

Arthur Szyk (1891-1954)
Ride of the Valkyries (from
The Niebelungen series)
New York, United States,
1942

Ink, pencil, and watercolor
on board

The Taube Family
Arthur Szyk Collection,
The Magnes Collection
of Jewish Art and Life,
University of California,
Berkeley, 2017.5.1.94

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Message from Irene Pipes

**President of the American Association
for Polish-Jewish Studies**

Founder of *Gazeta*

Dear Members and Friends,

A lot of exciting events have taken place since my last letter, which I shall summarize briefly.

In late January the Polish Embassy in London hosted the launch of *Polin* Volume 29 with the theme “Writing Jewish History in Eastern Europe.” A second launch took place in March at the Marcell and Maria Roth Center for the Research on the History and Culture of Polish Jewry and Polish-Jewish Relations at the Jagiellonian University in Kraków.

Antony Polonsky was able to attend all including a ceremony awarding the Father Stanisław Musiał prize for two outstanding figures in Polish Jewish dialogue.

He is now working on Volume 30, which will be dedicated to Jewish education in Eastern Europe.

I hope you had a happy Passover,

Irene Pipes
President



Irene Pipes

Message from Tad Taube and Shana Penn

**Chairman and Executive Director
of the Taube Foundation for
Jewish Life & Culture**



Tad Taube



Shana Penn

This issue of *Gazeta* reminds us that the act of writing – something we do every day with hardly a second thought – is an activity that goes to the heart of our humanity. In one of the two feature articles a daughter describes her long struggle in Poland to recover the writings of her journalist/poet father, Naftali Hertz Kon, who had been imprisoned by the Soviets under Stalin and later by the Polish Communist government. His need to bear witness to the horrors he experienced made him into a clandestine scribbler, tracing his words on shards of glass and fooling his guards into thinking his coded poems were simply exercises in higher mathematics. The act of writing the truth helped him sustain his humanity as he bore witness to history.

Other articles in this issue present a far less dramatic kind of writing – the carefully reasoned cogitation of scholars. Jewish studies scholarship is flourishing in Poland. Michał Galas’s feature article on 30 years of Jewish studies at the Jagiellonian University tells a remarkable story of persistence and success in bringing Jewish studies to both public and scholarly awareness in Kraków, indeed in all of Poland. Though not a dramatic story, it is an impressive one.

Naftali Hertz Kon was definitely not a detached observer of life, but he surely would have appreciated the importance of dispassionate scholarly writing. And we, when reading about witnesses like Kon and scholars like those in Kraków, may see two expressions of the same need to write about a shared history and reflect on our own humanity.

Tad Taube and Shana Penn
Chairman and Executive Director

FEATURE STORIES

30 Years of Jewish Studies at the Jagiellonian University

From the Research Centre on the History and Culture of Jews in Poland to the Institute of Jewish Studies

Michał Galas

Director

Institute of Jewish Studies

Jagiellonian University

This academic year we are celebrating 30 years of Jewish studies at the Jagiellonian University. To recognize the history of Jewish studies in Kraków and some of its achievements, we organized two conferences dedicated to our founders, Prof. Józef Gierowski (Nov. 23-24, 2016) and Prof. Chone Shmeruk (May 24, 2017; [see p. 48](#)). Other celebratory events include presentations by our graduates and meetings of the alumni. Here I would like to touch on some history and describe the current situation.

The Beginnings of Jewish Studies

Efforts at the Jagiellonian University to arouse student and academic interest in Jewish studies began at about the same time as the initial steps at Polish-Jewish understanding were taking place on the international stage, such as conferences at Columbia and Oxford universities and the creation of *Polin: Journal of Polish-*

Jewish Studies. In 1980 Prof. Jacek Majchrowski, now mayor of Kraków, organized a conference on the Bible in world religions, inviting Rabbi Dr. Izaak Lewin. In the 1983/84 academic year Prof. Jerzy Wyrozumski, Prof. Jan Małecki, Dr Tomasz Gąsowski, and Dr Andrzej Link-Lenczowski started a series of open lectures on the history of Polish Jews at the Institute of History. Professor Józef Gierowski later recalled that “the numbers of those interested exceeded our wildest expectations.”

At the beginning of the 1980s Prof. Gierowski, then rector of the Jagiellonian University, conducted discussions with representatives of academic centers abroad in an attempt to match foreign models and experiences to Polish reality. An event which brought a veritable avalanche of consequences was the visit in 1984 of Prof. Chone Shmeruk and students from the Hebrew University in Jerusalem to the Jagiellonian University.

Professor Gierowski recalled his meeting with them. “With several colleagues I welcomed the whole Israeli group at a meeting in Collegium Maius. We got on famously. Shmeruk possessed so much warmth and sincerity that quickly the formality of the meeting turned into an informal direct exchange of views.” Shmeruk’s visit and his remarks about the creation of the Centre for Research into the History and Culture of Polish Jews at the Hebrew University “gave direction to our future undertakings.”

The young Israeli academics remember it as a breakthrough in their academic careers. According to David Assaf, today a professor and head of the Institute for Studies into Polish Jewry and Polish-Israeli Relations at the University of Tel Aviv, the meeting “was one of the formative experiences in my life. Since then, tens of thousands of Israelis have been to Poland. But at the time, relations between the two

The center began [in 1986] with the international conference “The Autonomy of Jews in the Polish Commonwealth,” the first conference since World War II devoted to such a subject at any Polish university.

countries were in their early stages, and this was the first real contact between Israeli and Polish scholars since the Holocaust. The encounter with Poland (then still under Jaruzelski’s martial regime) and its Jewish sites made an incredibly strong impression on me, a young Israeli who had grown up in a traditional home, with Yiddish-speaking parents originally from Poland, but whose ears were not tuned to anything that carried the flavor of *Galut* [the Jewish diaspora].”

The aforementioned conference in Oxford, also in



Department of Jewish Studies on Batorego Street 12, Kraków, 1986-2010

1984, with the participation of Jagiellonian University professors Jan Błoński, Józef Gierowski, and Jacek Majchrowski, contributed to the decision of the university senate to establish a center for Jewish studies. A senate resolution of June 1986 created the Research Centre on the History and Culture of Jews in Poland – the first university institution of this kind in Poland.

Prof. Gierowski, who became the center’s director, attempted to endow it with an interdisciplinary character from its inception. Activities at the center began with the international conference “The Autonomy of Jews in the Polish Commonwealth,” the first conference since World War II devoted to such a subject at any Polish university. In the inauguration address Gierowski declared that “the time has come for

reliable research into the past of Jewish society with the aim of defining the history of this mutual interaction without bias and emotion.” He saw his mission as “the launching and marking out of new directions for research” as well as supporting academic work at the graduate and post-doctoral levels on the broadly understood subject of the history of Polish Jews.

This vision and program has been systematically developed. Activities concentrate on documentation – bibliographies and archival inventories, the organization of conferences and seminars, and offering public lectures for university audiences. The staff members have assisted in the creation of new institutions that promote Jewish studies in Poland, such as the Centre of Jewish Culture in Kraków. On the initiative of Prof. Gierowski the Commission on the History and Culture of Jews was created at the Polish Academy of Sciences and Arts PAU, and on the

Thanks to the creation and activities of the Research Centre on the History and Culture of Jews in Poland, the Jagiellonian University became a leading institution in the field of research into Jews in Poland and Polish-Jewish relations.

initiative of the center’s staff the Polish Society for Jewish Studies was formed in 1996. Thanks to the creation and activities of the Research Centre on the History and Culture of Jews in Poland, the Jagiellonian University became a leading institution in the field of research into Jews in Poland and Polish-Jewish relations.

From Department to Institute

The breakthrough in the organization of Jewish studies occurred in 2000 when the Research Centre on the History and Culture of Jews in Poland

was transformed into the Department of Jewish Studies, which became an independent unit within the Faculty of History. Prof. Edward Dąbrowa was appointed the first head of the department.

From its inception the Department of Jewish Studies offered BA and MA programs in history with a specialization in Jewish studies. Courses included the history of ancient Israel and the Hebrew Bible, contemporary Hebrew and Yiddish literature, the history of Jews in Poland and modern Israel and the Diaspora, the history of Judaism, the Holocaust, and Jewish culture and heritage, as well as Hebrew and Yiddish language classes.

In 2012 the Department of Jewish Studies was elevated to become the Institute of Jewish Studies, which soon moved from Batorego Street 12 in the city center to Józefa Street 19 in the heart of the Jewish quarter in Kazimierz. This move gave us more space and placed us next to kindred institutions. Fourteen

faculty members and three administrative staff run the institute, which has three departments. The Department of Jewish History is directed by Prof. Adam Kaźmierczyk, the Department of Jewish Culture by Prof. Leszek Hońdo, and the Department of the History of Judaism and Jewish Literatures by Associate Prof. Michał Galas, who in 2016 was also elected to serve as the director of whole Institute of Jewish Studies. Within the institute are two other units. The first is the Marcell and Maria Roth Center for the Research on the History and Culture of Polish Jewry and Polish-Jewish Relations, which seeks to popularize and support studies into the heritage of Polish Jews and Polish-Jewish relations. The second is the Centre for Studies on the History and Culture of Jews in Kraków, directed by Dr. Edyta Gawron.

Teaching

Recent years have seen the development not only of



Institute of Jewish Studies on Józefa Street 19, Kraków, opened in 2012

scholarly activities, but of teaching programs. In 2011 the institute was the first in Poland granted permission to introduce specific BA and MA programs granting degrees in Jewish studies. Each year, 120-140 students study at the institute. Under the aegis of the Faculty of History the institute also offers more advanced studies, and we currently have 18 doctoral students.

Since 2000 the department and later the institute have offered educational programs

for more than 1,000 students who have received various degrees in Jewish studies.

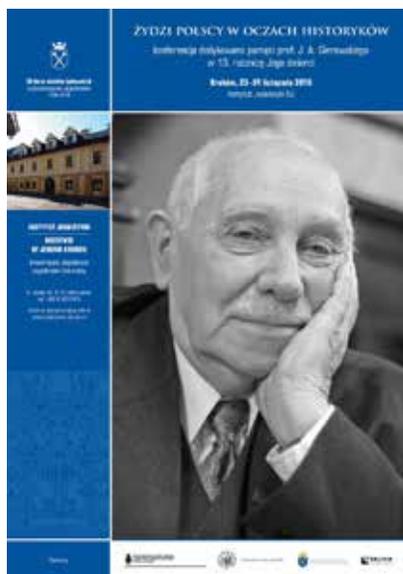
Outreach

The members of the Institute of Jewish Studies collaborate with several Polish cultural and academic centers and institutions and help set the tone in many organizations that promote Jewish studies in Poland, such as the Polish Academy of Sciences and Art's Commission on Jewish History and Culture, the Polish Association for Jewish Studies,

From its beginnings, the Institute of Jewish Studies has been a leader operating at the highest international standards and acting as an academic model for other institutions in Poland and the world.

and the Polish Society of Yiddish Studies. The institute works closely with the Jewish Community, JCC Krakow, the Galicia Jewish Museum, the Kraków Municipal Museum of History, the Emanuel Ringelblum Jewish Historical Institute, and many others.

The Institute of Jewish Studies also cooperates closely with many academic centers, for example the University of Tel Aviv, the Hebrew University, the Yad Vashem Institute, and the Association of Cracovians in Israel. In Europe it works with University College London and the universities of Halle, Potsdam, and



Poster from one of the many conferences of the Institute of Jewish Studies, this one featuring J.A. Gierowski in November 2016.

Tübingen; and in the United States with Brandeis University, the University of Rochester, and Arizona State University, among others. In addition the institute promotes its academic achievements through *Scripta Judaica Cracoviensia*, published annually since 2002.

From its beginnings, the Institute of Jewish Studies has been a leader operating at the highest international

standards and acting as an academic model for other institutions in Poland and the world. In recognition of the achievements of the entire Kraków Jewish scene, Prof. Edward Dąbrowa was elected president and Prof. Michał Galas treasurer of the European Association for Jewish Studies (EAJS) at its congress in Paris in 2014. The next EAJS congress will take place in 2018 in Kraków. ■

For further information visit www.judaistyka.uj.edu.pl and michal.galas@uj.edu.pl.

This essay is based on an article by Michał Galas, "Jewish Studies at the Jagiellonian University: From the Research Centre on the History and Culture of Jews in Poland to the Institute of Jewish Studies," in Academics of Jewish Heritage in the Modern History of the Jagiellonian University, ed. W. Kozub-Ciembroniewicz, trans. G. Torr (Kraków 2014), 307-324.

Literary Estate as Mirror of Persecution: The Papers of Naftali Hertz Kon

Editor's note: This piece elaborates on a previous piece by Tomasz Koncewicz, the lawyer involved in restitution of the Naftali Hertz Kon papers. (See "The Great Yes and My Grandmother's Legacy," Gazeta, Spring 2016.)

“**I**n the torture chambers of the NKVD and KGB, not only writers were made to disappear – but their manuscripts as well,” writes Vitaly Shentalinsky, the Russian author of *The KGB's Literary Archives*.¹ The practice was to burn literary works. My father, the twice persecuted Yiddish poet, writer, and journalist Naftali Hertz Kon, miraculously survived the torture chambers, but his papers did not.

My father's first arrest was at the height of Stalin's Great Terror in 1938; the second, in 1949, came during the wave of terror that focused on the persecution of Jews and the

I knew that if [my father's] papers existed, I would spare no effort to claim them, and for that I would need a lawyer on the ground in Poland.

destruction of Yiddish culture, institutions, and organizations. When my father returned from the gulag in 1956, his literary estate was no more than a few batches of manuscripts he had managed to safeguard in anticipation of his second arrest.

But the loss of my father's papers didn't end in the Soviet Union. In 1959, thanks to my Polish-born mother and the Polish-Soviet repatriation agreement, my family was able to leave Ukraine for Poland, the most liberal country in the Soviet bloc. Nineteen months later my father was arrested by the Polish security police, who seized 21 folders, seven of which were retained as material evidence of anticommunist propaganda. He was tried by a Warsaw regional

Ina Lancman

*Daughter of Naftali Hertz Kon
Retired Chemist*

court and sentenced to one year, which he served out in a Warsaw prison.

In the summer of 2010, I spent ten emotionally difficult days reviewing my father's 2,000-page investigation file at the Institute for National Memory in Warsaw. The seven confiscated folders were not there. I was advised to inquire about them at the Warsaw Regional Court that had sentenced my father in 1962.

I knew that if the papers existed, I would spare no effort to claim them, and for that I would need a lawyer on the ground in Poland. A few weeks after my return home to New York, I met Tomasz Koncewicz, a Polish lawyer who immediately offered his help after I told him my father's story.

He soon located my father's papers at the Warsaw State Archives. Our heart-wrenching three-year battle for their restitution is

¹ The Harvill Press, London, 1997

described in his article in *Gazeta* (Spring 2016). The courts of the democratic Republic of Poland showed no willingness to rectify the wrongs of the Polish communist regime, but we won in the end.

The historical significance of my father's literary estate lies both in its context and its content. Most of it was produced in a short span – from the year of his release from the gulag until his death in Israel in 1971 – and was written with eyes on the Western audience and no fear of censure. His only fear was that of running out of time. “I have no shortage of topics and stories,” he wrote shortly after arriving in Israel, “but how do I make up for the lost years, when my ‘cart’ is a mightily creaking one?”²

2 All quotes, unless otherwise indicated, are from my father's biographical essay “In Place of Introduction” in his collection of poems *Farsinbn in Zikorn/Written in Memory*, Tel Aviv, 1965. My translation is from the Yiddish-Russian translation by Alma Shin, a pen name of Larissa Berni Shekhtman (<http://www.newswe.com/index.php?go=Pages&in=view&id=6086>)

Writers write no matter what, even in prisons and gulags. Between interrogations and beatings, the poems and ideas kept on coming.

“In the midst of the ‘unfathomably trying times,’ my father ‘often felt that the Almighty himself dispatched to ‘Red Egypt’ to haul rocks for its Tower of Babel.” And bear witness “in word and pen” to the horrors of the Stalinist regime, its war against its own people, and its destruction of the Jewish world. He knew that world intimately, and was a witness to its dismantling by Stalin. During its climax in 1949, the last four remaining Jewish institutions were closed down: the Jewish Anti-Fascist Committee (JAC)³ and its organ *Eynikeyt* (Unity), the Yiddish publishing house

3 Established in 1942, with Stalin's blessing, JAC's mission was to rally world Jewry to donate funds to the financially stretched Soviet Union in its fight against the Nazis.

Emes (Truth), and the immensely popular Yiddish Theater in Moscow.

As one of *Eynikeyt*'s reporters, my father traveled widely, sending dispatches from the far-flung corners of the country about Jewish participation in the war effort and postwar reconstruction and the Nazi atrocities against the Jews on Soviet soil. Within weeks of the closings, 15 members of the JAC leadership and over a hundred people associated with it, my father among them, were arrested. Thousands of Jews were arrested in the following years. Admissions of guilt – spying for America, allegiance to Zionism, conspiring to bring down the Soviet government – were extracted under torture.

My father didn't sign a confession, and as a result his torturers grew increasingly vicious. He received permanent injury to the back of his head and for the rest



Lawyer Tomasz Koncewicz (left) reviews Naftali Hertz Kon's papers together with Kon's daughters Ina Lancman (middle) and Vita Serf (right) at the Polish State Archives in Warsaw.

of his life suffered from headaches, insomnia, and poor health.

His death sentence was commuted to 25 years in the gulag. That's where he was when, on August 12, 1952, the leaders of the Jewish Antifascist Committee were executed. Among them were the leading lights of Soviet Yiddish literature: poets Peretz Markish, David Hofsteyn, Leyb Kvitko, and Itzik Feffer, and the novelist Dovid Bergelson. They were my father's mentors during his 20s.

My father, as well as the whole world, would only learn of the murders after Nikita Khrushchev's "secret" speech at the 20th Congress of the Communist Party in 1956. The publication of the speech, denouncing Stalin's personality cult and "excesses," coincided with my father's rehabilitation and release from the gulag. The news caught up with him as he was making his way to Moscow, his first stop on the return to our home in Chernivtsy, Soviet Union.

Few of those arrested survived the gulags. My father's Yiddish world had lost all its institutions and organizations of stature. The executed and the perished had no graves. My father remembered them in a 27-stanza elegy, "Samuel Halkin's Jubilee."⁴ Its opening lines, "The Yiddish world is stifled and suppressed/ Drowned in Jewish blood and

⁴ Published in 1965, in *Di Goldene Keyt/ The Golden Chain*, in Tel Aviv. It was included, in the English translation, in *Great Yiddish Writers of the Twentieth Century* anthology, selected and translated by Joseph Leftwich. Jason Aronson Inc., 1969, 1987, pp. 482-486.

misery...” are followed with descriptions of the horrifying last days of many of the martyrs. One of them, a close friend, was with him in one of the camps. “Hertz Rivkin, in the labor camp in Kazakhstan/ Breathed his last, with his arms around me/I buried him in the blizzard, under snow and ice.”

Writers write no matter what, even in prisons and gulags. Between interrogations and beatings, the poems and ideas kept on coming. To “satisfy the powerful urge to write and lighten the weight of all I had been accumulating,” my father went on writing. Since inmates could not have pens or paper, he became adept at “borrowing” small glass panels he pried surreptitiously out of window frames along staircases and in shower stalls. Back in the cell, he covered the glass with a paste of tooth powder and water and wrote on it with a match. Having memorized the text, he wiped the slate clean.

It was thanks to those poetry smugglers, and others to whom my father had entrusted various of his works, that “some of my poems and prose saw the light of day.”

He repeated the process until the poem lodged firmly in the “secret, inaccessible safes/ hidden in the head of mine.” Writing without having to wrestle with the inner censor felt like a triumph:

For so long, biting my lips
I silence chose – unable to
sing lies.
Strangled and crashed them
– to face the world
yesterday, today, tomorrow.
I prevailed – and proud
shoulders
and the weight they bore
I kept.

After the prisons came the camps, where amid the daily “battle for every breath of air, and every drop of human

dignity,” poems, ballads, and stories “were gestated and given birth to.” With no money to buy pens and paper in the camp shop, he bartered bread rations for a pencil stub and scavenged for paper scraps that he sewed together as pages.

The challenge was to keep the scruffy “booklets” safe during the routine barracks searches. Yiddish letters were a red flag, so he used numbers, whole and fractional, each a code for a letter. When questioned by the guards, he spoke of his interest in number theory, a branch of higher mathematics. He found camp employees willing to smuggle out his booklets. It was thanks to those poetry smugglers, and others to whom my father had entrusted his various works, that “some of my poems and prose saw the light of day.”

During the nineteen months in Poland before my father’s arrest, I witnessed the almost maniacal energy with which

he worked to commit the contents of his booklets and the “secret, inaccessible safes” to paper. Alas, some of that work ended up in the fateful seven folders.

Of all the previous losses of my father’s work, the loss of those seven folders proved the most painful. I witnessed his grief as the two appeals for their return were denied. My father’s attorney had argued, unsuccessfully, that since his sentence didn’t include the papers’ forfeiture, the decision to retain them was unlawful. Fifty years later, the courts of democratic Poland upheld the illegal decisions of their long-repudiated predecessors – out of intellectual laziness and moral morass, Koncewicz concluded (rather charitably, I thought).

The situation called for a creative move. In a brilliant stroke, Koncewicz filed a motion for the clarification of the 1962 sentence as it pertained to the ownership

of the confiscated papers. That robbed the court of any wiggle room.

My father left Poland for Israel in 1965, knowing he would never see those papers again. He remained disconsolate over their loss till his death in Jerusalem at age 61.

Now, when I think of these papers, finally recovered in March 2013 and now in their rightful place as part of my father’s archive at the YIVO Institute for Jewish Research in New York, a taunting ditty he wrote in the gulag plays in my head:

Do not sell in the shops
Pens and paper,
Pens and paper – dangerous
merchandise
when together, they’re apt
to ignite
when together, they fire
conceal inside.

The Soviet regime feared writers’ creative, probing minds, felt threatened by

their independence and their singular dedication not to ideology but their art. “The writers belonged to one of the most repressed professions,” Shentalinsky writes. In the Moscow KGB archives he discovered the files of famous and as yet undiscovered Russian writers and poets whose lives had been cut short in the prisons and gulags. They number a staggering 1,500 – a conservative estimate, Shentalinsky believes.

How many Pushkins, Tolstoys, Dostoyevskies, and Chekhovs may have been there among them? How many great works of literature had the KGB incinerated? Will we ever know? One thing we do know: We are lucky that Pushkin, Tolstoy, Dostoyevsky, and Chekhov all lived in a different time. ■

NEWS

UC Berkeley's Magnes Acquires Arthur Szyk Art Collection, with Taube Gift

The extensive body of work of an artist and illustrator whose subjects spanned some of the most profound events of the 20th century is now available to the world in a public institution for the first time, thanks to a \$10.1 million gift from Bay Area-based Taube Philanthropies to The Magnes Collection of Jewish Art and Life at the University of California, Berkeley. The Taube grant is the largest single monetary gift both to acquire art and in the area of Jewish studies in the history of the university.

This gift provides students, scholars, and the public access to the most significant collection of works by Arthur Szyk, a Polish Jewish artist and political caricaturist who ultimately settled in the United States in 1940. Szyk used motifs drawn from the Bible, history, politics, and culture to pair extraordinary craftsmanship with insightful commentary on a diverse range of subjects including Judaism, the founding of the State of Israel, the American

“The Magnes is committed to exploring and documenting the cultures of Jews in the global diaspora, and the Taube Family Arthur Szyk collection furthers that goal. Our curatorial task — and the academic task of the larger Berkeley community — is to thoroughly examine every aspect of Szyk’s work and place it in proper context.”

War of Independence, World War II, and the Holocaust.

The voluminous Szyk collection, now known as the Taube Family Arthur Szyk Collection, has moved from a private owner to a world-class university, exposing new generations to a major artist whose work is drawing significant interest in the art world, decades after his death. The Magnes — which holds the third-largest Jewish museum collection in the

U.S., and the only one of such size in the world housed at a research university — is particularly well suited to study and showcase Szyk’s work.

“Arthur Szyk’s unique contributions to contemporary art and political illustration have not yet been recognized to the extent his work deserves,” said Tad Taube, chairman of Taube Philanthropies. “With our shared Polish Jewish heritage, and a relationship my parents developed with Szyk upon first arriving in the United States from Poland in the early 1940s, it is significant to me to ensure that Szyk’s remarkable works are available to today’s and future generations. Through our philanthropic activities at Taube Philanthropies, we hope to create entrepreneurial opportunities. The elevation of Szyk’s diverse, intricate portrayals of European, American, and Jewish history, and anti-Nazi political propaganda, in the superb academic setting of UC

Berkeley provides an ideal venue for Szyk's monumental collection."

"Arthur Szyk operated simultaneously in many countries, cultures, and languages, and he was a refugee for a good part of his life," said Francesco Spagnolo, curator of The Magnes Collection. "The Magnes is committed to exploring and documenting the cultures of Jews in the global diaspora, and this collection furthers that goal. Our curatorial task — and the academic task of the larger Berkeley community — is to thoroughly examine every aspect of Szyk's work and place it in proper context."

Born into a middle-class Polish Jewish family in Łódź in 1894, Szyk lived a life framed by two world wars, the rise of totalitarianism in Europe, and the birth of the State of Israel, before his death in 1951. Much of his work centered on these historical experiences. Szyk was raised in Poland, educated in France, traveled to the Middle East and North Africa,

and lived in London and Canada before moving to New York in 1940, where he met Taube's family.

While much of Szyk's art is stylistically reminiscent of medieval and Renaissance traditions, many of his works reflect the social and political unease that gripped the world during his lifetime. A harsh critic of Hitler and Nazi totalitarianism, a number of his most famous pieces portray what Szyk called the "madness" of his times.

The newly acquired collection represents a range of Szyk's artistic activities, including many of his most valuable works. They include 450 artworks, comprising paintings, drawings, and sketches from across the artist's lifespan. Accompanying Szyk's artwork in the collection is a wealth of documents, including books, newspapers, magazines, and



Arthur Szyk (1894-1951) *Madness New York*, 1941. Watercolor and gouache on paper. The Taube Family Arthur Szyk Collection, The Magnes Collection of Jewish Art and Life, University of California, Berkeley, Accession No. 2017.5.1.70

other publications that featured the artist's work.

Potential partnerships include a portion of the collection being sent on loan to the New York Historical Society for a major exhibition opening in September 2017, potential international museum collaborations, and cooperation with the Digital Humanities initiatives at UC Berkeley. ■

<http://www.magnes.org/about/news/taube-family-arthur-szyk-collection-magnes>

Database to Help Survivors Reclaim Property in Warsaw

**Julian and
Fay Bussgang**
Co-editors, Gazeta

The World Jewish Restitution Organization (WJRO) is urging Holocaust survivors and their descendants to act promptly to revive claims regarding properties in Warsaw lost by their families during World War II or in the subsequent Communist takeover.

A law that took effect on September 17, 2016, states that once such Warsaw property has been published in a Polish newspaper by the City of Warsaw, claimants have six months to claim their property and three months following that to prove their right to the property. Claimants who take no action before the deadline will have their claims terminated, and the property will be transferred permanently to the state treasury or to the City of Warsaw.

The City of Warsaw has compiled a list of 2,613 street addresses that have open property claims, and on February 22, 2017 the initial list of 48 properties

was published. Since the list of properties does not include names of the owners, it may be difficult for heirs to identify whether a family member had previously made a claim. To help survivors and their heirs identify properties and reactivate claims, WJRO has created a new website, “Property Restitution in Warsaw.” It includes a searchable database matching owners with properties and uses a special protocol to recognize alternative spellings of names.

This new property law applies only to claims already made and does not address people who have not filed claims, nor does it pertain to properties outside Warsaw. ■

For more detailed information about the database see <http://wjro.org.il/our-work/property-restitution-in-warsaw/>.

A Square in Paris Named for Marek Edelman

**Julian and
Fay Bussgang**
Co-editors, Gazeta

The City Council of Paris named a square for Marek Edelman (1919-2009), the last surviving leader of the 1943 Warsaw Ghetto Uprising. The square is located in the 11th arrondissement at the intersection of the rue de la Fontaine au Roi and the rue du Moulin Joly. Onet News quotes Edelman's son, Alexander, who lives in Paris, as remarking, "This is the first place in the world that carries my father's name."

Marek Edelman was a member of the Bund, the Jewish socialist labor organization, which was a leading organizer of the three-week uprising in the Warsaw Ghetto. While most of the other leaders were killed, he escaped through the sewers to the Aryan side of Warsaw and later participated in the general Warsaw Uprising in August and September 1944.

After the war, Edelman became a cardiologist and practiced in Łódź. As one of the few survivors of both uprisings, he was highly regarded in Poland.



Marek Edelman

He opposed the postwar Communist government (which interned him in 1981) and supported the Solidarity movement. Although his wife left for France in 1968, together with their two children, Edelman continued to live in Łódź until his death in 2009 at age 90. Edelman was the recipient of the Order of the White Eagle in Poland and of the Legion d'Honneur in France. ■

Source: <http://www.reunion68.se/?p=50056>

Auschwitz-Birkenau State Museum Appeal to Germany and Austria

In January 2017, the director of the Auschwitz-Birkenau State Museum appealed to the German and Austrian publics to donate documents, photos, personal letters, or other materials associated with the SS staff of the Auschwitz-Birkenau concentration and extermination camp. “Without a comprehensive analysis and understanding of the motivation and mentality of the perpetrators, our efforts to wisely counsel future

generations will only remain intuitive. We ask you to help.”

Museum Director Dr. Piotr M. A. Cywiński explained that analysis of the perpetrators relies on a relatively narrow range of historical evidence, “mainly on the accounts and memories of former prisoners, preserved camp documentation, and postwar court trial materials.” The appeal seeks to increase the number of sources such as

private materials created by members of the SS camp staff. “We kindly ask the public to hand over any documents, photos, personal letters, diaries, or other materials that are in private hands. We have called on the most prominent German and Austrian media for help and publication of our appeal,” he added. “Today, we need new sources for a comprehensive picture of the history of Auschwitz and the Holocaust,” emphasized Dr. Cywiński. ■

AJC Central Europe Opens in Warsaw

In late March 2017, more than 100 AJC leaders from across the United States gathered to celebrate the opening of AJC’s newest office – AJC Central Europe – in Warsaw.

Sebastian Rejak, formerly the Special Envoy of Poland’s Minister of Foreign Affairs

for Relations with the Jewish Diaspora, has joined the AJC’s Central Europe Office as the Senior Program and Policy Officer. ■

Ajc.org

David Harris, AJC CEO;
photo: Krzysztof Bielawski/
POLIN Museum



Restoration Returns Dignity to Bagnowka Jewish Cemetery in Białystok

An article in the *Boston Globe* by Cindy Cantrell describes a remarkable effort by Amy and Josh Degen to assist in the restoration of the Bagnowka Jewish cemetery in Białystok. The couple had traveled in 2015 from their home in Groton, Connecticut, to Poland to attend a forum on post-World War II Polish-Jewish relations. Amy is a Holocaust educator who lost relatives in the Holocaust, and Josh is a landscape contractor. During their visit with local resident and Jewish advocate Lucy Lisowska, the couple observed the devastation of the Bagnowka cemetery, which once contained an estimated 30,000 headstones and monuments. Watching a local group working to restore the site, Josh realized they could work much faster with better equipment, and instead of resetting two headstones a day could do 50 or more.

The couple launched a fundraising campaign through GoFundMe and private



Amy and Josh Degen are helping to restore a Jewish cemetery in Białystok.

donations and returned to Bagnowka in 2016 with a six-member group. Working with local volunteers they cleaned and reset 301 stones in six days. The Degens have opened a second fundraising campaign on GoFundMe to pay for their restoration efforts this summer, which aim to repair an additional 500 headstones and monuments. ■

For more information, search Białystok at gofundme.com.

<http://www.bostonglobe.com/metro/regionals/west/2017/01/27/restoration->

[effort-returns-dignity-jewish-cemetery-poland/CghwBSzcaiW2lmmloQEmiJ/story.html?event=event25&_campaign=sm_gp&hl=en-US](http://www.bostonglobe.com/metro/regionals/west/2017/01/27/restoration-effort-returns-dignity-jewish-cemetery-poland/CghwBSzcaiW2lmmloQEmiJ/story.html?event=event25&_campaign=sm_gp&hl=en-US)

EXHIBITIONS

Jewish Museum in Tykocin Synagogue Marks 40th Anniversary with Revamped Exhibition

**Jewish Heritage
Europe**

The Jewish Museum in the 17th-century synagogue in Tykocin marked its 40th anniversary on December 17, 2016 with a day of events that included the inauguration of a revamped permanent exhibition and interior renovations in the works for the past two years.

A massive masonry building with a high mansard roof, the synagogue was desecrated during World War II but rebuilt and restored in the 1970s. It opened on November



Inside the Tykocin synagogue; photo: Ruth Ellen Gruber (1990)

1, 1976, as a branch of the Podlaskie District Museum in Białystok. It was one of the few Jewish museums to open or operate in Communist-ruled East Central Europe.

Brilliantly colored paintings, including the texts of prayers, were conserved on the sanctuary's soaring walls and central four-pillar bimah, and ritual objects were displayed in a few glass cases with little contextual explanation. In the building's low side tower, one circular room was arrayed like



Inside the Tykocin synagogue; photo: Anna Sierko/Virtual Shtetl



Tykocin synagogue from the outside; photo: Ruth Ellen Gruber (1990)

the study of a rabbi, and in another a table was laid as if for a Passover seder.

It is a major attraction in the little town, visited by at least 60,000 people a year. Three years ago, the synagogue was voted one of the “new seven wonders” of Poland, in the third edition of a readers’ contest sponsored by the Polish edition of *National Geographic Traveler* magazine.

The synagogue was voted one of the “new seven wonders” of Poland, in a readers’ contest by Polish National Geographic Traveler.

Financed by Poland’s Ministry of Culture and National Heritage, the exhibit features replicas of the original furnishings in the sanctuary, including the

wooden cabinet of the ark. The massive bimah has also undergone conservation. The reconstructions were based on interwar photos taken by Szymon Zajczyk, the researcher whose photos are the only documentation of many masonry and wooden synagogues that were destroyed in World War II. Zajczyk’s photos are conserved at the Institute of Art of the Polish Academy of Sciences. Other sources included archival photographs at Beit Hatfutsot in Israel. ■

<http://www.jewish-heritage-europe.eu/2016/12/11/poland-jewish-museum-in-tykocin-synagogue/%E2%80%9D>

Exhibit on the History of the Old Synagogue, Kraków

On Display through November 2017

Jewish Heritage
Europe

A temporary exhibit at the Old Synagogue in Kraków's Kazimierz district illustrates the more than 500-year history of the Gothic building, which today serves as the venue for the Jewish history branch of the Kraków Historical Museum – the synagogue itself being the museum's main exhibit. "The Mainstay of Tradition," curated by Eugeniusz Duda, opened December 22, 2016, and will run until November 30, 2017.

Built in the 15th century and remodeled many times, the synagogue is the oldest of the seven in Kazimierz and the oldest existing synagogue in Poland. It was looted and devastated by the Nazis during World War II and left a partial ruin. Painstakingly restored in 1956-59 by the government's Monuments Preservation Fund, the building was then reopened to house a permanent exhibit of the Judaica collection owned by the Kraków City History



Educational activities outside the Old Synagogue; photo: Ruth Ellen Gruber

Museum. Before World War II a small museum of ritual objects and other treasures had been mounted in a room of the synagogue building. The interior features include Gothic vaulting, a late-Renaissance stone ark, and a bimah surrounded by an elaborate wrought-iron grille.

The exhibition catalogue features illustrated articles on the Old Synagogue's architecture, history, and social role. Presenting material from archeological studies conducted

at the Old Synagogue in 2014-16, with discussions about Kraków rabbis between the Middle Ages and the 20th century, the catalogue illuminates the history of the monument and the Kraków rabbinate. The volume also includes a description of exhibits of both paintings and graphic works. ■

<http://www.jewish-heritage-europe.eu/2017/01/08/poland-krakow-exhibit-on-history-of-old-synagogue/%E2%80%9D>

The Hirszenberg Brothers

On Display in Łódź and Warsaw

“**T**he Hirszenberg Brothers – In Search of the Promised Land” was organized by the Museum of the City of Łódź and the Emanuel Ringelblum Jewish Historical Institute in Warsaw. This unique exhibition of works by artist Samuel Hirszenberg and his brothers Leon (painter) and Henryk (architect) opened in November 2016 in Łódź and on March 30, 2017 in Warsaw at the Jewish Historical Institute, where it will be featured until June 2017. The curators of the exhibition are Adam Klimczak and Łukasz Grzejszczak from the Museum of the City of Łódź and Teresa Śmiechowska from the Jewish Historical Institute. The Polish Ministry of Culture and National Heritage and the City of Łódź, together with the Trotec Group, provided support.

The main seat of the Museum of the City of Łódź is located in an impressive mansion that once belonged to the company established by Israel Kalmanowicz Poznański (1833-1900) – the wealthiest



The Jewish Cemetery, by Samuel Hirszenberg, 1892

Jewish factory owner in Łódź. A symbol of class and status, the building is the biggest residence of this type in Europe. The children of Poznański, after their father passed away, decided to rebuild it and create a ballroom and dining room. They entrusted the design to Samuel Hirszenberg, one of the most important Jewish artists in Poland. It was not a random choice, for the family had been supporting Hirszenberg from early in his career through a scholarship and special commissions.

The Museum of the City of Łódź holds a unique legacy of Samuel Hirszenberg’s monumental paintings that once decorated the mansion.

Adam Klimczak
Anna Łagodzińska

Museum of the City of Łódź

Some are still part of the décor of the dining room, while others are held by the Museum of the City of Łódź and the Museum of Art in Łódź.

The exhibition assembles some 100 works of the artists and their artistic milieu, many on loan from Polish and foreign institutions as well as from private collectors. As a prelude to the exhibition, a conference of the same title was organized in 2015. Leading experts from Poland and Israel discussed the oeuvre of Samuel, Leon, and Henryk Hirszenberg and their contribution to Polish, Jewish, and European culture. Cooperation with the Jewish Historical Institute in Warsaw began on that occasion. The Museum of the City of Łódź is releasing a bilingual publication accompanying the project. ■

<http://www.jhi.pl/en/blog/2017-03-22-the-hirszenberg-brothers-in-search-of-the-promised-land>

CONFERENCES

International Workshop on “A Present Past”

Dr. Antony Polonsky

*Chief Historian
POLIN Museum of the
History of Polish Jews*

POLIN Museum in Warsaw hosted an international research workshop, “A Present Past: Modern Representations of Polish-Jewish Everyday Coexistence in Word, Image and Sound,” on October 25-27, 2016. The institutional participants were POLIN Museum, the University of Haifa, and the Taube Department of Jewish Studies at Wrocław University. It was organized within the framework of POLIN Museum’s Global Education Outreach Program (GEOP) and was made possible thanks to the support of the Taube Foundation for Jewish Life & Culture, the William K. Bowes, Jr. Foundation, and the Association of the Jewish Historical Institute of Poland.

The keynote address was given by Antony Polonsky, chief historian of POLIN Museum. He pointed out that the phrase “a present past” is an expression coined in 1993 by Richard Terdiman to signal the persistence of the past in the present. Its essence is expressed in William Faulkner’s statement in *The*

The goal of the workshop was to examine the interaction between Poles and Jews, the influences that each group has had on the other, and the resonances of this interaction today.

Sound and the Fury that “the past is never dead. It’s not even past.”

The goal of the workshop was to examine the interaction between Poles and Jews, the influences that each group has had on the other, and the resonances of this interaction today. After analyzing the complex and ambivalent nature of many aspects of Polish-Jewish coexistence, Polonsky examined some of the most important Jewish contributions to Polish cultural life in art, literature, and music and how they were received. He concentrated on the work of the painter Maurycy Gottlieb, the poet Julian Tuwim, and the role of people of Jewish origin in the cosmopolitan character

of the Polish musical and entertainment scene during the interwar years.

The first session of the first day addressed “Coexistence in Space.” Yechiel Weizman of the University of Haifa discussed “From Coexistence to Nonexistence: The Material Jewish Traces in Olkusz after the Holocaust,” while Ruthie Kaplan of the Haifa Technion analyzed “Manufacturing a Sense of Belonging: Jewish Everyday Lives in 19th-Century Industrial Łódź.” The second session investigated “Coexistence in Image,” with papers by Renata Piątkowska of POLIN Museum, “The Role of the Jewish Society for the Encouragement of Fine Arts in the Art and Culture Scene of Warsaw,” and Aviv Livnat of Tel Aviv University and Bezalel, “Józef Sandel and the Mutual Narratives of Modern Polish-Jewish Art.”

The first session on the second day was “Coexistence in Word: Historiography.” It offered contributions by Anat Vaturi of the University of Haifa on “Rejection and

Acceptance? Heritage of 20th-Century Historiographic Representations of Jewish Experience in the Polish-Lithuanian Commonwealth,” and by Hanna Kozińska-Witt of the University of Halle on “Unpresent Past? Nonexistent Memories? A History of Jewish Participation in Municipal Self-Governments in the Second Polish Republic.” The second session, devoted to “Coexistence in Word: Literature and Press,” featured papers by Eugenia Prokop-Janiec of the Jagiellonian University, “The Polish Language in Jewish Everyday Life: Popular Press and Literature in the 1930s,” and by Dorota Burda-Fischer of the University of Haifa, “Subjective Memory in the Presentation of Polish-Jewish Coexistence: Stanisław Vincenz’s Writings.” The final session explored “Coexistence in Sound,” with contributions by Tamara Sztyma-Knasiacka of POLIN Museum, “On the Dance Floor, on the Screen, on the Stage. Popular Music in the Interwar Period: Polish, Jewish, Shared,” and

by Eleanor Shapiro of the Graduate Theological Union, Berkeley, “Postwar Jewish Music in Poland.”

The final day explored “Memory and Representations of Coexistence.” The main session was “Polish and Jewish Social Ontologies of Expectations and Their Role in the Creation of Polish-Jewish Memory and Representations of Coexistence.” Organized by the University of Wrocław, it included papers by four of its faculty: Katarzyna Liszka, who discussed “The Meaning of Social Ontologies of Expectations in Representations of Polish-Jewish Coexistence. Theoretical Perspectives”; Kamil Kijek, “Republic of Poverty, Hatred, National Subjectivity and Freedom. Jewish Attitudes to the Interwar Polish State and Their Socio-Political Meaning in the Years 1945-1950”; Karolina Szymaniak, “In the Ghetto of Tradition: Constructions of Jewish/Yiddish Culture in 20th and 21st Century Poland and the Changing Jewish-Polish

Ontologies of Expectations”; and Weronika Romanik, “Social Ontologies of Expectations in the Trajectory of Polish-Jewish Youth Encounters.”

The workshop concluded with a roundtable on “Word, Image, Sound and Museum: From Representation to Cultural Memory,” with contributions from Renata Piątkowska, Marcos Silber of the University of Haifa, Marcin Wodziński of the University of Wrocław, and Antony Polonsky.

Participants were able to spend a considerable amount of time familiarizing themselves with how the museum’s permanent exhibition handles the memory of Polish-Jewish coexistence. It is hoped that the workshop proceedings will soon be published and will stimulate further discussions on the important themes discussed. ■

https://www.pol-int.org/sites/default/files/tagungsprogramm/program_a_present_past_.pdf

Conference on the Conceptualizations of the Holocaust in Germany, Lithuania, Poland, and Ukraine since the 1990s

Dr. Antony Polonsky

Chief Historian

POLIN Museum of the

History of Polish Jews

An important international conference at the German Historical Institute in Warsaw addressed the conceptualizations of the Holocaust in Germany, Lithuania, Poland, and Ukraine since the 1990s and how they have been reflected in historical research. The three-day meeting, December 5-7, 2016, was held with funding from the Max Weber Foundation for the support of German scholarship abroad. The organizers were Katrin Stoll of the German Historical Institute in Warsaw and Grzegorz Rossoliński-Liebe of the Friedrich-Meinecke-Institute at the Free University of Berlin.

Omer Bartov of Brown University, who was to give the keynote speech, could not attend because of his father's illness. His path-breaking address on "Denationalizing and Transnationalizing Holocaust Perpetrators: The View from Below" was read by Katrin Stoll.

Sessions on the first day of the conference challenged

the Germanocentric approach to the Holocaust. David Silberklang of Yad Vashem presented a paper "In the Eyes of the Beholder: The Complexion of the Shoah in the Lublin District," while Christoph Dieckmann of the Fritz Bauer Institute

The conference challenged the Germanocentric approach to the Holocaust.

in Frankfurt-am-Main discussed "Transnational Violence in Lithuania and German History." Nicolas Berg of the Simon Dubnow Institute Leipzig investigated "German Historians and the Conceptualizations of the Holocaust, 1945 to 1990," and Moshe Zimmermann of Hebrew University examined "The Holocaust in Post-Unification German Historiography."

Other sessions explored new approaches to the Holocaust in Poland and Ukraine. In the session on Poland,

Franziska Bruder from Berlin investigated "Escapes from Deportation Trains: Critical Reflections on New Aspects of Jewish Resistance." Joshua Zimmerman of Yeshiva University, New York, discussed "The AK, the Delegate's Bureau, and the Jews: What Do the Sources Reveal?" while Elzbieta Janicka of the Instytut Slawistyki of the Polish Academy probed the topic "Bystanders or Participating Observers? The German Project and the Local Contexts in Occupied Poland."

In the Ukrainian session, Kai Struve of the Institute for History at the Martin-Luther University in Halle/Wittenberg gave an account of "The Pogroms in 1941 and the German and Ukrainian Perpetrators." Anatoly Podolsky, director of the Ukrainian Centre for Holocaust Studies in Kiev, spoke about "Exploring, Teaching and Debating the Holocaust in Ukraine since the 1990s," while Olga Baranova of the Diplomatic Academy in

Vienna discussed “Memory of the Holocaust in Ukraine and Belorussia.”

Presentations on the second day were devoted to “Representing and Debating the Holocaust in Poland” with papers by Joanna Michlic of University College, London, “Memory of the Holocaust at the Crossroads: Poland 2016”; Hannah Wilson of Nottingham Trent University, “The Re-Conceptualization of Sobibór Memorial Site”; and Annika Wienert of the German Historical Institute in Warsaw, “Holocaust-Related Art from Poland in National and Transnational Contexts.”

Two sessions were devoted to investigating the Holocaust in Lithuania beyond the Lithuanian nationalist and Germanocentric narratives. Stanislovas Stasiulis of the University of Vilnius offered “The Holocaust in Lithuania: Common History – Separate Memory,” while Milda Jakulytė-Vasil, a doctoral student at the University of Amsterdam, described

the project for an atlas of the Lithuanian Holocaust. Vilnius-based journalist Ruta Vanagaite, author of the controversial book *Mūsiškiai* (*Our People*, 2016), sometimes described as the Lithuanian counterpart of Jan Tomasz Gross’s *Neighbors*, discussed “The Motivation [of the Shooters] to Kill; the Motivation [of Lithuanian Governments] to Conceal the Crimes.” Efraim Zuroff of the Simon Wiesenthal Institute of Jerusalem spoke about “Holocaust Distortion in Post-Communist Eastern Europe: The Example of Lithuania.”

The conference was marked by a high level of discussion of the complex and difficult subjects examined and a willingness to look beyond narrow national perspectives. It certainly broke much new ground, and the publication of the conference proceedings will undoubtedly make a major impact on Holocaust studies in East Central Europe. It is only to be regretted that the participants represented the self-critical approach to the

history of their own countries and that the more apologetic historians were not there to present their views. ■

<https://www.pol-int.org/en/conference/conference-conceptualizations-holocaust-germany-lithuania>

Conference on Writing Jewish History in Eastern Europe

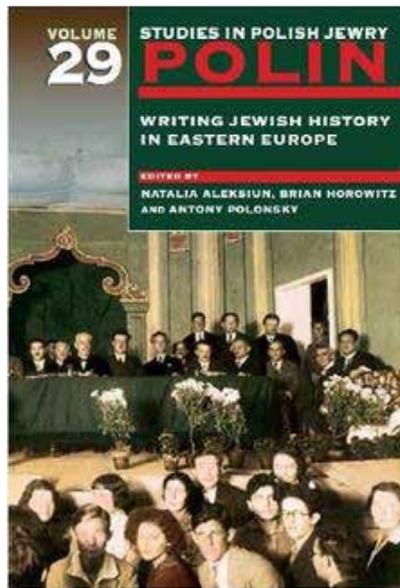
Dr. Antony Polonsky

Chief Historian

*POLIN Museum of the
History of Polish Jews*

On January 19, 2017, a one-day conference, “Writing Jewish History in Eastern Europe,” was organized at the Polish Embassy in London by the Institute for Polish-Jewish Studies, the American Association for Polish-Jewish Studies, the Institute of Jewish Studies, University College London, and the Polish Cultural Institute, London. It received financial support from the Salo W. and Jeannette M. Baron Foundation in New York.

The goal of the conference organizers was to launch Volume 29 of *Polin: Studies in Polish Jewry*, which has as its theme “Writing Jewish History in Eastern Europe” and was edited by Natalia Aleksiu, Brian Horowitz, and Antony Polonsky. The volume draws on research in many disciplines and from different methodological points of view and offers insight into the self-perception of East European Jews as they struggled with the concepts of modernity and national identity and how



their history continues to be studied and discussed by the international community of scholars.

This volume of *Polin* is devoted to the development of Jewish historiography in the three east European centers – Congress Poland, the Russian Empire, and Galicia – that together contained most of world Jewry. As the editors note, historiography formed an unusually important component of the popular culture and heritage of East European Jewry in the late 19th and early 20th

centuries. This was a period of social, economic, and political upheaval, and for the emerging class of educated Jews the writing and reading of Jewish history provided not only intellectual but also emotional and moral sustenance. Facing an insecure future became easier with an understanding of the Jewish place in that past.

Drawing on the multilingual body of scholarly and popular literature that emerged in that turbulent environment, the contributors to this volume attempt to go beyond the established paradigms and examine the relationship between the writing of Jewish history and of non-Jewish history in Eastern Europe. Their examinations expose the tension between the study of the Jewish past in a communal setting and in a wider, regional setting that located Jews firmly in the non-Jewish political, economic, and cultural environment. They also explore the relationship between history, seen as the popular understanding of the

past, and scholarly history, understood as an interpretation of the past based on rigorous source analysis, that lays claim to objectivity and authority.

Jewish historical scholarship grew out of the intellectual climate of the Haskalah and the influence of new approaches to history writing, most importantly the historical-critical method, which both encouraged novel modes of thinking about self and others and promoted critical inquiry and new approaches to traditional sources. At the same time, however, in response to what the traditionalists perceived as secular research, an Orthodox historiography also emerged, driven not only by scholarly curiosity but also by the need to provide a powerful counterweight in the struggle against modernity.

In fact, East European Jewish historiography has undergone many methodological, thematic, and ideological transformations over the last

The volume...offers insight into the self-perception of East European Jews as they struggled with the concepts of modernity and national identity and how their history continues to be studied and discussed by the international community of scholars.

two centuries. Even today it revisits many of the questions of importance to scholars and audiences since its emergence: how Jews lived, both within the narrow Jewish world and in contact with the wider society; the limits of Jewish insularity and integration; expressions of persecution and anti-Jewish violence; and also Jewish contributions to the societies and states of Eastern Europe. Many challenges remain including questions of the purpose of the research, its ideological coloring, and its relevance for contemporary Jewish communities.

The conference was opened by His Excellency, Arkady Rzegocki, Ambassador of the Republic of Poland; Vivian Wineman, President of the Institute for Polish-Jewish Studies; and Ben Helfgott, Chairman of the Institute for Polish-Jewish Studies. It consisted of three sessions. The first sought to elucidate the goals of the volume. Natalia Aleksiu of Touro College, New York, one of the editors, gave a paper entitled “Then and Now: Mapping Polish Jewish Historiography,” and a second editor, Brian Horowitz of Tulane University, New Orleans, gave an account of “Eastern European History on Three Continents.” The second session addressed the European dimension of Polish-Jewish history with papers by Eliyana Adler of Pennsylvania State University, “Out of the Ghetto? Historiography on Jewish Women in Eastern Europe”; Jürgen Heyde of the University of Leipzig, “Polin and the Ghetto. European Narratives in Historical Writings on Polish Jewry

in the Long Nineteenth Century”; and François Guesnet of University College London on “Heinrich Graetz Finally at Rest in Wrocław: Eastern Central Europe as a Space of Jewish Historical Entanglement.”

The final session, “The Present State of Polish-Jewish Historiography,” was chaired by Jan Kubik of the London School of Slavonic and East European Studies. Panel members were Edyta Gawron (Jagiellonian University), Antony Polonsky (Brandeis University and POLIN Museum), and Natalia Aleksyńska. Norman Davies (University of Oxford) was unable to participate because of illness. The conference concluded with a presentation by Natalia Romik (UCL Bartlett School of Architecture) on the Nomadic Shtetl Archive, a remarkable and innovative program for helping residents in small Polish towns better understand their Jewish past.

The conference was attended by more than a hundred



François Guesnet, Reader in Modern Jewish History in the Department of Hebrew and Jewish Studies at University College London, co-organizer of the conference with Antony Polonsky

participants and marked by a collegial and open atmosphere. Ludo Craddock, the CEO of the Littman Library of Jewish Civilization, who is about to retire, received tributes for his sterling efforts to promote *Polin*. The Littman Library of Jewish Civilization has entered into an arrangement with Liverpool University Press that will make possible the more effective distribution of its books and of *Polin*. ■

<https://liverpooluniversitypress.co.uk/products/87488>

International Colloquium on Polish Jewish History as Reflected in Poland and Israel

Dr. Antony Polonsky

Chief Historian

*POLIN Museum of the
History of Polish Jews*

An international colloquium on Polish-Jewish History as reflected in education in Poland and Israel took place at POLIN Museum of the History of Polish Jews on February 25-27, 2017. The meeting was sponsored by the museum, the Jagiellonian University and its UNESCO chair in Holocaust education, the Research Project on Galician and Bukovinian Jewry, and the Israeli-based Organization for Jewish Galicia and Bukovina. The organizing committee consisted of Israel Bartal of the Hebrew University, Jerusalem; Jolanta Ambrosewicz-Jacobs of the Jagiellonian University; Havi Dreifuss of Tel Aviv University; and Łucja Koch and Hanna Węgrzynek of POLIN Museum.

The colloquium was opened by Dariusz Stola, director of POLIN Museum, and Arieh J. Kochavi, head of the Strochlitz Institute for Holocaust Research at the University of Haifa and director of the Jewish Galicia and Bukovina Project. Zdzisław Mach, UNESCO Chair for Holocaust

Education at the Jagiellonian University, gave a moving address on “Why We Should Teach about the Holocaust in Poland and in Europe.”

The first day offered four sessions. The first discussed “Jews in Poland, Poles in Israel, 1264-2016,” with papers by Israel Bartal of the Hebrew University, “Polani, Galitsianer, Litvak, Yeke, Ashkenazi? Changing Narratives in Israeli Collective Memory, 1882-2017”; Eyal Naveh of Tel Aviv University, “Poland as a Topic in the Israeli History Studies: Curriculum, Textbooks, Extra-Curriculum Activities”; and Hanna Węgrzynek of POLIN Museum, “Coincidence or Intentional Policy? How the Holocaust Became Part of Polish Curricula.” In the second session, Benny Brown of the Hebrew University analyzed “Poland of Yesterday in the Eyes of the Hasidim of Today,” and Kamila Dąbrowska of the POLIN Museum investigated “Narratives of Expulsion: Polish Jews in Israel after the Polish Anti-Semitic Campaign of 1968.”

The first afternoon session provided a comparative discussion of regional and local history. Antony Polonsky, POLIN Museum, discussed “The History of Galician Jews in the General Polish Context.” Moti Zalkin, Ben Gurion University of the Negev, gave a paper on “East European (Jewry)? What Do They Have in Common?” Sam Kassow, Trinity College, examined “Regional Aspects of Polish Jewish History.” The final session offered a comparative discussion of regional and local history, with papers by Michał Bilewicz, University of Warsaw, “Teaching Polish Students about Jewish History and the Holocaust. Chances and Risks”; Maya Shabat Pinhas, Jewish Galicia and Bukovina Project, University of Haifa, “From Within and Without; Local vs. Regional Criticism of the Polish Rabbinic Educational System: The views of Rabbi Dr. Samuel Abraham Poznanski and Rabbi Dr. Simon Bernfeld”; and Marta Kubiszyn, Center for Jewish Studies, Maria Curie-Skłodowska University, Lublin, “Memory – Place

– Participation. Holocaust Education in Selected Projects of the State Museum in Majdanek in Lublin.”

There were two sessions on the final day. The first surveyed “Embedded Poland – Signs, Views and Memory in Ultraorthodox Israeli Jewry,” with two speakers from the Institute for the Rabbinic Heritage of Galician and Bukovinian Jewry and Herzog Academic College. Rabbi Yehuda Horowitz spoke on “Relics of Polish Jewry in Israeli Life – Symbols and Customs,” and Yisrael Malkiel on “Educating with Notes: Communal Memory and Religious Musical Practice: From Poland to Israel.” The final session scrutinized the “Memory of the Jewish Past in Poland and in Israel,” with papers by Jolanta Ambrosewicz-Jacobs, the Jagiellonian University, on “Memory Conflicts in Poland Related to the Jewish Past and the Holocaust,” and Idit Gil, Open University of Israel, on “The Burning Shtetl in the Israeli Collective Memory.”

The conference concluded with roundtables on “Museums and Educational Initiatives” and the “Presentation of Jewish and Polish History.” The first was chaired by Eyal Naveh, Tel Aviv University, and featured contributions by Krzysztof Bielawski on the Shtetl Portal of POLIN Museum, by Joanna Zetar on the Brama Grodzka—Teatr NN in Lublin, by Weronika Czyżewska on the Sejny Borderlands project, by Tadeusz Woleński on the Polish Institute in Tel Aviv, by Nitza Davidovitz on the activities of Ariel University, and by Nili Amit on the Polish-Israeli programs of POLIN Museum.

In the second roundtable, chaired by Antony Polonsky, museum representatives explained how they saw the educational and outreach goals of their institutions. Those participating were Orit Shaham Gover of Beit Hatfutsot, Krista Hegburg of the United States Holocaust Memorial Museum, Orit Margoliot of Yad Vashem, Anat Bratman of the Ghetto Fighters House, Łucja Koch and Sonia Ruszkowska of POLIN

Museum, and Edyta Gawron of the Institute of Jewish Studies, Jagiellonian University, who represented the Galicia Jewish Museum and the Schindler Factory of the Historical Museum of the City of Kraków.

The colloquium was informative and rewarding and was followed by a session on the next day devoted to the work of the Research Project on Galician and Bukovinian Jewry. A guided tour of the former Jewish ghetto in Warsaw and of the educational spaces of the museum enabled participants see the museum’s the educational work first-hand. A particularly moving part of the conference was a performance of Jewish music by the POLIN Choir, a community-based, experimental choir consisting of professionals and amateurs that was also part of POLIN Museum’s temporary exhibition “Jukebox, Jewkbox! The Jewish Century of Shellac and Vinyl.” ■

<http://www.wsmip.uj.edu.pl/documents/41658/135449381/HU/0e5c51ac-b833-4ba9-8b84-1a413d3fe2ff>

“Museums and Their Publics at Sites of Conflicted History”

Małgorzata Pakier, Ph.D.

Global Education Outreach

Program (GEOP)

*POLIN Museum of the History
of Polish Jews*

“**M**useums and Their Publics at Sites of Conflicted History,” an international conference at POLIN Museum of the History of Polish Jews, was organized within the Global Education Outreach Program (GEOP) in partnership with Birkbeck University of London, Concordia University of Montreal, New York University, University of Warsaw, and ICOM–Poland.

About 220 scholars, museum professionals, and students from more than 25 countries in Europe, North and Latin America, Africa, and Asia attended. From more than 200 responses to the call for papers, 87 were accepted, and about 100 panelists took part in 19 sessions. The distinguished keynote speakers were Nelia Dias from ISCTE-IUL and CRIA in Lisbon, John H. Falk from Oregon State University, Sławomir Kapralski from the Pedagogical University of Kraków and the Centre for Social Studies PAN in Warsaw, and Eyal Naveh



Photo: M. Starowieyska/POLIN Museum

from Tel Aviv University. Participants brought together theoretical insights and practical experience to advance the field of public history at the convergence of the academy and the museum.

The key question posed during the conference was the role of museums in negotiating public histories and their responsibility to the public. Participants addressed such topics as ethics and education, emotion and experience, visitor research, irreconcilable historical narratives, dialogue and reconciliation, and memory and nostalgia. A singular

strength of the conference was the global perspective afforded by the international participants. Case studies included the Canadian Museum of Human Rights, which struggles with the dramatic local history of indigenous First Nations while addressing global issues. Panelists discussed how recent traumatic events find their expression in new museums, for example, in Majdan Museum in Ukraine. Also discussed were plans in the making for the commemoration of the Płaszów concentration camp in Poland. Insights into these and other projects

The key question posed was the role of museums in negotiating public histories and their responsibility to the public.

were greatly enriched by comparative panels, supported by strong theoretical perspective.

Media coverage of the conference included radio podcasts, a radio interview, an article on jewish.pl, a report on “Thinking Through Museums,” and a report that will appear on Monica Patterson’s blog.

Recordings of the conference are now available: <http://www.polin.pl/en/recordings-of-the-conference>. A publication of selected presentations is being planned.

The conference, as part of the Global Education Outreach Program (GEOP), was sponsored by the Taube Foundation for Jewish Life & Culture, the William K. Bowes, Jr. Foundation, the



Photo: M. Starowieyska/POLIN Museum

Association of the Jewish Historical Institute of Poland, and the Ministry of Science and Higher Education, Republic of Poland. ■

<http://www.polin.pl/en/conference-museums-and-their-publics>

“Generations and Genealogies”: 4th Annual Polish Jewish Workshop

Dr. Geneviève Zubrzycki

*Associate Professor of Sociology
Director, Copernicus Program
in Polish Studies*

*Director, Weiser Center for
Europe and Eurasia
University of Michigan*

On April 2-4, 2017, the Copernicus Program in Polish Studies (CPPS) at the University of Michigan hosted an international workshop on the theme “Generations and Genealogies.” This was the 4th Annual Polish Jewish Workshop, drawing on a global, interdisciplinary network of scholars who conduct research on critical issues in the culture and history of Polish Jews. CPPS Director and Associate Professor of Sociology Geneviève Zubrzycki, who organized the workshop, commented on its importance: “The field of Polish Jewish studies is undergoing a significant boom, and we were honored to host a conference that brought together distinguished senior academics and up-and-coming scholars from three continents, discussing the genealogy of the field and where it is going, as well as opening new avenues for future research.”

During the workshop, nearly 40 scholars presented their research on contemporary



L to R: Karen Underhill, Antony Polonsky, Piotr Wróbel, Gershon Bacon

Polish Jewish life and culture, as well as the past, especially through the lens of history and museums. Of particular note is the enthusiastic participation of junior scholars in this dynamic field. Presenters included researchers and activists in the third or fourth generation since the Holocaust, who are focusing their scholarly work on Jewish religion, history, and culture in Poland, which signals that the field has longevity and the potential for growth.

A highlight of the gathering was the Annual Copernicus

Lecture, delivered to a full auditorium by distinguished Polish activist Adam Michnik on the legacy of 1968 protests for the Jewish community in Poland. Michnik received an honorary doctorate from the University of Michigan in 2001, and this is the third time he has delivered the Annual Copernicus Lecture. He also visited University of Michigan for a major conference marking the 10th anniversary of the Polish Round Table talks that led to the peaceful end to Communism in Poland and elsewhere across Europe. In addition to Adam Michnik,

the workshop hosted author and scholar Agata Tuszyńska, who read from her recently translated book *Family History of Fear: A Memoir*. Other distinguished guests included renowned historian Samuel Kassow from Trinity College, Andrzej Rojek and Ewa Junczyk-Ziomecka from the Jan Karski Educational Foundation, and Patti Kenner of the Indian Trail Charitable Foundation. The conference was also well attended by members of the Detroit-area Polish and Jewish communities.

The 4th Annual Polish Jewish Workshop was organized by CPPS in collaboration with the Adam Mickiewicz Institute as part of the Campus Project along with the following lead sponsors: Indian Trail Charitable Foundation in Memory of Bert J. Askwith '31, Jan Karski Educational Foundation, National Programme for the Development of Humanities (Poland), POLIN Museum of the History of Polish Jews, and University of

Warsaw's Robert B. Zajonc Institute for Social Studies. Additional support came from the following University of Michigan co-sponsors: Center for Russian, East European, and Eurasian Studies; College of Literature, Science, and the Arts; Department of Slavic

“The field of Polish Jewish studies is undergoing a significant boom.”

Languages and Literatures; Frankel Center for Judaic Studies; Institute for the Humanities; International Institute; Office of Research; Rackham Dean's Strategic Initiative Fund; and Weiser Center for Emerging Democracies. ■

To view paper abstracts, presenter biographies, and video of the Annual Copernicus Lecture, visit: <http://www.ii.umich.edu/cpps/polish-jewish-studies/polish-jewish-studies-workshop.html>

BOOK REVIEW

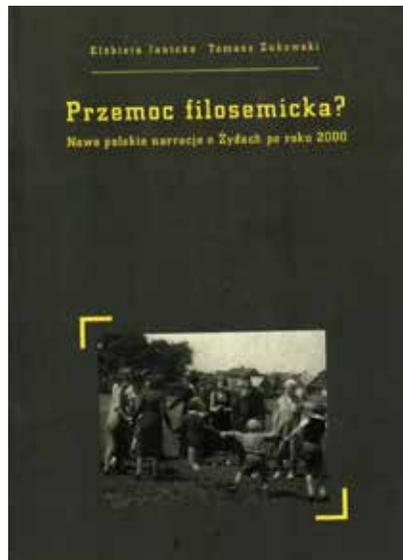
Przemoc filosemicka? Nowe polskie narracje o Żydach po roku 2000

(Philosemitic abuse? New Polish narratives about Jews after 2000)

Dr. Elżbieta Janicka and Dr. Tomasz Żukowski

In this provocative, new work, scholars Dr. Elżbieta Janicka (Slavic Studies Institute, Polish Academy of Science) and Dr. Tomasz Żukowski (Literature Research Institute, Polish Academy of Science) have collected five examples of projects initiated after 2000 that explore Polish memory of the country's Jewish heritage, created by Poles in a manner intended to be philosemitic. The authors deconstruct the projects in critical essays, which argue that Jews are being objectified in a manner that they describe as “philosemitic abuse.”

Philosemitism, the idealization of Jews and Judaism, has held positive connotations in Polish culture, particularly since the post-communist resurgence of Jewish communities and culture. The participation of Poles in the Jewish cultural revival, whether or not they are Jewish, has for the most part been understood inside Poland as strengthening Polish civic awareness and civil society. Janicka and Żukowski



Janicka and Żukowski are among the first Polish scholars to introduce a critique of philosemitism into Polish cultural criticism.

are among the first Polish scholars to introduce a critique of philosemitism into Polish cultural criticism. Outside of Poland, philosemitism has long carried ambiguous meanings. As Jonathan Karp and Adam Sutcliffe note in their *Philosemitism in History* (2011), the term is often critiqued as antisemitism “in sheep’s clothing.” Janicka

and Żukowski appear to hold this view, although for them, “sheep’s clothing” would not be a sufficiently harsh descriptive.

The essays appear in chronological order of each project’s appearance (2008-2012). The first text analyzes Jolanta Dylewska’s film *Po-lin. Scraps of Memory* (2008), recipient of accolades in Poland and internationally. The film consists of pre-war Jewish home movies made for relatives living in America. The authors argue that Dylewska manipulates the original purpose and historical context, redirecting the message Jews were sending to relatives to a present-day Polish audience, as if the latter were the intended audience. “Each of the filmed Jews looks into the eye of the camera with a smile and affection. I thought that if they perhaps could look at the audience the same way, the audience would remember them and each audience member would walk away with something of the Jew in

Agnieszka Ilwicka

*Taube Foundation for
Jewish Life & Culture*

himself,” said Dylewska in an interview.¹

In the second essay, “Revise the Reality: Reconstruction of the Ghetto Liquidation in Będzin (2010),” Janicka and Żukowski discuss a project that reenacted the 1943 liquidation of the ghetto in Będzin. This 2010 reenactment was prepared by volunteer youth and parents from Będzin, based on a script written by non-Jewish local activist Adam Szydłowski, chairman of the Center of Jewish Culture in Zagłębie. Per the script, the volunteers from the Będzin community played the roles of Germans and Jews in the final stage of the liquidation of the Jewish community in Będzin. There were no roles for Poles living in Będzin during the war. Janicka and Żukowski argue that by only having Poles in the audience watching Germans and Jews, and not having any Polish roles in the reenactment, the belief is promulgated that Poles were passive witnesses during the Holocaust. The



Dr. Elżbieta Janicka (left), Dr. Tomasz Żukowski (right)

reenactment contributes to guilt exculpation, creating the parallelism that the Polish audience did in 2010 what the Poles had done in 1943: observe but not participate. The authors also criticize the lack of educational preparation for both actors and audience members regarding the range of Polish experiences during the time of the ghetto liquidation.

The authors then analyze Rafał Betlejewski’s widely respected project entitled “I miss you, Jew,” initiated in 2004. Betlejewski had individual and groups of Poles take photos

of themselves with an empty chair with a yarmulke on it in various locations, as a way of lamenting the death of Jewish Poles, murdered by the Nazis, and added the signage: “I miss you, Jew.” The photos were collected on a website. The project culminated in a July 2010 barn-burning in the village of Zawada, outside of Warsaw, to commemorate the 1941 pogrom in Jedwabne. Janicka and Żukowski ask, Is it possible to miss a “Jew,” when the Jew is not present, and when the individual doesn’t even have a name, just an identifier?

¹ <http://www.gazetakrakowska.pl/artykul/57958,polin-w-jzyku-hebrajskim-oznacza-polska,id,t.html>

The final essays are dedicated to two projects realized in Warsaw, a light installation representing the bridge on Chłodna Street, a symbolic commemoration of the ghetto bridge connecting the small and large ghetto, and the Keret House, the narrowest house in the world, a gift from Poland to Etgar Keret, acclaimed Israeli author (who also holds Polish citizenship). The authors argue that it is inappropriate to make a beautiful light installation on an object that symbolizes oppression and trauma. Janicka and Żukowski claim that Keret House is also an example of philosemitic abuse because, while seeming to be an honor, the house is actually a hidden insult when viewed in the context of Poland's tradition of honoring authors with large edifices, not with the world's narrowest edifice. For example, novelist Henryk Sienkiewicz was given a manor house in Oblęgorek, and poet Tadeusz Różewicz was given an opulent villa in Wrocław. Janicka and Żukowski claim that Keret

In the [Będzin] reenactment, the belief is promulgated that Poles were passive witnesses during the Holocaust. The reenactment contributes to guilt exculpation [for Poles], creating the parallelism that the Polish audience did in 2010 what the Poles had done in 1943: observe but not participate.

House is an example of a PR effort that has a deleterious effect. The authors seem to have overlooked the dual purpose of Keret House: to be a temporary home for traveling writers visiting Warsaw, starting with Etgar Keret, and a public art installation. Keret was delighted by the naming and the offering. Hence the authors' argument seems less convincing given that the recipient of the gift was pleased. Is it possible that what the authors view as

objectification can marginalize a positive Jewish experience? This leads one to wonder, to what extent does the Jewish sensibility matter to these authors, or are they mainly concerned with critiquing Polish cultural modes?

In spite of the wide range of themes in this work, the coverage of the topic is by no means exhaustive. This topic has rarely been discussed in Polish cultural criticism apart from film (e.g. *Pokłosie*, *Ida*) and literature (e.g. *Noc żywych Żydów* by Igor Ostachowicz). Perhaps this will generate a more varied range of criticism of philosemitism in the public sphere. ■

Agnieszka Ilwicka, currently a philanthropy intern at the Taube Foundation for Jewish Life & Culture, has been pursuing her Ph.D. in Jewish and Yiddish Studies at the University of Wrocław.

[ksiegarnia.pwn.pl/
Przemocfilosemicka,
525041889,p.html](http://ksiegarnia.pwn.pl/Przemocfilosemicka,525041889,p.html)

AWARDS

Father Stanisław Musiał Award Ceremony

On March 3, 2017, the ceremony to bestow the annual award established in the name of Father Stanisław Musiał, S.J., was held in the Aula of the Jagiellonian University's Collegium Novum. The award was established in 2008 by the Covenant Club of Christians and Jews and is funded by the rector of the Jagiellonian University, the City of Kraków, and the Jewish Community of Kraków.

Father Musiał, who died in 2004, was one of the greatest moral authorities in Poland in the late 20th century and a pioneer in the study of the complicated and difficult problems of the history of Polish-Jewish and Christian-Jewish relations. A man with a remarkable pastoral gift, he befriended the homeless, the suffering, and the aged. A well-recognized scholar, he was a member of the editorial board of the liberal Catholic weekly *Tygodnik Powszechny* and a jury member for the Nike literary prize (the Polish equivalent of the Pulitzer



Bella Szwarzman-Czarnota

Prize) and for the prize awarded in the name of Jan Karski and Pola Nireńska. He was the author of two volumes of essays, *Dwanastie koszy ulamków* (*Twelve Baskets of Fragments*, 2002) and one on antisemitism, *Czarne jest czarne* (*Black is Black*, 2003).

There are two award categories: creativity for the benefit of Christian-Jewish and Polish-Jewish cooperation, and social initiatives for the benefit of Christian-Jewish and Polish-Jewish cooperation. The first award in 2017 was to Bella Szwarzman-Czarnota and the second to Prof. Waclaw Wierzbieniec.

Bella Szwarzman-Czarnota is a columnist and associate

Dr. Antony Polonsky

Chief Historian
POLIN Museum of the
History of Polish Jews



Waclaw Wierzbieniec

editor of the Jewish bimonthly *Midrasz*. She is also a translator of French, Russian, and Yiddish literature and author of *Mocą przepasały swe biodra: Portrety kobiet żydowskich* (*They Girded Their Loins with Power: Portraits of Jewish Women*, 2006) and *Znalazłam wczorajszy dzień: Moja osobista tradycja żydowska* (*I Found Yesterday: My Personal Jewish Tradition*, 2009), among many books.

Waclaw Wierzbieniec is director of the Department of the History and Culture of the Jews at the Wyższa Szkoła Pedagogiczna in Rzeszów. From 2005 to 2008 he was a dean of the Department of Sociology and History at

the University of Rzeszów. Among his many important works are *Spółeczność Żydowska Przemysła w latach 1918-1939 (The Jewish Community of Przemyśl 1918-1939, 1996)* and *Żydzi w województwie lwowskim w okresie międzywojennym. Zagadnienia demograficzne i społeczne (Jews in Lwów Province in the Interwar Period. Demographic and Social Problems, 2003)*. He is also the editor of *Wielki Strajk Chłopski z 1937 roku. Uwarunkowania i konsekwencje (The Great Peasant Strike of 1937: Origins and Consequences, 2008)*.

After the audience was greeted by Dr. Piotr Nawrocki of the Kraków Jewish community and Professor Wojciech Nowak, rector of the Jagiellonian University, Antony Polonsky gave an address in which he described Father Musiał as his good and trusted friend. Among his remarks Polonsky recalled the words of Father Musiał concerning what the Church

representatives should say at the commemoration of the sixtieth anniversary of the massacre at Jedwabne in 2001:

This is the way we were. There is nothing we can say to justify it. We apologize to you and to God for all this with all our hearts and all our souls. We want to change. We ask you: help us to be better. That's all. And a large number of penitential psalms.

Bella Szwarzman-Czarnota, upon receiving the award, described her dedication to the translation of Yiddish poetry into Polish. When Waław Wierzbieniec received the prize, he offered remarks stressing his deep commitment to Polish-Jewish and Christian-Jewish dialogue. The last speaker was Bishop Grzegorz Ryś, auxiliary bishop of the Archdiocese of Kraków, who, as a member of the Polish Bishops' Conference, has been engaged in the "Echo of Assisi" meetings designed to promote peace

between Christians, Jews, and Muslims. He also spoke about the importance of dialogue.

The rendering of Hebrew and Yiddish songs by Camerata Jagellonica, the academic choir of the Jagiellonian University, made a memorable ceremony even more impressive. All present came away strengthened in their commitment to the Polish-Jewish and Christian-Jewish dialogue to which Father Musiał was so deeply committed. ■

<http://www.codziennypoznan.pl/arttykul/2017-03-07/profesor-jerzy-albrycht-odznaczony-krzyzem-oficerskim-orderu-odrodzenia-polski>

Professor Jerzy Albrycht Decorated

On March 7, 2017, the newspaper *Polityka* reported that the President of Poland had decorated mathematician Jerzy Albrycht with the Officer's Cross of Polonia Restituta (The Order of the Rebirth of Poland). Established in 1921, the order is conferred for outstanding achievements in various fields including education.

Professor Albrycht was born in Lwów in 1924 but after

the war moved to Poznań, where in 1981 he became a professor of mathematics at the Polytechnic of Poznań and at the Adam Mickiewicz University in Poznań. He is the only surviving member of the famous School of Mathematicians in Lwów. Said to be a Catholic, he is one of the leaders of the revival of Jewish life in the city of Poznań, a collector of Judaica, a student of Hebrew, and founder of the Poznań

**Julian and
Fay Bussgang**
Co-editors, Gazeta



Prof. Jerzy Albrycht receives Officer's Cross of Polonia Restituta; photo: PAP/P. Jaskółka

branch of the Polish-Israeli Friendship Society. ■

Professor Barbara Kirshenblatt-Gimblett, Chief Curator of POLIN Museum, Elected to the American Academy of Arts and Sciences

Professor Barbara Kirshenblatt-Gimblett was Elected to the prestigious American Academy of Arts and Sciences in April 2017. Established in 1780, the Academy is one of the oldest honorary societies and a leading center for policy research in the United States. Election to the Academy is considered one of the nation's highest honors. Among its



Photo: POLIN Museum of the History of Polish Jews

founders and members were such luminaries as John Adams, Thomas Jefferson,

Benjamin Franklin, George Washington, Ralph Waldo Emerson, John F. Kennedy, Martin Luther King, Jr., Margaret Mead, and John Updike. Today, there are more than 200 and 100 Pulitzer Prize winners among the Academy's members. ■

<https://www.amacad.org/content/members/newFellows.aspx?s=c>

Bente Kahan Honored

Bente Kahan received the Order of Merit of the Federal Republic of Germany at the German General Consulate in Wrocław, Poland, on December 6, 2016. After receiving the award she spoke briefly about her life and her family.

She grew up in Oslo, the daughter of a Romanian father (a Holocaust survivor) and Norwegian Jewish mother. Most of her relatives were deported and died in Auschwitz-Birkenau. She never imagined she would ever visit Poland, she said. “It was under Communist rule and it was the country where our relatives had been killed, the physical place. Germany, at that time West Germany of course...was a country we only passed, traveled through, on the highway, on our way to other European countries. No stops. And here I am, receiving a German medal in Poland.”

She noted that Germany “has been and still is an important



Bente Kahan receives Order of Merit of the Federal Republic of Germany; photo: Michał Tomiczek/German Consulate General

place for me to perform as an actress and singer,” and Poland has been her home for the past 15 years. She remarked on Wrocław’s unique Jewish history and heritage and said there was hope “that this heritage will not only be preserved, but also serve future generations, both Jews and non-Jews.”

She received the Order of Polonia Restituta from Poland in 2013, and regards it and the Order of Merit of the Federal Republic of Germany as “important recognitions from both countries of the work done by the Bente Kahan

Foundation, a shared Jewish heritage in the middle of Europe.”

Taube Philanthropies also congratulates Bente Kahan on recently becoming an honorary citizen of Wrocław for her lifelong dedication to commemorating the 800 years of Jewish life in Wrocław. ■

http://fbk.org.pl/new/en/my_portfolio/bente-kahans-speech-at-the-german-general-consulate-in-wroclaw-receiving-the-order-of-merit-of-the-federal-republic-of-germany/

POLIN Museum wins 2017 Europa Nostra Award

The POLIN Museum of the History of Polish Jews has won the 2017 Europa Nostra award for its educational program on Jewish cultural heritage. The Europa Nostra is Europe's top honor recognizing cultural heritage – celebrating institutions and organizations for outstanding achievements in the fields of conservation, research, education, training and raising awareness. This is the first time an institution from Poland has won this prestigious award.

POLIN's Jewish cultural heritage program is a multifaceted educational project, with a broad range of activities that encourage discovery and discussion of the history of Polish Jews.

“The museum, in aiming to educate and conserve the memory of Jewish people, especially in organizing meetings between members of the Jewish community and others, has established



Photo: POLIN Museum of the History of Polish Jews

a safe place for intercultural dialogue. This serves as an important lesson for our contemporary world.”
– Selection Jury

The POLIN Museum presents a 1,000-year history of Jews in Poland. Since its launch in 2013, the educational program has organized 3,200 activities, attracted 445,000 participants in 240 towns and localities, and over five million visitors on the museum's website.

Europa Nostra and the European Commission recognized 29 laureates for

achievements in various categories for conservation, research, and dedicated service to cultural heritage. The winners were selected by an independent jury of experts from a pool of 202 applications submitted by cultural institutions from 39 European countries. POLIN and other Europa Nostra winners will be honored at a special event on May 15 in Finland. ■

<http://www.polin.pl/en/news/2017/04/05/polin-museum-wins-europa-nostra-awards-2017>

ANNOUNCEMENTS

JCC Krakow Hosts Annual Ride for the Living, June 22-25, 2017

Ride for the Living (RFTL) is a 55-mile bicycle ride that begins at Auschwitz-Birkenau and finishes at JCC Krakow. The idea behind this transformative and moving experience is to start from a place of remembrance and end in a place of hope. The multi-day event includes a tour of Auschwitz-Birkenau, Shabbat dinner with the JCC community, and educational programs and excursions in Kraków. It offers an unforgettable and meaningful Jewish experience.

For those unable to join the ride in Poland, JCC Krakow launched satellite RFTL events. The initiative began with six JCCs during its first year and grew to 12 events in 2016, when JCC Krakow announced a partnership with the JCC Association of North America. Throughout June 2017, JCCs participating in the Satellite RFTL can hold dedicated spin classes where participants cycle to support the ride. ■



Photos: JCC Krakow

To register and receive more information about Ride for the Living, please visit ridefortheiving.org

For more information about Kraków's Jewish Culture Festival, please visit www.jewishfestival.pl

Jewish Music & Poetry Project

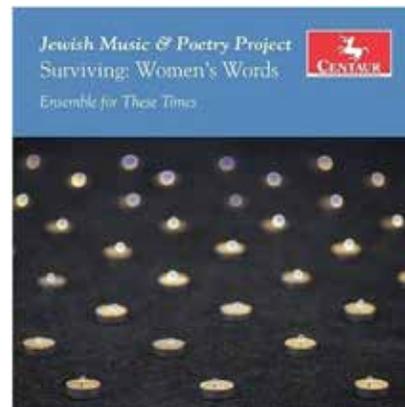
Nanette McGuinness

The Jewish Music & Poetry Project's critically acclaimed debut CD *Surviving: Women's Words* was released on the Centaur label (CRC 3490) on April 8, 2016. Reviewed by Stephen Smoliar at Examiner.com as "...four passionate meditations on the Holocaust experience delivered through a unique and highly compelling pair of voices, those of both composer and singer," the CD received a Silver Medal in the 2016 Global Music Awards and was submitted for consideration in the 59th Grammy Awards. The culmination of a five-year commissioning project, *Surviving: Women's Words* is the premiere recording of four song cycles by composer David Garner to poetry by four different women Holocaust survivors (Galicia-born Mascha Kaléko, Polish-American Yala Korwin, Else Lasker-Schueler, and Rose Auslaender) with the goal of using their words to focus a lens on their personal wartime

and postwar experiences. *Surviving: Women's Words* is available at Amazon.com, ArkivMusic, or directly from the Jewish Music & Poetry Project. ■

For more information about the CD, go to www.E4TT.org/discography.html; and about the JMPP, www.E4TT.org/projects.html.

The Jewish Music & Poetry Project (JMPP) is a project of the Bay Area-based contemporary chamber music group, Ensemble for These Times, and consists of Van Cliburn competitor pianist Dale Tsang, award-winning soprano Nanette McGuinness, and 2015 American Prize in Composition winner David Garner, usually joined by cello. The JMPP performed at the 26th Kraków Jewish Culture Festival in 2016, supported in part by a generous grant from the SF-Kraków Sister Cities Association.



CALLS FOR APPLICATIONS

Human Rights Summer Program

This summer, the Auschwitz Jewish Center, affiliated with the Museum of Jewish Heritage in New York, is offering the Human Rights Summer Program in Warsaw, Oświęcim, and Kraków, June 18-25. The one-week intensive for students and young professionals uses Poland as a case study to examine broader human rights issues. Poland's dynamic history makes it a unique location to study historic and contemporary human rights issues, from the Holocaust to the modern refugee crisis.

The program uses Polish-Jewish relations as a background case study, allowing participants to examine activism and social change locally through experienced histories, individuals, and institutions. Its approach addresses broad concepts in the human rights field by focusing on historical and contemporary Poland, which offers lessons that can be applied globally. The

\$1,199 cost includes meals, accommodation, entrance fees, lectures, materials, and transportation. ■

For more information, please visit <http://ajcf.pl/en/programy/human-rights-summer-program/> or contact DBramson@mjhny.org.

General information about the program is available at <http://ajcf.pl/en/programy/human-rights-summer-program/>.

Dara Bramson

*Manager of Programs Abroad
Auschwitz Jewish Center*

“Chone Shmeruk - In Memoriam - on the 20th Anniversary of his Death” Conference

POLIN Museum of the History of Polish Jews, May 24, 2017

Chone Shmeruk was one of the most important researchers on Yiddish language and culture. His 1922 work on the history of Yiddish literature became the first tangible work on this subject in Polish. He conducted his research mostly in Jerusalem at Hebrew University, but he lectured at many universities around the world.

His efforts contributed to the 1980s renewal of research on the history of Polish Jews; he was also the founder of the Center for Research on the History and Culture of Polish Jews at Hebrew University, and he actively supported the foundation of Międzywydziałowy Zakład Historii i Kultury Żydów w Polsce (Research Centre on the History and Culture of Jews in Poland) at the Jagiellonian University (1986).

Warsaw was the place of the most importance to him in his private life, as it was the place



Chone Shmeruk

of his youth, and where he decided to spend the last years of his life. He died twenty years ago, and his grave is located at the cemetery on Okopowa Street in Warsaw.

The aim of this conference is to remind us about the achievements of Chone Shmeruk in the field of history and culture of Polish Jews and to show how the work he began is continued by young Yiddish researchers today.

The conference is organized within POLIN Museum's Global Education Outreach Program (GEOP) and is sponsored by the Taube Foundation for Jewish Life & Culture, the William K. Bowes, Jr. Foundation, and

the Association of the Jewish Historical Institute of Poland. The conference is organized jointly with Jagiellonian University, Maria Curie-Skłodowska University, Polish Association for Jewish Studies, Polish Association for Yiddish Studies, and Heritage Foundation. ■

<http://www.polin.pl/pl/wydarzenie/konferencja-chone-shmeruk-in-memoriam>

“March ’68. Fifty Years Later”

POLIN Museum of the History of Polish Jews,
March 13-15, 2018

Agnieszka Duleba

Global Education Outreach

Program (GEOP)

POLIN Museum of the

History of Polish Jews

On the 50th anniversary of March ’68, POLIN Museum of the History of Polish Jews and the Institutes of History and Sociology at Warsaw University are hosting an interdisciplinary academic conference. POLIN invites historians, sociologists, political scientists, cultural experts, as well as representatives of other fields in arts, humanities and social sciences.

In March 1968, student protests against the policies of the communist administration soon escalated into a mass youth rebellion. The regime responded with brutal repressions and an antisemitic propaganda campaign that triggered purges in the party apparatus. The outcome of March ’68 events were the stifling of all intellectual activity and forced emigration of at least 13,000 Polish Jews. POLIN would like participants to reflect upon the causes, the course, and the aftermath of



Deportation; photo: Elżbieta Turlejska

March ’68 in a comparative perspective, while paying special attention to the following issues:

- youth rebellion, anti-establishment activity, and conformism in the Eastern Bloc
- the Jewish experience of March ’68
- struggle for power in the communist states
- the aftermath of March ’68.

For more details on the conference: www.polin.pl/en/system/files/attachments/cfp_march68_50yearslater.pdf

We kindly ask you to submit 200-300 word abstracts in ENGLISH (indicating the choice of language of presentation: English or Polish), as well as a short biographical note via electronic application form no later than June 30, 2017. <http://s0.newsletter.pl/n/422/survey/a1492162213904875/>

The conference is a part of *The Estranged. March '68 and Its Aftermath* program which comprises a series of projects and a temporary exhibition to be held at POLIN Museum. The program aims to restore the memory of the causes, course, and effects of the antisemitic campaign of March '68 while commemorating the 50th anniversary of the events.

Follow us facebook.com/obcywdomu.

The conference is organized within the Global Education Outreach Program (GEOP). The conference was made possible thanks to the support of the Taube Foundation for Jewish Life & Culture, the William K. Bowes, Jr. Foundation, and the Association of the Jewish Historical Institute of Poland. ■



Part of the March '68 installation at POLIN Museum of the History of Polish Jews, showing television being used by the state as a tool of antisemitic propaganda for the first time; photo: M. Starowieyska/POLIN Museum.

Global Education Outreach Program (GEOP) Interdisciplinary Research Workshops

POLIN Museum of the History of Polish Jews invites individuals and institutions to propose three-day research workshops to be held at POLIN Museum on topics related to the history and culture of Polish Jews, including new perspectives on public history, museums, and cultural memory. POLIN especially encourages interdisciplinary and comparative approaches.

The framework of the event should be that of a research workshop, allowing ample time for discussion and dynamic exchange of ideas between participants. Of particular interest are research subjects pertaining to Warsaw museums and archive collections (especially that of POLIN Museum and the Emanuel Ringelblum Jewish Historical Institute).

The workshop should also include one event open to the general public and/or other form of contribution to the Museum's activity.

GEOP provides funding to cover half of the costs of workshop organization, including accommodation and catering, as well as venues and organizational support before and during the event.

In order to be considered for funding in 2018, please complete and submit the application form (www.polin.pl/en/system/files/attachments/geop_workshop_application_form_0.doc) to workshops.geop@polin.pl no later than September 30, 2017.

Decisions will be announced by November 30, 2017. For more information, please e-mail GEOP workshops administrators at workshops.geop@polin.pl.

This program was made possible thanks to the Taube Foundation for Jewish Life & Culture, the William K. Bowes, Jr. Foundation, and the Association of the Jewish Historical Institute of Poland. ■

<http://www.polin.pl/en/research-collections-research-global-education-outreach-program/call-for-applications-research-workshops>

OBITUARIES

Zygmunt Bauman

(November 19, 1925-January 9, 2017)

Zygmunt Bauman, who died at the age of 91 on January 9, 2017, was one of the world's leading sociologists and a man whose life illustrates many aspects of the complex and tragic history of Polish Jews in our time. He was born into a lower middle-class Jewish family in Poznań (his father was a bookkeeper) and grew up in the antisemitic atmosphere of interwar Poland. At the outbreak of the war his family fled to the Soviet Union, where he enlisted in the First Polish Army, established under communist auspices. He rose to the rank of major and was wounded in battles around Kołobrzeg.

After returning to Poland he served in counter-intelligence and subsequently in the Internal Security Corps (KBW), which was responsible for suppressing Ukrainian partisans and Polish anti-communist guerillas. He claimed that he worked at a desk job and was not involved in field operations. Describing this period of his life in an in-



Zygmunt Bauman

terview with *Gazeta Wyborcza* on June 28, 2013, he admitted, "At the time, I didn't have any moments of doubt... The truth is that Leszek Kołakowski understood much more quickly than I that it wasn't possible to talk, negotiate or improve, because that system was a machine that could not be reformed." His communist past led to attacks and his eventual decision not to accept an honorary doctorate offered to him in 2013 by the private University of Lower Silesia.

He was dismissed from the KBW in 1953 when his

Dr. Antony Polonsky

Chief Historian

POLIN Museum of the

History of Polish Jews

father requested permission to emigrate to Israel. He began his academic career and completed his *habilitacja* in 1960 with a thesis on the British labor movement. After some delay he was appointed a professor at Warsaw University in 1964, but lost his position as a result of the "anti-Zionist" campaign of 1968. He went to Israel, holding temporary posts at Tel Aviv and Haifa universities, but was not comfortable there. Indeed, he was subsequently to become a strong critic of Israeli policy toward the Palestinians. In 1971 he was appointed professor of sociology at the University of Leeds, a position he held until his retirement in 1991 and where the Bauman Institute was established to encourage research into the main subjects he investigated.

Although disillusioned with Communism, Bauman always retained his core socialist beliefs. He was a strong critic of neo-liberalism and uncontrolled market forces and

an advocate for those adversely affected by them. In his words, “See the world through the eyes of society’s weakest members and then tell anyone honestly that our societies are good, civilized, advanced, free.” Bauman wrote widely on a large range of subjects. In a number of books in the late 1980s and early 1990s he developed a cogent critique of European modernity. Like Freud, he saw it as essentially an abandonment of freedom to obtain increased individual security, as governments sought to reduce the chaos of human life by increased bureaucratic control.

In his *Modernity and the Holocaust* (1989) he used this analysis to pose difficult question about why genocide had become more common and more lethal in the 20th century. In his view the Holocaust was neither the outcome of antisemitism nor a regression to premodern barbarism. Rather, it was possible because the essence of modernity lay in its attempt to create order and divide labor into smaller and smaller tasks. In addition, Jews became widely identified as a

social group that had become a threat to social security. His study of the topic was partly influenced by the experiences of his first wife, Janina, who survived the Nazi occupation in Warsaw and described her experiences in *Beyond These Walls: Escaping the Warsaw Ghetto – A Young Girl’s Story* (2006). Bauman himself was passionately interested in the history of Jews in Poland and contributed an important and moving article, “The Literary Afterlife of Polish Jewry,” to Volume 7 of *Polin: Studies in Polish Jewry*.

His more recent work examined the consequences of the erosion of the stability provided by solid modernity. He predicted that these developments would give rise to a new form of populism, in which those who felt they were losing the security they had been promised would turn to strong leaders to restore it. Immigrants and refugees would increasingly be seen as an uncontrollable outgroup that would threaten the stability of society.

Bauman was a passionate European and a believer in

the potential of a reformed European Union with a committed socialist agenda that would provide shared protection against social insecurity. It was entirely characteristic that at the Frankfurt award ceremony of the Theodor Adorno prize he asked that the anthem be neither the Polish nor British national anthem, but Beethoven’s “Ode to Joy,” the anthem of Europe.

Although Bauman made little use of empirical evidence, his eloquent and penetrating critique of the perils inherent in modernity makes sobering reading. His work has a moral fervor difficult to ignore. We will miss his call for a more just society and his all-too-convincing prediction of the way modernity could provoke a populist reaction.

His wife Janina died in 2009. Six years later he married the sociologist Aleksandra Jasińska-Kania. She survives him, along with his three daughters, three granddaughters, and three grandsons. We extend to them our deepest condolences. ■

Yosl Bergner

(October 13, 1920-January 18, 2017)

Dr. Antony Polonsky

Chief Historian

POLIN Museum of the

History of Polish Jews

Yosl Bergner, a leading Israeli artist, died in Tel Aviv on January 18, 2017 at age 96. He was born in Vienna, where his Galician-born father, the Yiddish journalist and poet Melech Ravitch (pseudonym of Zekharye-Khone Bergner) had moved during the war, and grew up in Warsaw. He traveled to Australia in 1937, together with his father, a representative of the Freeland League for Jewish Territorial Colonization, to investigate the offer of land as a possible location for Jewish settlement in the face of the worsening situation in Europe. His sister Ruth had settled in Melbourne a year earlier.

The settlement scheme proved abortive, but Bergner remained in Melbourne and enrolled as a student at the National Gallery School. He joined the Melbourne art scene and became acquainted with people who were later to play a key role in Australian art, among them Sidney Nolan,



Yosl Bergner

Albert Tucker, John Perceval, and Arthur Lloyd. A visit to the Kimberley area to meet Aboriginal artists led him to paint “Aborigines Chained to a Tree” and other paintings with Aboriginal themes. His friend, the Israeli-born Australian artist and master printer Shaiké Snir, described his art as serving “as a voice for the Aboriginal people.”

On the outbreak of World War II Bergner joined the

Australian Army and served for four and a half years, after which he completed his studies at art school. He returned to Europe and in 1950 settled in Israel with his wife, Audrey. Until 1957 they lived in Sfat, then moved to Tel Aviv, where he remained for the rest of his life and where his studio was located next to his apartment.

He soon established himself as a leading painter, book

illustrator, and set and costume designer. His paintings combined dreams, everyday experiences, and references to literature, above all the writings of Kafka. In them he brought together incongruous elements, such as old kitchen utensils, fire hydrants, and angels in an attempt to transcend everyday reality. Some of his works also depict the persecution of Jews during the Holocaust. He received the Herman Struck Prize, the Dizengoff Prize, and in 1980 the Israel Prize for painting. In addition to exhibitions in Israel, his work has been exhibited extensively in Australia, including a major retrospective at the National Gallery of Victoria in 1985, as well as in the United States, Canada, France, and the Czech Republic.

He is survived by his wife, daughter Hinda, four grandchildren, and his sister Ruth. ■



"The Weepers," oil on canvas, 1968
(Yeshiva University Museum)

Halina Paszkowska Turska

(June 10, 1927-March 26, 2017)

Dr. Antony Polonsky

Chief Historian

POLIN Museum of the

History of Polish Jews

Halina Turska (née Paszkowska, the name under which she was known professionally), died in Warsaw on March 26, 2017. She was an eminent and widely recognized sound engineer, whose career in the Polish film industry spanned 55 years, from 1952 to 2007. She worked mostly in the Wytwórnia Filmów Dokumentalnych (WFD), later the Wytwórnia Filmów Dokumentalnych i Fabularnych (Studio of Documentary and Feature Films) in Warsaw.

She wrote of her work that the WFD was her second home. She might go to Chełmska, where it was located, several times a day and perhaps even at night for recording. “Sometimes I took with me my young daughter Joanna,” she recalled. “It was fortunate we lived so near. I am grateful to my husband for accepting my crazy style of life.”

Born into an assimilated Jewish family, she described herself as a typical Varsovian.



Halina Paszkowska, nurse/fighter and last living member of her platoon in the Warsaw Uprising, at Powązki Military Cemetery on the anniversary of the Warsaw Uprising, August 1, 2016. She was able to hide her Jewish identity during the war. Photograph © 2016 Chuck Fishman

Her father worked in the city’s hydraulic bureau and her mother was an assistant to Ludwik Zamenhof, the creator of Esperanto. Her family lived on Grójecka Street in Ochota, near the Warsaw airport, in a building that still stands. During the Nazi occupation her family had to move to the Nowolipie area of the Warsaw Ghetto. The whole family, including her elder sister, escaped and fled to the small town of Staszów, where her

father had relatives, and later to Kraków. The sisters returned to Warsaw and Halina fought in the Warsaw Uprising, serving as a courier and then in the ranks. Her father and sister survived the occupation, but her mother did not.

She recorded her experiences in the third volume of *Losy żydowskie. Świadectwo żywych (Jewish Fates: Living Testimonies, 2006)*, in an online interview with Michał

Studniarek in 2012 (<http://www.1944.pl/archiwum-historii-mowionej/halina-paszowska,2887.html>) and in “Spodnie łączniczeki – Wspomnienia Haliny Paszkowskiej” (“The Trousers of a Courier: Memoirs of Halina Paszkowska”) in *Polityka*, August 8, 2014.

She was responsible for providing the sound for more than 20 feature films, among them such classics as Andrzej Munk’s *Eroica* (1957), one of the path-breaking films after the anti-Stalinist upheaval that brought Władysław Gomułka to power; and his comedy *Zezowate szczęście* (*Bad Luck*, 1959), an account of a clueless man’s attempt to find his place in the world of Stalinism. Others were Roman Polański’s comedy of manners, *Nóż w wodzie* (*Knife in the Water*, 1962) and Andrzej Wajda’s *Wesele* (*The Wedding*, 1967), based on the play by Stanisław Wyspiański and highlighting the inability of Poland to escape its past.

She also acted as the sound engineer for more than 200 documentary films, including *Dzieci oskarżają* (*Children Accuse*, 1956), based on the memories of child Holocaust survivors as recorded by Maria Hochberg-Mariańska and Noe Gross and published in 1947. In the late 1970s and early 1980s she worked with Marcel Łoziński in his pathbreaking films that attacked abuses in the People’s Poland, among them *Jak żyć* (*How to Live*, 1977), *Egzamin dojrzałości* (*An Examination in Maturity*, 1979), and *Próba mikrofonu* (*Microphone Test*, 1980). She was also responsible for the sound on the film series *Ucho historii* (*The Ear of History*), which recorded the revolutionary events of the early 1980s. They included Andrzej Chodakowski and Andrzej Zajączkowski’s *Robotnicy ‘80* (*The Workers of 1980*, 1980), and Andrzej Piekutowski’s *Chłopi ‘81* (*The Peasants of 1981*, 1981) and *Górnicy ‘88* (*Miners*,

1988, 1988). In 1987 she provided the sound for the documentary *Ja – Żyd* (*I – Jew*, 1987) directed by Robert Gliński, which describes how a young Jew discovers his roots. She also was the sound engineer for many editions of the Polish newsreel *Polska Kronika Filmowa*.

Halina was awarded the Złoty Krzyż Zasługi (Gold Cross of Merit), the Krzyż Kawalerski Orderu Odrodzenia Polski (Knight’s Cross of the Order of the Rebirth of Poland), and, for her role in the Warsaw Uprising, the Krzyż Powstańczy (The Warsaw Uprising Cross). Her lifetime artistic achievement was honored in 2010 by the Association of Polish Filmmakers. She and her husband, Marian, were an inseparable couple, whose wisdom, humor, goodness, and friendship profoundly affected all who knew them. Our deepest sympathies are with Marian and his family. ■



Inside the Tykocin synagogue; photo: Anna Sierko/Virtual Shtetl

If you would like to suggest an article and/or author for the next issue of *Gazeta*, or submit one yourself, please email: info@taubephanthropies.org. The submission deadline for the next issue is **June 23, 2017**.



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