The Digital Geo-Mapping Database and Platform of Holocaust and Genocide Processes in Europe (1933–1945): Reference to the Resources from Belarus

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ABSTRACT

The article gives a brief outline of the "Digital Geo-Mapping Database and Platform of Holocaust and Genocide Processes in Europe (1933–1945)" compiled by application of the mapping method, i.e., by providing a representation of the leading countries on the world map and the relationship between Holocaust and Genocide processes on the area (regional) level. These and other problems remain relevant and necessary to explain not just the Holocaust and Genocide processes throughout Europe and in a particular country but also to interpret and possibly reconstruct related historical processes. Two stage methodology has been proved to be efficient: the first stage deals with the composition of extralinguistic information (photographs, pictures, schemes, etc.); the second stage deals with the composition of linguistic information (mostly texts of different scientific/non-scientific discourses, styles, etc.). In terms of the article, the resources from Belarus uploaded to the Digital Geo-Mapping Database and Platform have been presented. They are the sources from the Archives, Jewish Community Associations, Catholic and Orthodox Churches Archival Sources, local schools (primary, high, vocational), city offices – city, town, village executive committees, people's private (home) archives, and other primary documents. The Digital Geo-Mapping Database and Platform aims to serve as a resource for educational, scientific, and professional purposes. Various target groups, from students to scholars working in the field of Holocaust and Genocide processes in different European countries, will use it.

ARTICLE HISTORY

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1. Introduction.

Holocaust Processes observed in Europe continue to attract the attention of scholars from various scientific fields: *archaeologists*, *historians*, *politicians*, etc. The primary investigations are represented around, on the one hand, a <u>narrow interpretation</u>, where special attention is paid to the persecution and mass extermination of Jews living in Germany, on the territory of its allies, and in the territories occupied by them during the Second World War, as well as the systematic persecution and extermination of European Jews by Nazi Germany and collaborators during 1933–1945; and on the other hand, a <u>broad interpretation</u>, i.e., the persecution and mass destruction by the Nazis of representatives of various ethnic and social groups (Soviet prisoners of war, Poles, Jews, Gypsies, ill and disabled people, etc.) during the existence of Nazi Germany.

In this context, the scholars of the University of Economics and Human Sciences in Warsaw (Warsaw, Poland) (UEHS), working within the UEHS Academic Center for Holocaust and Genocide Research on "The Digital Geo-Mapping Database and Platform of Holocaust and Genocide Processes in Europe (1933–1945)" that serves both as a database and platform (for documents, journals, letters, testimonies, etc.) with a unique interface in the form of 3D functionality. The team members continue to develop this database and platform.

2. Overview of "The Digital Geo-Mapping Database and Platform of Holocaust and Genocide Processes in Europe (1933–1945)".

The title "The Digital Geo-Mapping Database and Platform of Holocaust and Genocide Processes in Europe (1933–1945)" (from now on – Digital Geo-Mapping Database and Platform) has the component "The Geo-Mapping Database and Platform". It means that ***the mapping method is used to create*** the Digital Geo-Mapping Database and Platform. The team members provide a representation of the leading countries on the world map and the relationship between Holocaust and Genocide processes on the *area (regional) level*. These and other problems remain relevant and necessary to explain not just the Holocaust and Genocide processes throughout Europe and in a particular country but also to interpret and possibly reconstruct related historical processes.

The Digital Geo-Mapping Database and Platform is characterized by high multifunctionality: by clicking on this or that artefact or typing a search query, one will be transferred to the country, city, town, village, etc., and can observe these data. It should also be noted that various data will be uploaded, and profound interpretations with hyperlinks will be given. So, any user will have the opportunity to understand the exact Holocaust process that took place in this or that European country, city, etc.

The following methodology consists of two stages: while <u>the first stage</u> deals with the composition of extralinguistic information (photographs, pictures, schemes, etc.), <u>the second stage</u> deals with the composition of linguistic information (mostly texts of different scientific/non-scientific discourses, styles, etc.). This methodology is critical because it is the technical process that should be followed before uploading data.

The team members of the UEHS Academic Center for Holocaust and Genocide Research, together with students of UEHS, developed the following methodological stages for the digital geo-mapping database and platform development:

1. To select extralinguistic/linguistic information.

2. To classify the extralinguistic/linguistic information in order of type.

3. To digitalize the extralinguistic/linguistic information, i.e., conversion into electronic form. It is essential to give the main characteristics of extralinguistic/linguistic data: if it is a photo, it is necessary to mention the title, author, reference, etc.; if it is text, the following meta description should be mentioned: *content-related data elements* (bibliographic data, information about the author of the text, etc.) and *form* (file name, encoding parameters, version of the language, etc.).

The authors of the project decided to take advantage of their backgrounds and the fact that they are familiar with the Russian, Ukrainian, and Belarusian languages and resolved to begin to create the Digital Geo-Mapping Database and Platform with all possible data on the Holocaust in the former Polish lands that belonged to the states of Ukraine and Belarus after World War Two.

The work on the Digital Geo-Mapping Database and Platform is focused on the study of small ghettos in the territories of contemporary Belarus and Ukraine (previously Polish territories occupied by Nazis): <u>Belarus</u>: Brest, Grodno, Kletsk, Kopyl, Lida, Mir, Nesvizh, Nowogrodek, Pinsk, Slutsk; <u>Ukraine</u>: Berdychiv, Drohobych, Lviv, Rivne, Ternopi.

The authors' interests are concentrated on the smallest towns, the smallest ghettos, and small villages once inhabited by Jews who were murdered. They believe that there are no nameless victims; everyone deserves a proper burial, and we should and must find them all, as well as find out how, where, and when they died and who their murderers were—whether they were civilians who organized pogroms or perpetrators in military or police uniforms—and who exactly they worked for, which country, and which ideology they served. The authors support the idea of Bartov (2018, 2022), the Holocaust thinker, who mentioned that the local microhistories tend to be overlooked in overviews of Holocaust history.

3. An Example of a Map Uploaded to the Digital Geo-Mapping Database and Platform.

One can observe a map in the Digital Geo-Mapping Database and Platform. It represents concentration and extermination camps, their period of operation and the number of victims; camps within the German Reich where Poles were imprisoned; the largest ghettos, places of the largest mass executions of civilians; places of the largest mass murders of Jews (outside ghettos and camps); armed uprisings against the occupation and their dates; members of the Axis Bloc (Axis powers) and the period of membership of the Bloc; countries co-operating with the Axis Bloc and the period of co-operation; areas occupied by the German Reich; organizations leading the resistance movement against the Nazi occupiers, the period of activity and the number of people involved; anti-Hitler partisans and the period of their activity; and, of course, the borders of the countries prior to 1938. For the most part, the fate of Europe's 9 million Jews weighed on the occupied Polish territories, where only 23% survived, 51% were exterminated in concentration and extermination camps, and 26% were exterminated in ghettos, mass executions, and other circumstances. Statistics show that out of the existing 12,000 camps, sub-camps, branches, and commandos, as many as 50% were located in occupied Poland (50% in

the Reich and other occupied countries); out of the 8.9 million inmates of camps, sub-camps, branches, and commandos, as many as 81% were located in occupied Poland; and out of the 7.2 million exterminated in camps, sub-camps, branches, and commandos, as many as 93% were exterminated on the territory of occupied Poland
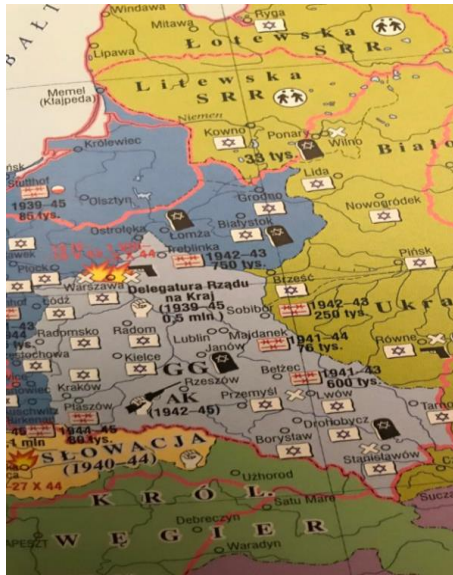

Fig. 1. Biggest Concentration Camps
of the Territory of German-Occupied Poland
(Banach et al., 2022/2023)

Fig. 2. Poland During World War II
and the Sites of the Holocaust of Polish Jews
(Łaziuk et al., p. 31)

4. Sources.

It is planned to use sources from archives, Jewish Community Associations, Catholic and Orthodox Church Archival Sources, local schools (primary, high, and vocational), town halls, and city offices (city, town, and village executive committees), people's private (home) archives, and other primary documents. Some of these examples are already represented in the Digital Geo-Mapping Database and Platform.

4.1. Archives. In modern Belarus, archival sources still need to be researched (often in German). These can be found primarily in: (a) National Archives of the Republic of Belarus; (b) Regional archives in Vitebsk, Mogilev, Minsk, Brest, and Grodno (in particular, the State

Archive of the Grodno Region still has documents from the occupation of 1941–1944 in Germany, which have not been researched); (c) "zonal" archives in regions (districts).

In addition to the resources accumulated in these archives, many current databases reflect contemporary Jewish life in Belarus. The primary source is the officially issued and approved database of national-cultural public associations registered on the territory of the Republic of Belarus. According to this database (register), there are representatives of 154 ethnic groups living in Belarus, and 207 voluntary organizations and their branches are actively engaged in cultural and educational activities. The Republican Centre of National Cultures was established based on Order No. 291 of the Ministry of Culture on December 22, 1994.

The Republican Centre of National Cultures is a public cultural institution designed to support and coordinate these activities and to provide organizational, methodological, and practical assistance to national, cultural, and educational associations. Along with the Jews, there are associations of Azerbaijanis, Armenians, Kazakhs, Koreans, Lithuanians, Germans, Poles, Russians, Ukrainians, Roma, and others. According to the data presented by the Center, all associations are encouraged to contact the authorities to receive methodological, organizational, and other support for their activities in the sphere of culture. The Advisory Council of National Communities functions under the Center. It supports the constructive interaction and cooperation of national associations with each other and with state administration bodies. Detailed data concerning the quantity, names, places of registration, dates of the first and subsequent registrations, and number of members of associations are collected in the tables presented below.

4.2. Jewish Community Associations. These are the places where those interested in Jewish issues—from the past to the present—can search for data. Despite there being in one country a complex political situation (Belarus) and in the other a war (Ukraine), precisely at this challenging time, contrary to circumstances, people need contacts and to associate with other people, and from what the authors have recently noticed, these Jewish local organizations work hard to facilitate such contacts. Many of these organizations associate elderly Holocaust survivors, the next generation after the Holocaust survivors, the 3rd, and even the 4th

generations. This project's authors have noticed that each of these Jewish organizations creates its own story of existence (foundation), the history of the Jewish habitation of these areas, or this city. There are often interesting old photos that are dear to families, which are heirlooms of grandparents and whose heirs will never hand over to the museum, let alone to the archives; old documents, newspaper clippings, and other materials that do not necessarily depict the Holocaust but show how life was vibrant there before the Holocaust. For the completeness of the whole complex picture, these materials are essential. Such sources are worth scanning and digitizing; they will be on our database (the Platform).

4.3. **Public Jewish cultural associations registered on the territory of the Republic of Belarus (data current as of March 2023)**[1]. International and national public Jewish cultural associations registered with the Ministry of Justice of the Republic of Belarus (Minsk).

Table 1. The Example of Association

No.	Association	Place of Registration	Registration / Re-Registration Date	Members
1.	Soyuz belorusskikh yevreyskikh obshchestvennykh obyedineniy i obshchin (English *Community Organization Union of Belarusian Jewish Public Associations and Communities* / Russian *Союз белорусских еврейских общественных объединений и общин*)	Minsk	1992[2]/2006	13000 members / 39 associations

4.4. Catholic and Orthodox Churches Archival Sources. In 2020, the Vatican opened its archives on the wartime pontificate of Pius XII. It was kept secret for decades due to numerous accusations that Pius XII disregarded the Holocaust. Critics claim that Pius XII, sometimes called "Hitler's Pope", knew that Nazi Germany was murdering Jews but took no

action against the annihilation of millions of these innocent people. He ruled from 1939 to 1958. However, the Vatican claims Pius XII worked behind the scenes to save Jews. Many researchers are preparing to review these previously classified documents[3]. A very similar situation may apply to the separate archives of Catholic and Orthodox churches (if they were not destroyed during World War II and communist times). What can be ascertained from them, and how? Indeed, it is not discreet to arrive at the question: "Is there anything related to the Holocaust at this parish?"

The archival church books from 1933–1939 are an exciting example. There were pogroms in large cities before the war, but whether there are any records of them, records by the Catholic and Orthodox churches—is another matter altogether. During the German occupation, the notes of Catholic and Orthodox priests concerned mainly children—how many children were born in the parish and how many were baptized. Of course, a war was going on, and that must always be remembered. The conditions were horrendous, unlivable. It is worth mentioning that the authors are looking for traces—even a trace or a mention, a single memory of Jews, is essential.

For example, the church books from the new Catholic Church in one of the small towns near Baranovichi in the Brest Region are worth mentioning. The old churches in the town were burned during World War II. However, some church books survived because, during the communist period, they were stored in the attic of one of the villagers. In the early 2000s, these books were given by the children of this resident to the newly built Catholic Church.
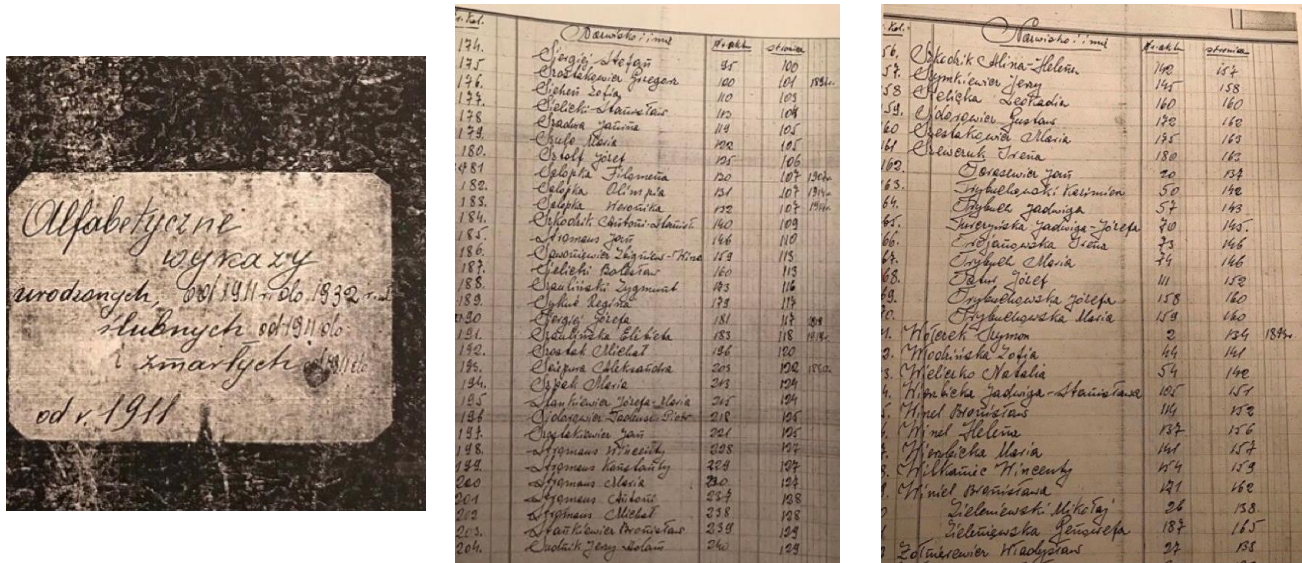
Fig. 3. Archives of the Catholic Church in the vicinity of Baranovichi[4]

4.5. Local Schools (Primary, High, and Vocational). In a small town or village, the school is always the most important institution and can preserve valuable treasures, even if it is an entirely modern school, built, for example, last year. In its libraries, in teachers' private collections, there may be something that teachers use in history lessons or while conducting events on history topics, something that they inherited from previous generations of teaching staff, or something that children bring to history classes, for example, old photographs of grandparents.
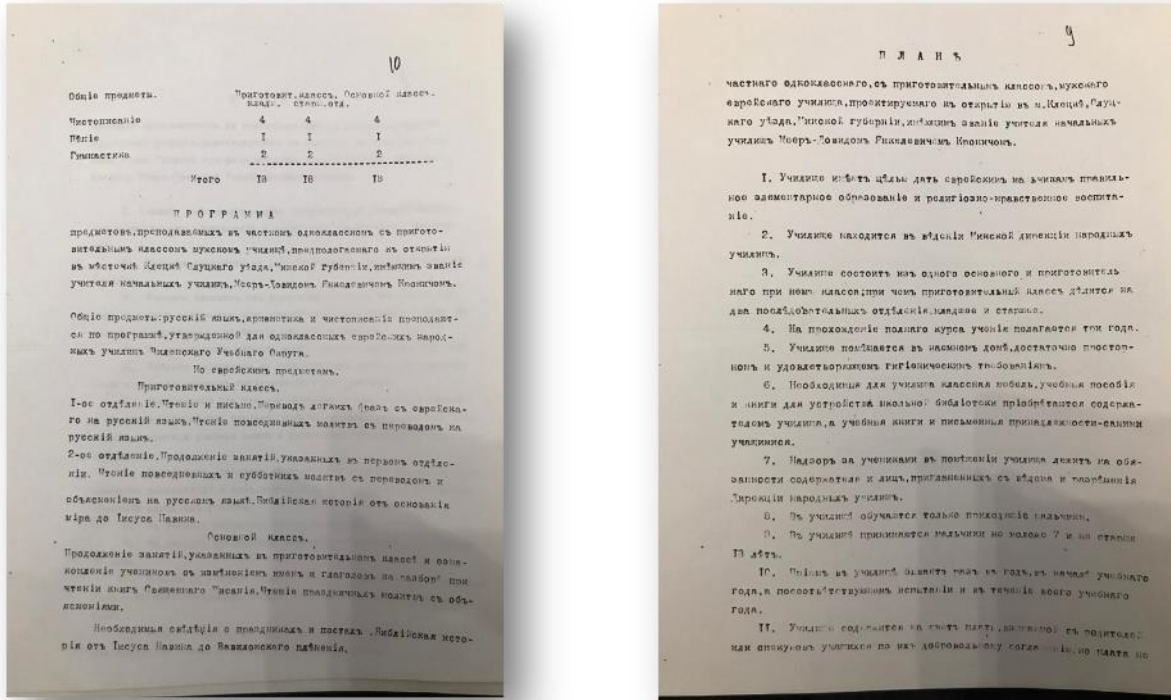
Fig. 4. Curriculum Plan of the Kletsk school for Jewish Boys (Meir David Kronich's School)[5, 6]

4.6. City Offices: City, Town, and Village Executive Committees. Executive Committees during communist and socialist times had many duties and administered their registers and archives. In such registers and archives, there may be primarily documentation—old birth certificates, new forms, old passports, military books, etc. The USSR authorities indicated nationality in each document, which was often a form of repression, e.g., opportunities for certain nationalities to occupy high state positions, and this concerned Jews and Poles in the USSR.

Fig 5. Data on the Passport Holder's Parents, Children of the Passport Holder, etc.[7]

4.7. People's Private (Home) Archives. Ordinary people and their private archives hide natural treasures, from photographs to old documents. Because the authors of this project are only interested in digitized copies, there is no need to request the originals from their owners and heirs. As the authors noticed, very often, the heirs of Holocaust survivors do not realize what remains in the houses of their deceased parents, and sadly, they do not give importance to important sources—photos, documents, diaries, and memoirs.

A good example is two unique documents authorizing someone to act on behalf of another person in specific matters. These documents are in the collection of the Kletsk Museum of History and Ethnography (the second official name is the Museum of the History of the Land of Kletsk). Both documents were donated to the Museum by the heir of one of the oldest inhabitants of Kletsk. The donor died several years ago, and why these documents were in his house so many years after the war remains a mystery.
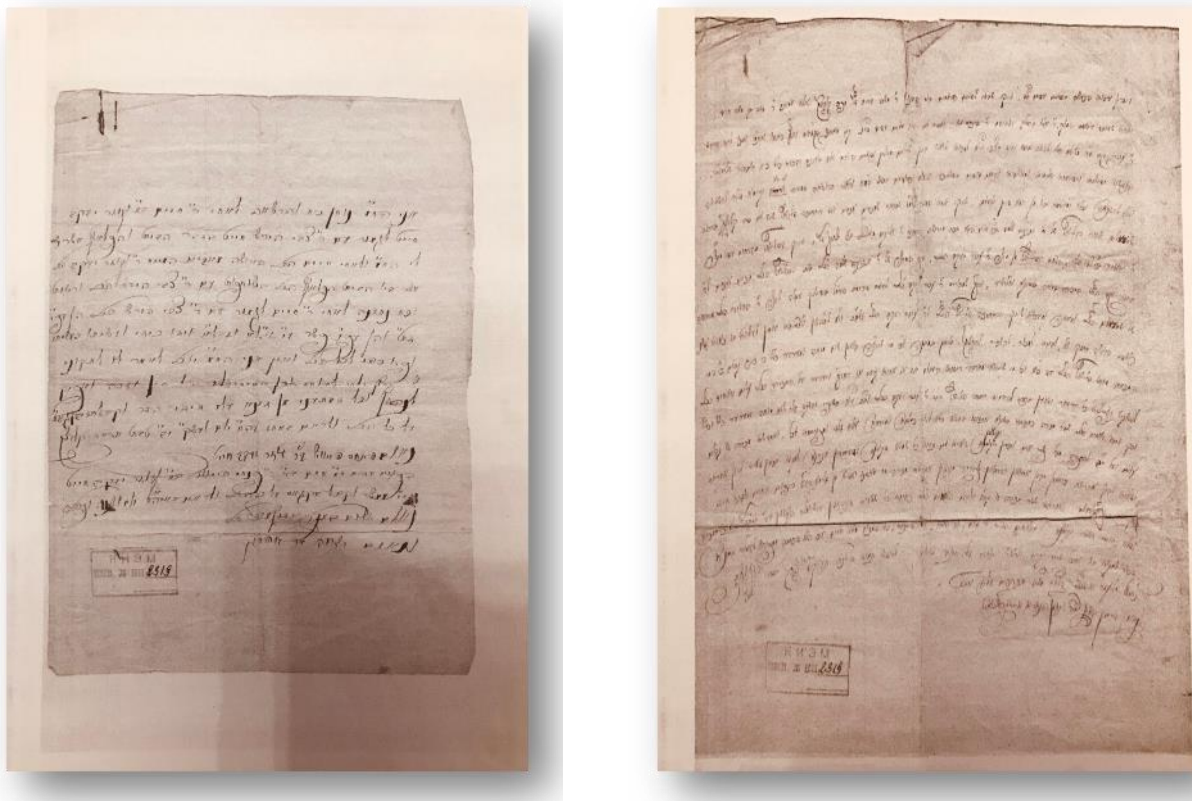
Fig. 6. Archival Resources of the Kletsk Museum of History and Ethnography
(Museum of the History of the Land of Kletsk) (Kletsk, Belarus)[8]

Fig. 7. Photos of Current Kletsk Inhabitants: the Old Cemetery in Kletsk and a Family Related to the Kletsk Rabbin (Museum of the History of the Land of Kletsk) (Kletsk, Belarus)[9]

4.8. Primary Documents. Now, some 80 years after the Holocaust, when there are so many materials—books, articles, etc.—written to teach future generations, it is worth analyzing new and old documents. New documents were just disclosed, declassified from the archive, and discovered. Why is a single document so important? The authors believe that it will contain a lot of essential details that, in previous descriptions or interpretations, if they ever existed, were omitted for very different reasons, generally ideological or political[10]. According to Kaiser and Samuels, "Primary documents are frequently used in history courses and Holocaust education, often to illustrate a point or to tell part of a grand narrative of the past" (Kaiser et al., 2016, p. 101). They suggest "a more dynamic approach to using primary documents—not so much as a part of a narrative or in order to present a particular point of view or to convey a certain message or 'lesson', but rather to suggest ways to help students inquire into the past" (Ibid.). To use primary documents in this manner requires, of course, that students have a certain amount of

background knowledge in order to be able to make sense of the information in the documents. The documents the authors have collected are in Russian, Belarusian, and Ukrainian. The authors use the advantage of their knowledge of Russian and English, as well as many years of professional translating/interpreting experience, to provide official translations into English for usage by students and faculty staff. "Ultimately, the aim of student interrogation of the sources is to reveal how differing narratives of the past are constructed; to deepen student understanding of the history of the Holocaust; to add nuance and complexity to their understanding; and to allow students' meanings to emerge out of that encounter with the past, rather than using the past to teach predetermined lessons" (Ibid.).

For the Platform and the project in general, the authors have chosen to highlight a small, select group of historical documents, thus emphasizing depth over breadth. In doing so, the authors examine how documents from different periods written by either the same or different individuals can approach specific issues and concerns from divergent angles, thus challenging students to probe more deeply by wrestling with sources from varying perspectives.

5. Challenges to Conducting Research and Collecting Data.

Among the challenges commonly posed are the falsification of history for various reasons and the omission of essential facts. Sometimes, it is ultimately the opposite: facts are invented to evoke some calculated response in the reader of the article/book. Take, for example, Breslav's memoirs of the Baranovichi ghetto and the establishment of the forced labour camp in Koldychevo (Cengage Encyclopedia, 2013). A small selection of the memoirs has been published. However, the most important details—dates, names, roles, and detailed descriptions of torture and murder—have been omitted in the official Belarusian publication. Marked below are details that have not yet seen the light of day. The names of the people who died are essential here, for we know no nameless victims. Here are names and descriptions of families, their occupations before the war, and their work during their internment in the Koldychevo camp.

Город Барановичи 17-го декабря 1942 года
5 часов вечера со двора СД по ул.Комсомольской /здание
мед-училища теперь/ в количестве 210 человек нас повезли
в закрытых автомашинах - "Душегубках". Куда? -Неизвестно

Шли первые минуты в Колдычевском лагере. Мы 210
человек без двух застреленных в строю стоим, а кругом
нас, "полицаи" с дубинками в руках кроме винтовок на
плечах. Вечер был сырой и холодный. От холода замерзли
ноги. Один из нашей партии, человек лет 60-ти с лишним
/беженец из немецкой территории в 1939 году, когда
Гитлер оккупировал Польшу/ затупал ногами. Стоявший
невдалеке комендант Стасинович заставил старика, для

нарывами, которые расплывались по всему организму и человек
в больших мучениях скончался. Так скончался заключенный Шви-
рянский - парень здоровый в 26 лет жизни в течении 6 дней
заболевания. Стал свирепствовать и тиф в бараке. Дни мучений
продолжались. Внутри барака тем временем сколотили 4-х ярусные

В январе 1943 года в лагерь заявился немецкий комендант
Уорн. С сего прибытием начались новые порядки. Во-первых всех
больных свалили на сани, вывезли недалеко от лагеря, раздели их,
перестреляли и одежду привезли на склад, который был с нашим
бараком. Занимался этой операцией сам комендант Степанюк и
зав.вещевым складом комендант Синькевич. Один раз в неделю по

Раз привязали к дубу напротив комендатуру одного
заключенного со знаком на груди "партизан". Все тело было
прикреплено к дереву, только голова была свободна. Под командо-
ванием коменданта Уорна, полицаи выстроились человек 30 и один
за другим подскакивали к узнику и с размаху били по голове или
по лицу, куда попало. Продолжалось зверство пока человек не

Выстроив нас в 2 ряда, как солдат, нам объявил
комендант лагеря Степанюк /фамилию и должность мы потом
узнали/ что находимся в концентрационном лагере
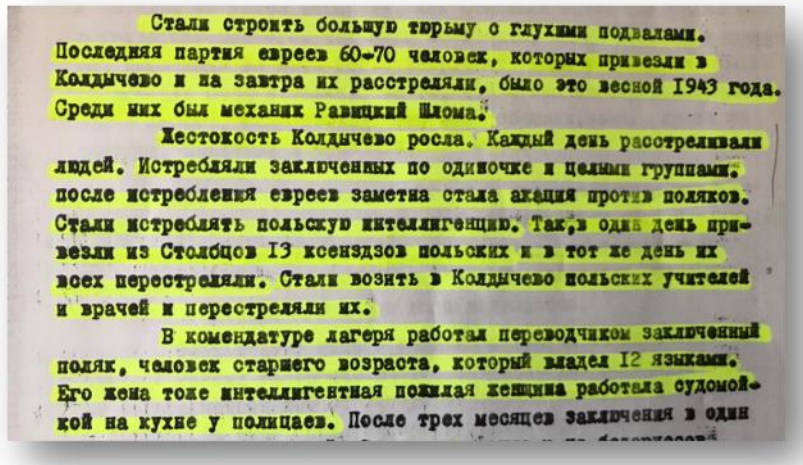"Колдычево". Режим строгий. Повиновение должно быть

Fig. 8. Gregory Breslauer's Memoirs (more than 20 pages)[11]

6. Concluding Remarks.

It should be noted that even though all existing data on Holocaust processes in Europe (1933–1945), both extralinguistic and linguistic, is relevant to the "The Digital Geo-Mapping Database and Platform of Holocaust and Genocide Processes in Europe (1933–1945)", special attention has been paid here to resources from the territory of Belarus: sources from the archives, Jewish Community Associations, Catholic and Orthodox Church archival sources, schools (primary, high, vocational), town halls and city offices, town and village executive committees, people's private (home) archives, and other primary documents.

Attention has been focused on the following places: Minsk, as well as the regions of Brest, Vitebsk, Gomel, Grodno, Minsk, and Mogilev.

Working on the idea of our Holocaust and Genocide Database and Platform, as well as researching this area, the authors concluded that there are many primary source possibilities among so-called hidden sources that Western historians and researchers do not always understand. There is a wide range of sources in central and regional archives and large regional cities, access to which is sometimes limited for political, cultural, and other reasons.

The prospects for further research are determined by our commitment to a territorially focused Digital Geo-Mapping of Holocaust Processes in Europe. This digital project has already started.

Conflicts of Interest:
The authors declare no conflict of interest.

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Authorship and Level of Contribution:

Dr. Bolesław Cieślik, Dr. Bozena Iwanowska, and Dr. Yan Kapranov contributed to the research article's design and implementation, the results analysis, and the manuscript's writing.

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Appendix A
Minsk

List of public national Jewish cultural associations
registered by the Main Department of Justice of the Minsk City Executive Committee

No.	Association	Place of Registration	Registration / Re-registration Date	Members
1.	Minskoye blagotvoritelnoye obshchestvennoye obyedineniye "Gilf" (English *Minsk Charitable Public Organisation – GILF* / Russian *Минское благотворительное общественное объединение "Гилф"*)	Minsk	1994/1995/ 1999/2006	111
2.	Minskoye obshchestvennoye obyedineniye yevreyskoy kultury imeni Izi Kharika (English *Minsk Public Association of Jewish Culture named after Izi Charik* / Russian *Минское общественное объединение еврейской культуры имени Изи Харика*)	Minsk	1995/1999/ 2002/2007	78
3.	Obshchestvennoye obyedineniye "Yevreyskiy Studencheskiy Kulturnyy Tsentr "Gilel"" (English *Public Association "Jewish Student Cultural Center" "Hillel""* / Russian *Общественное объединение "Еврейский Студенческий Культурный Центр" "Гилель""*)	Minsk	2010	750
4.	Molodezhnoye obshchestvennoye obyedineniye Yevreyskaya obshchina "Ashomer Atsair" (English *Youth Public Association Jewish Community "Ashomer Atzair"* / Russian *Молодежное общественное объединение Еврейская община "Ашомер Ацаир"*)	Minsk	2011	16
5.	Obshchestvennoye obyedineniye "Minskaya yevreyskaya obshchina" (English *Public Association "Minsk Jewish Community"* / Russian *Общественное объединение "Минская еврейская община"*)	Minsk	2015	10

Appendix B
Brest Region

List of national Jewish cultural public associations, operating on the territory of Brest Region

No.	Association	Place of Registration	Registration / Re-registration Date	Members
1.	Obshchestvennoye ob"yedineniye "Brestskiy oblastnoy nauchno-prosvetitel'skiy tsentr "Kholokost" (English *Public Association "Brest Regional Scientific and Educational Center "Holocaust"* / Russian *Общественное объединение "Брестский областной научно-просветительский центр "Холокост"*)	Brest	1997/1999/ 2002/2008	44
2.	Brestskoye gorodskoye yevreyskoye obshchestvennoye ob"yedineniye "Brisk" (English *Brest City Jewish Public Association "Brisk"* / Russian *Брестское городское еврейское общественное объединение "Бриск"*)	Brest	2001/2006	122
3.	Obshchestvennoye ob"yedineniye "Brestskiy yevreyskiy blagotvoritel'nyy tsentr "Khesed-David" (English *Public Association "Brest Jewish Charity Center "Hesed David"* / Russian *Общественное объединение "Брестский еврейский благотворительный центр "Хэсэд-Давид"*)	Brest	1997/1999/ 2006/2008	322
4.	Mezhrayonnoye obshchestvennoye ob"yedineniye "Klub yevreyskoy kul'tury "Shalom" (English *Inter-district Public Association "Jewish Culture Club Shalom"* / Russian *Межрайонное общественное объединение "Клуб еврейской культуры "Шалом"*)	Baranovichi	1992/1995/ 2006	397
5.	Obshchestvennoye ob"yedineniye "Yevreyskoye kul'turno-prosvetitel'skoye obshchestvo imeni Khaima Veytsmana" (English *Public Association "Chaim Weizmann Jewish Cultural and Educational Society"* / Russian *Общественное объединение "Еврейское культурно-просветительское общество имени Хаима Вейцмана"*)	Pinsk	1992/1999/ 2007	45

6.	Obshchestvennoye ob"yedineniye "Yevreyskoye kul'turno-prosvetitel'skoye obshchestvo "Most"" (English *Public Association "Jewish Cultural and Educational Society Most Bridge"* / Russian *Общественное объединение "Еврейское культурно-просветительское общество "Мост""*). The association does not function.	Stolin	1999	10
7.	Obshchestvennoye ob"yedineniye "Brestskoye oblastnoye yevreyskoye ob"yedineniye "Aliya"" (English *Public Association "Brest Regional Jewish Association "Aliya""* / Russian *Общественное объединение "Брестское областное еврейское объединение "Алия""*)	Brest	2010	15

ENDNOTES

1 The data was approved on March 10, 2023. The article's authors compiled this register based on official databases and registers issued by the Belarusian state authorities. The personal information of the organization's managers/directors and contact information has been concealed and held by the article's authors. For the project, this registry includes only organizations related to Jewish life; the project's authors, the study, and this article omitted other organizations.

2 Elissa Bemporad mentions in her research that in post-Soviet Belarus, "The Union of Belarusian Jewish Public Organizations and Communities was founded in 1991. In March 2001, a Jewish communal center was opened" [1] While researching the issue of Jewish history and culture, the following digitalized resources proved useful: *Records of the Minsk Jewish Community Council*. https://archives.cjh.org/repositories/7/resources/3512

3 See: Vatican opens archives of Holocaust-era Pope Pius XII. *BBC*. https://www.bbc.com/news/world-europe-51703464

4 Copies of the documents are kept in the private archives of the article's authors.

5 The Curriculum Plan is kept at the Kletsk Museum of History and Ethnography (Museum of the History of Kletsk Land), with copies at several of the town's high schools, where it is used for illustrative purposes in history lessons

6 Copies of the documents are kept in the private archives of the article's authors.

7 Copies of the documents are kept in the private archives of the article's authors.

8 Copies of the documents are kept in the private archives of the article's authors.

9 Copies of the photos are kept in the private archives of the article's authors.

10 This phenomenon still exists for many reasons. These two specific types of influence that we observe are ideological and political. Belarus took over the tradition after the USSR, not to mention the victims of the Holocaust as Jews; for them, they are Soviet citizens. However, in recent years, in the local press in Kletsk, if we take this city as an example, Jewish victims have been mentioned in regional newspaper articles.

11 Copies of the documents are kept in the private archives of the article's authors.