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THE SEKTION RASSEN-
UND VOLKSTUMSFORSCHUNG INSTITUT
FÜR DEUTSCHE OSTARBEIT AS A SUBJECT
OF RESEARCH CONDUCTED
BY ETHNOLOGISTS AND ANTHROPOLOGISTS
IN CRACOW

Is it the “irony of history” or a “twist of fate”? In cases like this both expressions come to mind.

Since 2005, the Institute of Ethnology and Cultural Anthropology (the Polish abbreviation: IEiAK) and the Institute’s archives have been located in the complex of buildings of the Jagiellonian University between 9 Gołębia Street and 6 Saint Anna Street. Until that year, the Archives of the Jagiellonian University had its seat there. The archives contain resources marked “Old IDO”, i.e. documentation of the activity of the Institut für Deutsche Ostarbeit (IDO) abandoned in university buildings, as well as materials from the 1946–1948 restitution campaigns led by Karol Estreicher and related to the work of this scientific and political institution, since 1942, the largest of all German institutions implementing Ostforschung and Ostpolitik in occupied Poland.¹ the same building complex was the seat of the most important unit

¹ In documents and studies, the Institut für Deutsche Ostarbeit was also referred to as the Institut Deutsche Ostarbeit, Ostinstitut. In Polish translations, it sometimes appears as the Instytut Niemieckiej Pracy na Wschodzie (The Institute of German Work in the East). We are adopting a more appropriate translation: Instytut na rzecz Niemieckiej Pracy na Wschodzie (The Institute for German Work in the East). Sektion Rassen und Volkstumsforschung is usually translated in Polish literature as Sekcja Rasowo-Ludoznawcza (The Section on Races and Ethnicity). We stick to this name, although its proper translation should be: the Section on Races and Nationality, because *Volkstum*,

of IDO: the Sektion Rassen- und Volkstumsforschung (SRV), which housed, among others, the rooms, the equipment and the library of the Department of Physical Anthropology of the Jagiellonian University. The IDO authorities were headquartered at the Collegium Maius whose walls we can see today from the windows of the archives and libraries of our institute.

Documentation produced or plundered in the Generalgouvernement by the Race Studies Department (Rassenforschung) and the Ethnicity Studies Department (Volkstumsforschung)² of the above-mentioned Section has been researched for several years by a research team established at the Institute of Ethnology and Cultural Anthropology and led by Małgorzata Maj. The object of interest are first of all the materials: copies of a huge number of documents and photographs (over 73,000 files – about 1.5 TB) that the Jagiellonian University Archives received from the National Anthropological Archives at the Smithsonian Institution in 2008. They were sent to Washington in 1947, after the American army took over the documentation evacuated from Cracow at the end of the war and deposited in Bavaria in 1945.

In his article *Kolekcja Sektion Rassen- und Volkstumsforschung własnością Archiwum Uniwersytetu Jagiellońskiego* (The Sektion Rassen- und Volkstumsforschung Collection Becomes the Property of the Jagiellonian University Archives), published in “Alma Mater”, Krzysztof Stopka described in detail the efforts made to obtain a copy of the SRV archives from the Smithsonian Institution and the history of their “return” to Cracow. At the same time, he recalled the nature and objectives of the IDO activity in the Generalgouvernement, as well as the significance of these collections for the historical sciences in Poland (Stopka 2008: 40–43). We reprint this work in a magazine that reaches a very narrow audience, as it contains a lot of little known information about the people and institutions involved. One of the main figures of this story was Krzysztof Stopka himself, the then director of the Jagiellonian University Archives.

The memory of the Sonderaktion Krakau, which took place on November 6, 1939, as well as the establishment of IDO by General Hans Frank to replace the liquidated university (April 20, the day of Adolf Hitler’s birth), continues in Cracow’s scientific community.³ After 1945, however, the detailed

a Nazi neologism, meant “a nation rooted in race and culture”. Erhard Riemann, the SRV head, explained in his reports that Volkskunde (ethnicity studies) is only a part of Volkstumsforschung.

² Until the end of 1942, the departments were called: the Department of Anthropology and the Department of Ethnology.

³ See the special issue of “Alma Mater” 2004, Vol. 54.

knowledge of the work of this German scientific and political institution was quickly forgotten. The research of German anthropologists and ethnologists during the war was remembered by their goals: “the practical and political tasks” – as defined by the GG government, the IDO authorities, and the SRV research staff – that is as “pseudo-scientific”, because they served to build a “new order” in Europe by the Third Reich, threatened the existence of the Polish nation, justified the Germanization and resettlement and extermination of “degenerated and low-value races and their mixtures”. For this reason, the scope and objectives of the IDO’s scientific-political activity are nowadays identified with the SRV’s work as “a scientific institution of an, in particular, anthropological-ethnographic nature”.⁴ However, the IDO was best remembered not so much because of the SRV’s scientific and practical tasks as because of the participation in the work of this largest and most important section, of a large group of “Polish scientific auxiliaries”: professors, assistants, and students. Right after the war, some of them stood before a committee appointed by the Senate of the Jagiellonian University and a committee of the Ministry of Education in Warsaw. In general, their explanations were accepted – they took up employment in the scientific institution of the occupant at the order of the authorities of the underground Polish state in order to sabotage its activity, to serve the continuation of Polish science; the testimonies of others, which shattered this picture, were omitted (see Michalewicz 2005). What is more – the accusations repeated in the forties and fifties of the previous century against many outstanding scholars of cooperation with the German occupant were explained in the university community as slander campaigns directed by the communist authorities, the repressions of the new occupant by methods similar to those used to fight the Home Army, the anti-Soviet resistance movement.

Many of the same arguments, the same set of words, phrases and sentences, were put forward after the publication of the book by Anetta Rybicka, *Instytut Niemieckiej Pracy Wschodniej. Institut für Deutsche Ostarbeit. Kraków 1940–1945*, in 2002. In this first ever-written, extensive study on the activity of this “Nazi para-scientific institution”, the author highlighted the problem of cooperation between many scientists, mainly from Cracow, with IDO. However, it was not the scientific monograph itself, but its use – a year later, in an article

⁴ See the Wikipedia entry: “Instytut Niemieckiej Pracy na Wschodzie” (The Institute for German Work in the East), written on the basis of works by A. Rybicka, T. Bałuk-Ulewiczowa, K. Stopka, G. Schafft, M. Esch, R. Goguel, *Archiwum Adama Bienia* (The Archives of Adam Bień), and files from the Jagiellonian University Archives.

Instytut kolaboracji (The Institute of Collaboration) by Sławomir Sieradzki, published in the popular weekly “Wprost” (Sieradzki 2003), that caused a violent storm of polemics in the press and on the Internet, as well as a statement by the Council of Media Ethics about the infringement of the Ethics Charter of Media by S. Sieradzki, protests and corrigenda of the authorities and scholars of the Jagiellonian University and the Polish Academy of Arts and Sciences in Cracow, threats to take legal action for defaming the good name of the university, for defamation of the memory of its professors. A scandal broke out which overshadowed substantive disputes and appeals to establish the historical truth (including those voiced by the Society for the Support and Promotion of Science); the rector of the Jagiellonian University instructed a commission of historians, in cooperation with the Institute of National Remembrance, to clarify the matter and announce the results of the investigation in 2004. The documents collected at that time are in the files of the Archives of the Institute of National Remembrance in the Cracow Branch (which are not easy to access), and were deafened in the media by authoritative statements of the professors, many of whom spoke the same language as the journalists and authors of posts on Internet forums: revelations about the alleged “collaboration”, “betrayal”, “Polish Quislings” in IDO “are untrue”, “biased and dangerous”, “lampoon-like”, published by “Wprost” – “a rag” with “communist roots” (“I have the impression that the article was written on the occasion of the celebrations of the 50th anniversary of Stalin’s death”), “serving foreign interests (most likely German)” – such publications and the “scientific mentors” standing behind them create a “slander campaign” “from the Stalinist era”, they are just part of an “organized campaign”, a “manipulation that serves something” (see e.g. *Instytut kolaboracji. Polemika* 2003: 32, 34; Rutkowski 2003: 4; Szarota 2003: 8).

The scandal caused by S. Sieradzki’s *Institute of Collaboration* eventually became “Rybicka’s affair”. Teresa Bałuk-Ulewicz used the last term in her book *Wyzwolić się z błędnego koła. Institut für Deutsche Ostarbeit w świetle dokumentów Armii Krajowej a materiałów zachowanych w Polsce* (To Get Liberated from a Vicious Circle. The Institut für Deutsche Ostarbeit, in the light of the documents of the Home Army and the materials preserved in Poland), is a violent and virulent criticism of the work of a Warsaw historian, with accusations of her scientific workshop shortcomings, “far-reaching borrowings from the work of German historians”: Michael G. Esch (*Das Krakauer “Institut für Deutsche Ostarbeit”. Aufgaben, Strukturen, Arbeitsweise*, Düsseldorf 1989, a MA thesis available from several scientific institutions in Poland), and Rudi Goguel (*Über die Mitwirkung deutscher Wissenschaftler*

am Okupationsregime in Polen im zweiten Weltkriege, East Berlin 1964, an unpublished PhD thesis) (Bałuk-Ulewiczowa 2004).

Bałuk-Ulewiczowa found scientific evidence in the *Archiwum Bienia. Akta narodowościowe (1942–1944)* (opracowanie, wstęp a przygotowanie J. Brzeski, A. Roliński, nakładem Biblioteki Jagiellońskiej a Księgarni Akademickiej, Kraków 2001) [The Archives of Bień. Nationality records (1942–1944) (edited, introduction and prepared for publication by J. Brzeski, A. Roliński, published by the Jagiellonian Library and the Academic Bookstore, Cracow 2001)], in private collections and other documents not yet taken into account by A. Rybicka, that the participation of Polish scholars in the works of IDO was not a form of collaboration, but a form of a resistance movement, carrying out the orders of the underground state. By the way, she also gave a lesson in patriotism and morality to “a large part of the Polish society”, showed how to “free oneself from the vicious circle”:

(...) the sense of powerlessness and inability to defend oneself against unfounded and ever more fantastic accusations, which have recently become fashionable, and which, in common opinion, are raised with impunity against individuals, groups or even the entire Polish society.

There is one more “vicious circle” – one in which the perpetrators of this attack on Cracow’s scholarly community entangled themselves of their own accord. Because eventually the worst of “vicious circles” in a person’s life, from which it is the most difficult to free oneself, is the one that deprives him of freedom and makes him lie, in contradiction of the obvious testimonies of truth (Bałuk-Ulewiczowa 2004: 9).⁵

Under the influence of accusations of scientific errors and exceeding the norms of decorum in science, made by T. Bałuk-Ulewiczowa, as well as the similar criticism of other scholars, statements made in the forums of scientific associations, turbulent discussions in the media caused by the “Wprost” weekly, the Scientific Council of the Institute of History of the University of Warsaw, where the defence of the doctorate of A. Rybicka took place (on the basis of which she published her book), by the resolution of December 7, 2005, decided that there were no grounds for accusing her of violating scientific standards and that her thesis was not a plagiarism (Wroński 2006).

We would like to remind you of these discussions from the years 2003–2005 because they initially co-created our knowledge about IDO, they were a warning against undertaking the work on the SRV materials. At the time, we

⁵ If not stated otherwise, all the quotations in this book were translated by Katarzyna Dorota Diehl.

did not follow those disputes. In 2008, when the Institute's Archives received copies of materials from the Jagiellonian University Archives, our knowledge about the SRV IDO came from the community folklore – it belongs to the academic subculture, which is also co-created by practiced scientific theories. Over time, in some of them, applied to the problem we were interested in, we began to perceive “cultural phenomena”. When scientists' oral and written statements show their “cultural” and “historical” character (which manifest themselves, for example, in the fact that the same rhetoric is applied to the books of Anetta Rybicka and Tomasz Gross), then we subject them to anthropologisation, i.e. not criticism, but transformation into objects of research, using tools of ethnology (Stoczkowski 2008: 76–85).

Our aim, however, is, first of all, to read the significance of the German anthropology and ethnology research during the war. We started to get to know the materials of the SRV IDO with the knowledge and skills of today's ethnology, with the scientific experience gained as a result of dealing for many years with the history and culture of the Carpathian countries, Podhale, the Lemko region, the ethnic groups and nationalities in the Northern and Eastern Carpathians. Despite this preparation, the thousands of pages of questionnaires with anthropological, medical, sociological-ethnographic data that we reviewed, the psychological tests that took place, and even the numerous photographs were barely understandable to us. In the editions of these materials, reports and publications of the SRV employees we found fragments well known to us from the history of ethnography and anthropology in Poland and Central and Eastern Europe from the second half of the 19th century to the beginning of the 20th century. However, we have encountered more bizarre, nonsensical, pseudo-scientific fragments, etc. Such experiences are typical for the history and philosophy of science (Kuhn 1991: 120–154). That is why we treated the readings of the “Nazi science” practiced at IDO – both those that gave us a partial understanding, as well as those that were illegible or nonsensical to us – as testimonies of the “lack of common measure” that could be applied to today's cultural anthropology and the ethnology of several decades ago.

So we started our work with overwhelming and growing doubts, guessing, multiplying detailed questions, creating ad hoc answers. We made progress in our research by simultaneously: (1) studying the SRV materials and publications themselves, (2) conducting ethnographic research by the SRV “working groups” at selected research sites, (3) searching for and assimilating all publications on the SRV, data in scientific works on the involvement and responsibility of German anthropologists, ethnologists and ethnographers,

historians, archaeologists and others during the Third Reich period – which would give any insight into the scope and objectives of the research of anthropologists and ethnologists in occupied Poland.

Studying the SRV materials involved organizing and identifying questionnaires and photographs, and discovering that the collection of the SRV documents is incomplete. From this overwhelming amount of documentation we extracted those results of the research of the SRV, which were the most complete. Some of them were subjected to more detailed research, thanks to the implementation of the Ministry of Science and Higher Education grant (no. NN 109214835) “Processing of Ethnographic Materials on Podhale from the Collections of the Institut für Deutsche Ostarbeit” in 2008–2011 and the Institute’s own resources since 2008. In the course of these studies, we found out that not all IDO materials had been transported from Cracow, and that not all SRV documents had been sent to the Smithsonian Institution. Thanks to them, a rich collection of photographs, glass plates and positives was identified in the IEiAK Archives as being of the IDO origin, which, as it was later established, was handed over to the Slavs Ethnography Department after the post-war restitution actions. We compared the content of the collections transferred by the Smithsonian Institution with the so-called Old IDO in the Jagiellonian University Archives, where we found, among others, the largest collections of documents known to us so far from the Lviv branch of IDO (in which the outstanding ethnologist Adam Fischer and his assistant Wilhelm Tabor worked). At the Seweryn Udziela Ethnographic Museum in Cracow several hundred inventory cards with photographs attached were found, as well as ethnographic studies on the inhabitants of the Carpathians (the employees of the museum were also associated with IDO: Zofia Cieśla was employed in the Section on Country Studies, and Roman Reinfuss is mentioned as a collaborator or a consultant on Lemkos). The query at the Tatra Museum in Zakopane revealed the correspondence between Anton Plügel, an ethnologist from Vienna, the director of the Ethnology Department, and Juliusz Zborowski, the director of the museum at that time. The National Archives in Cracow keeps a large collection of materials related to the activities of IDO, including correspondence and work plans prepared by the SRV managers who were not referred to in previous publications. At the Institute of National Remembrance, in the resources of the Main Commission for the Investigation of Nazi Crimes in Poland, several dozen files containing several thousand pages of materials were collected, most of them being the result of cooperation between the SRV and Volksdeutsche Mittelstelle (abbreviation: SS-Hauptamt Volksdeutsche Mittelstelle – the Central

Colonization Office for Ethnic Germans).⁶ the Society of Friends of Fine Arts and the Karol Estreicher Archives also possess certain materials related to IDO, which come from the restitution action in the Allied Occupation Zone.

Detailed data on the results of archival research are provided by Małgorzata Maj and Stanisława Trebunia-Staszal in their work *the Activity of the Ethnology Department of the Race and Ethnicity Studies Section in the Light of New Source Materials*, at the same time supplementing and verifying this information repeated in publications on IDO, which concern the participation of German research workers and their Polish assistants in the implementation of the SRV's "scientific-political" tasks. The articles by M. Maj and S. Trebunia-Staszal and Elżbieta Duszeńko-Król titled *The Photographic Collection of the Institut für Deutsche Ostarbeit*, prove that the ethnographer feels "at home" in the archives – just like when doing field research he does not act at random, but methodically, as a result of which he finds not only the necessary data, but also this search serves him to reconstruct the history and the meaning of the materials.

Duszeńko-Król analyzed the collections of photographs from the IEiAK Archives and compared them with the photographs at the Ethnographic Museum in Cracow, the Institute of Art History of the Jagiellonian University, and the dispersed, individual photographs stored in the archives of other institutions. She compared them to materials produced and collected in the SRV, and publications published in "Die Burg", IDO's scientific-propaganda journal. She used numerous and varied scientific literature, including many forgotten publications. It was not because of many years and repeated viewing of the photographs, but because of her systematic approach, that she reconstructed the histories of the creation of photographic collections, which were not formally and content-wise homogenous, and which were organised according to different rules in the above-mentioned units; she established that they previously belonged to three sections: Rassen- und Volkstumsforschung, Landeskunde and Kunstgeschichte, some of them from stolen collections of various Polish pre-war institutions. In the course of this work, she also identified the authors of the photographs, the places and the time of their taking, their circulation between the indicated sections, and drew attention to their biased documentary approach, based on IDO's scientific and ideological assumptions and objectives. Some material related to IDO is in private collections. T. Bałuk-Ulewiczowa informed about this. We learned about this from other sources as well. Jacek Tejchma – a graduate of ethnology in

⁶ IPN GK 113/1–68.

Cracow, author of *Letters to Gisela Pietsch (Hildebrandt)* – presents his own history of encountering materials from research done by German scientists and their Polish assistants in his hometown and its surroundings in a different way. He cites the previously undisclosed letters of Heinrich Gottong, an anthropologist from the SRV, and Gisela Hildebrandt, a geography graduate from Sektion Landeskunde, with whom he had corresponded several years before her death. Tejchma also considers the extent to which these German scholars, who were “at the service of Hans Frank”, “ideologically fulfilled” themselves, were a tool of the criminal system, to what extent their involvement “in German work in the East” was also scientific work, and wonders about the significance of this research during the war for the present history of Markowa, and for museology.

The SRV’s scientific staff was mainly from Vienna. Gretchen Schafft searched for “war material” at the Institute of Anthropology of the University of Vienna and at the Museum of Nature. Knowing this, we tried to collect materials of interest to us related to the activities of the SRV (M. Maj, S. Trebunia-Staszal, Patrycja Trzeszczyńska-Demel) in the archives and libraries of the local university. We held (M. Maj, S. Trebunia-Staszal) scientific consultations with Andre Gingrich from the Institut für Kultur und Sozialanthropologie on the history of involvement of Viennese anthropologists and ethnologists in the Third Reich (see excellent study: Gingrich 2007a). As a result of these efforts, Lisa Gottschall, a graduate of the Institute of Social Anthropology in Vienna worked on the project *A Student of the Viennese Department of Ethnicity Studies and an Active Member of the NSDAP: Anton Adolf Plügel*, about this head of the Ethnicity Department, who in the SRV, as well as before, was engaged in ethnology and anthropology, and was also an active member of the NSDAP, involved in the activities of the Nazi apparatus.

Anton Plügel, as a lecturer for museums in the Abteilung Kultur und Unterricht, conducted an inspection at eight large regional museums in the Małopolska region. The assessment of the condition of the collections, contained in his reports, and the guidelines concerning the functioning of these institutions in the context of the “new order” concerning the policy pursued by the occupying power with regard to Polish cultural goods on the basis of the “scientifically confirmed superiority of German culture” were presented by Jan Świąch in the study *Plans of the German Occupation Authorities Concerning Regional Museums in the Generalgouvernement in the Light of the Anton Plügel’s Reports*.

An important part of the search and analysis of archival materials was the ethnographic research conducted in selected localities, which were

covered by the action of anthropologists and ethnologists from the SRV in the years 1940–1942; fieldwork on research from nearly seventy years ago may have seemed overly belated and hopeless. However, they have produced surprising results. Despite the passage of so many years, it was possible to find people who were subjected to anthropological measurements, medical examinations and surveys, as well as people who remembered their course and recognised the surveyed persons in the photographs. Stanisława Trebunia-Staszel (*“Evoked from Memory”. The War and the German Racial Research in the Accounts of the Podhale Inhabitants*) and Patrycja Trzeszczyńska-Demel and Grzegorz Demel (*“Research into Research”. The Research of the Sektion Rassen- und Volkstumsforschung Institut für Deutsche Ostarbeit in Komańcza*) presented the results of the search for living witnesses of events from several decades ago, people who, as children and adolescents, were subjected to “examining and measuring”, and on this basis tried not so much to reconstruct the facts (“what really happened”) as to show how these events were remembered by specific people and in social memory.

The same results – recognizing people in photographs, remembering the stays of German scholars with their Polish helpers, and in general the memories of life during the German occupation – were brought about by the exhibition entitled *the Population of Podhale in the Light of German Racial Research. “Im Süden lebt der Bergbauernstamm der Goralen”* presented in Nowy Targ, Kościelisko, Poronin, Szaflary and Biały Dunajec, combined with lectures for the inhabitants, prepared by M. Maj and S. Trebunia-Staszel.

Archival and ethnographic research, including the integration of distributed collections, their organisation and identification, questionnaires and photographic analyses, reports and the SRV publications, were the most important tasks. These, however, were supplemented and controlled at the same time by library queries to get to know the relevant publications, which referred mainly to the SRV IDO, then to other German institutions dealing with Ostforschung and Ostpolitik, to the “service” of German science for the Third Reich.

The scientific and political work of the SRV IDO has been and still is poorly known in the historical sciences in Poland. German-speaking scientific literature makes relatively little or no reference to them. Our beginning was to study books by A. Rybicka and T. Bałuk-Ulewiczowa about the history of the establishment and activity of IDO, the organizational structure of this institution, its German scientific staff and Polish “auxiliary forces”, the scope and objectives of its 11th section. However, the information on the SRV (and the Sektion Landeskunde) we are interested in is only a small part of the work by A. Rybicka and T. Bałuk-Ulewiczowa. Nonetheless, both books provided valuable tips

for archival and library searches. The publication of the book by Gretchen Schafft *From Racism to Genocide. The Third Reich Anthropology* in Polish (2006) was particularly important since it provided the most extensive knowledge about IDO thus far. Schafft based much of her book on documentation from the National Anthropological Archives at the Smithsonian Institution, which was previously unknown to Polish and German researchers. She discovered these archives, put them into order and inventoried them. However, she used only a part of this material, namely the reports, correspondence and publications of the SRV research staff. She referred to the German anthropology from before 1933 and of the Third Reich period. Thus, she significantly broadened her knowledge of the activities of the largest, most important and one of the longest-operating sections of IDO.

Schafft completely disregarded the results of anthropological and national studies developed by the SRV. She considered them “pseudo-scientific nonsense” and accused scientists of the lack of sufficient competence and practical skills in anthropology and ethnology, as well as knowledge of social and cultural realities in occupied Poland. “This nonsense as science”, writes Schafft, was created by people fascinated with science, interested in their scientific and political careers, but not in people subjected to research, and it was entangled in the racial policy and genocide of the Third Reich. She assessed the interest of contemporary anthropologists in them, “allegedly serving scientific purposes”, as unethical and immoral:

To the physical anthropologist who called me, I replied that, in the absence of a clearly defined research plan, I could not see any reason why he should analyse Nazi anthropological materials. I was not comfortable with the fact that I did not support his intention, and he did not call me anymore. I do not think he had any wrong intentions to use Nazi data for bad purposes, but he did not go to great enough pains to think about the consequences of enhancing his own material resources using sources based on methods that could at best be described as immoral. Most anthropologists are not very familiar with Nazi anthropological studies, because so far no details have been published about their aims and methods, as well as about the methods of acquiring people for research (Schafft 2006: 3–4).

A physical anthropologist, author of numerous publications based on field studies of contemporary and historical populations (in Spisz, the Żywiec region, Ukraine, etc.), Krzysztof Kaczanowski (*The Assessment of Anthropological, Medical and Psychological Research Conducted by IDO in*

Podhale, the Lemko Land and Other Areas of Poland) came to the conclusion that the anthropometric data of the SRV should be considered as having full scientific value. An example of this is the documentation of German research in Witów. Never before or later has such an amount of anthropological and medical information been collected from a population of selected towns and cities. The description of the biological condition of the population has a scientific value, but – as K. Kaczanowski underlines – one should distinguish between the value of the research material and its interpretation, and notice the difference between anthropology and “scientific racism”.

We fully agree with the views of G. Schafft, which are common in scientific publications, that the value of the SRV IDO materials lies in the fact that they are documents of war, of the life in the Generalgouvernement, martyrdom and extermination, and testimonies of science at the service of a criminal state. However, it is not because of contrariness, but because of the analyses of the SRV materials which have not been processed so far and which have not been used for scientific purposes, that we come to the conclusion that they were produced according to scientific models which were recognised at that time.

Zbigniew Libera writes about this, among other issues, in *Biological Cultural Anthropology and the Racial Policy of the Third Reich in the Activity of the Sektion Rassen- und Volkstumsforschung Institut für Deutsche Ostarbeit*. The researchers of the section mentioned in the title did not invent anything new – neither the theory, nor the methods of anthropology and ethnology, which had been used for quite some time in Europe and colonies in conditions of war and occupation, in times of peace, and, for example, by the “Viennese anthropological school” from which the SRV staff originated. In accordance with a well-established tradition in Germany, they treated scientific research as a political tool and solved the practical tasks of the state by means of purely scientific methods thanks to “thorough and objective research, compliant with facts”, because only such research forms the proper basis for the internal and external policy of the state and provides an opportunity to build a “new world” and a “new man” in the Third Reich.

We do not evaluate the SRV research from scientists’ positions. On the contrary: we do not recognise the radical juxtaposing of scientific knowledge and ethics in times of war and peace, but we also share the view of Józef Bocheński in regard to the ethical issues of anthropology (complicated and unobvious) that moral evaluation is superstitious in terms of its purpose, as well as the reference to “scientific ethics” and “philosophical ethics” (Bocheński 1992: 45–47). The nature and objectives of the SRV activities were undoubtedly unethical – according to our values. Recognition of these studies as

at least immoral logically does not lead to their *a priori* evaluation as non-scientific or para-scientific. This way of reasoning about the SRV research consists mainly in submitting it to generalization and typification; the research in the Tarnów ghetto (as well as the research of Austrian and German anthropologists and ethnologists conducted in POW camps, concentration camps or prisons) is treated as just as immoral and non-scientific as the research conducted in Szaflary, Witów, Markowa, Hańczowa, Komańcza. We provide a lot of data that it is impossible to apply one ethical measure to the SRV research of people of German, Polish, Lemko, Ukrainian and Jewish origin.

In Polish historical sciences the knowledge of detailed SRV activities in the Generalgouvernement is poor. The knowledge of IDO is scarce in German-language publications, but it is often mentioned in a constantly growing number of studies on the involvement and responsibility of German anthropologists, ethnographers and ethnologists, historians, archaeologists and scientists from other fields during the Third Reich period, and even before 1933 and after 1945. They mention selected aspects of the IDO's existence, research (probably most often) in the Tarnów ghetto – most recently with reference to the work of G. Schafft, sometimes also of A. Rybicka and T. Bałuk-Ulewicz, earlier mainly on the basis of materials from the Bundesarchiv (submitted by the American government at the request of the Federal Republic of Germany in 1951). In 2000, a very valuable work *Ethnopolitische Reorganisationsforschung am Institut für Deutsche Ostarbeit in Krakau 1941–1945* was published by Ute Michel (2000), who in the context of the research of the SRV's Ethnicity Department described the importance of ethnological knowledge for: (1) the Third Reich; (2) the achievement of the objectives of the nationality policy in occupied Poland; (3) the changeable political objectives of this research dependent on the intentions of the Generalgouvernement towards selected ethnic groups and nationalities: the Podhale highlanders, Lemkos, Ukrainians and Poles, which were modified by the changing situation on the eastern front. Michel also pointed out that any attempts to characterize science in the Third Reich period as Nazi lead to the post-war legend about the subservient role of science at that time, making it impossible to be evaluated and compared with normal science.

The research on the SRV materials represents a considerable historical value. We believe that this documentation is important for many detailed issues of ethnography and museums (e.g. a huge collection of photographs, documents, material culture), history (e.g. historical demography), physical anthropology, and for several other disciplines dealing with ethnic and national problems. However, they also cover issues currently discussed in

science, such as its relations with politics, the state, ethical issues of research, problems of opportunism and nepotism of scientists, etc. For such discussions, the example of the SRV is a model situation.

Some of our previous findings were presented in various forms: exhibitions (mentioned earlier), interviews for the media, lectures and public lectures, conference lectures, publications (see among others: Maj, Trebunia-Staszel 2011; 2013). The Jagiellonian University Press published also Elżbieta Duszeńko-Król's book *Kolekcja fotograficzna Institut für Deutsche Ostarbeit Krakau (1940–1945). Zdjęcia z Polski (The Photo Collection of the Institut für Deutsche Ostarbeit Krakau (1940–1945). Photos from Poland) (2014).*

In the studies contained in this volume we present the current, and therefore preliminary, results of the research. It is certain that they will be reviewed or expanded, as the research is under way and will be continued. Since March 2014, the project "Podhale Highlanders in Nazi national and ethno-political concepts in the light of the documents of the Sektion Rassen- und Volkstumsforschung of the Institut für Deutsche Ostarbeit" has been carried out under the direction of Stanisława Trebunia-Staszel. We conducted pilot field studies in towns where German documentation has been preserved: in Wawrzeńczyce (near Cracow), Gołkowice (near Stary Sącz), Borowa (near Mielec), Głowienko (near Krosno) – and we plan to continue them. A detailed collection of materials and studies concerning Hańczowa awaits to be prepared. We also plan to study the documentation related to the IDO's Lviv Branch, which was established after the incorporation of Eastern Galicia into the Generalgouvernement, where the Volks- and Volkstumskunde Polens und der Ukraine (Nationalities and Culture of Poland and Ukraine Department) was founded.

This publication is accompanied by a wide range of illustrations: photographs, human and medical surveys, psychological tests, surveys with socio-logical-ethnographic data. We tried to arrange them in such a way that they would additionally provide knowledge about the SRV studies and correspond with the articles presented here. The list of archives and the bibliography are placed at the end of the book in order to avoid repetition, as the authors often refer to the same publications and archival data. With regard to the documentation handed over to the Jagiellonian University Archives by the Smithsonian Institution, we use the designations adopted for the electronic version of the collection.