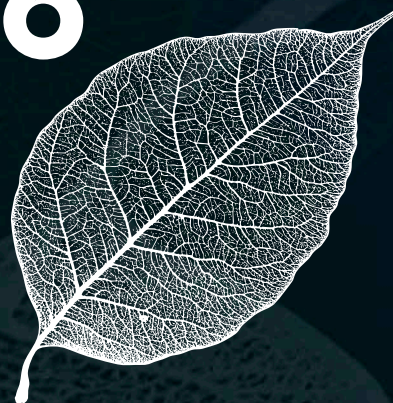


AUSCHWITZDAY 2026
INTERNATIONAL HOLOCAUST REMEMBRANCE DAY

AUSCHWITZ DAG 2026

INTERNATIONAL
HOLOCAUST
MINDEDAG



DET JØDISKE SAMFUND
I DANMARK

**DANSK
JØDISK
MUSEUM**
THE DANISH JEWISH MUSEUM

*"Hekatomber, Holodomor, Auschwitz" og her stoppede det ikke:
Cambodia, Rwanda, Bosnien, Afghanistan og nu Ukraine.
Massemordere og masse mord har hærget menneskeheden
fra tidernes morgen og vil gøre det til verdens ende.
Menneskets ondskab kender ingen grænser, når den ikke
møder grænser. Derfor skal vi blive ved med at bære
vidnesbyrd, afsløre den og søge mod medmenneskelighed".*

Per Stig Møller, tidligere udenrigsminister

*"Hecatombs, Holodomor, Auschwitz... and the list doesn't stop there.
Cambodia, Rwanda, Bosnia, Afghanistan, and now Ukraine.
Mass murders have wiped out humans for time immemorial, and
will continue to do so until the apocalypse. Unless it is constrained,
human evil knows no bounds. That is why we must continue to
bear witness, expose evil and cultivate compassion."*

Per Stig Møller, former Danish Minister of Foreign Affairs



Velkomst

Af Christopher Røhl, kultur-, fritids- og borgerserviceborgmester i København og Janus Møller Jensen, direktør, Dansk Jødisk Museum

På vegne af Københavns Kommune og Dansk Jødisk Museum, der hvert år den 27. januar arrangerer *Auschwitz-dag* – International Holocaust Mindedag i samarbejde med Det Jødiske Samfund i Danmark, er det en stor ære endnu engang at byde velkommen til denne markering i Den Sorte Diamant.

Det er evigt aktuelt at bevare erindringer om Holocaust som en vigtig påmindelse om, hvad der kan ske, når lighed, frisind og grundlæggende demokratiske værdier svigtes – og had, racisme og intolerance får frit spil. Ved at bevare erindringer om fortidens grusomheder, kan vi minde os selv om, hvor vigtigt det er at bygge broer over vores forskelligheder og sikre alle en ligeværdig plads i samfundet.

Desidstevidner og overlevende forsvinder stille i disse år. Men traumerne og virkningerne af Holocaust lever videre i deres børn og børnebørn. Det er vores ansvar og forpligtelse, at både de overlevendes og deres efterkommeres historie fortælles videre til de kommende generationer.

Historien findes kun, hvis den bliver fortalt. Derfor er mindedage som denne vigtige. Auschwitzdag skal bevare erindringer om Holocaust og mindes de utallige ofre for nazismens forbrydelser, hvor historien og forbrydelserne bliver konkret. Det er en anledning til eftertanke og refleksion, så den historiske tragedie hverken gentager sig i dag eller i fremtiden.

Med Holocaust som et fælles traume for de overlevende og deres efterkommere såvel som for samfundet skal vi fortsætte med at insistere på en verden – og et Danmark, hvor mangfoldighed og tolerance hylides som en modvægt til polarisering og diskrimination.

Vi vil gerne byde velkommen ved at takke for de vigtige vidnesbyrd, vi skal høre i aften. Tak til de mange fremmødte gæster i salen og til alle dem, der ser eller læser med online – enten nu eller senere. Tak til dagens talere og bidragydere til programmet og denne publikation.



Welcome

Given by Christopher Røhl (Copenhagen's Mayor of Culture and Leisure) and Janus Møller Jensen (Director of the Danish Jewish Museum)

Every year on 27 January the Danish Jewish Museum organises Auschwitz Day – International Holocaust Remembrance Day. On behalf of the museum and of the City of Copenhagen, it is our great honour to welcome you once again to this commemoration.

Preserving the memory of the Holocaust never ceases to be relevant. It is a vital reminder of what can happen when equality, liberalism and fundamental democratic values are disregarded, giving free rein to hatred, racism and intolerance. Preserving the memory of the atrocities of the past also reminds us how important it is to build bridges across our differences, thereby guaranteeing everyone an equal place in society.

The last existing witnesses and survivors are quietly disappearing. But the traumas and effects of the Holocaust live on in their children and grandchildren. It is our duty and obligation to ensure that the stories of both the survivors and their descendants get passed on to future generations.

A story only exists if it gets told. That is why days of remembrance like this one

are crucial. The mission of Auschwitz Day is to preserve the memory of the Holocaust and to remind us of the myriad victims of Nazi crimes, making the historical events and the crimes tangible. The day provides an opportunity for reflection on the past, in the hope that the historical tragedy does not repeat itself either today or in the future.

Given that the Holocaust is a collective trauma for the survivors, their descendants and society, we must continue to insist on a world – and a Denmark – which embraces diversity and tolerance – as opposed to polarisation and discrimination.

We would like to welcome you by expressing our heartfelt gratitude for the important testimonies we will hear this evening. Thank you too to the many guests present this evening and to all those who will watch or read about this evening online – either now or at some later point. Finally, our thanks to today's speakers, and to those who have contributed to the programme and this publication.



Auschwitzdag – International Holocaust Mindededag

En kort introduktion

Den 27. januar er International Holocaust Mindededag. Den markeres i EU, FN, og andre steder i både Europa og verden. I Danmark har dagen fået navnet Auschwitzdag, hvor vi mindes ofrene for Holocaust og andre folkedrab.

På denne dato i 1945 befriede sovjetiske styrker fra den Røde Hær Auschwitz, og afslørede samtidig Holocausts gruopvækkende virkelighed. Denne dag blev et afgørende vendepunkt, hvor det fulde omfang af det nazistiske regimes grusomheder for alvor blev synlige for verden.

På Stockholms Internationale Forum om Holocaust afholdt den 26.-28. januar 2000, der blev til på initiativ af den tidligere svenske statsminister, Göran Persson, vedtog knap 40 regerings- og statsledere en fælles deklARATION – Stockholm-deklARATIONEN – der udtrykte en fælles forpligtelse til at udvide kendskabet til Holocaust gennem forskning, uddannelse og erindring.

Et af tiltagene var at tilskynde til passende former for fremmelse af den fælles erindring af Holocaust, inklusive en årlig Holocaust-mindedag. Den 27. januar var allerede udpeget som mindededag for ofrene for Holocaust og nazismens forbrydelser i flere lande, og det blev besluttet at mindededagen skulle finde sted på den dato i EU i 2004 og i FN i 2005.

Dagen er blevet mindet i Danmark siden 2003. I 2005 deltog næsten 700 mennesker i Rådhusalen til den første markering i Københavns Kommune. I en lang periode blev markeringen tilrettelagt af Dansk Institut for Internationale Studier, der samtidig stod for både forskning og oplysningstiltag i forbindelse med dagen.

Navnet Auschwitzdag blev foreslået af tidligere overrabbiner Bent Melchior med argumentet om, at Auschwitz stod klarere i den almene erindring som navn end Holocaust som begreb. Det skulle samtidig være en dag til refleksion også over andre anerkendte folkedrab.

I 2017 blev ansvaret for at arrangere programmet på mindededagen på vegne af Københavns Kommune overdraget til Dansk Jødisk Museum, der siden 2018 har stået for at afholde en mindelhøjtidelighed i Den Sorte Diamant i tæt samarbejde og dialog med Det Jødiske Samfund i Danmark.

For første gang udgives i forbindelse med markeringen i 2026 en lille publikation med indlæg fra nogle af oplægsholderne og repræsentanter fra det diplomatiske korps. Den udleveres til deltagerne på dagen, samt offentliggøres efterfølgende online via Dansk Jødisk Museums Hjemmeside.

Auschwitz Day – International Holocaust Remembrance Day

A Brief Introduction

27 January is International Holocaust Remembrance Day. It is observed in the EU, by the UN and elsewhere – both in Europe and throughout the world. In Denmark the day has become known as Auschwitz Day: Denmark commemorates the victims of the Holocaust and of other genocides.

On this day in 1945, Soviet forces from the Red Army liberated Auschwitz, thus revealing the ghastly reality of the Holocaust. This day was a crucial turning point: the eyes of the world were finally opened to the atrocities of the Nazi regime.

At the Stockholm International Forum on the Holocaust, held from 26 to 28 January 2000 on the initiative of Göran Persson, the previous prime minister of Sweden, more than 40 government leaders and heads of state unanimously adopted a joint declaration – the Stockholm Declaration. It endorsed a shared commitment to spreading knowledge of the Holocaust through research, education and remembrance.

One of its measures was to encourage appropriate ways in which to promote the shared memory of the Holocaust, including an annual Holocaust Remembrance Day. Several countries had already designated 27 January as a day of remembrance for the victims of the Holocaust and Nazi crimes. Therefore,

it was decided that the day of remembrance would take place on that date: in the EU in 2004, and at the UN in 2005.

The day has been observed in Denmark since 2003. In 2005, almost 700 people gathered in the Council Chamber of the City Hall to observe the day for the very first time in the City of Copenhagen. For a period of time, the commemoration was organised by the Danish Institute for International Studies, which also took charge of all the research and information initiatives relating to the day.

The name 'Auschwitz Day' was originally mooted by Bent Melchior, the former Chief Rabbi of Denmark. His argument was that, for people in general, the term 'Auschwitz' had greater resonance than 'Holocaust'. It was also intended to be a day of reflection – also in memory of other recognised genocides.

In 2017, responsibility for organising the City of Copenhagen's Remembrance Day programme was transferred to the Danish Jewish Museum. Since 2018, the museum, in close collaboration and discussion with the Jewish Community in Denmark, has organised a memorial service in the Royal Danish Library's Black Diamond.

In the context of the commemoration

in 2026, for the first time we are publishing a booklet, featuring contributions from some of the speakers and representatives from the diplomatic corps. Each of the day's guests will receive a copy; it will then be published

online on the website of the Danish Jewish Museum.

Regeringen deltager

Arrangementet i Den Sorte Diamant har deltagelse af en repræsentant for den danske regering i skikkelse af en minister. I 2026 deltager regeringen

ved kirkeminister Morten Dahlin, der også er minister for by- og landdistrikter og nordisk samarbejde.

Government Participation

A minister from the Danish government always attends the event in the Black Diamond. In 2026, the government's representative is Morten Dahl-

in, Minister for Urban and Rural Affairs, Minister for Ecclesiastical Affairs and Minister for Nordic Cooperation.

På Auschwitzdagen forpligter vi os til mere end at mindes - Vi forpligter os til handling

Af kirkeminister Morten Dahlin

Den 27. januar mindes vi ofrene for Holocaust. Vi mindes de seks millioner jøder, der blev myrdet, og de mange andre mennesker, som blev forfulgt, deporteret og dræbt af naziregimet og dets medløbere. Auschwitz er blevet et symbol på den yderste konsekvens af had, dehumanisering og systematisk vold. Det er et symbol på ondskab, der forpligter os til forsvar for det jødiske folk for altid.

Holocaust er ikke blot en historisk tragedie, der hører fortiden til. Det er en advarsel til nutiden. Når vi holder mindet i live, er det ikke kun for at ære de døde, men for at tage ansvar for de levende. Erindringen minder os om, hvor skrøbelige demokrati, retsstat og menneskelig værdighed kan være, hvis vi ikke forsvarer det.

I vores tid ser vi igen antisemitismens grimme ansigt vise sig. I Europa – også i Danmark – lever jøder igen med behov for sikkerhed ved skoler og synagoger. Hadforbrydelser, trusler og antijødiske ytringer er blevet en del af hverdagen for mange. På sociale medier cirkulerer gamle antisemitiske forestillinger i nye forklædninger: som konspirationsteorier, som kollektiv skyld og som benægtelse eller relativisering af Holocaust. Historien lærer os, at antisemitisme

aldrig begynder med vold, men at den kan ende der, hvis den ignoreres.

Netop derfor er erindringen om Holocaust afgørende. Den giver os et fælles historisk holdepunkt og et moralsk kompas, der gør os i stand til at genkende faresignalerne i tide. Erindringen minder os om, at ord har konsekvenser, og at hadet altid begynder med sproget.

At mindes Holocaust er også at fastholde de jødiske liv, som nazismen forsøgte at udslette. Bag de seks millioner gemmer sig mennesker med navne, ansigter og historier. Anne Frank var et barn med drømme og en stemme, der stadig taler til os gennem sin dagbog. Primo Levi overlevede Auschwitz og vidnede om det til eftertiden.

I Danmark mindes vi de jødiske familier, der måtte flygte i oktober 1943, og dem, der ikke nåede i sikkerhed. Hver fortælling insisterer på, at jøderne ikke blot var ofre, men mennesker med liv, relationer og fremtidshåb.

Erindringsarbejdet er derfor en fælles opgave. Det kræver uddannelse, åben samtale og institutioner, der formidler historien med faglighed og empati. Museer, mindesteder og civilsamfund spill-

er en afgørende rolle i at sikre, at kommende generationer forstår, hvad der skete, og hvorfor det aldrig må ske igen.

På Auschwitzdagen forpligter vi os derfor til mere end at mindes. Vi forpligter os til handling: til aktivt at bekæmpe antisemitisme, til at stå op

for jøders ret til at leve trygt og frit i Danmark og Europa, og til at værne om de demokratiske værdier, som Holocaust blev begået i fraværet af. Erindringer er ikke kun et blik bagud, den er et ansvar her og nu.

Auschwitz Day represents a commitment – not only to remembrance, but also to action

By Morten Dahlin, Minister for Ecclesiastical Affairs

On 27 January, we commemorate the victims of the Holocaust. We remember the 6 million Jews who were murdered, and the countless other people who were persecuted, deported and killed by the Nazi regime and its accomplices. Auschwitz has become a symbol of the ultimate consequence of hatred, dehumanisation and systematic violence. As a symbol of evil, it commits us to defending the Jewish people – forever.

The Holocaust is not just a historical tragedy – something that belongs to the past. It is also a warning to us today. Keeping the memory alive is not only a way of honouring the dead; but also of assuming responsibility for the living. Remembrance reminds us how fragile democracy, the rule of law and human dignity can be if we do not defend them.

Today, we are witnessing the re-appearance of the ugly face of antisemitism. In Europe – including Denmark – Jews once again require security at schools and synagogues. For many people, hate crimes, threats and anti-Jewish speech have become part of everyday life. On social media, old antisemitic notions are circulating in new guises: conspiracy theories, collective guilt, and denial or relativisation of the Holocaust. History teaches us, that antisemitism never *starts* with violence, but it can end there, if it is ignored.

That is precisely why remembering the Holocaust is crucial. It provides us with a common historical reference point and a moral compass, enabling us to recognise danger signals in this day and age. Remembering reminds us that words have consequences, and that hatred always stems from language.

By commemorating the Holocaust, we also preserve the Jewish lives which Nazism attempted to eradicate. Behind the 6 million are names, faces and stories. Anne Frank was a child with dreams and a voice: through her diary she continues to speak to us. Primo Levi survived Auschwitz; his works are a perpetual testament to it.

In Denmark, we remember both the Jewish families who were forced to escape in October 1943 and those who did not make it to safety. Each story underlines how the Jews were not just victims, but people with lives, relationships and hopes for the future.

So, memory work is a shared task. It requires education, open discussion and institutions that recount history

with subject knowledge and empathy. Museums, places of remembrance and civil society all play a crucial role in ensuring that future generations will understand what happened and why it must never happen again.

That is why, on Auschwitz Day, we commit to more than remembrance. We commit to action: to actively combating antisemitism; to standing up for the right of Jews to live safely and freely in Denmark and Europe; and to protecting the democratic values that were the Holocaust turned its back on. Memory is not only about looking back; it is about taking responsibility – here and now.

Hvordan kan man begribe Holocaust?

Forperson for Det Jødiske Samfund, Ina Rosen

Ingen begivenheder udfordrer forstand og følelse så radikalt. Den polsk-jødiske sociolog Zygmunt Bauman (1925–2017) har identificeret tre udbredte måder, hvorpå Holocaust ofte søges forklaret.

For det første forståelsen af Holocaust som et civilisatorisk sammenbrud. Et brutalt brud med modernitetens bevægelse mod fornuft, fremskridt og humanisme.

For det andet opfattelsen af Holocaust som en historisk undtagelse: en tragedie skabt af helt særlige omstændigheder, som ikke lader sig gentage.

For det tredje forklaringen, hvor Holocaust reduceres til resultatet af ekstrem ondskab, drevet af fanatiske ideologer og gale individer.

Bauman forstår, hvorfor disse forklaringer er tillokkende. De gør det ubærlige mere håndterligt. Men netop derfor er de utilstrækkelige. De placerer Holocaust uden for det menneskelige, som noget fremmed, fortidigt eller exceptionelt, og fritager os for at undersøge de dybere og mere urovækkende mekanismer.

Baumans hovedpointe er velkendt og stærkt foruroligende: Holocaust opstod ikke på trods af moderniteten, men i kraft af den. Det blev ikke født af kaos og samfundsopløsning, men udfoldede sig i et moderne, rationelt

og effektivt samfund præget af administrativt bureaukrati, arbejdsdeling og teknisk rationalitet.

Holocaust voksede frem på et administrativt samlebånd. Et system, hvor opgaver var opdelt, ansvar fragmenteret, og hvor den enkelte udførte sin funktion uden nødvendigvis at forholde sig til helheden. Man stemplede ind, fulgte proceduren og stemplede ud. Ondskaben blev ikke altid valgt, men den blev rutinemæssigt udført.

Det var ikke kun had, antisemitisme og fanatisme, der muliggjorde Auschwitz, Treblinka, og Theresienstadt for blot at nævne tre af Holocausts uhyrligheder. Det var også effektive systemer, korrekt udført arbejde og en samfundsorden, hvor moralsk ansvar kunne skubbes videre til næste led på samlebåndet.

Derfor insisterer Bauman på, at vi også undersøger hvad der drev dem, der ikke var drevet af dyb ideologi, men som tilpassede sig, så væk eller gjorde deres arbejde. Spørgsmålet er ikke blot, hvorfor nogle ønskede ødelæggelsen, men hvilke strukturer der gjorde det muligt, at så mange aldrig sagde stop.

For nylig blev det forfærdelige angreb mod jøder på Bondi Beach i Australien betegnet som "ren ondskab". Det lyder moralsk klart. Men i Baumans optik er

det også moralsk bekvemt. Når ondskab gøres "ren", bliver den næsten som mørk magi, løsrevet fra sociale, politiske og institutionelle sammenhænge. Dermed ophæves behovet for at undersøge, hvordan samfundets egne strukturer kan have muliggjort handlingen.

Bauman minder os om, at ondskab ikke opstår af sig selv. Den bliver til gennem menneskers handlinger og menneskers unladelser, forstærket af sociale og samfundsmæssige systemer, der gør det let at deltage og svært at tage ansvar.

Samlebåndet er ikke kun et historisk fænomen, der opstod i det industrielle samfund. I dag ser vi nye samlebånd. Digitale. Sociale medier fungerer som højeffektive infrastrukturer for had. De belønner forenkling, følelsesmæssig optrapning og fjendebilleder. Ansvar fragmenteres. Radikalisering accelereres.

Her flyder ideer fra nazisme, jihadisme, konspirationstænkning og både højre- og venstreekstremisme sammen. En aggressiv antizionisme er fremkommet, og fungerer ofte som kodet antisemitisme: Mennesker, der kaldes "zionister", udpeges, udskammes, forfølges og angribes. Sproget har forskudt sig, men mekanismerne er sammenlignelige. Den enkelte stempler ind, men ansvaret for den samlede bevægelse af had, er fragmenteret. Den enkelte kan deltage uden nødvendigvis at forholde sig til helheden.

Bauman advarer os mod at tro, at moralsk forfald altid viser sig tydeligt. Ofte opstår det gennem velfungerende systemer. Holocaust begyndte ikke med gaskamrene. Det begyndte med sprogets forråelse, med normaliseringen af had og med fraværet af mod-sprog. Samlebåndet kørte, fordi for få greb ind. Ligesom fortidens bureaukratiske samlebånd muliggjorde Holocaust, skaber nutidens digitale samlebånd nye, skræmmende effektive infrastrukturer og processer for dehumanisering.

Mindet om Holocaust forpligter os derfor ikke kun til at huske, men til at handle. Kampen mod nutidens antisemitisme kan kun vindes, hvis vi tør se vores eget samfunds skyggesider i øjnene og bryde de sociale mediers samlebånds-effektive transport af had, som fragmenterer ansvaret, men til gengæld sikrer spredning af hadefulde udsagn og opfordringer til hadefulde handlinger.

Det er en etisk fordring til en hver tid, også i vores samfund i vores tid, at gribe ind i de systemer og strukturer, der fostrer had og udhuler humanismen. Det er netop den erkendelse, Bauman tvinger os til at leve med. Og handle på.

How does one get one's head around the Holocaust?

Ina Rosen, Chair of the Jewish Community in Denmark

No event challenges our sanity and feelings so radically. The Polish-Jewish sociologist Zygmunt Bauman (1925-2017) identified three common ways in which we often endeavour to explain the Holocaust.

First, by regarding the Holocaust as a collapse of civilisation: a brutal departure from the movement of humanity towards reason, progress and humanism.

Second, by perceiving the Holocaust as an historical exception: a tragedy created by exceptional circumstances that cannot be repeated.

Third, by explaining, and thus reducing the Holocaust to the result of extreme evil, driven by fanatical ideologues and insane individuals.

Bauman saw all too well why these explanations are tempting. They make the unbearable bearable. But that is exactly why they are inadequate. They place the Holocaust outside humanness, as something alien, over-and-done-with or exceptional, thereby exempting us from an examination of the more embedded, alarming mechanisms.

Bauman's main point is well known and deeply disturbing. The Holocaust did not come about in spite of human-

ity, but by virtue of it. It was not born of chaos and social disintegration; it arose in a modern, rational, efficient society, in which administrative bureaucracy, division of labour and technological rationality reigned.

The Holocaust was the product an administrative assembly line: a system in which tasks were divided, responsibility fragmented, and individuals did their bit without necessarily addressing the whole. You clocked in, followed procedure, and clocked out. Evil was not always a choice; but it was routinely carried out.

It was not only hatred, antisemitism and fanaticism that led to Auschwitz, Treblinka and Theresienstadt (to name but three of the atrocities of the Holocaust). It was also effective systems, properly executed work and a social structure in which moral responsibility could be pushed on to the next stage of the assembly line.

That is why Bauman insisted that we should also investigate what impelled those who were not driven by some profound ideology, but who adapted, looked away or did their job. The question is not just why some people desired the destruction, but what structures made it possible for so many never to say "stop".

Recently, the horrific attack on Jews at Bondi Beach in Australia was termed "pure evil". That sounds morally clear enough. But from the perspective of Bauman, it is also morally handy. When evil is made "pure", it becomes almost like black magic, detached from social, political and institutional contexts. This then removes any need to examine how society's own structures may actually have facilitated the act.

Reading Bauman reminds us that evil does not arise out of thin air. It emerges as a result of people's actions and people's omissions, exacerbated by social and societal systems that make it easy to participate, but difficult to take responsibility.

The assembly line is not merely an historical phenomenon that resulted from industrial society. Today we are seeing new assembly lines. Digital ones. Social media serve as highly efficient infrastructures for hate. They reward simplification, emotional escalation and images of enemies. Responsibility gets fragmented. Radicalisation snowballs.

Ideas from Nazism, jihadism, conspiracy thinking and extremism – both right-wing and left-wing – coalesce. Aggressive anti-Zionism has emerged, often functioning as coded antisemitism. Individuals referred to as "Zionists" are singled out, shamed, persecuted and attacked. The language may have shifted; the mechanisms are similar. The individual clocks

in, but responsibility for the overall movement of hatred is fragmented. Again, the individual can participate without necessarily addressing the whole.

Bauman warned us not to believe that moral decay is always apparent. It often arises through well-oiled systems. The Holocaust did not begin with the gas chambers. It began with the brutalisation of language, the normalisation of hatred and the absence of counter argument. The assembly line kept operating because not enough people intervened. Just as the bureaucratic assembly lines of the past facilitated the Holocaust, today's digital assembly lines create new, frighteningly efficient infrastructures and processes of dehumanisation.

So, the memory of the Holocaust behoves us not merely to remember, but also to take action. The battle against current antisemitism can only be won if we dare to face the drawbacks of our own society and shatter social media's highly efficient hate production line, which fragments responsibility, in turn ensuring the propagation of hateful statements and hateful actions.

At all times, in our society and in our age too, we are honour bound to intervene in the systems and structures that foster hatred and erode humanism. That is the awareness that Bauman forces us to live with. And act on.

International Holocaust Remembrance Alliance (IHRA)

Stockholm-deklarationen i år 2000 blev samtidig grundstenen for arbejdet i International Holocaust Remembrance Alliance (IHRA). Initiativet til dannelsen af IHRA blev taget af den tidligere svenske statsminister Göran Persson sammen med den tidligere præsident Bill Clinton (USA) og tidligere premierminister Tony Blair (UK).

IHRA er en international og mellemstatslig organisation, der arbejder på tværs af landes regeringer, og har til formål at forene regeringer og eksperter, med henblik på at styrke og fremme undervisning, erindring og forskning inden for Holocaust og arbejde frem mod en verden uden folkedrab, foruden at bekæmpe Holocaust distortion/benægtelse og den stigende antisemitisme.

Foruden de 8 punkter i Stockholm-deklarationen, der understreger den fælles forpligtelse til at mindes og fremme kendskabet til Holocaust, blev der 2020 vedtaget yderligere 14 punkter i den såkaldte IHRA Ministerial Declaration, der i lyset af den markant stigende antisemitisme yderligere slår fast, at erindringen om Holocaust ikke kun er et anliggende for regeringer, men for hele civilsamfundet.

Du kan læse mere om IHRA og indholdet af de to deklamationer her:



holocaustremembrance.com

The International Holocaust Remembrance Alliance (IHRA)

In 2000, the Stockholm Declaration became the cornerstone of the work of the International Holocaust Remembrance Alliance (IHRA). The formation of the IHRA was the initiative of the former Prime Minister of Sweden, Göran Persson together with former President Bill Clinton (USA) and former Prime Minister Tony Blair (UK).

The IHRA is an international, intergovernmental organisation that unites governments and experts to strengthen, advance and promote Holocaust education, remembrance and research, working towards a world without genocide and combating Holocaust distortion/denial and antisemitism.

The 8 points of the Stockholm Declaration emphasise joint commitment to commemorating and promoting knowledge of the Holocaust. 2020 saw the adoption of 14 further points – in the so-called IHRA Ministerial Declaration. In the light of escalating antisemitism, they underline the fact that the memory of the Holocaust is not merely a matter for governments, but for civil society as a whole.

You can read more about the IHRA and the content of the two declarations here:



holocaustremembrance.com

Denmark became a member of the IHRA in 2004. As of 2025, the IHRA comprised 35 member countries, all of which contribute to its work, and 8 so-called affiliated or 'observer' countries: they too contribute, but to a more limited extent. The IHRA also works closely with 10 other permanent international partners, all of who, like the IHRA, tackle Holocaust-related issues. These partners include the EU, the Council of Europe, the UN and UNESCO.

Sweden has played a key role, both in the establishment of the IHRA and its work: for example, holding the presidency from 2022 to 2023. From 2025 to 2026, Israel holds that office. Thus, the observation of Auschwitz Day is also part of the joint, binding work that takes place under the auspices of the IHRA.

In 2026, the day will be observed in Denmark in the Black Diamond and attended by Morten Dahlin, the Danish Minister for Ecclesiastical Affairs, as a representative of the government. The programme features speeches, testimonies, music and a memorial service, and events in both Odense and Aarhus.

What does one do with memories?

By Michaela Küchler, Secretary General in IHRA

What does one do with memories? Elie Wiesel once asked this, warning us that memory cannot be suppressed, oversimplified, or silenced. It must be faced honestly and directly. History shows us what happens when memory is ignored, reshaped, or distorted.

While Auschwitz stands at the centre of this day, the Holocaust unfolded across many places. It happened in Treblinka. In Sachsenhausen. In Ponary. In Babyn Yar. In Rumbula. It happened in forests and ravines, at killing sites, in ghettos and on streets. The Holocaust was not only hidden away behind barbed wire fences. It took place in places across occupied Europe. It took place at the Langelinie Quay, not far from where we are gathered this evening.

This is why places like the Danish Jewish Museum matter. Here, in the centre of Copenhagen, memory is local. It is human. It lives in the photographs, letters, and belongings of Danish Jews who escaped and those who didn't. It connects global history to individual lives, and to this place.

Denmark's history carries a distinct set of memories. In October 1943, thousands of Danish Jews escaped deportation because they acted decisively and because individuals and communities chose to support them. The reasons people offered support

were varied: conscience, hatred for the occupation, faith, friendship, and for some, personal profit. But the outcome was the same: People were saved because others chose to act.

What does the Danish experience teach us about responsibility? It teaches us that we must say no while there is still time. That we must be vigilant and show solidarity. That we must hold our values high and refuse to stand with those who seek to weaken them.

The Holocaust is a complicated history. Professor Yehuda Bauer used to say: no one comes out clean. There were rescuers and there were bystanders. There was courage and there was silence too. Honest remembrance asks us to face all of it – uncomfortable though it can be. The IHRA was founded on the belief that Holocaust remembrance is a matter of political and democratic responsibility. It requires countries to work together to face their pasts openly and honestly.

Today we remember great courage. We also remember the almost 500 Jews who were deported from Denmark and the many who died in Theresienstadt, in other camps, or while fleeing the country. Because not all were saved. We remember Aksel Metz, Thora Krogmann, and Rose Hartwig: their names recorded in the pages of

testimony in Yad Vashem. For many others there are no pages. No photos. No grave. Memories are all that is left.

We also remember the stories that were lived and later told by Holocaust survivors from German-occupied Poland. In 1969-73, decades after the end of the war, thousands of Polish Jews found refuge in Denmark following renewed antisemitism. They carried their memories of the Holocaust with them to their new home, where they became part of a shared memory, reminding us of the Holocaust's global reach and the diverse experiences of its victims and survivors.

So, what do we do with the memories of those who said no, of those who never came home, and of those who had experienced the darkest horrors of the Holocaust? We carry them. We protect them. And we let them inspire us to say no, whenever Jews, Roma or other minorities are targeted, and whenever the facts of history are distorted. May their memory be both a blessing and a call to action.

Fælles erindring

Stockholm-deklarationen og samarbejdet i IHRA understreger den fælles forpligtelse på tværs af lande i hele verden til at erindre Holocaust og arbejde frem mod en verden uden folke-drab, foruden at bekæmpe Holocaust distortion/benægtelse og den stigende antisemitisme.

Det er en del af Auschwitzdag – International Holocaust Mindesdag i Dan-

mark, at repræsentanter for andre lande, der arbejder med erindringen om Holocaust, bidrager til markeringen.

I forbindelse med markeringen i 2026 har vi udover mindet og de centrale vidnesbyrd derfor sat fokus på også at fortælle historien om baggrunden for dagen, IHRA's virke og arbejdet med erindringen om Holocaust.

Collective Memory

The Stockholm Declaration and IHRA cooperation spotlight the joint commitment among countries throughout the world to remember the Holocaust and work towards a world without genocide, and to combat Holocaust distortion/denial and escalating antisemitism.

As part of Auschwitz Day – International Holocaust Remembrance Day in Denmark, representatives of other countries working to promote memory

of the Holocaust also contribute to the commemoration.

In the 2026 commemoration, in addition to remembrance and the key testimonies, we are also focusing on the story of the reason for the day, on the work of the IHRA and on Holocaust memory work.

...om detta må ni berätta...

Af Sveriges ambassadør til Danmark, Hans Wallmark

Så lød titeln på den bok om Förintelsen som togs fram 1998 och spreds i Sverige. Första upplagan var på 100 000. Sedan har det genom åren blivit över 1,5 miljon exemplar. 2003 bildades Forum för levande historia med utställningslokaler i centrala Stockholm. Det är en myndighet som utgör ett nationellt forum för att främja demokrati, tolerans och mänskliga rättigheter med utgångspunkt i Förintelsen.

27 januari är en viktig dag att stan-na upp, reflektera och hålla alla offer kvar i vårt gemensamma minne. Vi har alla ett ansvar att hedra de miljontals

människor som föll offer för Förintelsen. Det innebär också att vi bättre kan förstå faran med vår egen tids former av antisemitism, antiziganism och intolerans.

Det är 81 år sedan befrielsen av Auschwitz-Birkenau och portarna öppnades. Vittnesmål och fakta måste ständigt göras tillgängliga och levande.

För Sverige som land är detta en del av allas vårt delade ansvar. Vi ska – och måste – fortsätta att berätta. Generation efter generation.

... Tell Ye Your Children ...

By Hans Wallmark, Ambassador of Sweden to the Kingdom of Denmark

This was the English title* of the book about the Holocaust, which was published in 1998 translated into many different languages and became a best-seller in Sweden. It was first printed in 100,000 copies. Since then, over the years, more than 1.5 million copies of the book have been published. 2003 saw the founding of the Forum för levande historia (Living History Forum) with exhibition venues in central Stockholm. It is a public agency and national forum, whose mission is to

promote democracy, tolerance and human rights, using lessons learned from the Holocaust.

27 January is an important day: it is a time to pause and reflect, and together to remember all victims. All of us have a responsibility to honour the millions of people who fell victim to the Holocaust. This also enables us to better comprehend the various forms of antisemitism, antigypsism and tolerance we are witnessing today.

It is 81 years since the liberation of Auschwitz-Birkenau and the opening of its gates. Testimonials and facts must constantly be made available and kept alive.

For Sweden as a country, this is part of everyone's shared responsibility. "Tell Ye Your Children". We shall. We must. Generation after generation.

**The Swedish title of the book is ... om detta må ni berätta ...*

Holocaust Remembrance Day, January 2026

U.S. Ambassador to Denmark, Kenneth A. Howery

The Holocaust is seared into our collective memory as one of the most atrocious crimes in the history of mankind – the systematic, state-sponsored murder of more than six million Jews by the Nazi regime and its collaborators from 1933 to 1945.

The UN General Assembly first designated January 27 as International Holocaust Remembrance Day in 2005, to honor the victims and promote Holocaust education worldwide.

This two-fold approach is an increasingly vital effort as the last few surviving witnesses to the atrocities of the Holocaust are passing away with time. The world must ensure that their testimonies, and the memory of the victims, endure. It is our responsibility to teach future generations about the Holocaust, so that such evil is never repeated.

The Danish Jewish Museum, designed by the renowned American Polish architect Daniel Libeskind, plays a vital part in this effort. The museum's Holocaust Remembrance Day – known in Denmark as Auschwitz Day – is an important annual reminder of both the horrors of the Holocaust, and our duty to both never forget them and never allow them to happen again. The museum's permanent exhibition also

plays a crucial role, telling the long and successful history of the Jewish community in Denmark, which began in 1622 when King Christian IV invited the first Jewish traders to settle in this country.

The United States is also home to a vibrant Jewish community of more than seven million people. Since his first day in office, President Trump has made it a key mission to combat antisemitism wherever and whenever it emerges, ensuring that the United States, as a beacon worldwide of freedom and democracy, continues to provide a safe haven for its Jewish American citizens.

The surge today in antisemitism worldwide demands a strong and unified response – one that protects Jewish communities everywhere and preserves their history. I commend the Danish Jewish Museum for its important work, and I am very pleased to be able to participate in this year's International Holocaust Remembrance Day event.

Let us all use the occasion of this day to pause, to reflect, and to solemnly remember this horrific chapter in the history of mankind, to ensure it is never repeated. Shalom aleichem.

International Holocaust Remembrance Day 2026

By Israel's ambassador to Denmark, Zvi Tal

As the Ambassador of Israel to the Kingdom of Denmark, I would like to commend Mr. Janus Møller Jensen, Director of the Jewish Museum of Copenhagen, for his initiative to compile written contributions into an "Auschwitz Day booklet." Indeed, UN General Assembly Resolution 60/7 adopted on 21 November 2005, after describing the rationale of the resolution – "Reaffirming that the Holocaust, which resulted in the murder of one third of the Jewish people, along with countless members of other minorities, will forever be a warning to all people of the dangers of hatred, bigotry, racism and prejudice" – states in its first operational article: "Resolves that the United Nations will designate 27 January as an annual International Day of Commemoration in memory of the victims of the Holocaust." The 27th of January 1945 was the liberation day of the death camp Auschwitz-Birkenau, which due to the magnitude of its extermination rate has become the concise expression of the Holocaust perpetrated by the Third Reich.

The Nazi Holocaust was a systematic, state-sponsored industrial mass murder, utilizing assembly-line methods and purpose-built killing centers – the death camps. The Nazis developed this systemic approach to genocide through a progression of methods

("Euthanasia" program, Mobile Killing Units, the Wannsee Conference heralding "the Final Solution to the Jewish Question") culminating in these "death factories" of which Auschwitz-Birkenau became the emblematic example. The integration of industrial processes – transportation across Europe (deportation), use of chemical agents and specialized cremation technology – allowed for the annihilation of millions of people with unprecedented speed and scale. And thus the dilemma of the survivors – how to bear witness and convince the world of the veracity of their testimony?

As the Polish-Jewish writer Yehiel De-Nur put it in his testimony in the Adolf Eichmann trial (Jerusalem, 1961): "Planet Auschwitz – a world entirely separate from human comprehension and law."

In an interview on his book *Se questo é un uomo*, translated into *Survival in Auschwitz* (published by the New Republic on 17.2.1986), the Italian Jewish chemist Primo Levi explains: "I believe in reason and discussion as the supreme instruments of progress. Thus, when describing the tragic world of Auschwitz, I have deliberately assumed the calm and sober language of the witness, not the lamenting tones of the victim or the irate voice of some-

one who seeks revenge. I thought that my account *would be more credible* and useful the more it appeared objective, the less it sounded overly emotional; only in this way does a witness in matters of justice perform his task, which is that of preparing the ground for the judge. The judges are my readers."

Eli Wiesel, Nobel Peace prize laureate and another survivor of Auschwitz speaks of this death camp as "a place that I realized (that) is a creation parallel to creation, and a universe parallel to the universe and in that universe, people come to kill, others come to die and they have their own language, their own philosophy, their own theology, their princes, their beggars, their moralists, everything. That for me was a surprise. Wait a second, I thought that God's world is only one world and here I see another world parallel to that world."

Samuel Pizar, author of *Of Blood and Hope*, who was appointed in 2012 as UNESCO's Honorary Ambassador and Special Envoy for Holocaust Education, stresses in an interview, granted

on the occasion of his appointment: "One has to keep that memory alive, not only to lament the dead but to warn the living. The unimaginable, the unthinkable can happen again in some way, in some probably different way and in face of that, the commemoration of the Holocaust and everything that it implies is important for all humanity, Jews and non-Jews alike."

Irrespective of the means and techniques used to tell the unimaginable, to explain what is beyond human comprehension, to give account of the unthinkable, the commitment to commemorate the Holocaust and its victims should remain unwavering in order to effectively warn against the dangers of hatred, bigotry, racism and prejudice.

Program 2026

KL. 19.00 // 7.00 PM

Velkomst ved *Janus Møller Jensen*, Dansk Jødisk Museum // *Janus Møller Jensen*, Director of the Danish Jewish Museum bids the guests welcome.

KL. 19.05 // 7.05 PM

Tale v. forperson for Det Jødiske Samfund i Danmark, *Ina Rosen* // Speech by *Ina Rosen*, Chair of the Jewish Community in Denmark.

KL. 19.10 // 7.10 PM

Tale v. Kirkeminister *Morten Dahlin* // Speech by *Morten Dahlin*, the Danish Minister for Ecclesiastical Affairs.

KL. 19.20 // 7.20 PM

Vidnesbyrd fra Holocaust (Theresienstadt) – videointerview // Testimony from the Holocaust (Theresienstadt) – video interview.

KL. 19.25 // 7.25 PM

IHRA – the International Holocaust Remembrance Alliance. I 2025-26 har Israel formandskabet i IHRA.

- Introduktion ved Israels ambassadør i Danmark, *Zvi Tal*.
- Tale v. *Michaela Küchler*, generalsekretær for IHRA.

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IHRA – the International Holocaust Remembrance Alliance. From 2025 to 2026, Israel holds the presidency of the IHRA.

- Introduction by *Zvi Tal*, Ambassador of Israel to the Kingdom of Denmark.
- Speech by *Michaela Küchler*, Secretary General of the IHRA.

KL. 19.35 // 7.35 PM

Vidnesbyrd fra Holocaust (eksil i Sverige) – videointerview // Testimony from the Holocaust (exile in Sweden) – video interview.

KL. 19.40 // 7.40 PM

Tale v. *Per Stig Møller*, tidligere udenrigsminister // Speech by *Per Stig Møller*, former Danish Minister of Foreign Affairs.

KL. 19.50 // 7.50 PM

Vidnesbyrd fra Holocaust – Interviewsamtale: To generationer på scenen // Testimony from the Holocaust – Interview and conversation: two generations on the stage.

KL. 20.05 // 8.05 PM

Musik v. *Henrik Goldschmidt* // Music: *Henrik Goldschmidt*.

KL. 20.10 // 8.10 PM

Vidnesbyrd fra det cambodianske folkedrab v. *Vannarith Toch* – Videoindslag // Testimony from the Cambodian genocide by *Vannarith Toch* – video recording.

KL. 20.20 // 8.20 PM

Lystænding og efterfølgende musik ved Henrik Goldschmidts Musikakademi // Lighting of candles followed by music performed by Henrik Goldschmidts Musikakademi.

KL. 20.25 // 8.25 PM

Afslutning v. *Finn Schwarz*, bestyrelsesformand, Dansk Jødisk Museum og Kultur-, fritids- og borgerserviceborgmester i København Kommune *Christopher Røhl* // *Finn Schwarz* (Chairman of the Board, Danish Jewish Museum) and *Christopher Røhl* (Copenhagen's Mayor of Culture and Leisure) bring the event to a close.

KL. 20.30-21.00 // 8.30-9.00 PM

Forfriskninger og samvær i Den Sorte Diamant // Refreshments and get-together in the Black Diamond.



