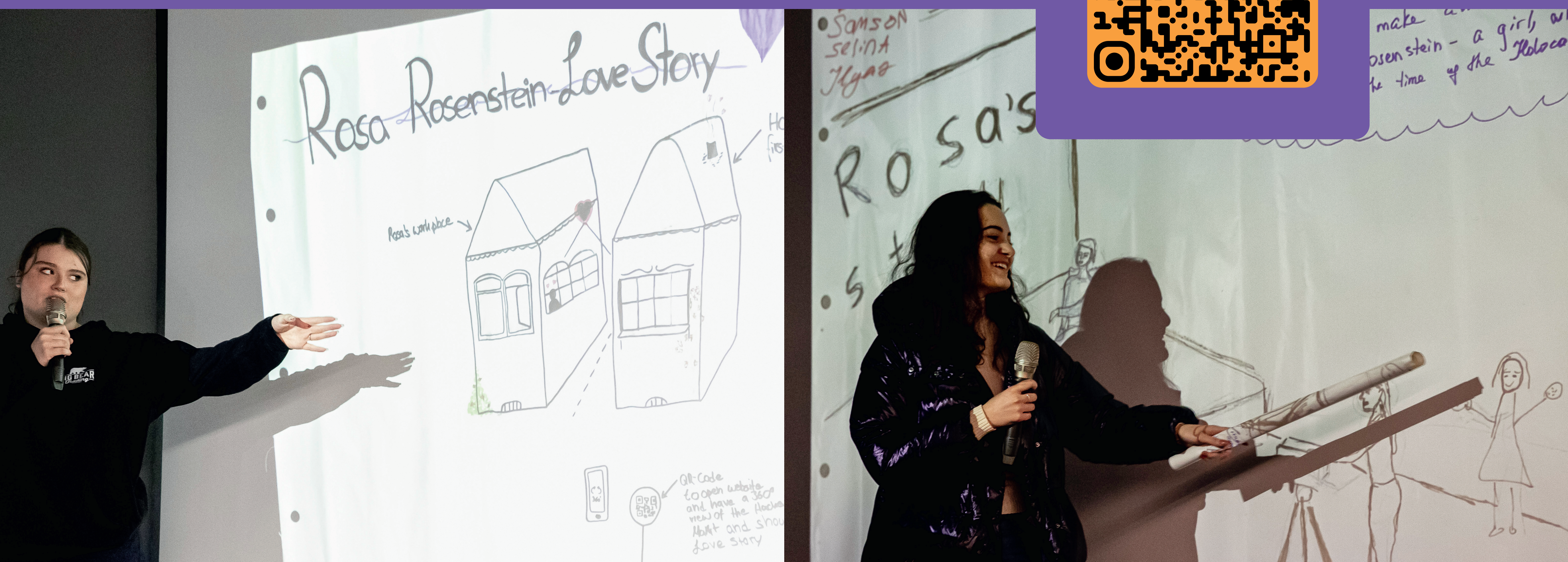
### Why do we think European remembrance is important?

The Holocaust happened in Europe, and it's important to remember it in order to prevent such terrible things from happening again. It's crucial to recognize that before the Holocaust, Jews lived normal lives, and we should remember them not just because of this tragedy.

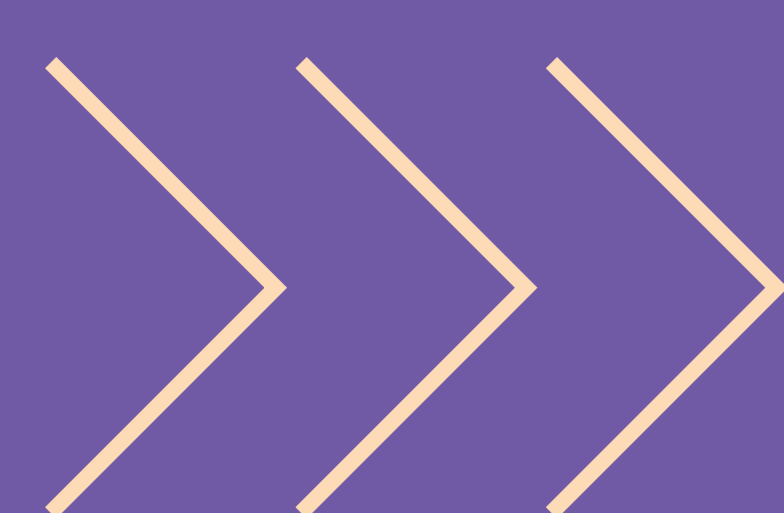
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Presentation at the Krakow Kick-Off



# MEMORY LANES



## IN MANNHEIM

### TELLING THE STORY OF MARIANNE COHN

Born in Mannheim in 1922, Marianne Cohn and her family moved to Berlin in 1928 and to Barcelona in 1934. During the Spanish Civil War, she and her sister Lisa were sent to Paris and later to Switzerland by an aid organization. In Moissac, France, Marianne joined a scouting organization that helped place Jewish children in non-Jewish homes, despite the risks. Efforts were made to smuggle these children into Switzerland in small groups. In 1944, while accompanying one of these groups, Marianne was arrested by German customs officers near the Swiss border, who had discovered that they were Jews. She was tortured in a prison in Annemasse and later murdered by Germans in a nearby forest on July 8th, 1944.



United States Holocaust Memorial Museum, courtesy of Arnold Einhorn

### How did we come up with the project?

For our project, we covered the poem "I shall betray tomorrow" by the French resistance fighter Marianne Cohn. We wanted to honor her bravery, inspiring us to write the song. She wrote the poem while in captivity by the Nazis, after being caught smuggling children into Switzerland. With the help of the Pop Academy Mannheim, we turned the poem into a song.

### What were the different steps we had to take?

We came up with the idea for our project after reading about Marianne Cohn and her poem. While reading the poem, one line in particular caught our eye: "Tomorrow, I will betray, not today". That's how the title and idea of our song came to be. Since we already had the finished poem on hand, it seemed like we could write a song. We also chose a song as our genre, as it's a modern way to convey Marianne's heroism.

### What did we learn about remembrance/memory?

Firstly, we had to come into contact with the Pop Academy and we are thankful Matthias Rückert was willing to help us with the creation of our song. Before even starting to write a song, we had to learn how to structure one and improve our sense of rhythm with some exercises. Afterwards, we tried putting ourselves in Marianne's shoes to come up with ideas for the song lyrics. Although we found it very hard to express our feelings, we eventually managed to express what we wanted to: Marianne's heroism while rescuing the children as well as while

she was in captivity. After we had our text, we composed the melody with the help of a music program. Finally, we recorded everything.

### What did we learn about Jewish history and Life?

Thanks to multiple trips and meetings, we learned a lot about our local Jewish community in Mannheim. We also learned about the extensive history of this community, which was almost destroyed during the 3rd Reich but managed to build itself up again and now has around 600 members. Additionally, we visited some important Jewish sites, like the Jewish graveyard, and learned about customs and traditions.

### Why do we think European remembrance is important?

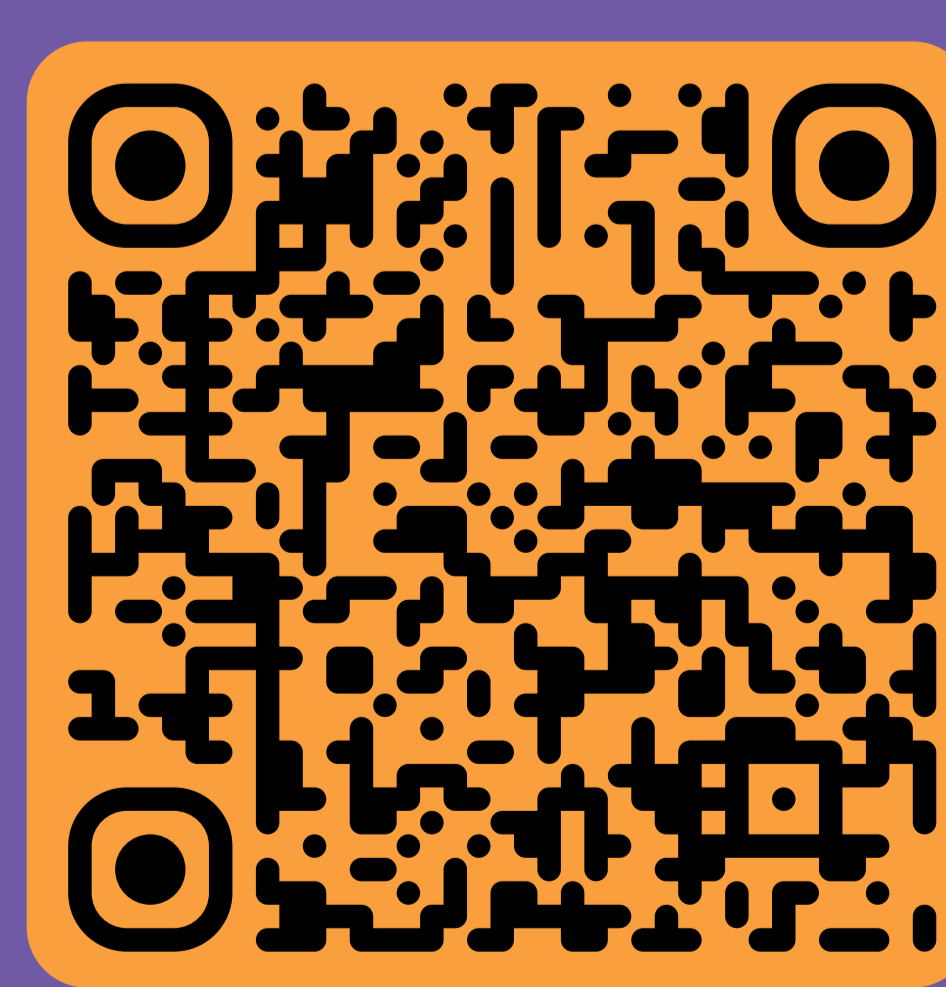
Remembrance is extremely important, especially nowadays, and should serve as a lesson to us all, to make sure that the mistakes from the past aren't repeated. History (in our case Marianne Cohn) can also inspire us and make us aware of our current political situation. Additionally, by learning about our history and through remembrance, we can understand the way our world works today and why it is the way it is.

### About our chosen biography

Marianne Cohn helped children flee to Switzerland as a French resistance fighter. As such, she accompanied them on transport. On one of these transports, however, she and the children were captured. While in captivity, she cared for the children, despite being tortured by the Nazis. Although she had the opportunity to escape, she chose to stay to help the children. She was murdered by the Nazis on 8th July 1944.

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Discussing our ideas at the Krakow Kick-Off



# MEMORY LANES



## IN BELGRADE



### TELLING THE STORY OF VERA AMAR

Vera Amar, was born in Belgrade in 1923. Her father was Jewish, but her mother was not. They had an interfaith marriage in which no religious rituals were practiced at home. Vera, along with her extended Jewish family, resided in Dorcol, a neighborhood in Belgrade where approximately 90 percent of the population was Jewish and Jewish traditions and culture were always upheld. She attended a local high school in Belgrade. However, in 1941, when the Germans invaded Yugoslavia, the tragic consequence was the death of many members of her family. Her father was forced to perform manual labor and executed in the Topovske Šupe concentration camp. At 18 years old, Vera married her first husband and changed her last name to Necic, a non-Jewish name which helped her evade capture. She later began work in the cultural sector, and met her second husband there in 1945, with whom she had another child and lived a happy, peaceful life. She later made the decision to officially convert to Orthodox Judaism in Israel, with her granddaughter present.

Vera Amar in Belgrade 1946

### How did we come up with the project?

Our idea was to make a film about love in different Jewish marriages. Our first inspiration was Vera Amar, from Centropa's archive. We got in touch with her son, Zoran, and conducted an interview. Then we added the story of Danilo Kis, whose books we studied at school and who caught our attention. In addition to the interview, we recorded two short feature films. We think that these will convey an important message in an interesting way.

### What were the different steps we had to take?

First, it was necessary to organize the interview itself and get in touch with the interviewee. Then, even if demanding, it was a lot of fun to find ourselves behind the camera and, for the first time, to work towards creating a film at a more professional level. The featured film itself, was preceded by detailed research work in order to present the writer's life in the most compelling and concise way possible.

### What did we learn about remembrance/memory?

Remembrance is recalling or commemorating past events or experiences. It is personal, as individuals remember loved ones, significant life moments, and formative experiences. Memory extends beyond the individual to collective cultural and historical memory. Societies remember

important events, traditions, and figures that shape their identities. This collective memory is passed down through generations, influencing cultural practices, values, and beliefs. It helps us to understand previous mistakes and not to repeat them.

### What did we learn about Jewish history and Life?

Despite the challenges, Jewish communities made significant cultural, intellectual, and scientific contributions to the world. Especially in philosophy, medicine, mathematics, and poetry. Jewish life is enriched by cultural traditions, including holidays, rituals, and customs.

### Why do we think European remembrance is important?

Europe was the epicenter of two world wars in the 20th century, resulting in immense loss of life and destruction. Remembrance of the Holocaust is vital to ensure that the memories of the victims are honored, to educate future generations about the dangers of intolerance and hatred, and to prevent it from happening again. In addition to the Holocaust, Europe experienced totalitarian regimes such as Fascism, Nazism, and Communism, which oppressed millions of people.

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Discussing our project ideas at the Krakow Kick-Off



# MEMORY LANES



## IN BELGRADE

### TELLING THE STORY OF CADIK DANON

Cadik Danon was born in Belgrade in 1923 to a Sephardic Jewish family with a rather traditional upbringing. He began his studies in architectural engineering shortly before the beginning of the war. In April 1941, as Nazi forces launched their attack on Belgrade, Cadik and his family fled the city. He and his sister later went to join the partisans, however Cadik was apprehended and found himself interned in the concentration camp Jasenovac. There he had to perform manual labor within the Independent State of Croatia. In 1942, following a daring escape from the camp, he joined the Liberation Movement where his efforts were greatly appreciated. Post-war he became an architect and married 3 times, and published a book about his time in Jasenovac.



Cadik Danon as a partisan in Orahovica 1943

### How did we come up with the project?

Our idea was to present the life of Cadik Danon in a short video format combining photographs, drawings and animation alongside a small walking tour through a historically Jewish neighborhood.

### What were the different steps we had to take?

After reading Cadik Danon's biography in the Centropa archive, we gathered further information about his life and Belgrade, during and after the war. Alongside pieces of information provided by Centropa and the Belgrade Historical Archive, we read his memoir "The Danon Family Tree Stump – a Memory of Jasenovac". After that, the creative process began with sketches and video footage of Old and New Dorcol.

### What did we learn about remembrance/memory?

As we expanded our understanding of Cadik Danon's life and of him as a person, we realized how much he valued his life and remembered

pain and love. Forgotten knowledge, joy and suffering are only a little better than those that never happened in the first place. Only through remembering can we learn from experiences and understand the present moment.

### What did we learn about Jewish history and Life?

We expanded our knowledge of the day-to-day life of the Jewish community in our region. From the lively pre-war streets of Dorcol to its historical value and legacy after the war.

### Why do we think European remembrance is important?

European remembrance is important as it is often instrumentalized for political and nationalist reasons. If European citizens (such as Jews and Sinti and Roma) are being erased from the histories of the countries their ancestors lived in for centuries, they will feel alienated from their own homes, they will be discriminated against and feel as if they don't belong anywhere at all.

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Discussing our project at one of the workshops in Belgrade



# MEMORY LANES



## IN BELGRADE

### TELLING THE STORY OF SOFIJA ZORIĆ-DEMAJO

Sofija Zorić-Demajo, born in 1913 in Belgrade, came from a devout Jewish family. Her family observed all religious customs and traditions. She was friends with people of differing religious backgrounds and married a friend of her brother's, a Serbian Catholic, with whom she had two children in Belgrade. In their household, they celebrated a blend of Orthodox Catholic and Jewish holidays. When the war started, she had to register as

a Jew and began receiving calls from the Belgrade Municipality to report for forced labor. She and her husband thought about suicide but instead were able to flee and relocate to the outskirts of Belgrade, where she gave birth to her third child with the help of a local midwife. Just before liberation, Sofija and her family relocated to Belgrade, witnessing the return of friends and family members who had been interned. Her husband later became the Head of Finance at the Mining Ministry of the Federal People's Republic of Yugoslavia, before teaching bookkeeping in colleges and becoming Financial Director of the Balkan enterprise.



Sofija and Dusan Zoric in Belgrade 1934

### How did we come up with the project?

Our original idea was to make an animated short movie, but our mentors suggested that we make something similar to a flipbook. In the end we combined a few ideas. We like that we merged different styles to make the video.

### What were the different steps we had to take?

Firstly, we had to learn about animation, audio and video recording, and Jewish history. After that and with help of our mentors, we made a script and plan for the making of the movie.

### What did we learn about remembrance/memory?

We learned that everybody should remember the history of others as well as their own. But not only their sacrifices, also their everyday life, traditions and achievements.

### What did we learn about Jewish history and Life?

Even though they had a difficult life and history, they were normal people with families, traditions, religion and a unique life story.

### Why do we think european remembrance is important?

We think that it is important to remember so that we can become better people and learn something about the everyday life of our ancestors. We should know the mistakes that past generations made, so that we don't repeat them.

Discussing our sketches at a local workshop in Belgrade

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# MEMORY LANES



## THANK YOU

To everyone who helped and participated in this project

Especially all participants of the Memory Lanes project

Dorothee Poche  
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Dragana Cvejić Vukić

Jakub Duszyński and Zoran Amar for sharing  
their stories

The Jewish communities of our towns

## CENTROPA INTERVIEWERS

The Centropa interviews were conducted by:

Anka Grupinska, Warsaw 2005

Ida Labudovic, Belgrade 2000, 2001 and 2002

Tanja Eckstein, Vienna 2002

## VIDEOGRAPHER

Kristijan Robič

## LOCAL ARTISTS

David Sypniewski, Ludomir Franczak, Kinga Gajda, Miłosz Koziol, Atalya Laufer, Daniel Laufer,  
Stefan Sabljic, Dušanka Komnenić, Matthias Rückert

## PHOTOGRAPHERS OF PROJECT PHOTOS:

Wojciech Wojtkielewicz, Vladimir Tomašević, Piotr Banasik

## ARCHIVAL SOURCES

United States Holocaust Memorial Museum Collection. From the Centropa Archive &  
United States Holocaust Memorial Museum, courtesy of Arnold Einhorn

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Remembrance  
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Future

on the basis of a decision  
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