



Bridging Generations Europe for Citizens programme Strand 1: European Remembrance



Partners

1. Jugend- & Kulturprojekt e.V. – Youth and Culture NGO, Dresden, GERMANY
2. Landeshauptstadt Dresden – Municipality of Dresden, GERMANY
3. Kistarcsa Varos Onkormanyzata – Municipality of Kistarcsa, HUNGARY
4. Gminny Osrodek Kultury Olesnica – Culture Centre of Olesnica, POLAND
5. YouNet – Youth NGO, Bologna, ITALY
6. Aristoteleio Panepistimio Thessalonikis – Aristotle University of Thessaloniki, GREECE
7. ADDART – Art NGO, Thessaloniki, GREECE

Short Description of the project

Bridging Generations is an eighteen-month project (October 2014 – March 2016) within the framework of the Europe for Citizens Programme, under Strand 1: European Remembrance. The project seeks to raise awareness of remembrance, common history and values. It also seeks to promote European citizenship by bridging the gap between generations and involving them in an intergenerational and intercultural dialogue.

The main focus is on the memories of senior citizens from Germany, Greece, Hungary, Italy and Poland who lived during and after WWII. Their stories will be collected in order to appreciate the role of collective memories in achieving mutual understanding and cultural diversity. Using the method of biographical narrative, the impact of WWII on shaping national identities in Europe and the commemoration of the victims of war will be examined and discussed.

European citizens can not forget their histories and cultural traditions and as a result, they can not escape from them. Through Bridging Generations project, European citizens are asked to share their stories with the younger generations so that they can learn about the aftermath of war and specifically of WWII through personal experiences and collective memories.

Collective memory includes critical aspects of political culture, community traditions, and social identity. It informs our understanding of past events and present relationships, as well as it contributes to our expectations about the future and this is what Bridging Generations aspires to do; build a better future for Europe.

By recording and sharing life experiences of senior citizens, a common platform is created which connects the stories of senior citizens from different countries. In this way their messages and experiences are passed on to younger generations who are further removed from the trauma of the war. Young people therefore become aware of the impacts of the totalitarian regimes and of wars. As Maurice Halbwachs, a French sociologist and philosopher said, “ Memories are passed through society via verbal exchange, and if the way of recollecting the past is through silence, then this is also transmitted, and becomes a mode of remembrance in itself” .

The project involves European citizens from 3 different age groups – young people up to 30 years old (students and professionals) – adults between 30 and 65 years old (film makers, sociologists, project manager, culture managers, historians, artists, art educators, policy makers, researchers, professors) – senior citizens (65+) from Germany, Greece, Hungary, Italy and Poland.

The project includes 5 meetings: the first meeting took place in November 2014. Representatives of the partner organizations gathered to plan their cooperation within and their contributions to the “ Bridging Generations” project. The second meeting was held from 11 to 15 February 2015, on the anniversary of the 1945 Dresden’ s bombing and the celebration of 70 years of peace since the end of WWII.

From 26 to 29 May 2015, the third international meeting took place in Wroclaw and Olesnica, Poland. From 28 to 31 October 2015, the fourth international meeting will be held in Thessaloniki, Greece. The main activities of the project will be workshops on biographical narrative, interviews and visits to places of remembrance, including monuments commemorating victims and historical museums. Commemoration events, art exhibitions, performances and discussions on Europe's future and sustainability will be presented during the study-visit in Thessaloniki.

The experiences and knowledge gained through the project will be presented in the final event of the project in the form of a conference which will include cultural events such as an intergenerational performance, an art exhibition and a concert in February 2016 in Dresden, Germany.

Thessaloniki and WWII

During World War II Thessaloniki was heavily bombarded by Fascist Italy (with 232 people dead, 871 wounded and over 800 buildings damaged or destroyed in November 1940 alone). The Italians failed to succeed in their invasion of Greece. Thessaloniki finally fell to the forces of Nazi Germany on 8 April 1941 and remained under German occupation until 30 October 1944 when it was liberated by the Greek People’ s Liberation Army. Soon after the city fell to the forces of Nazi they forced the Jewish population into a ghetto near the railroads and on 15 March 1943 began the deportation process of the city’ s 56.000 Jews to concentration camps. Over 43.000 of the city’ s Jews were sent to concentration camps, where most were killed in the gas chambers. The Germans also deported 11.000 Jews to forced labor camps, where most perished. Only 1.200 Jews live in the city today. The city also suffered considerable damage from Allied bombing in their effort to fight

The importance of Thessaloniki to Nazi Germany can be demonstrated by the fact that initially Hitler planned to incorporate the city in the Third Reich (that is, make it a part of Germany) and not have it controlled by a puppet state such as the Hellenic State or an ally of Germany (Thessaloniki had been promised to Yugoslavia as a reward for joining the Axis on 25 March 1941). Having been the first major city in Greece to fall to the occupying forces just two days after the German invasion, it was in Thessaloniki that the first Greek resistance group was formed (under the name Eleftheria, “ Freedom”) as well as the first anti-Nazi newspaper in an occupied territory anywhere in Europe also by the name Eleftheria. Thessaloniki was also home to a military camp-converted-concentration camp, known in German as “ Konzentrationslager Pavlos Mela” (Pavlos Mela: Concentration Camp), where members of the resistance and other non-favorable people towards the German occupation from all over Greece were held either to be killed or sent to concentration camps elsewhere in Europe.

The Jews of Thessaloniki, some who have been in Greece since the Spanish Inquisition and others since ancient times, were an early target for the Nazis. The occupation leaders didn't waste any time in taking steps to isolate them for future deportation. The Jewish newspapers were closed down. Local anti-Semites were encouraged to post anti-Jewish notices around the city. The Jews were forced to wear the Star of David so they could be easily identified and further isolated from the Greeks. Jewish families were kicked out of their homes to make room for the Germans. Jews were arrested and the Nazi-controlled press tried to turn the public against them. By December the German's began to demolish the Jewish cemetery. The ancient tombstones were pulled up and used as building material for sidewalks and walls while families were trying in vain to stop the destruction. In July of 1942 the Jewish men of Thessaloniki were ordered to gather in Platia Eleftherias

(Freedom Square) to register for labor details. Once they were in the square they were forced to do calisthenics, beaten and humiliated while the Greeks of the city were watching. The Germans began the deportations in March of 1943, sending the Jewish inhabitants of Thessaloniki to the Auschwitz death camp on a long journey by train. By the summer of 1943 the Jews of the German and Bulgarian zones were gone and only those in the Italian zone remained. Jewish property in Thessaloniki was distributed to people who were chosen by a special committee.

Chortiatis is a peripheral area located in municipality of Pylaia, lying at 600 metres altitude on the slopes of the Mount Chortiatis. The village was a place of tragic events which took place during the Second World War, known in history as " The Holocaust of Chortiatis" . It was a mass murder of 146 civilians by the Wehrmacht army and Greek Nazi-collaborators, at the end of the occupation of Greece by the Axis powers.

An official statement says that German authorities decided to accomplish this cruel act against civilians after the capture of three German soldiers by the Greek People' s Liberation Army (ELAS) on mount Chortiatis. Some other sources are claiming that the massacre was held in revenge of poisoning the water supply done by Greek partisans (Germans were taking the water from the nearby river, that used to have special taste and was characterized by strong purity).

On the 2nd of September in 1944 twenty trucks with German soldiers and the paramilitary force, surrounded the village. They gathered all the people they found in the town square, and began to loot and burn houses down. All 146 former inhabitants of Chortiatis were killed by machine guns, burnt alive, raped. In one day 109 died, many of which were women and girls. The houses were burned down.

Thessaloniki: A brief history

Thessaloniki is one of the most historical cities in Greece. Its establishment, in approximately 315BC, coincides with the beginning of the Hellenistic era. The heir of the kingdom of Macedonia Cassander and husband of Thessaloniki, half blood sister of Alexander the Great and daughter of Philip II, founds the city by conjugating 26 townships scattered around the Thermaic Gulf and gives his wife' s name to this new city. In the 2nd century

BC the city is subsumed to Roman dominion, like the rest of the Greek and Asia Minor Hellenistic world. In 1432 Thessaloniki is conquered by the Ottomans who shall rule it for roughly five centuries, in parallel fashioning its multicultural and cosmopolitan character, the main communities being, aside from the Greek, the Jewish and the Turkish. In 1912 Thessaloniki is incorporated in the Greek state. The Destruction of Asia Minor will bring more than 100,000 refugees to the city which brought new problems but also infused a new breath by bringing with them their mores and customs from Asia Minor. After the end of WWII a fast reconstruction of the city begins, completely reshaping it. Major building installations and other construction works lend to Thessaloniki the sight of a modern metropolis. Thessaloniki again develops a multifaceted economic, commercial, cultural and artistic activity, its population increases at a rapid rate and the city now becomes the political, economic and social centre in Northern Greece. Interesting information on the history of Thessaloniki

[HistoryofThessaloniki](#)

[Thessaloniki-Remembrance](#)

Museums

Throughout the year the visitors of Thessaloniki have the opportunity to marvel at rare and exquisite findings and monuments not only of the Greek but also of the international cultural heritage on display in Thessaloniki' museums. The culture of Macedonia since the prehistoric era and until the late antiquity is presented in the Archaeological Museum (www.amth.gr) while the Byzantine Museum (www.mbp.gr) is home to exhibits of great historical and religious value, a heritage of our Byzantine ancestors.

The permanent collection of the Macedonian Museum of Contemporary Art (www.mmca.org.gr) includes important works by Greek and foreign artists, while the State Museum of Modern Art (www.greekstatemuseum.com) is one of the most important of its kind and home to the superlative “ Kostakis collection, showcasing works of the Russian avant-garde. The nucleus of the collection Telloglion Foundation for the Arts (www.teloglion.gr) is the donation of its founder, Telloglou, which includes works of art from various culture and important works by Greek and European artists of the 19th and 20th centuries. Also worth visiting is the Jewish Museum (www.jmth.gr), the Museum for the Macedonian Struggle (www.imma.edu.gr), the Folklore Museum (www.lemmth.gr), the History Center of Thessaloniki, with its rich historical archives for the city, the Film Museum (www.cinemuseum.gr), which is home to rare footage from films and news reels, the Photography Museum (www.thmphoto.gr), the War Museum showcasing important war exhibits from the Balkan and the two World Wars, the Olympic Museum (www.olympicmuseum-thessaloniki.org) and the Water Museum, housed in an old pump station of the Water Company of Thessaloniki. Finally, the installations of the Center for the Dissemination of Science and Technology Museum Noesis (www.tmth.edu.gr) include a Planetarium, a Simulator and a Cosmo-theater.

Monuments

The great number of monuments in the historic center of Thessaloniki accentuate its rich historic course in the passage of centuries. Beginning with the roman market at the heart of the city and moving on to the Arch of Galerius, known as “ Kamara” , your walk will end in the rich archaeological findings in Ippodromiou which compose an imposing building complex, known as Galerian complex. The Caste of Thessaloniki is mainly the work of Byzantine Emperors and the view of the city from there, the area of Ano Poli on which they dominate, is truly breathtaking. A perpetual symbol of Thessaloniki, the White Tower stands proud and imposing, being one of the most important monuments in the city. Of great interest are also the Byzantine churches of Thessaloniki a treasured religious and cultural heritage. Some of them have been included in UNESCO’ s treaty and are protected as international heritage monuments. The “ [Paleo-Christian and Monuments of Thessaloniki](#)” , as they are known, include the Church of St. George or Rotunda, the Church of Acheiropoiitos, the Church of St. Demetrius, the Monastery of Latomo, the Church of Hagia Sofia, the Church of Panagia Chalkeon, the Church of Sts. Apostles, the Church of Agios Nicolaos Orfanos and the Church of Agios Panteleimon. Muslim mosques also feature in the historic walk in Thessaloniki’ s monuments: Hamza Mosque, Alatza Imaret Mosque, Geni Mosque, Bezesteni (roofed market), Yiahudi Hamam and Syntrivani (the Fountain). Finally, Thessaloniki has also many characteristic samples of neoclassical buildings, erected at th e end of the 19th-beginning of the 20th century: the Residency, the School of Philosophy, the old Customs House, Villa Allatini, the Orphanage at Papafi, the hospital of St. Demetrius, Caza Bianca, Mitta Villa, Mahomet Kapantzi Villa, the Fifth Boys Gymnasium are just some of these splendid architectural edifices which can be discovered in the city.

Activities on the 28th of October 2015, Thessaloniki

After the arrival of all participants coming from Germany, Hungary, Italy and Poland, information will be provided regarding the scheduled activities taking place from 29 to 31 October 2015.

Activities on the 29th of October 2015, Thessaloniki

29 October, 9.30 -13.00 - Experiential walk



An **Experiential walk** is going to take place in the morning along with the guiding of the city to the main Jewish sites of Thessaloniki guided by Dr. Rena Molho.

[Dr.RenaMolho](#) is a Greek historian who focuses on the different aspects of Ottoman and Greek Jewish history and culture and more specifically that of the Jews of Salonika. She studied European history at the Hebrew

University of Jerusalem and the Aristotle University of Thessaloniki and received a Doctor of Philosophy with distinctions from the University of Strasbourg.

In 1996, she acted as senior interviewer and coordinator in Greece for the Survivors of the Shoah Visual History Foundation and has videotaped seventy Greek holocaust survivors' personal accounts. From 2005 to 2007, she was the Greek coordinator for Centropa, a Jewish historical institute.

As of 1999, she taught the history of Greek Jewry at Panteion University in Athens. Her book *The Jews of Thessaloniki, 1856–1919: A Unique Community* received the Athens Academy Award in December 2000. In 2010, she was awarded with the Ordre des Palmes Académiques for her contribution to the French academia.

Among her most recent books, *Salonica-Istanbul: Social, Political and Cultural Aspects of Jewish Life* (2005) comprises a collection of eighteen studies in English and French and was published by Isis Press. Her book *Jewish Sites in Thessaloniki: Brief History and Guide* (2009), published by Lycabettus Press in Athens, became a best seller, and was also published in Greek (2010) and in German (2011).

29 October, 16.00 – 18.00 - The Jewish Museum



The [Jewish Museum of Thessaloniki](#) was founded thanks to the rich and creative Sephardic heritage as it evolved in the city after the 15th century. Consequent to the horrible expulsion from Spain by Ferdinand and Isabella in 1492, very rapidly following their arrival here, Sephardic creativity in Thessaloniki reached its peak in the 16th century. The city was tolerant and economically stable; it was not by chance that Thessaloniki was also known as ' *Madre de Israel* ', Mother of Israel.

The 19th and early 20th centuries were to see some of the early conditions conducive to the growth of the Jewish community reversed. At the same time, a new challenge appeared after the absorption of Thessaloniki into the Greek State in 1912, in the need to accommodate Jewish life to the demands of current nationalism. As if to exacerbate the new conditions, a great fire in 1917 destroyed most of the Jewish Quarter in the heart of the city. In 1941, Thessaloniki under the Nazis, with its community of some 49,000 Jews, was ill prepared for the horrors of the Final Solution. By the end of 1945, only a handful of Jews remained; 96,5% of the Jewish Community of the city was exterminated in the death camps of Poland.

The Museum is housed in one of the rare Jewish structures that survived the fire of 1917, renovated in 1997. Located in the very heart of Thessaloniki, this imposing building has at times housed the Bank of Athens and the offices of the Jewish newspaper *L Independent* and is a silent witness to the great Jewish presence that once filled its streets with the language of Cervantes, redolent with the odors of the kitchens of Seville and Toledo, silent from Friday to Saturday during Shabbat.

29 October, 18.30 – 19.00 - The Choir of the Jewish Community of Thessaloniki



The **Ladino Choir of the Jewish Community of Thessaloniki** was established in 1995 by members of the Jewish Community of Thessaloniki community. Its creation stems from the need of the Israeli Community to conserve the musical traditions that their exiled ancestors brought with them from Spain about 500 years ago. The choir's repertoire consists mainly of Sephardic (Judeo- Spanish), Greek and Hebrew songs. The choir has given concerts in commemoration events all over Greece and Tel-Aviv, Skopje, Vienna, Saltzbourg, Sofia, Petrograd, Cairo, while taking part in Holocaust remembrance days. Kostis Papazoglou is the director.

Kostis Papazoglou is a graduate of the State Conservatoire of Thessaloniki, where he studied the transverse flute (in the class of I. Makovey) and harmony. He then continued his studies in the University of Music of Vienna (Universitaet fuer Musik Wien), where he studied the flauto dolce and conducting and he graduated with honours. His teachers in the flauto dolce were E. Schaeftlein, R. Hofstoetter, H. M. Khneins T. Kock, (seminars with Walter van Hauwe) and in conducting H. Reiter, A. Glassner and J. Prinz. He also took courses in the Department of Music Teaching of the University. Kostis Papazoglou has given concerts all over Greece and in other countries. He has appeared as a soloist with the State Orchestra of Thessaloniki, the Thessaloniki Municipal Symphony Orchestra and with «Sinfonietta Beograd». In 1979, he set up the musical ensemble Paroikoi, which has released four records. He has appeared on Greek radio and television and he participated, playing the flute, on recordings published by labels such as Seirios, Warner, Minos and others. For some years now, Kostis Papazoglou has been Director of the Department of Early Music of the New Conservatory in Thessaloniki, where he has been very active as a teacher and in organizing international seminars. Since June 2001 is artistic director of the Youth Symphony Orchestra of the Municipality of Kalamaria.

In 1994, Kostis Papazoglou founded and directed the Days of Music in the Municipality of Arnaia, and he was also the founder of the early music ensemble con certo ellenico and its chamber orchestra Concerto Conservatorio. In 1995, he founded – and conducts – the choir of the Jewish Community of Thessaloniki, which specializes in conserving the Jewish tradition of the city (Sephardic melodies, religious songs etc.) In 1996, Kostis Papazoglou founded, and now directs, the choir of the Evangelical Community of Thessaloniki “en choro” with which he is interested in exploring and presenting religious works from the Baroque era and works of Greek modern composers. He is also the co-founder of the ensemble CODEX (Thessaloniki), which

29 October 2015, 19.00 – 21.00 - Screening “ Kisses to the Children



Kisses to the Children Documentary, Vassilis Loules, 2011, 115' - Production: Vassilis Loules, Massive Productions, Greek Film Centre, Hellenic Broadcasting Corporation - ERT
Five Greek-Jewish children who were saved by Christian families during the German Occupation, five "Hidden Children" who lived in total silence, tell their stories. Stories of anguish and confusion but also stories of salvation and carefree childhood into the arms of strangers. Five children were forced to mature abruptly.

Rosina, Iossif, Eftyhia, Shelly and Marios grew old, carrying the memory of those children. Revealing secret aspects of their lives and invaluable personal documents, the documentary also depicts the life of the Greek Jewish Communities before the War, complemented with rare images of Occupied Greece from archival material, as well as amateur films by German soldiers and illegal footage shot by Greek patriots.

[Information](#), [Trailer](#)

Activities on the 30th of October, 2015, Thessaloniki

On the 30th of October, all participants are going to visit the Aristotle University of Thessaloniki. The working group of the project (video makers, researchers, project managers, sociologists etc.) are going to meet in the small auditorium room of the Aristotle University from 9.30 to 14.00 presenting and discussing the videos produced by the partners.

The second group which comprises officials and professors is going to be given a guided tour in the Aristotle University and is going to meet Prof. Henriette-Rika Benveniste, whose research includes Historical Anthropology of the Middle Ages, Jewish History and Historiography and History and Memory of the Holocaust. Later, in the afternoon the second group of officials, professors and journalists is going to visit the USC Shoah Foundation – The Institute for Visual History and Education.



Aristotle University of Thessaloniki

The [Aristotle University of Thessaloniki](http://www.auth.gr/en/international) is the largest university in Greece. The main campus is located in the centre of the city of Thessaloniki, and covers an area of about 33.4 hectares. It comprises 10 faculties which consist of 40 schools and 1 single-School Faculty. A number of these facilities are located outside the city of Thessaloniki or even in other cities.

About 73.930 students study at the Aristotle University (65.026 in undergraduate programmes and 8.472 in postgraduate programs, of which 3952 at Doctoral level). There are 2.024 faculty members. There are also 11 teaching assistants, 58 research fellows, 248 members of the Special Laboratory Teaching Personnel (S.L.T.P.), 69 of whom belong to category I and 179 to category I I , as well as 15 foreign language teachers and 4 foreign instructors. The administration office consists of 400 permanent employees and 528 employees under a private law contract of indefinite duration. Moreover, 596 people employed by third parties provide services at the university.

<http://www.auth.gr/en/international>

[Video](#)

[Presentation](#)

School of Film Studies, Fine Arts, A.U.Th

The School of Film Studies of the Aristotle University was established in 2004 and is the only public higher-education film school in Greece, based in the country's second biggest city, Thessaloniki. It offers a five-year programme of studies, covering both the 1st and 2nd cycle, leading to a degree in 8 possible directions: Screenwriting, Film Directing, Cinematography, Film Editing, Sound and Music of cinema, Production Management, Set and Costume Design and Film Theory & History.

According to its founding statute the aim of the School is "to cultivate and promote film art in the context of a wider audiovisual education, through theoretical and applied tuition and research". In the ten years of its existence the School has already educated young filmmakers "capable of contributing to the upgrading of local production" as the successful participation of students in international festivals testifies together with the integration of an adequate number in the professional world despite today's dire economic conditions in the country.

Being the first and only film school of its kind in Greece the School has become a meeting place for a lot of Greek young talent in the field of film, as well as acclaimed professionals who teach as permanent staff or visiting lecturers. The School maintains a close connection with the film community so that various professionals visit the school and give masterclasses while it has had the honour of awarding honorary doctorates to emblematic figures of Greek cinema such as Michalis Kakoyannis, Pandelis Voulgaris and Costa Gavras. An important advantage of being located in Thessaloniki is the chance to follow closely the Thessaloniki International Film Festival, which takes place twice a year (fiction film in Winter and documentary in Spring semester) and is considered an integral part of the studies program.

The educational philosophy combines theory and practice while lectures are primarily in Greek. Some private tutorials are arranged in English for the Erasmus students and English bibliography is also provided in many cases, especially in theory-history courses. As a lot of the courses involve mostly practical work and group projects the collaboration of guest students with professors and students in the past did not seem to suffer heavily by the language barrier. However it must be stressed that the department offers basically a Greek-speaking studies program.

The School of Film Studies is situated in a former tobacco warehouse in the area of Stavroupoli, 20 minutes by bus from the city centre. The School has a 100 seat cinema and several equipped classrooms, editing studios, a sound studio, a cinematography laboratory, a library (mainly with English titles) and a videotheque.

[Website](#)

Meeting with Prof. Henriette-Rika Benveniste and Prof. Georgios Agelopoulos



Prof. Henriette-Rika Benveniste was born in Thessaloniki, Greece. She studied History at the Hebrew University of Jerusalem and completed her doctoral studies in Medieval History at the Université de Sorbonne (Paris I, Panthéon). She is now a Professor of European Medieval History at the University of Thessaly. Her research interests include Historical Anthropology of the Middle Ages, Jewish History and Historiography and History and Memory of the Holocaust. Her most recent book is *Those Who Survived. Resistance, Deportation, Return* on Jews from Salonika in the 1940s (Athens, Polis 2014).

Prof. Georgios Agelopoulos studied sociology at Panteion University Athens and Social Anthropology at St. Andrews University (MPhil) and Cambridge University (PhD). His research focuses on Balkan ethnography political anthropology and social and solidarity economy in Greece and the Balkans. He has taught at Cambridge University, Panteion University Athens, Graz University Austria, Nicosia University Cyprus, the University of Macedonia. He has been a Marie Curie Research Fellow of D.G. XII of the EU, a post-doctoral Research Affiliate at the Department of Social Anthropology at Cambridge University, a postdoctoral fellow of the Greek State Scholarships Foundation and a member of research groups supported by D.G.V of the EU, by the Greek Ministry of Education, by the 6th F.P. of the EU, by the 7th F.P. of the EU, by the Greek National Research Institute and by the Leverhulme Trust. In addition to his academic work, Pr. Agelopoulos is a columnist in the Greek Press focusing on issues related to identity politics, higher education and social and solidarity economy (<http://accedere.wordpress.com>). His publications include papers published at the Journals *Balkan Studies*, *Social Anthropology*, *E thnologie française*, *The Anthropology of Eastern Europe Review* and the 3 edited volumes '*Balkan Border Crossings*' published by LIT-Verlag (2008, 2011, 2014). All of his publications are available online at <http://auth.academia.edu/GAgelopoulos>

The second group of officials, researchers and journalists are going to visit the **SHOAH Foundation** at the **Central Library of Aristotle University**.

USC Shoah Foundation – The Institute for Visual History and Education



The [Institute for Visual History and Education](http://www.uscshoah.org) is dedicated to making audio-visual interviews with survivors and witnesses of the Holocaust and other genocides a compelling voice for education and action.

The largest digital collection of its kind in the world, boasting a current collection of nearly 52,000 eyewitness testimonies, the Visual History Archive preserves history as told by the people who lived it. Each testimony is a unique source of insight and knowledge offering powerful stories from history that demand to be explored and shared, so as to teach, and inspire action against intolerance.

Currently encompassing 109,729 hours of video testimony, digitized, fully searchable, and hyperlinked to the minute. This indexing allows students, professors, researchers, and others around the world to retrieve entire testimonies or search for specific sections within testimonies through a set of 62,882 keywords and key phrases, 1.79 million names, and 682,923 images.

Approaching its 20th Anniversary in 2014, the Institute is committed to teaching with testimony, endeavoring to make the power of each story accessible to students, educators, scholars, and the general public on every continent. Localized collections of testimony are available at 258 sites in 34 countries, with Central Library AUTH being one of the 51 full access points worldwide.

More information: <http://website/>

30th October 2015, 16.30 – 18.30 Exhibition ' Thessaloniki Memories of Occupation and Liberation' Malamides archives, Contemporary Social History Archives (ASKI), and Preservation of Historical Archives Company 1940-1974 Central and Western Macedonia, @ Center of Architecture, Chamber of Art



The [Preservation of Historical Archives Company 1940-1974 Central and Western Macedonia](#) is a non-profit association which was established by members of the Anti-fascist Anti-dictatorial Resistance, educators, academics, journalists etc. Part of a chain of ten more similar associations around the country, aims not only in preserving, collecting and studying documents and witnessing narrations from the specific time period, but also in publicly presenting such archives making historical memory visible. Operating on the maxim 'the fight of memory against oblivion is the fight of freedom against tyranny', P.H.A.C. focuses its research on Anti-fascist Resistance, Civil War and the later Anti-dictatorial Resistance. In its Archive of Oral History witnessing testimonies describe the time of Occupation in Western Macedonia, accrediting to the district as one of the stronger resistance hearths in Europe. Establishing museums and memory places, organising conferences, exhibitions, screenings and many other events all over Greece, involved in cinema research consulting, book releasing and cultural interaction with History, the [Preservation of Historical Archives Company](#) 1940-1974 C.&W. Macedonia has opened history to the public in tenths of ways and occasions.



The [Malamides Historical and Collector Archives Friends Society](#) is a very active group of people focused on history knowledge, research and collection of memories, images, and documents. The society bridges the past with the present through a great variety of actions. The group aims are served through frequent meetings, discussions, screenings, small events, exhibitions and visits on historic points guided with presentations.

The internet group *Memories of Thessaloniki (Μνήμες Θεσσαλονίκης)*, numbering more than 7.000 member, works with the same objectives "because cities that know their history become better" . Mr Malamides, in the center of this action, is a historian, researcher and collector, active for many years, having collected, among many other theme topics, one of the biggest archives on Thessaloniki Occupation and Liberation. Photographs, documents and indexed newspapers, combine in a 22 volume archive of historical resources on the era. Address: 7 Garbola str. (next to the Ancient Roman Agora)



Contemporary Social History Archives (ASKI)

The [Contemporary Social History Archives \(ASKI\)](#) is the leading Greek institution for the history of political and social movements, with a particular emphasis on the history of the Greek Left. Founded in 1992 as a non-profit organization and located in the center of Athens, ASKI holds the most comprehensive collection of archives relating to Greek social history and related public history projects and activities (publications, workshops and conferences, radio programs, historical walking tours) that enrich historical awareness and the collective memory of social, political and ethnic groups. The preservation of printed material, oral testimonies, visual and archival collections is a pivotal activity of ASKI. These collections elucidate the historical trajectory of the Greek Left, the labor movement and progressive politics from the 19th century to the present day. ASKI is a member of the International Council on Archives (ICA) and the International Association of Labour History Institutions (IALHI).



Thessaloniki Center of Architecture, Chamber of Art

The department of Urban Planning and Architectural Design of the City of Thessaloniki and is kindly provided by the Vice Mayorship of Public Works, Environment, and Sanitation.

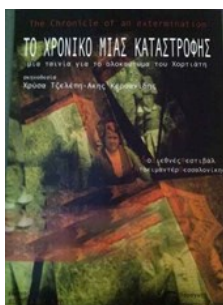
Address: 13 Aggelaki str. On the ground floor of the [Center of Architecture of Thessaloniki](#) exhibitions in Architecture,

Photography, Cartography, Sculpture, and Painting are hosted.

30th October 2015, 19.00 – 21.30 Poetry recited by Chortiatis' Holocaust survivor, Mrs.Evangelia Kyrimi Pitsouli in Teloglion Fine Arts Foundation

Mrs. Evangelia Kyrimi Pitsouli was born and is still living in Chortiatis. She is one of the survivors of the Chortiatis Holocaust who captured the images of war and presents them through her poetry. Mrs Evangelia Kyrimi Pitsouli has published a poetry book with the title " The wailing river" . Her verse has been also found in literary magazines and the local newspaper *Chortiatis 57010*. Member of the Writers Union, N. Greece, as well as an active member of the Chortiatis community, member of the central council of the Chortiatis Women' s Cultural Union, active in the dancing and the theater group. She wrote two theatrical plays for Holocaust memorial events, the folkloric *Zburo me Ntravala* (2003) and the docudrama *Olokaftoma* (2005) dramatizing accounts of the events of September 2nd 1944. She also acted in both plays. Married with now deceased, Kyriakos Pitsoulis, is a mother of two children and grandmother of 7 grandchildren.

Screening: The Chronicle of a disaster



Documentary, Akis Kersanidis and Hrysa Tzelepi, 2013, 90' Production: **Anemicinema**

The chronicle of the Chortiatis Holocaust which took place on September 2, 1944. The death of a German soldier, in an armed fight, was the reason that shortly after the incident, the German forces assisted by significant numbers of paramilitary security battalion militiamen forces (*syn Tagmatasfalites*) reached Chortiatis to put into effect a well planned operation; 149 dead, executed or incinerated alive, 51 of them under 18 years old.

People that witnessed the havoc fill the puzzle of historic memory along with historic source material. The history experienced and narrated gives a new perspective to the facts.

[Trailer](#)

Teloglion Fine Arts Foundation



The [Teloglion Fine Arts Foundation](#) occupies an impressive, modern, high specifications building with a panoramic view over the Thermaic Gulf and Olympus, set in a large green park on the outskirts of the Aristotle University of Thessaloniki campus. It houses some notable collections, created by the husband and wife team Aliki and Nestor Telloglou in the spirit of philanthropy and serving the community.

As part of the largest university in Greece the Teloglion links research, teaching, scholarship, the child, the worker, the third age and art and culture in their broadest sense. Consisting of more than 7000 works, its extensive collection can to a large extent tell the story of modern Greek art up to the present day. In addition to important nineteenth -and twentieth- century artists, the strong points of the collection are its representation of abstraction in Greece and Northern Greek painters.

There is an exceptional collection of twentieth-century prints, complemented by smaller collections of sculpture, antiquities, Far Eastern art, ceramics, glass and textiles, while new donations are added on a daily basis.

The most important donation/research tool in the Foundation is the Library and Spiteri Archive, donated by Tonis and Ioanna Spiteri, which covers Greek and European art, especially Paris between 1945-1980. Other important donations to the TI include the Giorgos Mourellos Archive and the Marinos Kalligas Library.

From the outset (1999/2000) the Teloglion has not restricted itself to exhibiting its own collections, but has given the public and especially the young people of the city some important exhibitions (over 80 of them) often in collaboration with institutions from all over the world, but also with the principal museums and arts institutions in Greece. Its exhibitions, on a wide variety of topics, have always aimed to increase awareness of a number of issues in various sectors: e.g. The Euro a European Coin, Santiago Calatrava, The European Toy, Greek Shadow-Puppet Theatre (Karaghiozis), The D. Tsamis Bequest Collection, A Changing Greece, Cyprus1700-2000, Dinner at the Teloglion, Past and Present Occupations, Greek Artists at the Munich Academy, Kostas Andeou, Ancient Technology, Christos Kapralos, Theatre Costumes, Thessaloniki Broadcasting,

Picasso Suite 347, Miro of Mallorca, Toulouse Lautrec, Goya engravings, Beethoven, The Louvre in Thessaloniki: Europe and Greek Myths, 16th – 19th centuries, Vasso Katraki in black and white, Wagner-Verdi: 200 years, etc. to quote but a few examples. The Teloglion has been at pains to try out various ways of presenting its exhibitions to the public (e.g. dramatic play, interactive media, shock tactics, etc.), putting the emphasis from the outset on constantly up-dated educational programmes, parallel events and activities covering music, theatre, literature, dance, the culinary arts, technology, etc. Its (230-seat) amphitheatre can host conferences, colloquia, lectures and a variety of events.

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Activities on the 31st of October 2015, 9.30 to 13.30

The working group will meet again at the small auditorium of Aristotle University where a discussion on the videos produced by the partners is going to be held and then an evaluation will follow. The second group of officials, professors and journalists have got free time. The departure for the group of officials can also be in the morning whereas the working group is expected to be at the discussion and evaluation meeting.

Programme of the Bridging Generations meeting in Thessaloniki

28 – 31 October 2015

Thessaloniki (GR), Dresden (DE), Wroclaw (PL), Kistarcsa (HU), Bologna (IT)

Wednesday 28 October 2015

Arrival of participants from Germany, Italy, Hungary and Poland

20.30 Dinner

Thursday 29 October 2015

09.30 – 13.30 Guided tour in History We will start with a city tour guided by a tour guide provided by the Department of Tourism. A visit to the memory of Jewish culture in Thessaloniki will follow [*Las campagnas* or the Countryside: Jewish vilas, Allatini flour factory, Hospital Hirsch, Old Jewish cemetery, and Western Thessaloniki : Old railroad station wherefrom the Jews were deported] guided by **Dr. Rena Molho**.

14.00 – 15.00 Lunch

16.00 – 18.15 Visit to the **Jewish Museum** at the former Jewish district of the city [Monastir Synagogue, Israeli Community Memorial].

18.30 – 19:00 Sephardic Choir of the Jewish Community of Thessaloniki at **Teloglion Foundation of Art**

19:00 – 21.00 Documentary screening *Kisses to the Children*, five hidden children in Occupied Greece, Vassilis Loules, 2011, 115 at **Teloglion Foundation of Art**

Friday 30 October 2015

9.00 – 10.30 Presentation and detailed discussion on the videos produced by the partners, part 1 [5 videos, 15 minutes/video] Germany, Hungary at the **small auditorium of Aristotle University** (first group).

10.30 – 11.00 Coffee break

11.00 – 12.30 Presentation and detailed discussion on the videos produced by the partners, part 2, [5 videos, -15 minutes/video] Poland, Greece at the **small auditorium of Aristotle University** (first group).

10.00 – 13.00 Meeting with Pr. Henriette-Rika Benveniste and Pr. Georgios Agelopoulos and visit to the Shoah foundation (second group)

12.30 – 13.45 Coordination meeting at the **small auditorium of Aristotle University**

14.00 – 15.00 Lunch

16.30 – 18.30 *Memories: Occupation and Liberation of Thessaloniki*

Audiovisual exhibition, under the kind curation of **Malamides Archives, Contemporary Social History Archies (ASKI)** and the **Preservation of Historical Archives Company 1940-1974, Central and Western Macedonia**, at **Center of Architecture, Chamber of Art**.

19.00 – 19.30 Poetry on Chortiatis Holocaust recited by Mrs. Kiri Mitsouli at **Teloglion Foundation of Art**

19.30 – 21.00 Documentary screening *Chronicle of a disaster*, on Chortiatis holocaust, Akis Kersanidis and Chrysa Tzelepi, 2013, 90 at **Teloglion Foundation of Art**

21.00 Dinner

Saturday 31 October 2015

09:30 – 11.30 Presentation and detailed discussion on the videos produced by the partners, partner 3, Italy [2 videos, 15 minutes per video], closing discussion at the **small auditorium of Aristotle University**

11.30 – 11.50 Coffee break

11.50 – 13.45 Evaluation meeting at the **small auditorium of Aristotle University**

14.15 – 15.30 Lunch

15:30 Departure