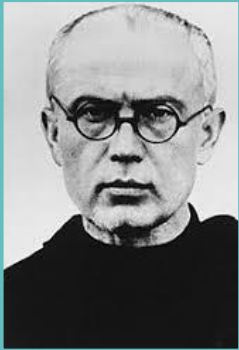


# STORIES OF POLISH RESISTANCE



Irena  
Sendler



Maximilian  
Kolbe



Emanuel  
Ringelblum



Mordechai  
Anielewicz



Witold  
Pilecki



Janusz  
Korczak



Jan  
Karski



Zofia  
Kossak-  
Szczucka



Father  
Marceli  
Godlewski



Jan &  
Antonina  
Zabinski



Józef &  
Wiktorina  
Ulma

About half of the six million European Jews killed in the Holocaust were Polish. In 1939 a third of the capital city Warsaw, and 10% of the entire country was Jewish. By 1945 97% of Poland's Jews were dead.

These eleven examples of Polish resistance *do not* purport to give an overview of what happened in Poland during The Holocaust. They have been chosen to reflect the unimaginably difficult choices made by both Jews and non-Jews under German occupation – where every Jew was marked for death and all non-Jews who assisted their Jewish neighbours were subject to the same fate.

These individuals *were not* typical; they were exceptional, reflecting the relatively small proportion of the population who refused to be bystanders. But neither were they super-human. They would recoil from being labelled as heroes. They symbolise the power of the human spirit – their actions show that in even the darkest of times, good can shine through...

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Learning from the Righteous  
Inspiring children with the courage of the few

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Father Marcelli Godlewski

Jan and Antonina Zabinski

Józef & Wiktoria Ulma

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# EMANUEL RINGELBLUM 1900 - 1944



*Emanuel Ringelblum and his son Uri*

Emanuel Ringelblum was born in Buczacz, Poland (now Ukraine) in 1900 and studied history at the University of Warsaw. In November 1938 he went to the border town of Zbaszyn, where 6,000 Jewish refugees from Germany, with Polish nationality, were being held. He spent five weeks caring for these destitute people, who had been expelled by Germany but whose entry into Poland was being blocked by the Polish Government, and his experiences had a great impact. Consequently, after the Germans invaded Poland, he set up welfare programmes and soup kitchens for his fellow impoverished Jews who had been forced to into the Warsaw Ghetto.



*Polish Jews, expelled from Germany but denied entry into Poland, being held at the border town of Zbaszyn in dreadful conditions*

In 1939 he started to keep a detailed diary and also encouraged others to gather as much information of day-to-day life under German occupation possible, to create an account of events from the perspective of the victims of the Nazis. This had to be a secretive activity, as any recording of German crimes was strictly forbidden by the oppressors. The group were code-named “the Oneg Shabbat” (The Joy of the Sabbath) as its members met in secret on Saturday afternoons to collate the reports and testimonies they had collected from Jews who had come to the ghetto.

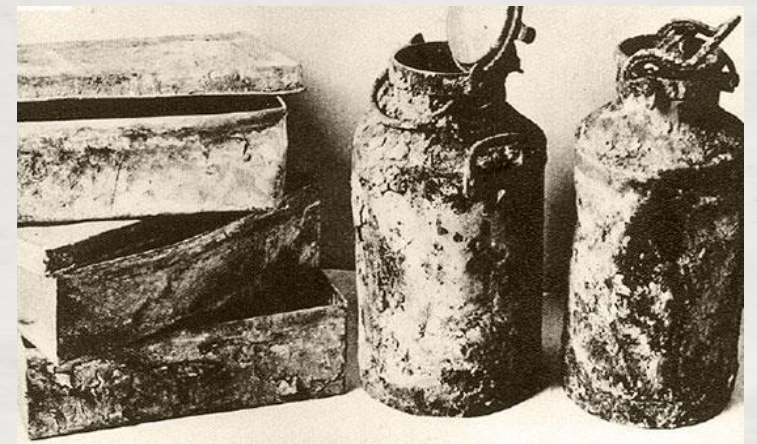
# EMANUEL RINGELBLUM 1900 - 1944



*Ringelblum with Rachel Auerbach (right) who became an important contributor to the Oneg Shabbat Archive*

Ringelblum and his co-conspirators knew that what was happening to the Jews was unprecedented and were determined to record a complete description of the time and place for future historians. They collected data and wrote articles about towns, villages, the ghetto, and the resistance movement. They also documented the deportation and extermination of Polish Jewry. Near the end of the ghetto's existence, the information the group had collected about the mistreatment of Jews was passed on to the Polish underground, which in turn smuggled it out of the country. This led to a radio broadcast by the BBC, helping to expose the Nazis' atrocities to the wider world – although a plea for the Allies to intervene to prevent the genocide went unheeded...

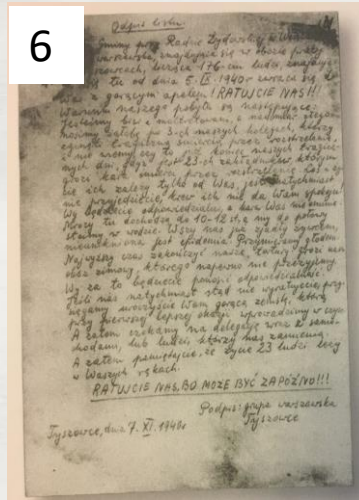
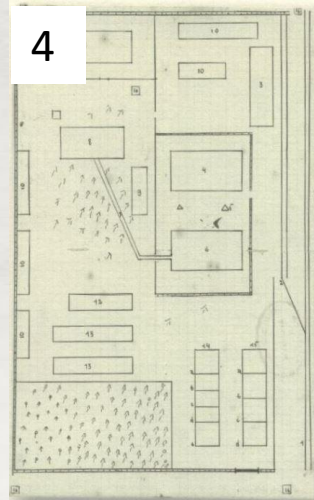
As Ghetto conditions became more desperate it was decided to secure the materials by burying them in the cellar of an apartment in metal milk cans and boxes (right).





# EMANUEL RINGELBLUM 1900 - 1944

The archive contained over 30,000 separate documents and artefacts. Here is a selection of just some...



- 1 A wrapper from a sweet making factory in The Ghetto.
- 2 One of a collection of 300 paintings by Gela Seksztajn
- 3 Sign showing the families that are sharing rooms in one Warsaw apartment.
- 4 First sketch of the Treblinka Death Camp, smuggled into the ghetto by an escapee.
- 5 A ghetto ration card
- 6 One of the thousands of handwritten documents that make up the archive.



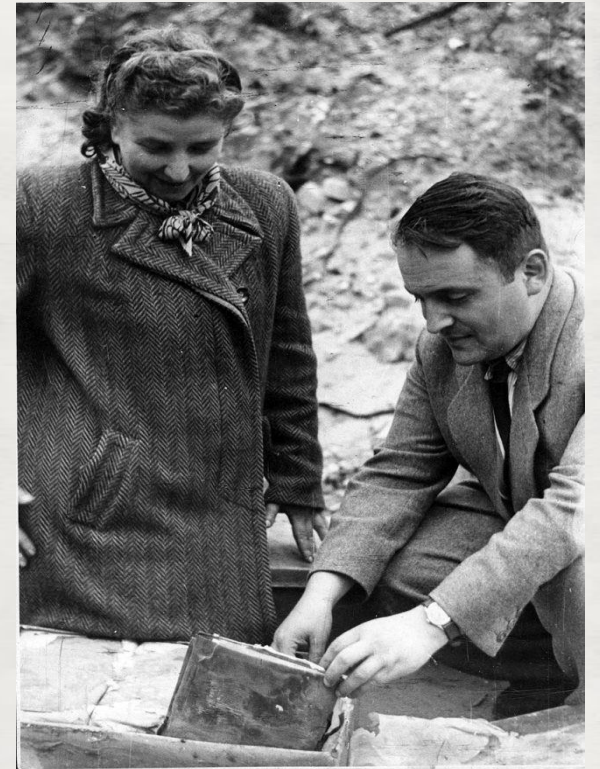
# EMANUEL RINGELBLUM 1900 - 1944

In March 1943, Ringelblum and his family escaped the ghetto and went into hiding in the non-Jewish area of Warsaw. A month later he returned to the ghetto, which was in the midst of an uprising, and was captured and deported to a Trawniki labour camp. He was able to escape, and re-join his family in hiding. However, in March 1944, just months before the end of the war, their hideout was discovered and he and his family were taken to the ruins of the ghetto and murdered by the Germans.



*The Archive being retrieved in 1946*

After the war two sites where the archive had been buried were uncovered, in 1946 and 1950; a third stash of documents has never been located. The archive materials constitute the most comprehensive and valuable source of information concerning the Jews in German-occupied Poland and the significance of the events that took place.



*Rachel Auerbach and Hersz Wasser, two Oneg Shabbat survivors inspect the archive after it's recovery from the ground*



# EMANUEL RINGELBLUM 1900 - 1944

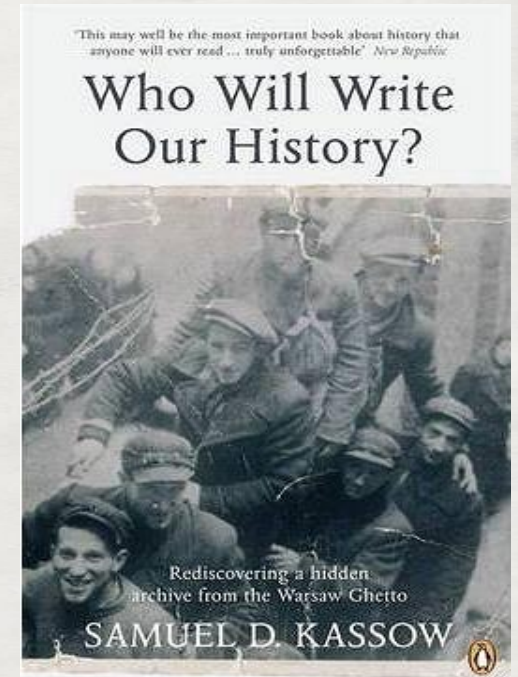


*The Jewish Historical Institute in Warsaw*



*The new digital exhibition*

After the war The Jewish Historical Institute was established, in what was previously a library next to The Great Synagogue of Warsaw (which was destroyed by the Germans at the end of the Warsaw Uprising). This is where the contents of the archive were painstakingly restored and documented to make it one of the most important sources of information on The Holocaust. A revamped digital exhibition has been opened there, enabling more people to learn from its contents.



*A book about the archive by Samuel Kassow, entitled Who Will Write Our History?, was made into a film in 2018.*

