



LIBERUM VETO

WYDANIE SPECJALNE, CZERWIEC 2016

Globalizacja – wspólne przemyslenia

Projekt współpracy pomiędzy młodzieżą polską i amerykańską zrodził się w czasie spotkania w ramach Centropa Summer Academy Poland 2015 w Krakowie i Warszawie w lipcu 2015 r.

Prof. Lauren Piner z South Central High School in Winterville, North Carolina z ochotą przystąpiła do realizacji zadań związanych z tematyką Globalizacji oraz Holocaustu. Efektem tego projektu są przemyslenia młodych ludzi, w Polsce i USA, na tematy: Globalizacji oraz Wspomnień Teofilii Silberring, które prezentowane są w niniejszym wydawnictwie, powstałym w ramach zajęć z nauk społecznych, realizowanych w naszych szkołach: Akademickim Zespole Szkół Ogólnokształcących w Chorzowie oraz South Central High School in Winterville, North Carolina.

Serdeczne podziękowania, za olbrzymi wkład pracy w realizację zadań projektu i za wszelką pomoc, składam prof. Lauren Piner, Rafałowi Tadli z Przedsiębiorstwa Budoserwis w Chorzowie oraz Sebastianowi Dudkowi z AZSO w Chorzowie..

Krystian Kazimierzczuk



O „zmniejszaniu się” świata

Globalizacja to zbiór procesów, które razem przyczyniają się do zwiększenia zależności i integracji pomiędzy społeczeństwami (regionalnymi, lokalnymi lub międzynarodowymi) na wielu poziomach m.in.: kulturowym, co prowadzi do ujednoczenia. Termin ten został użyty po raz pierwszy przez Ronalda Robertsona w artykule napisanym wspólnie z Frankiem Lechnerem.

Tekst opublikowany został w 1985 roku, Robertson pisał w nim: „globalizacja jako koncepcja odnosi się zarówno do” zmniejszania się „świata jak i zwiększania stopnia pojmowania świata jako całości...”.

Czytaj str. 2

Wewnątrz numeru:



Eseje uczniów Akademickiego Zespołu Szkół Ogólnokształcących w Chorzowie



Eseje uczniów South Central High School in Winterville, North Carolina



Lauren Piner
South Central High School
Winterville, NC

Innovative activity: Created cross-cultural lesson plans, partners with two teachers in Poland to lead discussions about the effects of globalization among their students, and designed (along with three other teachers) an interactive world map in the school's hallway that includes all the places they have traveled in an effort to get students interested in places beyond their own communities.

Impact: A group of 20 students in Piner's Title I school will be traveling to Italy and Greece for Spring Break 2016; for most of them this will be their first flight and their first time out of the state of North Carolina.

Grade(s) taught: 9-12

“Since I teach in a Title I school in an impoverished part of Eastern North Carolina, it is very difficult for many of my students to grasp the vast richness of the world; even areas that are simply out of our county, as many have never ventured beyond those county lines. I bring in as many different student perspectives as possible, use my colleagues as resources, and my own travel experiences to pique their interests in my curriculum, as well as their own goals and dreams.”



Chorzów Poland 2015-10-08

Dear Ms Julie Cary,

With great pleasure I am accepting information about cooperation of our schools: South Central High School in Winterville, North Carolina, USA and Słowacki High School in Chorzów, Poland. With our kindness and respect, I want to confirm our willingness to help of our Headmasters in education project “ Globalization.”. I choose two teachers to our cooperation: Ms. Monika Bochenek and Mr. Krystian Kazimierzczuk.

Yours sincerely,

Przemysław Fabjański

Headmaster

Projekt współpracy Polska - USA



South Central High School in Winterville, North Carolina
Akademicki Zespół Szkół Ogólnokształcących w Chorzowie

Koordinatorzy:
Polska Krystian Kazimierzczuk
USA Lauren Piner

Projekt współpracy między młodzieżą grup fakultatywnych:
Tematyka: Globalizacja
Termin realizacji: Rok 2016

Efekt projektu:
gazetka szkolna o tematyce globalizacja, rozpowszechniona w Polsce i USA

Typy działań:
Wykłady merytoryczne
Korespondencja nauczycieli
Strona internetowa projektu: słowacki.edu.pl/ Klub Miłośników Historii/projekt współpracy polsko-amerykańskiej
Videorejestracje: wywiady, rozmowy, prezentacje
Korespondencja uczniowska

O „zmniejszaniu się” świata

Dokończenie ze str. 1

W 1992 roku uzupełnił ten opis o stwierdzenie, że jest to „proces, poprzez który świat staje się w coraz większym stopniu jednym wspólnym miejscem (single place). Stąd jednostką analizy naukowych dociekań powinien stać się globalny system, a nie jego części składowe takie jak: państwo, naród czy religia”. Jest to jednak pojęcie określające zjawiska nie tylko socjologiczne, zahacza ono również w dużym stopniu o ekonomię, politykę czy technologię. W ostatnim czasie zaczyna ono coraz częściej przewijać się w wypowiedziach polityków, prawnicze ugrupowania zazwyczaj traktują je jako zagrożenie dla kultury i tożsamości narodowej oraz zaniku państwa, przez wiązany często z globalizacją kosmopolityzm. Istnieją obawy, że w wyniku zmian, które za sobą niesie, zniknie podział na narody z sobie właściwą kulturą, prawem, tradycją, językiem i innymi czynnikami wyróżniającymi je spośród innych społeczności. Nie da się ukryć, że w ostatnim czasie znacząco zmieniają się ramy funkcjonowania państw, jednak nie świadczy to o tendencji do ich całkowitego zaniku. Nie możemy zapominać o licznych zaletach globalizacji. Przyczyniła się ona do niemal natychmiastowej wymiany informacji, które pomagają służbom bezpieczeństwa, medycynie czy przy zarządzaniu przedsiębiorstwami, ale też każdemu z nas, na co dzień pozwalając na szybkie porozumienie się z naszymi bliskimi. Możliwość podróży w każdy zakątek świata, programy wymiany studenckiej takie jak Erasmus czy Erasmus Plus, do wszystkich tych udogodnień przyzwyczailiśmy się na tyle, że nikt nie chciałby z nich zrezygnować na poczet zachowania jedności i indywidualności. „Niektórzy myślą, że globalizacja zaczęła



Fot. iStockphoto.com

się nagle. Nic podobnego. Ona postępowala przez całe dzieje ludzkości w miarę rozwoju techniki i środków komunikowania” powiedział Hans Dietrich Gescher. Historycznie jej początków możemy się doszukiwać w okresie wielkich wypraw geograficznych przypadających na wiek XVI, kiedy to poprzez wyprawy do Ameryki Południowej, Północnej, Indii, Chin, podejmowane przez hiszpańskich czy angielskich żeglarzy, do Europy sprowadzono nowe surowce, owoce, warzywa, kruszce, towary, odkryte krainy poznały z kolei nasze bogactwa. Rozwinęły się nauki takie jak matematyka, astronomia, medycyna i wiele innych ze względu na wymianę dóbr kulturowych i intelektualnych. Obrót informacji i dóbr z tak odległych od siebie

zakątków, to właśnie globalizacja, choć rozwinięta w mniejszym stopniu, niż obecnie. Ekonomicznie rynek zaczął działać w ramach gospodarki światowej, stąd dzięki swobodnemu przepływowi kapitału, towarów i czynników produkcji, produkowane towary są coraz lepszej jakości. Wpływ na to miało także rozwój transportu, informatyki, likwidacja barier celnych, stawianie na swobodę wymiany walut. Dzięki temu poprawia się nasze życie, usługi i produkty, które są nam świadczone mają wyższy standard. Z drugiej jednak strony te same procesy niosą ze sobą negatywne skutki, w wyniku niszczenia wyżej wspomnianych barier ztracana się możliwość ochrony przed nieograniczoną konkurencją oraz nadmierną komercjalizacją. Olbrzymia liczba

powiązanych ze sobą transakcji sprawia, że lokalne problemy zaczynają oddziaływać na rynki globalnie. Przykładem jest kryzys finansowy z 2007 roku, który zaczął się od zapadnięcia na rynku kredytów hipotecznych w USA, a swoimi skutkami objął niemal cały świat. Społecznie jedynym z kursów, jakie może przynieść globalizacja, jest amerykańska kultura, której elementy możemy już dostrzec w naszej codzienności. Szczególnym tego przykładem jest promowanie konsumpcjonizmu, który umniejsza wartość ideałów duchowych i moralnych. Reklamodawcy w USA zamiast opisywać produkty, zaczęli skupiać się na tym, w jaki sposób poprawi on nasze samopoczucie, dostarczy przyjemności, wygody, sprzedając odbiorcom narzucony styl życia oraz nakręcając spiralę nabywania coraz to nowych rzeczy. Zjawisko to oceniałbym jako bardzo negatywne, ponieważ prowadzi do zubożenia nas zarówno finansowo, jak i intelektualnie. Niestety współcześnie nie jest ono domeną jedynie Stanów Zjednoczonych, dzięki sprawnemu marketingowi rozprzestrzeniło się ono na cały świat, a marki takie jak Coca-cola, Starbucks czy Mc Donald's są rozpoznawalne w niemal każdym zakątku globu. Podsumowując, proces globalizacji to niezwykle złożona kwestia. Choć niektóre z jego negatywnych skutków uważam za wyolbrzymione, jak na przykład zanik państw narodowych, ponieważ przy odpowiedniej polityce kraju zagrożenie to praktycznie nie istnieje, nie należy ich ignorować. Nie przemawiają one jednak licznych zalet globalizacji, na tyle, by ocenić ją jako negatywną, a jako że tego procesu nie da się zatrzymać, należy moim zdaniem jak najskuteczniej go wykorzystywać ku ogólnemu dobru.

Paulina Nowak

Globalizacja gospodarki

(...) Jednym z najważniejszych wymiarów globalizacji jest wymiar gospodarczy – ma on realny wpływ na życie ludzi, nieraz determinuje zmiany kulturowe, a także współpracę międzynarodową, jest jednym z najważniejszych czynników dynamiki procesów globalizacyjnych. Przejawem globalizacji gospodarki jest działalność powstałej w 1995 roku Światowej Organizacji Handlu (WTO). Jej głównym celem jest ożywienie międzynarodowej wymiany towarowej poprzez stopniowe obniżanie celi i znoszenie innych barier rozwoju światowego handlu. Oczekuje się, że intensywniejsza wymiana towarowa pozwoli na zwiększenie inwestycji, rozwiąże problem bezrobocia oraz polepszy sytuację ekonomiczną, szczególnie mieszkańców uboższego Południa, a także zacieśni więzi między państwami różniącymi się pod względem sy-

tuacji politycznej, religijnej, ekonomicznej, dzięki czemu wyraźnie zmniejsza się ryzyko ewentualnych konfliktów zbrojnych. Proces globalizacji gospodarki ma również wielu przeciwników. Uważają oni, że niebezpieczeństwem tego procesu jest osłabienie odporności słabszych państw na kryzysy ekonomiczne. Niewielki spadek koniunktury w państwach wysoko uprzemysłowionych może wywołać głęboki kryzys ekonomiczny w krajach rozwijających się i Trzeciego Świata. W wyniku globalizacji tracą znaczenie granice terytorialne i zmniejsza się rola tradycji w wyborach życiowych ludzi oraz nasilają procesy migracyjne. Te trzy zjawiska powodują zacieranie się barier kulturowych, wzajemne przenikanie elementów różnych kultur; normą staje się rzeczywistość wielokulturowa, zwłaszcza w odniesieniu do wielkich aglomeracji.

Negatywną konsekwencją globalizacji jest postępująca segregacja i wyłączenie wielu grup społecznych z głównego nurtu rozwoju ekonomicznego i kulturalnego. Globalizacja w równym stopniu jednoczy i dzieli. To, co jednostki uprzywilejowane postrzegają jako wolność związaną z globalizacją, przez innych jest postrzegane jako coś niedostępnego, co czyni własną lokalność tym bardziej prowincjonalną i nieuniknioną. Globalizacja ceni mobilność ludzi i na niej się opiera; możliwość swobodnego przemieszczania się i korzystania z kultury światowej, albo jej brak, wywołuje nowy rodzaj społecznych podziałów; niektórzy stają się ludźmi w pełni „globalnymi”, podczas gdy inni tkwią w swej lokalności, a tych ostatnich jest nadal większość. Dlatego jednym z paradoksów naszej epoki jest współistnienie globalizacji z występującymi na całym świecie zjawiskami nacjonalizmu, regionalizmu, separatyzmu. Zasadniczo na społeczne aspekty globalizacji składają się zmiany w strukturze społecznej i zawodowej świata. A mianowicie następuje zmniejszenie ilości rolników oraz robotników w społeczeństwie, wraz z zwiększeniem roli i ilości pracowników umysłowych towarzyszy temu wzrost ilości prywatnych przedsiębiorców, jest to wynikiem mechanizacji jak i specjalizacji pracy, przy zachowaniu takich samych nakładów siły roboczej. Ważnym dla społecznych aspektów globalizacji okazuje się też Internet. Sprzyja on nawiązywaniu kontaktów z obywatelami innych miast, regionów czy krajów. Jak również szybkiemu przesyłaniu wiadomości i obrazów na drugą stronę globu, dokonuje tym samym rzeczy niegdyś niemożliwej, a mianowicie zbliża społeczność świata niwelując barierę odległości między nimi. W wyniku globalizacji rządy tracą stopniowo wpływ na takie dziedziny, jak ochrona praw człowieka, bezpieczeństwo, gospodarka, polityka socjalna. Najważniejsze decyzje w tych sprawach zapadają w organizacjach ponadna-



Fot. DiverDave/wikipedia

rodowych. Opinię publiczną kształtują media, które są kontrolowane przez ponadnarodowe koncerny. Globalizacja powoduje dominację ekonomii nad polityką. Zwolennicy globalizacji przyjmują taki fakt z entuzjazmem, natomiast jej przeciwnicy postrzegają jako duże zagrożenie dla demokracji. Zjawisko globalizacji przebiega wielopoziomowo i wieloaspekowo. Postęp technologiczny, rozwój nauki, możliwości komunikacji mają wpływ na jakość życia wszystkich ludzi. Pokonanie trudności o jakich wspomniałam wcześniej, staje się zadaniem natychmiastowym. Pozostają jednak nadal otwarte pytania: Jak i na ile jesteśmy w stanie pokonać różnice aby stworzyć wspólny świat.

Wiktorija Grabny



Fot. BrokenSphere/wikipedia

(...) Nie możemy postrzegać globalizacji tylko jako dobrego lub negatywnego procesu. Filozof polityczny i teoretyk literatury Michael Hardt, powiedział: „Globalizacja - to straszny termin, w tym sensie, że obejmuje wszystkie rodzaje rzeczy, jest używany bardzo szeroko i niejasno”. Dlatego, pomimo wszystkich zagrożeń, które niesie ze sobą globalizacja, nie powinniśmy szufladkować jej jako złą i szkodliwą, a mówiąc o niej powinniśmy wyjaśnić, który konkretny problem rozważamy.

Magdalena Kowol

(...) Największym zagrożeniem związanym z globalizacją jest utrata przez człowieka jego indywidualności. Poprzez oglądanie przez wszystkich tych samych programów, noszenie tych samych ubrań, słuchanie tej samej muzyki wszyscy stajemy się „jedną armią” podobnych sobie ludzi. Indywidualizm nie jest popularny, nie ma siły przebicia, nie wygra z „masą” tak samo myślących ludzi. Ciężko jest zdobyć posłuch i szacunek tym, którzy wyznają wartości inne od tych powszechnie preferowanych przez świat. Boimy się wyrażać własnych opinii, nie chcemy żeby nas wysmiano.

Globalizacja jest procesem nieuniknionym, nie da się przed nią „schować” ani liczyć na to, że ją „przeczekamy”. Nie możemy się jej bać i za wszelką cenę usunąć ze środowiska. Proces globalizacji daje nam duże szanse, ale niestety niesie ze sobą zagrożenia, z którymi powinniśmy walczyć.

Dominika Cwolek

(...) Często z powodu globalizacji dochodzi do podkreślenia różnic między krajami rozwiniętymi a tymi, które radzą sobie gorzej. Może to doprowadzić do konfliktu, a nawet nienawiści między państwami. Moim zdaniem globalizacja jest procesem pozytywnym. Ale należy pamiętać, aby kontrolować sposób, w jaki się rozwija, ponieważ pozostawiona sama sobie może przynieść wiele zła. Musimy dowiedzieć się, jak dobrze wykorzystać globalizację, aby przyniosła nam więcej zysków niż strat.

Ela Moczek

(...) Ryszard Kapuściński o globalizacji mówi tak: „Globalizm - jako szansa, ale i zagrożenie. Potężna technika połączona z zadufaną ignorancją, zażartym fanatyzmem i chciwym egoizmem. A do tego jeszcze niechęć uczenia się, obojętność na dół Innego, brak życzliwości i dobroci”. Nie wiemy tego, co się zdarzy za 10 lat, jak bardzo technika pójdzie do przodu. Kiedyś nikt nie przypuszczał, że będzie można z taką łatwością porozumiewać się z innymi, że telefony pozbędą się kabla. Jest to dla nas duża szansa, którą należy wykorzystać w sposób dobry, nie tylko dla własnych celów, ale i dla korzyści całego świata.

Marta Zwarycz

(...) Proces globalizacji okazał się bardzo korzystny z gospodarczego punktu widzenia. Wiąże się on przede wszystkim ze zniesieniem wszelkich barier handlu międzynarodowego, co pozwala na rozkwit lokalnych przedsiębiorców, którzy nie stanowią już podstawy gospodarki, która skupia się na korporacyjnych gigantach. Wpuszczenie na rynek korporacji z całego świata jest równoznaczne również z tym, że kryzys finansowy w którejkolwiek z nich jest odczuwany również na naszym rynku.

Dla społeczeństwa proces globalizacji jest najbardziej odczuwalny w sferze kulturowej, zarówno modzie jak i sloganach, obyczajach, sztuce czy też filmach. Znaczący wpływ na to zjawisko miało pojawienie się masowej turystyki, która poza wymianą kulturową zasilila budżety państw. Otwarte granice pozwoliły również na masowe migracje, które na stałe wprowadzały elementy kultury z różnych stron świata do wspólnego miejsca przez co ukształtowało się pojęcie multikultury oraz globalnej wioski. Wszystkie te procesy globalizacyjne spowodowały nowe postrzeganie tożsamości, tożsamość narodowa ustępuje na rzecz identyfikacji ze społeczeństwem globalnym.

Z moralnego punktu widzenia globalizację można porównać do ustroju totalitarnego - nie ma w nim miejsca na odrębność i oryginalność, bowiem wszystko staje się masowe i powszechne. Nie ma w niej również miejsca na tożsamość narodową, bowiem większą popularność zyskują instytucje ponad państwowe, takie jak Unia Europejska. W najgorszym scenariuszu grozi nam to utratą jakiegokolwiek odrębności. Uważam, że globalizacja jest dość skomplikowanym zagadnieniem, bowiem niesie za sobą tyle samo szans co zagrożeń. Z jednej strony pozwala nam na rozwój wolnego rynku, a co za tym idzie, bogacenie się społeczeństwa, z drugiej umożliwia nam wymianę kulturową, która niestety może doprowadzić do zaniku poczucia odrębności narodowej na rzecz masowej integracji.

Bartłomiej Majchrowicz

(...) Globalizacja nastawiona jest na coraz większą współzależność i integrację państw, społeczeństw, gospodarek i kultur, czego efektem jest tworzenie się „jednego świata”. Świata, który mówi jednym językiem czy światem, w którym jeden język będzie mówił za nas samych? (...)

(...) Globalizacja oferuje nam szereg udogodnień, w tym zjednoczenie, świat bez wojen i granic. Nic tylko brać. (...) Czy seria ataków terrorystycznych z 13 listopada 2015 roku miała być przedsmakiem tego faktycznego „zjednoczenia”? - Multikulturalizm doprowadził do powstania równoległych społeczeństw i z tego powodu pozostaje bajką albo, jak kto woli, kłamstwem - powiedziała Merkel podczas kongresu partii CDU w Karlsruhe. - Wyzwanie jest ogromne. Chcemy zauważalnie zmniejszyć liczbę uchodźców - zadeklarowała. Nic dodać nic ująć. Swobodne poruszanie przez niekontrolowane granice, a w przyszłości i ich brak, nigdy nie zagwarantują nam bezpieczeństwa, jednak jak widać konieczny jest szereg tragedii, by ktoś, kto tym wszystkim steruje, uświadomił to sobie.

Oliwia Bors

(...) Niestety, zjawisko globalizacji, oprócz wielu pozytywnych skutków, niesie ze sobą również wiele zagrożeń. Zjawisko globalizacji rodzi przede wszystkim podział na dwa światy: tzw. McŚwiat i świat Dżihadu. Autorem tego stwierdzenia jest Benjamin Barber. Analizując ten podział zwraca się uwagę na negatywne skutki globalizacji występujące w różnych obszarach życia społecznego. W dziedzinie gospodarki wymienia się rosnące zróżnicowanie dochodów zarówno między państwami najbiedniejszymi oraz najbogatszymi, jak i między grupami społecznymi w ramach poszczególnych państw. Z globalizacji korzystają w największym stopniu ludzie lepiej wykształceni, otwarci, młodzi, skłonni do ryzyka. Dlatego kraje, w których takich osób brak, mają znikome szanse na pokonanie opóźnień w rozwoju gospodarczym (...)

Marta Prandzioch

(...) Globalizacja wpływa na każdego z nas i jest widoczna na każdym kroku. Rano wyłączamy chiński budzik, jeździmy Toyotą wyprodukowaną w Kentucky, naszym telefonem komórkowym jest Nokia prosto z Tajwanu, pijemy brazylijską kawę i słuchamy brytyjskiego Coldplay'a. Reasumując, globalizacja jest zjawiskiem, które wpływa na cały świat. Badacze powinni przeprowadzać badania by w jak największym stopniu zapobiegać negatywnym jej skutkom. Trzeba jednak zauważyć, że globalizacji nie da się powstrzymać. Może to być niesamowite narzędzie wielonarodowej, a właściwie ogólnoświatowej współpracy, a może być narzędziem, które wyniszczy całą ludzkość.

Tak jak podsumował to szkocki dyplomata: „Globalizacja uczyni nasze państwa bardziej kreatywnymi i prosperującymi, ale również bardziej podatnymi i bezbronnyimi”

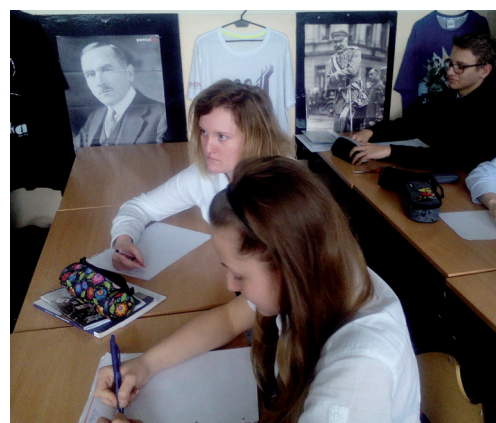
Matylda Aksamitek



Szkoła letnia II stopnia nauczania o Holokauście

Po dziesięciu latach od otwarcia w Instytucie Europeistyki Uniwersytetu Jagiellońskiego w Krakowie - Szkoły letniej nauczania o Holokauście, w tym roku wystartowała szkoła II stopnia. Sponsorami projektu były: Centrum Badań Holokaustu, Uniwersytet Jagielloński, Illinois Holocaust Museum and Education Center USA i Katedra UNESCO ds. Edukacji o Holokauście. Współpracowały w realizacji: Instytut Pamięci Męczenników i Bohaterów Holokaustu Yad Vashem, w Jerozolimie oraz Żydowskie Muzeum Galicja w Krakowie.

Szkoła II stopnia zgromadziła nauczycieli historii z całej Polski. Różne regiony kraju, ale jedna pasja - poznawanie historii, w miłych okolicach Zamku Przegorzala. W programie szkolenia znalazło się spotkanie z prof. Markiem Kucią, który wygłosił wykład „Antysemityzm a pamięć o Zagładzie: co wiemy sami i co wynika z badań społecznych”. To masa doświadczeń wyniesionych z rozlicznych programów badawczych, realizowanych w Instytucie Socjologii UJ. Konkluzja badawcza jest bardzo optymistyczna, zmienia się nasza świadomość o Holokauście pod wpływem badań środowiskowych prowadzonych przez liczne polskie ośrodki naukowe. Nie jesteśmy tacy antysemicy, jak nas malują. Pytanie - czy o tym wiemy, skoro wyniki takich



polskich badań są mało znane szerokiej opinii publicznej? Niskie nakłady książkowe, znane tylko środowisku akademickiemu, z trudem przebijają się do świadomości społecznej. Następnie prof. Rafał Pankowski z Collegium Civitas przedstawił problem „Przeciwdziałanie rasizmowi i antysemityzmowi”. Spotkania z dr. Wojciechem Strokowskim i Maciejem Zabierowskim poświęcone były zastosowaniu technologii informacyjnej w nauczaniu historii zagłady. Świadczenia europejskich i światowych doświadczeń edukacyjnych z Izraela, USA i UE przedstawili Alex Dancyng, dr Piotr Trojanowski, prof. Michael Berenbaum i Kelly Szany. Nauczanie historii napotyka na różne problemy w całym świecie. Interesująca była wymiana doświadczeń między polskimi i amerykańskimi nauczycielami. Jedno jest faktem: w żadnym państwie, tak jak w Polsce, nie ogranicza się lekcji nauczania historii ani nie eksperymentuje się z podmiotowym podejściem pedagogicznym tego przedmiotu. Historia ma uczyć życia i dawać świadomość obywatelską przyszłym pokoleniom. To bardzo ważny cel dydaktyczny, ale również wychowawczy. Co do tego zgodzili się wszyscy. Szkoła to również warsztaty prowadzone przez Roberta Szuchtę pn. „Jak połączyć historię regionalną Żydów z wizytą edukacyjną w miejscu pamięci ich Zagłady”. To



Żydowskie Muzeum Galicja w Krakowie

ważna kwestia dotycząca przygotowania do wizyty w miejscach pamięci. Często widzimy dziś, że wyjazd do Auschwitz to szkolna wycieczka. Brak refleksji o miejscu pamięci pomordowanych, o tym, że uczestniczymy



w wizycie na cmentarzu, o tym co tu się stało z człowiekiem w sensie kondycji ludzkiej. Dziś zjawisko tzw. „black tour” jest częścią usług i często przemysłu turystycznego (organizacja wyjazdów, wydawnictwa, gadzety itp.). Dlatego bardzo ważne jest podzielenie naszej pracy pedagogicznej na trzy etapy przygotowujące wizytę: Wykład wprowadzający - Wizyta - Refleksja. Ciekawe doświadczenia w tym zakresie przedstawione zostały przez środowisko wrocławskich nauczycieli, związanych z Wrocławskim Centrum Doskonalenia Nauczycieli. W stolicy Dolnego Śląska jest realizowany projekt „Edukacja w Miejscach Pamięci”. Młodzież szkolna

ma możliwości wyjazdu do miejsc pamięci, co jest finansowane przez samorząd miejski. Kolejna faza warsztatowa to zajęcia z Arkadiuszem Walczakiem, z Warszawskiego Centrum Innowacji Edukacyjno Społecznych i Szkoleń. „Wykorzystanie filmów fabularnych i dokumentalnych w nauczaniu o Holokauście” - wykład o drogach i bezdrożach filmowych obrazów zagłady dał wszystkim możliwość innego, nowoczesnego spojrzenia na tę znaną technikę nauczania, co jednak wzbudziło wiele kontrowersji. Szkoła to też wycieczki do Muzeum Żydowskiego Galicja w Krakowie na projekcję filmu „Treblinka's last witness” oraz elementy programu Festiwalu Żydowskiego na Kazimierzu. W ostatnim dniu szkolenia uczestnicy programu mogli partycypować w panelu dyskusyjnym „Przywracanie pamięci i dziedzictwa żydowskiego w społecznościach lokalnych”, prowadzonego przez dr hab. Jolanę Ambroziewicz - Jacobs Dyrektora Centrum Badań Holokaustu Uniwersytetu Jagiellońskiego w Krakowie. Szkoła Letnia II stopnia nauczania o Holokauście na Zamku Przegorzala to okazja do nauki i fantastycznego spojrzenia na różnorakie dobre praktyki pedagogiczne, realizowane w polskich i światowym środowisku edukacyjnym.

Krystian Kazmierczuk

So That Memory Doesn't Die (Pamięć nie umiera nigdy)

Hayley Moore

In this video Teofila says “so that memory does not die”. This means those memories she has from the Holocaust will always be here for future generations, even after she is gone if she shares them with others. Big events that leave an impact on our lives affect our memory. Some are more important and are easily revisited. Memory is affected by significant events that have taken place in our lives. Some important things that affect our memory are experiences and people.

The people that helped Teofila and others in the same situation are important parts to remember about the Holocaust. Without the people that helped, Teofila would have probably not survived. In most cases it is a lot easier to remember the positive things that have taken place in our lives. The people that helped Teofila had a significant positive impact on her. After the war she wanted to help others. Most likely this was a result of the people that helped her. They had a positive impact on her and it influenced her to help others. I feel like she felt she needed to return the favor by helping other people that were in need.

After the war Teofila stayed in Krakow. That was her home. Her memories are in Krakow. She grew up there. I think she chose to stay there because that is what she valued and she has memories of the good times in her childhood. She wanted to stay there so that her memories did not die. She could pass on her story to other citi-

zens in Krakow and her memories would not die. I feel I would do the same, especially if I grew up there. The good memories are worth more and outweigh the bad.

Ryan Vickers

In Teofila Silberring's video documentary, she describes her life during World War two, and the Holocaust with a lot of detail. She talks about her life pre war, during the war, and after the war. The phrase “So That Memory Doesn't Die” is the title, and said in the video many times. To me, this phrase represents everything she did in her life. When she knew Krakow by door numbers, so that she would always remember it, and when she returned to Krakow at the end of the war.

These two things contribute to her preserving her memory of the Holocaust, so she could retell it. Memory is affected by many things. I remember happy things, sad things, and things that make me frustrated, or feel many different feelings. We remember certain events, and places by the affect they had on you. For Teofila Silberring, she remembered many things during the war due to her emotions and the way she felt. For example, when she was in Auschwitz, she probably felt sad, lonely, and hopeless. A time like that would be easy to remember because of the pain. Teofila Silberring remembers the people were



Kadr z filmu Teofila Silberring - So That Memory Doesn't Die

helped her throughout her life very well. During the holocaust, being Jewish meant you had many people who didn't like you, and wanted nothing to do with you. Having people willing to help you out, and be nice to you probably meant a lot to her. The janitor, who helped her before the war, and once she returned to Krakow was important to her, and she remembered her well. After the war, when she says she wanted to help people, the people who helped her during hard times were definitely a catalyst for this. She was inspired by their strength to help others, and wanted to do the same.

I think she chose to stay in Krakow for many reasons. One being, “So That Memory Doesn't Die”. To keep her memories fresh, she should remain in the place where the memories were made. Another reason is that it was her home,

and where she had grown up prewar, and even if most people wanted to get out of Krakow, I think Teofila Silberring did the smart thing by remaining there to keep her memory strong. I would have made the same decision. If there was a war, and I was forced to leave my town, I would definitely go back after it, because of the memories, and the feeling of home.

Zoe Anderson

Teofila Silberring life went through a drastic change the year Nazi Germany began world warlosing her whole family, her friends, and seeing and going through what she did. It was painful for her to tell her story, something she had much rather kept away from. She said that

she had “decided to tell [her] story for one reason: so that memory doesn’t die.”

By this, I believe that she meant that she would tell her story before she forgot it with old age, or so that her story, and the stories of others would not be lost in the dastardly webs of history. Memory is a great thing. Some of us can hold onto it, while others cannot, or maybe we can hold onto certain aspects of it. Sometimes we want to when we cannot, and others, well, we do not want to at all, but there they are before us. Memory can be affected a lot by the significance of it; or how exciting it was, whether that be a bad exciting or a good exciting. Memories come and go, some slipper than others. That can be why sometimes, we lose a face we otherwise should have known in a crowd, or we forget something we should not have. Luckily, Teofila Silberring remembered a lot of her time in the Holocaust so that we could learn her story. In her time, she remembered those who had helped her. It must have been hard to forget, when it seemed that the world and everyone in it was against you. These people could have been the reason you survived, or gave you a little bit more strength to carry on to the next day. After the war, Silberring said that she always wanted to help. I think that the help she had gotten prior to the war could have been a catalyst for this feeling. She may have not been able to help those people in return, but she could have helped others.

After the war, she chose to stay in Krakow. I’m not sure why she did this, but maybe it could have been that this was her home and not even the horrors that had happened there could keep her away from the place she knew best. To me, this was incredibly brave. I am not sure if I would have been able to do the same. The memories would have been much too hard for me to live with everyday.

Olliver Roberts

In the beginning, Teofila Silberring states that she is accepting the interview “so that memory doesn’t die”. What she means by this is, Krakow has gone through plenty of changes since she was young, as did many places that were part of the war, and she does not want to see the memory of what happened before and during the war to fade away behind its new appearance and mask of time. Memory is affected by a number of things, but the largest factor would probably be time. Over time, things change and people change, our memories warp and it’s not exactly the same as when it first happened. What Silberring wants it to make sure it doesn’t become completely distorted after so many years.

The reason we remember specific things is typically because we thought they’d be important, or it burned itself into your memory. Many people won’t remember their first house or any friends they had before first grade, but it’s likely you remember most of your friends from middle and high school. On that same note, I’m sure you don’t remember all the drama, but you may remember a big fight with a friend. We remember what our brains think is important. Teofila likely remembered so much because she didn’t think anyone else would, and even back when she was young, her mind knew something big would happen. Her brain knew that everything she was remembering was important for some reason, even if it wouldn’t be to most people.

Teofila focuses on those who helped her, and this was likely because even during the war, she appreciated those who helped, even in the smallest ways. She probably remembered these people and events because they helped her get further in life, and helped her survive the war. She could’ve also remembered this because she wanted to stay positive in such a negative time. After the war, she stayed in Krakow because she wanted to help. Looking at her past, it was obvious she did this because she had gotten lots of help during the war and she knows how much good it can do. I think she stayed in Krakow not only because she could help those who



Kadr z filmu Teofila Silberring - So That Memory Doesn't Die

couldn’t leave, but also because that was her home. She was raised there, that was her life before the war. It seemed as if she over all just wanted to help anyone and everyone.

Todd Beaudreau

Teofila Silberring’s quote “so that memory doesn’t die” instills a powerful effect upon the listener. I believe the quote means that she must live as to preserve the memory of the Holocaust, so that it can never be forgotten and happen again. Silberring believes that it is her duty along with the rest of society to continue to keep awareness high as to not allow the same atrocities to be committed again. As we all continue to spread awareness, future generations will continue to follow in our footsteps allowing us to continue onto a world with less genocide.

In the film, Silberring focuses more of her story upon those who helped her, rather than those who wronged her and threw her life into chaos. She does this because the help she received allowed her to gather the strength to survive the Holocaust and eventually give back to society. The people helping her inspired her to continue to give back due to the major impact it had on her life. She made the important realization that if she helps in the same way people did to her, she will make a difference in someone’s life and maybe even contribute to the saving of a multitude of people.

After the war, Silberring decided she would continue to stay in Krakow. I believe she chose to stay in Krakow because she could not leave behind the symbolic remnants of her family and that she believed she owed it to those that had helped her in her time of need such as her aunt’s maid. Personally I believe that I would not have made the same decision to stay in the place that I had been through so many hardships. The loss of my family and being around where they had once all been would most likely be a constant source of depression and leave me longing for the past.

Sal Pagano

So that memory doesn’t die is a message to this generation about life before, during, and after Nazi rule and the Holocaust. It was told in order to preserve the memory of the atrocities committed by the Nazis in order to try and prevent such an abhorrent act from happening again. If the memory of the holocaust is forgotten then we as a people are doomed to

allow other horrible events to take place.

Memory is affected by what we perceive as important, many of Teofila’s memories revolve around her family and important places she went. These are what she perceived as important and what her brain chose to remember. She focused on the people that helped her because those were the important people in her life. Those people stuck out to her as people that caused and contributed to life changing moments and she preserved the memory of them in her mind.

I think the help she received from other helped spike her desire to help others and her desire to bring good into the world. She wanted to give back to the people who had given up so much to improve her situation. She wanted to do the same for others as others had done for her. She chose to stay in Krakow because Krakow was a place that meant a lot to her and helped shape her life. She also could have wanted to preserve her father’s memories as her father wanted to meet her back in Krakow after the war was over. I don’t know if i would have made the same decision because i don’t think i care as much about the place i live, i think i care more about the people i’m with. I think that as long as i was around people i cared about the place i found myself wouldn’t matter. On the other hand if i wasn’t around the people i cared about i might have stayed in order to be able to be reminded of them.

Kaitlyn Meeks

I felt very sad watching this video because it told how she lost all her family. She doesn’t want to forget what happened to them, or what happened to her. She wanted to tell her story so others would know what happened to her, and what happened to her. She also wants to not forget herself, since aging causes memory loss. Once you keep making memories, older ones start to fade. Things that aren’t as important as other things, fade from memory. Sometimes we remember things better than others. Things have to be encoded into the long term memory vault in our minds. Some things we will never forget. Others we will forget rather quickly.

I think the reason she focuses on people who helped her more than anything else, is because she is forever grateful for them helping. If not for them, she might not had survived. These people giving her food and safety was all she had. These memories are the strongest ones she has because she has blocked out the bad ones, and only held on to the good, hopeful ones.

She wanted to help others after the war because

she she had struggled more than really anyone who was not also in the same situation as her. She knew what it was like to go hungry, cold, and alone. She did not want anyone else to go through that if there was anything she could do about it. She wanted to make sure no one else suffered the same as she did.

I think she wanted to stay close to home incase her family came back home, they would know where to find her. I would not want to leave from my hometown for the exact same reason. I’d want to find my family more than absolutely anything. I’m nothing without my mother and sister. I don’t know what I would do after the war if I was in her situation, not knowing where my family was. I would be so lost.

Braelin Mizelle

Teofila is stating that if she doesn’t get her story out in the open then no one will know exactly what happened during the Holocaust. Memory comes and go with some people but if it is drilled into someone’s brain enough they won’t forget it. She remembers who helped her because not alot of people did. Remembering this is important so that she can return the favor since she was one of the few people who survived. Yes, I think Teofila helped people due to the impact of other people helping her during the camps and challenges. Helping people in a time of need can leave a remarkable impact on someone simply because no one else was there to help. When Teofila returned home she realized she wanted help others in need just like people did with her. I would have probably not decided to stay in Krakow because I wouldn’t want to be near where my family and I stayed. To me it would be a reminder everyday that my family died and i’m the only one living. If I was her I would have gone back the house where her dad said to then when I found out that they all died I would moved away. Waking up in the same town and location where I last remember being with my family would be completely devastating. I think she decided to stay in Krakow to be able to help more people in need. Also I think she stayed there because she stated it was a beautiful location and she had missed it. I think another reason is because it was where she grew up and at one time was rich with her loved ones. Being where she grew up can also bring back memories of her family doing fun stuff and being together. If she were to move somewhere else she might have thought she would forget a lot of the fun she had experienced in Poland. Being near her exact house where her family grew up makes it easy to relive times they had. As she is telling her story you can see that flashbacks come and go in her mind. By her saying her brother was good at math and her dad was good at language you can tell she admired them greatly. Also she mentions it when she is explaining her son’s success. By her finally getting married I think it opened her up a lot and made her comfortable to talk about her experiences to the public.

Zia Shackelford

Teofila Silberring says she tells her story “so that memory doesn’t die.” When she says “so the memory doesn’t die,” she means so she



Kadr z filmu Teofila Silberring - So That Memory Doesn't Die



Kadr z filmu Teofila Silberring - So That Memory Doesn't Die

never forgets or so no one forgets about the holocaust. Memories are affected by many different things. The memory of an event could be affected by how traumatic or joyful it is. The memory of people or places can be affected by how close or how much they mean to you. When you have emotional connection to something you tend to remember them.

Teofila remembers the actions of the people that helped her because she was going through a very traumatic event in her life and she needed help. When someone gave her what she needed she began to rely on them and have a connection with them. When she was free she wanted to help other people in need. The help she received during the holocaust is what drove her to wanting to help others because maybe she did not want to see others suffer as she could have if someone did not help her. I think Teofila decided to stay in Krakow after the war because she had nowhere else to go and because she received help after the war in Krakow. I do not think I would have made the same decision to stay because it would be too hard for me. If I had nowhere else to go I would, but other than that I would have moved. When Teofila Silberring says "so that memory doesn't die she means so that she and the world never forgets.

Memory is affected by the relationship or connections you have with them are. She chose to help other people because she did not want them to suffer as she would have if no one helped her. I think she chose to stay in Krakow because she had nowhere else to go. I would not have made that decision because the memories of Krakow would be too hard for me.

Isaiah Smith

Teofila Silberring's quote "So that memory doesn't die" is meant to explain to us why she shared her story and described the events that took place in her life during the holocaust from 1933 to 1945. The main influence on memory is your emotions. So people remember their memories through pain, sadness, and happiness. We remember things through the emotions we connect to them. If an event caused you a lot of pain then you will remember them over and event that did cause any emotion. Or you will remember a person because the person gave you happiness or the showed you love. She related the events she went through to pain and sadness but also related the people who helped her out throughout the war to happiness and love.

The reason Teofila remembers and focuses on the action of people who helped her is because to her that is what is most important. It is important to remember this because the actions of others need to remain in history forever. Their actions saved her life and inspired her to do the same for people. I believe that the help she received from others was a catalyst for her helping out others. The reason behind this is because the help she received from others throughout the war and the Holocaust inspired a sort of need to help others that also had struggled during the war. She understood what it meant to go through such a hard ordeal and how much it meant to help out friends because she knew they would do the same for her.

I believe she decided to stay in Krakow because that is home to her and to sustain the memory of her family and friends that she lost during the Holocaust. Another reason that she stayed is so that the memory of the Holocaust does not

fade away and to inform people of what actually happened and how it actually was. I believe I would have made the same decision. It would have been hard to leave my home and the memories of my family and friends. Also I believe that her going back to Krakow was significant in the way that she hasn't let the memories die and has educated and helped out a lot of people.

Connor Simpkins

I think what Teofila means when she says "so that memory does not die" is that everyone has their own personal story, and she is telling her story so it is not forgotten. Once someone is gone, so is their story. We remember things, people and events that are important to us, and that impact our lives on a large scale. However, we don't remember things that aren't important to us, even if they are important to others. In the video, Teofila mentions many people that helped her through her time during the war. I think she does this because without those people, she might not have survived the war, and therefore those people impacted her life in a major way. Since they were very important in her life, that's why she remembered



Kadr z filmu Teofila Silberring - So That Memory Doesn't Die

them and choose to mention them in the video. I think the reason why Teofila wanted to help others after the war is due to the help she received from others during the war. Countless individuals helped her during the war, possibly saving her life. Because of this, I believe she wanted to return the favor to others. She was given many opportunities that others weren't, and was a lot luckier than most people were, so that is probably another reason why she choose to help others. I think she chose to stay in Krakow because despite the hardships she endured, she wanted to remember the good times before the war. While it's hard to forget bad memories, she instead chose to focus on the good memories, which is probably why she was happy later in life.

I most likely would have done the same thing, since I wouldn't want the place where so many good memories occurred to be ruined by the bad memories.

Matt Brody

In the short film, Teofila tells us that the reason she has gone public with her story is "So that the memory does not die" To me, this means she would like people to continue on the story of the

Holocaust and what happened, so that we as a people may move on from this traumatic event with a mindset that will combat any attempt to repeat the events that went on during the holocaust. Over time, humans have a tendency to place events that are impacting their everyday lives and can forget about our pasts. This can allow us to make the same mistakes we have already made.

Some names stand out more in our minds when we hear different stories. Relationships, relatives, and personal experiences can lead to us connecting with one name more than others. Media pushes big names into our heads, which will lead to us not remembering the other lives that may not have been broadcasted as much.

Teofila tells us her personal accounts of who helped her. She held on to these particular memories because they impacted her the most. She remembers the good notions of others rather than the bad as a means of moving on, almost like a coping mechanism her brain has established on it's own. After the war, she explained how she wanted to help. This is an obvious reaction of the positive impacts others had when helping her during her time of need. Now that she understands true despair and pain, she has a better understanding for the value of helping others.

There were many factors that could have lead to her staying in Krakow after the war. We are told that when she returned, she felt a sense of non belonging everywhere she went. That feeling of emptiness would only get worse if she moved away, instead of staying nearby her home so she had a small sense of habitual belonging.

I do not know if I would have left or not. Half of me thinks I would want to leave those memories behind me, but seeing that she turned out to be very successful in her future endeavors post war, staying in Krakow could have given her a true upper hand asset in her struggle for belonging and success.

she had throughout the entire Holocaust. I believe these people had such an impact on her that it led to her wanting to help others after the war. She saw that what was presumed by many to be impossible, which was for common folks to help out Jews and other segregated groups during the Holocaust, was in fact possible indeed. Even though it was not her obligation to be helping others out after the war seeing as how she was in nearly identical situations during the Holocaust, the push from the people who helped her was what made her help, regardless of the situation. The fact that she remained in Krakow after the war is also incredible, as one would think that after having been taken away from there and put under segregation in the eyes of the state of Poland under German authority that she would want to get a fresh start after the war. However, I believe that there were two central motives for her returning to Krakow after the war. The first motive was that she wanted to return in order to see if her dad and brother had survived, seeing as how her dad had told them both to meet him back at their original house after the war. But the second motive is even more important, and I believe this was that she wanted to prove to others that it didn't matter what happened to her, but that she wouldn't let it get in the way of who she truly was.

For that same reason, I believe I would have done the exact same thing and moved back to Krakow.

Jake Dirks

When Teofila Silberring says "so that memory does not die?", it means that when she passes away, the memory of the Holocaust will also. That is why many Holocaust survivors like Silberring tell their story before losing their memory from age. I think you only remember what is important or special to you as a person. The only things that affect memory would be disease or old age,

Ben Caddy

The film we just watched was from the perspective of Teofila Silberring, a Holocaust survivor that discussed how her life was before, during, and after the war. She clarifies that the only reason she was willing to share her experiences was "so that memory doesn't die". I think this statement means that she wants to share her experiences not to make people feel bad for her but to make them understand just how extreme some of the events during the Holocaust were, therefore aiding in prejudgements and bias formulated by individuals who really had no adequate knowledge of the Holocaust. And the only way she is able to provide these stories with us is because of what she remembered from her own experiences. As humans, we tend to have a selective memory: we remember things that we know will be important in the future, even if they were detrimental things that happened to us. This is exactly what Silberring did, as she was able to recount every moment of her life during the Holocaust, even though this was most likely the hardest time of her life. Part of her memory, however, came from the people who helped her. She chooses to remember these people and events because she saw this as a metaphorical "light in the darkness", and these people provided some of the only hope and comfort that

and sometimes people forget the worst things that have happened to them because they don't want to think about it anymore. Silberring focuses on what other people did to help her the most because it helps her remember the experience in a more positive light, and her memory isn't clouded by the horrible experiences that she went through. I think the experiences that Silberring went through during the war inspired her to help others because she realised that she might have died without the help of others. Silberring then takes this thought into the postwar world because she sees that she has the opportunity to make a difference and change someone's life. She also might want to help people to let her name be in someone else's memory, just like the people that are in her memory are permanently in her memory.

I think that Silberring chose to stay in Krakow after the war because she didn't want to leave behind her whole life and all of the positive memories that she had of Krakow. Also I think she wanted to be a part in the rebuilding of Krakow and help others in her community. I think if I were to experience the same things as Silberring I couldn't stay in the same area that it happened in, because everyday something would remind me of the bad memories that I had to go through. Another major reason I couldn't stay in the



same city would be because of the memories my family being lost, so I would want to go to another city/country and start a new life.

Todd Beaudreau

Teofila Silberring's quote "so that memory doesn't die" instills a powerful effect upon the listener. I believe the quote means that she must live as to preserve the memory of the Holocaust, so that it can never be forgotten and happen again. Silberring believes that it is her duty along with the rest of society to continue to keep awareness high as to not allow the same atrocities to be committed again. As we all continue to spread awareness, future generations will continue to follow in our footsteps allowing us to continue onto a world with less genocide.

In the film, Silberring focuses more of her story upon those who helped her, rather than those who wronged her and threw her life into chaos. She does this because the help she received allowed her to gather the strength to survive the Holocaust and eventually give back to society. The people helping her inspired her to continue to give back due to the major impact it had on her life. She made the important realization that if she helps in the same way people did to her, she will make a difference in someone's life and maybe even contribute to the saving of a multitude of people.

After the war, Silberring decided she would continue to stay in Krakow. I believe she chose to stay in Krakow because she could not leave behind the symbolic remnants of her family and that she believed she owed it to those that had helped her in her time of need such as her aunt's maid. Personally I believe that I would not have made the same decision to stay in the place that I had been through so many hardships. The loss of my family and being around where they had once all been would most likely be a constant source of depression and leave me longing for the past.

Desirae Judge

Teofila did not want to share her story. She did not want to relive her past of persecution and lost loved ones.

However, she knew that she could not keep her story to herself. The events that happened in Poland is apart of history.

History is important in society. The only reason we know different things about the Holocaust, is because of wordofmouth.

People telling their stories is what brought light to a lot of important pieces of history. So, Teofila felt it was her duty to share her story to society. In telling her story she ensures that "the memory doesn't die", because stories get passed along from person to person. So even though she will eventually pass on one day, her memories will continue to be shared after her

time here. Things we remember depend on that memory. In short, we remember what we want to remember. Something incredibly traumatic might force someone to repress that memory to avoid dealing with it. On the other hand, that same type of memory for someone else could be different. Instead of repressing that memory, they could vividly remember every detail of every moment. Like the smells, the weather that day and how they felt in that moment.

Ultimately, it varies from person to person. When you're in a time of terror and helplessness, everything seems to be at lost. So when someone comes along and helps you, it brings you joy and gratitude. It is as if a big thunderstorm wreaking havoc over your town and just when it seems never ending, you see the sun finally peeking out and the clouds beginning to clear. Teofila must have felt like this when she received help from others. An act of kindness in a time when it seems there is no good in the world is significant. It gives a person hope. Hope to believe things will get better. Teofila remembered these people because their act of kindness was so significant that it brought her hope. I do think Teofila wanting to help stems from others helping her. She knows how it feels to be in a dark place so she is able to relate. It is easy for her to empathize with people in need because she has already walked a mile in their shoes. I think Teofila stayed Krakow so she could share her story. I also think she stayed because she felt she needed to help the people of her community. In addition to that, I think she wanted to be closer to where her family used to live. I honestly do not think I would be able to stay. I would want to move away and start over with a new life. I wouldn't want to be plagued with memories of the past.

Erick Mandujano

Silberring's quote "so that memory doesn't die" means that she was willing to tell her story because she wanted people to remember what happened in Krakow and all the suffering that the Jewish people went through in that time. It was stories like Silberring's that kept the memory of their suffering alive. First person accounts of what happened during the Holocaust are very helpful and important to learning about that time period. However, these events were so traumatic that many people did not want to tell their stories because they no longer want to remember it. Therefore things like old age and mental conditions like Post Traumatic Stress Disorder could affect the Holocaust survivors' memory. Although this was not the case for every survivor, there were some people who felt as if it was their mission to tell the world what they went through. Through their personal accounts they recall different places, people and events. Since the Holocaust was a very traumatic experience for the Jews, these certain things can be burned into their memory. In other words, during this major event in their lives they would remember the horrible events that

took place easily. Through all of this tragedy that took place in Silberring's life, she still chose to tell her story in order for the people of the world to remember what happened in Poland all those years ago. In those tough times, there were many people who helped her survive and get through her suffering. It was most likely this that caused her to want to help others after the war as well. Personally, I agree with Silberring's decision to tell her story to the world. If Holocaust survivors chose not to say anything about their experiences in the war, we would not know nearly as much as we know about the Holocaust today. Their memories tell us stories, true stories about what really happened all throughout the war. Silberring and other survivors tell of the selfless actions and risks that people took to help them. These different places and people that live in the memories of these Holocaust survivors help the world to learn and remember one of the greatest tragedies in human history.

Ebony Callier

By saying that the memory won't die I think means that Teofila doesn't want anyone to forget what happened during the holocaust. She doesn't want people to think lightly of what happened during the holocaust because it was a very serious time and moment for everyone that went through it. It wouldn't seem fair for people to forget about this big problem that happened. The Jews should not have gone through what they did during the Holocaust. The part that affects memory because of how we can relate or have empathy for a specific subject. If you've never gone through something that someone's telling you about, you'll never fully understand then. You remember things that trigger something emotionally for you. It's like using Pathos appeal, which it appealing to someone emotionally and attracting them to something through feelings. The subject is very touchy and emotional which it what captures the viewer's attention. Sometimes we won't remember things just because it didn't really interest us to begin with. Somethings can be emotional to one person, then boring to another. It really depends on what triggers different people have because no one is alike on what different things trigger their emotions. Teofila remembered these people that helped her on her journey because they deserved to be recognized for going out of their way to help someone else besides themselves. A lot of people would mainly keep to themselves because they had to make sure they could survive first then others after. Being in a concentration camp it's very

hard to help others, but a few women with in the camps that Teofila was sent to would help her and keep her head up with positivity. Once she got to Schindler's Factory she felt like a weight was lifted off her shoulders because she was able to eat, send letters, and sell things that she has for food and cash. I believe that Teofila was originally a kind person wanting to help people regardless. She probably didn't help others because she was young and needed help from others since she was alone with no friends or family. She would have went into the same state of mind as everyone else, survival mode and only worrying about herself. I believe that she stayed in her hometown to reminisce on her past. Maybe to get that home feeling or that lost feeling inside of her when she was forced to leave her friends and her hometown because of the war. She might want to see how much her hometown has changed and maybe to have that feeling that he father and her dad might come back to find her. Personally, I would have left and never went back to that town. I wouldn't want to relive any of my past or remember all the things that started because i lived in that town. I would feel like it was my fault for being put into concentrations camps just because I lived in that town to begin with. Even though it wouldn't have been something that I could have changed. I would just feel like everything was my fault for being Jewish, born in that time period, and having to go through all that. I would assume a lot of Jews began to lose faith once they realized how long the war was going on that they still went through all the deaths.

Omar Awadallah

"So the memory never dies", is a quote by Teofila Silberring. This quote was meant for us to understand that she stayed in her home town of Krakow even when it was at its worst so she will never forget the events that happened there. Good and bad. How you feel about the topic will affect your memory of it. If it is something good, you would want to remember this forever but if something really bad were to happen you could not focus on it and try to forget it. We remember some things and places better than others because some people may have had a bigger impact on our lives than others so we remember them better. We are also closer to them and more comfortable so it is easier to remember them better.

Teofila Silberring focused more on the people that helped her because those are the people that need to be remembered for helping and playing an important role in their lives. These people helped her and inspired her to want to help others. She knew how it felt to be treated bad in the war and holocaust and the feeling of people helping her so this could make her wanna pay people back for how they helped. Teofila just wanted to feel like somebody cared for her and when a family took her in and took care of her and fed her she felt love for the family and happiness. I think the people that helped her were catalysts for that because they precipitated the event and that's what catalyst means.

I think she stayed in Krakow because it's her hometown and she feels like she needs to stay and remember everything that happened. She maybe feels closer to her parents while she is there even though they aren't. She had people that cared about her there. Maybe she stays there because at least one of her family members came back and nobody knew. She could find them and reunite with her family. I personally wouldn't have made the same decision. I would've left because of the horrific experiences I had there. Another reason Teofila might have stayed was so she can have the real story of what happened there due to her experiences.



I Liceum Ogólnokształcące
im. Juliusza Słowackiego
Opiekun: mgr Krystian Kazmierczuk
Podziękowania za współpracę dla Stowarzyszenia Przyjaciół Słowaka w Chorzowie



Firma BUDOSERWIS Z.U.H. Sp. z o.o. działa na rynku krajowym już ponad 25 lat. Jesteśmy prężnie działającym ośrodkiem konsultingowym oraz inwestycyjno-montażowym.

Nasze wieloletnie doświadczenie potrafimy przekuć w sukces nasz i naszych partnerów biznesowych.

BUDOSERWIS Z.U.H. Sp. z o.o.



KONSULTING I OBSŁUGA RYNKU NIERUCHOMOŚCI

- ✓ Wyceny:
 - nieruchomości gruntowych, budynkowych, lokalowych
 - akcji/udziałów spółki
 - zorganizowanych części przedsiębiorstw
 - wartości godziwej zgodnie z MSSF/MSR
 - znaków towarowych, know-how oraz innych wartości niematerialnych i prawnych
 - środków trwałych, w tym maszyn, urządzeń, pojazdów
 - służebności gruntowych i służebności przesyłu
 - szkód budowlanych i górniczych
- ✓ Doradztwo prywatyzacyjne, restrukturyzacyjne i inne
- ✓ Ekspertyzy, opinie, przeglądy budowlane i dokumentacje techniczne
- ✓ Obsługa geodezyjna
- ✓ Dokumentacje odtworzeniowe obiektów
- ✓ Analizy prawne, finansowe, marketingowe, środowiskowe i inne
- ✓ Pośrednictwo w obrocie nieruchomościami
- ✓ Wdrożenia ISO

PROJEKTY I KOSZTORYSY

- ✓ Projekty wielobranżowe budowlane i wykonawcze:
 - z uzgodnieniami obejmującymi ochronę środowiska, ppoż, bhp
 - z uzyskaniem pozwolenia na budowę
- ✓ Nadzór nad realizacją inwestycji
- ✓ Kosztorysy:
 - uproszczone i szczegółowe
 - przedmiary robót/kosztorysy ślepe
 - inwestorskie, ofertowe, powykonawcze
- ✓ Konceptcje i analizy techniczno-ekonomiczne
- ✓ Studia opłacalności inwestycji
- ✓ Audyty energetyczne
- ✓ Pomoc w pozyskiwaniu finansowania i rozliczeniu inwestycji

REMONTY, MONTAŻE I GENERALNE WYKONAWSTWO

- ✓ Generalne wykonawstwo inwestycji, także w formule „zaprojektuj i wybuduj” obiektów i instalacji przemysłowych
- ✓ Remonty, modernizacje, montaż wentylatorów, sprężarek, dmuchaw oraz maszyn i urządzeń energetycznych
- Obsługa serwisowa i eksploatacja obiektów w zakresie ochrony
- ✓ środowiska, takich jak oczyszczalnia ścieków, agregaty prądowórcze wykorzystujące metan

BUDOSERWIS Z.U.H. Sp. z o.o.

adres: ul. Kościuszki 31, 41-500 Chorzów | telefon: 32 241 24 51 do 57 wew. 104

fax: 32 241 14 53 | mail: budoserwis@budoserwis.com.pl

www.budoserwis.com.pl