



Janusz Makuch, Director, Jewish Culture Festival, Kraków, Summer 2017. Photo: Bartosz Dittmar

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# TABLE OF CONTENTS

Message from Irene Pipes ..... 2

Message from Tad Taube and Shana Penn ..... 3

## FEATURE STORY

The Memory Keepers: The Literary Legacy of the Karmel Sisters

Part 1: The Poetry of Survival

*Taube Philanthropies* ..... 4

Part 2: A Daughter Remembers

*Joy Wolfe Ensor* ..... 7

## NEWS

All Saints Church on Grzybowska Street declared “House of Life”

*Julian and Fay Bussgang* ..... 12

Celebrating the Battles of the Polish Second Corps

*Julian and Fay Bussgang* ..... 13

Belarus: Comprehensive Survey of Jewish Cemeteries Announced

*Jewish Heritage Europe* ..... 15

Poland: Archaeologists Probe Foundations of Destroyed New Synagogue in Wrocław

*Jewish Heritage Europe* ..... 17

Roman Vishniac’s Portraits of Arthur Szyk Donated to The Magnes, UC Berkeley

*Zoe Lewin and Francesco Spagnolo* ..... 18

Poland and South Africa: A Quarter Century after the Transition to Democracy

*Dr. Antony Polonsky* ..... 19

July 4, 2017 Commemoration of the Kielce Pogrom

*Jan Karski Society* ..... 22

## EXHIBITIONS

“Rywka’s Diary” premieres at Galicia Jewish Museum

*Jakub Nowakowski* ..... 24

## CONFERENCES

Chone Shmeruk Conference at POLIN Museum

*Dr. Hanna Węgrzynek* ..... 27

Conference for Jewish Genealogy Offers a Chance to Come Home – To Poland <i>Matan Shefi</i> .....	<b>28</b>
GEOP Doctoral Seminar <i>Dr. Hanna Węgrzynek</i> .....	<b>30</b>
<b>BOOKS</b>	
<i>Warsaw. The Jewish Metropolis: Essays in Honor of the 75th Birthday of Professor Antony Polonsky</i> <i>Edited by Glenn Dynner and François Guesnet / Reviewed by Michael Meng</i> .....	<b>31</b>
<i>Holocaust Memory in the Digital Age: Survivors' Stories and New Media Practices</i> <i>By Jeffrey Shandler</i> .....	<b>33</b>
<i>Field Guide to Jewish Łódź</i> <i>By Taube Center for the Renewal of Jewish Life in Poland Foundation</i> .....	<b>34</b>
<i>Na Krawedzi. Przetrwac Lodzkie Getto i nie tylko</i> <i>Out on a Ledge: Enduring the Łódź Ghetto, Auschwitz and Beyond</i> <i>By Eva Libitzky / Translated by Sergiusz Kowalski</i> .....	<b>35</b>
<b>AWARDS</b>	
2017 Irena Sendler Memorial Awards presented to Stefan Wilkanowicz and Bogdan Białek .....	<b>36</b>
<b>ANNOUNCEMENTS</b>	
POLIN Museum and Jewish Historical Institute Announce Recipients of 2017/18 GEOP Research Fellowships <i>Agnieszka Dulęba</i> .....	<b>39</b>
Arthur Szyk Exhibition at the New York Historical Society Museum & Library .....	<b>40</b>
“Jewish Heritage Tourism in the Digital Age,” October 23-25, 2017, Venice, Italy .....	<b>41</b>
Council of American Jewish Museums (CAJM) Fellows to Visit Poland <i>Melissa Martens Yaverbaum</i> .....	<b>42</b>
Auschwitz Jewish Center Fall 2017 Programs <i>Dara Bramson</i> .....	<b>42</b>
Ringelblum Archive Exhibition to Open at the Jewish Historical Institute in November .....	<b>43</b>
Seventh International Conference for Jewish Studies Researchers, Warsaw, November 14-16, 2017 .....	<b>43</b>

## Message from Irene Pipes

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

**Founder of *Gazeta***

Dear Members and Friends,

I am happy to report that vol. 30 of *Polin: Studies in Polish Jewry* will have its launch in early January 2018 at the Polish Embassy in London. Its subject is “Jewish Education in Eastern Europe.” You are cordially invited to attend the launch.

The board of the American Association for Polish-Jewish Studies is being reorganized, as we attempt to reach the younger generation. Please contact me if you have any thoughts on that subject. Emails sent to [info@taubephilanthropies.org](mailto:info@taubephilanthropies.org) will be forwarded to me.

I would strongly recommend that everyone see the movie “The Zookeeper’s Wife.” It is a most moving, true story of a heroic couple who saved over 150 Jews in German-occupied Warsaw in a zoo building (now a museum). I shall add here that the man in question, Dr. Jan Żabiński, was my husband’s science teacher in high school before the war; he taught science to supplement his income.

With best wishes for a pleasant summer,

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

Many recent issues of *Gazeta* have focused on the present state and future prospects of Poland's Jewish community, Jewish studies programs, and the democratic nation in which they now thrive. That's hardly surprising, given the widespread interest among younger generations in Jewish studies, and the launch of so many public outreach, cultural, and research programs associated with it.

In this issue, we are taking a more retrospective and commemorative approach. Our first story sets the theme. "The Memory Keepers" is a personal chronicle of discovery by an American whose family called Kraków home before World War II and the two sisters who each established a respected literary legacy in the United States, where both settled after the war. There were actually several discoveries, both familial and literary, as you will see when you read Joy Wolfe Ensor's account. Other memory keepers follow, including Julian Bussgang's reporting of his trip to Italy to observe the anniversaries of battles in which he fought in World War II as a soldier in the Anders Army. In another essay, Antony Polonsky reminds us of the remarkable parallels between Poland and South Africa in their journeys to democratic government, both facilitated, it turns out, by Mikhail Gorbachev and the USSR. And this is only a sampling of our stories.

Not all the reflections are comfortable in our memory, however, even many decades after the events. A story about the recent commemoration of the Kielce pogrom in July 1946 is one such example. And yet even this has a more positive side, when we turn to the story about the Taube Philanthropies' 2018 Irena Sendler Awards, one of which went to Bogdan Białek for his remarkable work in Kielce, which has enabled the city's residents and the tragedy's witnesses and victims to come to grips with their shared history.

The memory keepers remind us to be steadfast in maintaining our values and our determination, as we reflect on the past to envision the future with confidence and a sense of accomplishment.

Tad Taube and Shana Penn  
*Chairman and Executive Director*

## FEATURE STORY

# The Memory Keepers: The Literary Legacy of the Karmel Sisters

## PART 1: THE POETRY OF SURVIVAL

Note from the Editors:  
Biographical information  
is adapted from Fanny  
Howe's "Introduction" and  
"Notes on the Translations"  
in *A Wall of Two: Poems of  
Resistance and Suffering from  
Kraków to Buchenwald and  
Beyond* (Henia Karmel and  
Ilona Karmel, translated by  
Arie A. Galles and Warren  
Niesłuchowski, 2007).

*This story begins like any  
other.*

*A childhood tale as ordinary  
as milk and flowers.*

*That day—my God—was  
short.*

—From "Autobiography"  
by Ilona Karmel

Born in the 1920s when the  
future seemed to hold the  
promise of a new world for  
Polish Jews, Ilona and Henia  
Karmel were still in their teens  
when they fled the Kraków  
ghetto with their parents in  
1941. The Nazis found them  
in Brzesko and they fled into  
the forest. Finally cornered



and arrested, a cousin, well  
placed in the Judenrat,  
successfully intervened and  
they returned to Kraków,  
without their father whom  
the Nazis sent to Treblinka  
where he died.

In 1942 the Nazis sent the  
well-educated sisters and their  
mother to the Płaszów labor  
camp. A year later they were  
moved to the forced labor  
camp of Skarżysko-Kamienna.  
Poetry became their salvation.

Using old worksheets  
surreptitiously slipped to  
them by younger fellow  
prisoner Ester Nesser (now

## Taube Philanthropies

Ester Netzer) and a few of her  
compatriots, the sisters wrote  
Polish verses, each writing  
separately from the other  
and hiding the poems in their  
clothing. Literary critic Fanny  
Howe wrote, "I can imagine  
Ilona's and Henia's fierce  
postures, bent over paper in a  
hard darkness at night, and I  
can at least sense what it meant  
to them. The search for music,  
beat, clarity . . . meaning."

*Every night is a torment.*

*Stab after stab of dread  
Gores each heart and  
finally cracks*

*The stone-cold sleep of  
some and they awake*

*Together to the horror:  
"Look there! The door!"*

—From "The Barracks"  
by Ilona Karmel

In the summer of 1944, the  
Germans began to retreat,  
and the Nazis sent thousands  
of prisoners, including the  
Karmels, to a labor camp  
attached to Buchenwald. The  
sisters sewed the poems into

the hems of their dresses to keep them secure. Only months later, in April of 1945, the SS evacuated Buchenwald and 28,000 prisoners began forced death marches, during which German tanks deliberately crushed the prisoners who were left piled in nearby fields.

Henia, Ilona, and their mother were among those abandoned for dead by the side of the road. However, although badly injured, they were alive and as prisoners marched by, Henia recognized a cousin. They ripped open the hems of their dresses and passed her the poems, begging that she take them to Kraków to Leszek Wolf (later Leon Wolfe), Henia's husband.

The next day, a passing Polish woman managed to find a cart and take the sisters and their mother to a nearby hospital where their mother died, and each sister had a leg amputated. Eventually the sisters ended up hospitalized for six months in Leipzig, not



knowing if anyone was still alive to look for them.

In September 1945, through a series of remarkable events, Leon Wolfe learned that the sisters were alive in the hospital. Through a Swedish official in the International Red Cross, he secured them visas to Stockholm, where Ilona was fitted with a prosthesis at the Karolinska Institute. Henia soon recovered, but Ilona's injuries kept her at the Institute two more years.

The poems also survived. The cousin had made it

to Kraków and delivered the poems to Wolfe who sent them to relatives in the U.S. during the sisters' convalescence in Sweden. A Polish Jewish organization managed to publish a small number of copies in 1947, as *Śpiew za drutami* (Songs Behind Barbed Wire). When the publisher asked the still hospitalized sisters to write a preface, they wrote, in part:

**“To an Unknown Reader,  
It is difficult today, from  
the perspective of two  
years, to contemplate the  
genesis of these poems. . . .  
Words spat out in a fever,  
screamed poems, now  
sound like weak whispers,  
almost inaudible.”**

However, the sisters had not lost their voices. After arriving in the U.S. in 1948-1949, they learned English and continued writing. Each wrote short stories and two novels, all highly regarded. The best known are Henia's

*Marek and Lisa* (1984) and Ilona's *An Estate of Memory* (1969). Henia often said that Ilona was a better novelist, and Ilona said Henia was a better poet. They were critical of each other's work over the years, but Leon Wolfe maintained: "They were as one."

*For five long years it lay in wait for me.*

*Its claws were cunning in their reach.*

*But I slipped away...*

*I live and look at the world!*

—From "Meditation in an Air Raid Shelter"  
by Henia Karmel

Now their works are being published in Poland, and Kraków is honoring their literary legacy. ■

### **Our Blood**

*Ilona Karmel*

Listen! That's our blood  
pulsing —  
purple, wild, red —  
foaming like the power of fire  
that can't be contained.  
Never!

When you remember how  
close we came  
to fainting in the sun,  
spellbound by a strange face,  
how suddenly our blood  
surged up  
and we struggled, madly?

Only twenty years old—  
remember!  
It was then our blood began  
to sing  
behind bars, wires, everywhere.

### **Encounter**

*Henia Karmel*

When I stand before you on  
that long-awaited day,  
you won't even know me.

"Truly you don't know me?"

You will stop and stare.

I will look at you through my  
tears until I hear you ask:  
"My God, is that you?"

"Have I changed so much?"

"No, not really. It's just that  
I kept you alive in my dreams  
and you had different eyes  
then. Transparent green like  
the sea.

Now they gaze on me so sadly,  
and are troubled by grief.  
Before you had a lovely red  
mouth, childlike, joyful,  
but it's all changed."

"Well then, look forever in  
wonder  
at the sad and troubled eyes of  
your wife, now another."



## PART 2: A DAUGHTER REMEMBERS

**Joy Wolfe Ensor**

*Daughter of Henia Karmel Wolfe*

It was my great good fortune as a child that my mother, Henia Karmel Wolfe, z”l, was a storyteller. “Eat your soup all the way to the bottom and I will tell you the story of how my Aunt Dora became a pediatrician.” “Finish your vegetables and I will tell you the story of how I played with my mother in the Planty.”

This was how my mother passed along her memories of Kraków, where her family had lived since 1492. At the same time, she was grateful for my straight hair and blue eyes, which she said could help me “pass” should the need arise. She spoke only English to my brother and me, calling Polish the language of her oppression, and she never wanted to return to her homeland because, she said, while she always loved Poland, Poland didn’t love her back.

As the years passed, our mother and our aunt, Ilona Karmel, z”l, kept memory



With Dr. Aleksander Skotnicki (L) and Marianne Karmel (R) at Klezmer-Hois

*Simultaneously, Fundacja Przestrzeń Kobiet (Foundation Space for Women) had nominated Ilona for a literary bench as part of Kraków’s designation as a UNESCO City of Literature.*

alive in their English-language short stories and novels: Ilona’s *Stephania* and *An Estate of Memory*; Henia’s *The Baders of Jacob Street* and *Marek and Lisa: A Love Story*. Their wartime poems,

published in 1947 as *Śpiew za drutami*, were spoken of less often, but they were translated into Hebrew in 1999, and in 2007 they were published in English translation as *A Wall of Two: Poems of Resistance and Suffering from Kraków to Buchenwald and Beyond*, with an introduction and adaptations by poet and author Fanny Howe (University of California Press, 2007).<sup>1</sup>

After our mother and aunt died (the former in 1984, the latter in 2000), the task of

<sup>1</sup> <https://jwa.org/encyclopedia/article/karmel-ilona>

memory-keeping passed to us, the generations after. Often when we had more questions about our family story, we stopped short, thinking that there was nobody left to ask.

And then, in June 2015, I received two random messages from Kraków that marked the beginning of a most unexpected journey. The first was from Dr. Aleksander Skotnicki, seeking permission to publish a new edition of *Śpiew za drutami*. The second was from the office of the Kraków City of Literature, seeking permission to reproduce one of Ila's poems on a "City Codes" website associated with a literary bench that was being installed in her honor.

I was stunned, excited, and more than a bit skeptical. What was motivating these projects? Were they to be trusted? Thus began my relationship with a group of Krakówians who, it turns out, are committed to keeping alive (and even

reviving) the story of the Jews of Kraków.

As some of this readership already knows, Aleksander Skotnicki is a Kraków hematologist for whom this endeavor is a long-standing passion. His interest is rooted in part by his own family story: his grandmother, a Righteous Gentile named Anna Sokolowska, was murdered at Ravensbrück for hiding the Jewish children whom she taught in her school in Nowy Sącz. Aleksander had previously published a book about Juliusz Feldhorn, the renowned literature professor at Kraków's Hebrew Gymnazium, and another about the Schindler Jews, many of whom became his close friends. One of those friends, Lutek Fagen, *z"l*, told him about Henia and Ila and gave him a copy of *Śpiew za drutami*. Aleksander passed the book on to Dr. Wojciech Ornat, who with his wife Małgorzata owns and operates the Austeria Publishing

House in Kazimierz. Dr. Ornat read the volume in one sitting and declared that he wanted to re-publish it (<http://www.austeria.eu/sklep,szukaj,pol,glowna,1860,0,,plus.html>).

Simultaneously, Fundacja Przestrzeń Kobiet (Foundation Space for Women) had nominated Ila for a literary bench as part of Kraków's designation as a UNESCO City of Literature. Originally, her bench was in Planty Dietlowskie, amid a cluster of Jewish author benches situated along ul. Dietla and throughout the Kazimierz district.

During the next few months, I corresponded regularly with both Aleksander and the City Codes office as these parallel projects moved forward. I was moved by their genuine interest and by their openness to the complexities of our shared history. After *Śpiew za drutami* was republished, Aleksander engaged two young drama students, Emma Herdzik and Paulina Sobiś,

to portray Henia and Ila in poetry readings – the first in a performance space in the High Synagogue on ul. Józefa, and the second in the Juliusz Słowacki Opera House in the Rynek. He also arranged for a new bench – honoring Ila and Henia together – to be dedicated to them in the main Planty, off ul. Sienna (<http://kody.miastoliteratury.pl/b/47>).

Still holding on to a measure of skepticism, I realized that I had to visit Kraków and see these unfolding events for myself. Meanwhile, through the genealogy website “MyHeritage” I was contacted by Marianne Karmel of Boston, who had determined that we were fourth cousins, directly descended from Hirsch Elias Karmel (1766-1836) of Kraków. Hirsch’s grandson Hirsch Karmel immigrated to the United States in the 1860s and later brought over his younger brother Elias (Marianne’s great-grandfather). Another



Joy Wolfe Ensor at the literary bench in the Planty

grandson, also named Hirsch Karmel (my great-great-grandfather), married Beila Freylich, and the success of the Freylich & Karmel business partnerships deepened the Kraków roots of my branch of the family.

Marianne had previously not known that there were any Karmels left in Poland, and I had no idea that there were Karmels who had come to America before the war. All of a sudden I had a large new family in this country, and a wealth of new knowledge about our lineage.

Our shared fascination with the family history led Marianne and me to travel together to Kraków in September 2016. From our first morning in Warsaw, the people we met were exceptional. Emma Herdzik (the young actress from the poetry readings) met us at our hotel, spent the day with us at the magnificent POLIN Museum, and then escorted us to the train station to see us off to Kraków, where her counterpart, Paulina Sobiś, greeted us with flowers and candies.

The next day we met Aleksander Skotnicki, who

took time out of his busy schedule at the hospital to tour Kazimierz with us and to introduce us to various project benefactors, including Dr. Wojciech and Mrs. Małgorzata Ornat of Austeria Publishing House (whose upcoming catalogue will include *The Baders of Jacob Street* in a Polish translation by Anna Popiel). At one point Marianne, listening to Aleksander's stories, said, "Oh...you're not Jewish!" To which he replied with a smile, "Nobody's perfect!" The day ended at the JCC Krakow, where Emma and Paulina, under the guidance of their acting coach Marcin Kalisz, rehearsed a play that they are writing based on the lives of the Karmel sisters.

Seeing the literary bench in person was deeply moving, as was visiting my parents' homes. Thanks to Marianne's extensive research, we were armed with dozens of family addresses, and we tried to find them all. We struggled



The Karmel home at ul. Józefa 1

*By the end of the visit we felt like the family was keeping us company as we walked through the streets.*

under the weight of knowing how these houses had been hollowed out of their Jewish residents. Over time, though, we were able to sense how those buildings had been inhabited, and how closely intertwined the various families were in their daily lives.

One address, ul. Dietla 66, was the home of my great-uncle Menasche Karmel, and it was the only building that still had a perfect indentation in the doorpost where the mezuzah used to be. Uncle Menasche was a devout Jew who, in the wartime ghetto, was generous and helpful to others, including my parents. I have since purchased a new mezuzah, made from the trace at Dietla 66 by two young artists who have a project called "Mezuzah from This Home" (<http://mipolin.pl/mezuzah-from-this-home/>).

The revival of the Karmel sisters' literary estate has sparked a host of project proposals. Emma Herdzik and Paulina Sobiś's project is a mix of theater, dance, documentary, and biography. In their words, "Our thoughts are closely connected with freedom, human dignity, and the search for meaning. We want to show (like Victor Frankl in his book, *Man's Search for Meaning*) that evil and

suffering cannot destroy us.” In addition, Prof. Michael Udow (<http://michaeludow.com/>) is developing an opera based on the sisters’ poetry. Finally, Austeria Publishing House, working with translator Anna Popiel, hopes to publish the sisters’ three remaining English language novels for the Polish reading public.

In the face of extremist counter-pressure from Poland’s national government (whose cabinet, at the time of my visit, had recently approved a bill making it a crime to “insult the Polish nation” by saying that Poles were complicit in war crimes, or by uttering the phrase “Polish death camps”), Kraków’s memory-keepers are doing the work of *t’shuvah* (Heb: atonement). They are confronting the past honestly, they are engaging in truth and reconciliation, and they are working to ensure that our tragic history does not repeat itself. They reached out to me with friendship and respect,

*Kraków’s memory-keepers are doing the work of t’shuvah (Heb: atonement). They are confronting the past honestly, they are engaging in truth and reconciliation, and they are working to ensure that our tragic history does not repeat itself.*

and offered our family a place of belonging in the Kraków community. Above all, after all these years, they brought Henia and Ila back to Kraków ... with love. ■

*A previous version of this article appeared in the newsletter of the New Cracow Friendship Society ([www.newcracowfriendshipsoc.org](http://www.newcracowfriendshipsoc.org)).*

For more information about the theater project being developed by Emma Herdzik and Paulina Sobiś, please e-mail them at [karmelproject@gmail.com](mailto:karmelproject@gmail.com),

or call Emma at +48-506-877-666.

For more information about future translations of the Karmel sisters’ novels, please e-mail Anna Popiel at [gaheris@interia.pl](mailto:gaheris@interia.pl).

For more information about the opera project being developed by Michael Udow, please e-mail him at [udow.equ@gmail.com](mailto:udow.equ@gmail.com).

## NEWS

# All Saints Church on Grzybowska Street declared “House of Life”

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

The International Raoul Wallenberg Foundation of New York held a ceremony on June 7 at the Catholic All Saints Church (Kościół Wszystkich Świętych) on Grzybowska Street in Warsaw, naming it a “House of Life.” During the German occupation of Warsaw, Father Marcełi Godlewski, the pastor, gave shelter in the church and in an orphanage in his home to hundreds of Jews, supplying many with false papers. For his wartime deeds, Father Godlewski was later named a Righteous Among the Nations by Yad Vashem.

The House of Life project is an initiative by the International Raoul Wallenberg Foundation of New York, named after a Swedish diplomat who saved the lives of thousands of Hungarian Jews in Budapest by offering them Swedish visas. Since 2014, the title has been awarded to churches in Budapest, Copenhagen, Florence, Paris, and Rome. All Saints Church is the first one in Poland to be so named.



The foundation was represented by Samuel Tenenbaum, son of Baruch Tenenbaum, founder of the organization. The president of Poland, Andrzej Duda, sent a special letter, read at the ceremony, calling the Poles who saved Jews “the nation’s heroes.”

The event was reported by Radio Poland and by *Gazeta Wyborcza* of June 7. ■



# Celebrating the Battles of the Polish 2nd Corps

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

On May 18, 2017, a ceremony was held at Monte Cassino, Italy, to commemorate the 73rd anniversary of the Battle of Monte Cassino, a decisive engagement courageously fought by the Polish 2nd Corps in May 1944.

The Polish 2nd Corps was formed in the Soviet Union in 1941 after Hitler unexpectedly turned on his former ally. The Soviets had previously occupied the eastern part of Poland and deported about 325,000 Poles to Siberia and Kazakhstan for forced labor, about one third of whom were Jews. After the Germans attacked, Stalin released most of the Polish prisoners and allowed them to form an army under the command of Polish General Władysław Anders – who himself had been imprisoned by the Soviets.

In March 1942, the Anders Army was allowed to leave the USSR and was shipped to the Middle East. About 4,000 of the soldiers were Jewish. Upon their arrival in Palestine, 3,000 of the Jewish



Government officials and veterans at the Polish Military Cemetery at Monte Cassino. Anna Maria Anders, in a white jacket, is in the front row, fifth from the right.

soldiers left the army, most of them to fight in the Israeli underground or to join the Jewish Brigade. About 1,000 stayed and went on to fight in the Anders Army.

Jewish refugees from Poland who had survived in Palestine joined the 2nd Corps. My family had escaped from Poland in mid-September 1939. After time in Romania, we ended up in Tel Aviv, where I attended a Polish refugee high school. In 1943, when I turned 18, along with most of my male classmates, Jewish and non-Jewish, I joined the Anders Army. I trained in a tank unit and then was sent to the Officers' Artillery School.

Our army, the Polish 2nd Corps, became a part of the British 8th Army in early 1944 and was moved from Palestine to Italy. We fought along the Adriatic coast and then were moved west to make the fourth consecutive Allied assault on Monte Cassino. After a very difficult battle, the Polish flag was raised on top of the monastery on May 18, 1944. The Polish victory allowed the American troops at Anzio to break through and enter Rome in June 1944.

The Polish 2nd Corps suffered many casualties at Monte Cassino, and the Polish cemetery at the bottom of the mountain has over 1,000 graves. A section of 18 graves,

each marked by a Star of David, is witness to the sacrifice of Polish Jewish soldiers.

My wife and I were invited by the Polish Office of Veteran Affairs to participate in memorial celebrations at Monte Cassino, Bologna, and Reggio Emilia. Attending the various ceremonies was a large delegation from the Polish government (including Anna Maria Anders, daughter of General Anders), a Polish military band and choir, and Polish units of the Boy Scouts and Girl Scouts. Also attending was a small group of surviving veterans from Canada, Europe, and the United States accompanied by family members. We were fortunate that our daughter from Wellesley, Mass., and her daughter, spending a year in Morocco, were able to join us. At 92, I was one of the youngest of the veterans and, to our knowledge, the only one who was Jewish.

In the past, anniversary celebrations at Monte Cassino were held only every five years (my wife and I attended



Julian Busgang in uniform with his wife, daughter, and granddaughter

the 50th in 1994), but now that there are fewer and fewer surviving veterans, a ceremony is held every year. Religious services are conducted by high-ranking military chaplains. Poland's chief rabbi has usually been present to give the Jewish memorial prayer but was unable to attend this year.

After the ceremony at Monte Cassino, we traveled by chartered bus to Bologna. This was the first year that a ceremony was held at the Polish cemetery in Bologna, to commemorate the 72nd anniversary of the final battle fought by Polish troops in Italy. Those of us who took part in the battle were presented with a special medal, "Obrońcy Ojczyzny 1939-1945" (Defenders of the Fatherland).

The cemetery in Bologna is the largest Polish military cemetery in Italy and has about 1,400 graves. We were able to find seven Jewish graves with Stars of David, but Benjamin Meirtchak, in *Jewish Military Casualties in the Polish Armies in World War II, Vol. 2* (Tel Aviv, 1995), identifies ten more. According to Meirtchak, the late president of the Association of Jewish War Veterans of the Polish Armies in Israel, a total of nearly 200,000 Polish Jews took an active part in fighting the Germans in Poland and on foreign soil.

After the commemorations at Monte Cassino and Bologna, we traveled to Reggio Emilia, a small town north of Bologna, where the Polish national anthem, *Marsz, Marsz Dąbrowski*, was composed in 1797 by Józef Wybicki, when the Polish Legion was serving with Napoleon's French Revolutionary Army in the Italian Campaign.

All three ceremonies were very meaningful and moving. It was a memorable trip. ■



# Belarus: Comprehensive Survey of Jewish Cemeteries Announced

Jewish Heritage Europe

The European Jewish Cemeteries Initiative (ESJF) has launched a three-month project to “comprehensively survey the Jewish cemeteries of Belarus.” According to the ESJF, its survey teams will spread out across Belarus, “providing a full mapping of all the Jewish cemeteries in the country and their current state.” The initiative expects to survey as many as 500 sites and to publish a full report this autumn. (The Jewish Heritage Research Group in Belarus has a list of more than 150 Jewish cemeteries on its website.)

“We are very grateful to our local partners in the Jewish community in Belarus and particularly to Chief Rabbi Mordechai Raichinsein for his technical support for this project,” ESJF said in a statement on its Facebook page.

The project is funded by the U.S. Commission for the Preservation of America’s Heritage Abroad. It follows



Abandoned Jewish cemetery in Ivenets, Belarus. Photo: ESJF



Students in the Jewish cemetery, Beshenkovichi, Belarus. Photo: Sefer Center



Belarus Foreign Minister Vladimir Makai and Lesley Weiss, chair of the U.S. Commission for the Preservation of America's Heritage Abroad, signing accord

from a bilateral agreement signed in September 2016 between the United States and Belarus regarding the protection and preservation of cultural property, focusing on that of groups “that were victims of genocide during World War II and are no longer able to protect and preserve properties without assistance.”

The bilateral agreement is one of 25 such accords currently in effect. Since the mid-1990s, the agreements have resulted in surveys of Jewish cemeteries and other heritage sites in Bosnia-Herzegovina, Bulgaria, Croatia, the Czech Republic, Moldova, Poland,

Romania, Slovenia, and Ukraine. All the surveys are downloadable from the U.S. Commission's website (<http://heritageabroad.gov/Reports>).

Belarus was renowned for synagogues, sages, and yeshivas but its Jewish heritage was devastated by World War II and Soviet rule. Many of the hundreds of Jewish cemeteries were destroyed, their gravestones removed for use as paving and construction material. The sites of Jewish cemeteries and mass graves were built over, ignored, or marked with monuments that failed to note that the victims were Jews.

Some work on documenting Jewish cemeteries in Belarus has already been carried out, but seemingly not in the comprehensive manner of the ESJF/U.S. Commission survey.

In August 2016, for example, some 29 people took part in field work in Beshenkovichi aimed at documenting the Jewish cemetery as part of a broader catalogue of Jewish cemeteries in the country and a general Jewish heritage preservation project in the town. The project was organized by the Sefer Center together with the Institute of Slavonic Studies (Russian Academy of Sciences) and supported by the Genesis Fund, the UJA Federation of New York, and the Russian Science Foundation.

During the field work the Jewish cemetery was completely catalogued, with 1,200 gravestones described, and a detailed map of the cemetery was drawn. ■

<http://jewish-heritage-europe.eu/2017/06/26/belarus-survey-of-jewish-cemeteries-announced/%E2%80%9D>

# Poland: Archaeologists Probe Foundations of Destroyed New Synagogue in Wrocław

Jewish Heritage Europe

In a plot of land between a kindergarten and a car park, archaeologists in Wrocław, in southwestern Poland, have revealed parts of the foundations of the monumental New Synagogue that was destroyed on Kristallnacht in 1938. “The overgrown plot of land concealed the temple’s foundations, several wall sections and the foundations of a column standing in the center of the building,” according to the Wrocław city website.

Designed by Edwin Oppler, a Jewish architect from Hanover, the synagogue was built in 1865-72, when Wrocław was the German city of Breslau. Its Jewish population of more than 23,000 made it the third largest Jewish city in Germany in 1920. It was a center of Reform Judaism, and the New Synagogue, the second largest in Germany, served the Reform community. Located on today’s ul. Łąkowa, the synagogue had four towers, a 70-meter dome, and a big rose window on its facade.



Postcard of the New Synagogue, Wrocław

Excavations took place, this spring, as a project of the Bente Kahan Foundation and the Jewish community of Wrocław, which for years have staged memorial commemorations on the site, where there is a monument.

According to archaeologist Radosław Gliński, the archives in Wrocław and elsewhere contain detailed accounts, and trial excavations have revealed the location of the main entrance. “We have unearthed the remains

of terracotta floor tiles. The tiles are green-and-blue with black corners.” Anna Kościuk, an architect and a Wrocław Jewish community collaborator, says that part of the massive hewn granite foundations was also unearthed.

The work was financed through the Bente Kahan Foundation by Frank-Walter Steinmeier, president of Germany, who has family roots in Wrocław. Steinmeier was recently awarded the

Ignatz Bubis Prize, named in honor of the influential head of the Central Council of Jews in Germany in the 1990s, who was born in Wrocław and died in 1999. Steinmeier allocated part of the prize money for the archaeological work and another part to support the Jewish studies program at Heidelberg University.

Wrocław's Rabbi David Basok was quoted by the city website as saying, "The place is like a monument. In my view, the area should not only commemorate the atrocities of the Kristallnacht but should be a living place, too ... [it] should serve and promote the community of Wrocław." ■

[http://jewish-heritage-europe.eu/2017/07/11/poland-archaeologists-probe-foundations/%E2%80%9D?utm\\_source=feedburner&utm\\_medium=email&utm\\_campaign=Feed%3A+jewish-heritage-europe%2FyHgV+%28Jewish+Heritage+Europe%29](http://jewish-heritage-europe.eu/2017/07/11/poland-archaeologists-probe-foundations/%E2%80%9D?utm_source=feedburner&utm_medium=email&utm_campaign=Feed%3A+jewish-heritage-europe%2FyHgV+%28Jewish+Heritage+Europe%29)

## Roman Vishniac's Portraits of Arthur Szyk Donated to The Magnes, UC Berkeley

Roman Vishniac (1897-1990) was a Russian-born photographer most notable for documenting Eastern-European Jewish life in the years immediately preceding the Holocaust. Vishniac launched his career as an amateur street photographer who shot daily life in 1920s Berlin. After arriving to New York City on New Year's Day 1941, he established a portrait studio on the Upper West Side.

Leveraging his connections among the milieu of recent Jewish emigres, he was thus able to photograph famous subjects, including Marc Chagall, Albert Einstein, Molly Picon, and Arthur Szyk (1894-1951), the Polish-born artist who had arrived to New York in December of 1940, just a month before Vishniac.

Thanks to a gift from Mara Vishniac Kohn, The Magnes recently acquired from the Vishniac Archive (International Center for Photography) a portrait series taken by Vishniac in 1942, featuring Arthur Szyk, with his wife Julia, and their daughter, Alexandra. These images show the recently settled family in their New York apartment, as well as Arthur Szyk at work. In one of the photographs, Szyk holds up a political cartoon ironically titled, *Douglas MacArthur Unfair to Japanese*, directly showcasing the artist's role in the war effort. On Szyk's desk, viewers can see the artist's pencil box, which is now part of the Taube Family Arthur Szyk Collection at The Magnes.

*Zoe Lewin & Francesco Spagnolo  
The Magnes Collection of Jewish Art and Life, UC Berkeley*



Francesco Spagnolo (Curator, L) and Zoe Lewin (Curatorial Assistant, R) examine photos from the portrait series taken by Vishniac, donated to the Magnes Collection of Jewish Art and Life, UC Berkeley.

# Poland and South Africa: A Quarter Century after the Transition to Democracy

On the face of it, Poland and South Africa, separated by more than 10,000 kilometers and with very different histories, would seem to have little in common. Yet both made the transition to democratic rule at approximately the same time, in the late 1980s and early 1990s. What made the transitions possible was a similar combination of forces in both countries.

On the one hand was the development of social movements with widespread backing that demanded fundamental change: Solidarity in Poland and the African National Congress (ANC) and its allies in South Africa.

On the other was the emergence of the reformist first secretary of the Communist Party of the Soviet Union, Mikhail Gorbachev. Gorbachev was willing to permit the roundtable negotiations in Poland that led to the legalization of

*What made the transitions possible was a similar combination of forces in both countries. On the one hand was the development of social movements... On the other hand was the emergence of the reformist first secretary of the Communist Party of the Soviet Union, Mikhail Gorbachev.*

Solidarity and the elections of June 1989, which effectively undermined the legitimacy of the Communist government. The transition was completed with the election of Lech Wałęsa as president in December 1990.

In the case of South Africa, Gorbachev's desire to limit support for revolutionary movements abroad deprived the ANC of its principal

**Dr. Antony Polonsky**

*Chief Historian*

*POLIN Museum of the  
History of Polish Jews*

foreign backer. This led the ANC leadership, above all Nelson Mandela, to support a negotiated solution and also convinced the government of Frederik Willem de Klerk that he could reach an agreement with the ANC that would preserve white rule. In February 1990, he announced the lifting of the ban on the ANC, the Pan Africanist Congress (PAC), and the South African Communist Party (SACP) and the freeing of political prisoners, including Mandela, who was released unconditionally after 27 years in jail.

The transition, unlike that in Poland, did not prove peaceful. Near civil-war conditions led to the death of over 16,000 people, and it was only after the ANC victory in the general elections of April 1994 that majority rule was established.

During the period between February 1990 and the peaceful outcome of the

elections of 1990, the ANC leadership was divided between those, like Mandela and Joe Slovo, the former general secretary of the South African Communist Party, who believed that armed struggle should be suspended, and those like Chris Hani, Slovo's successor as general secretary of the party, who argued that it should be used to strengthen the ANC's hand in the negotiations. On April 10, 1993, Hani was shot and killed by Janusz Waluś, a Polish immigrant who had been given a pistol by Clive Derby-Lewis, a senior member of the Conservative Party, which opposed the negotiations. In one of his finest speeches on radio, Mandela calmed the situation. He said:

Tonight I am reaching out to every single South African, black and white, from the very depths of my being. A white man, full of prejudice and hate, came to our country and

*Although in both Poland and South Africa there has been a certain disillusionment in recent years with the way the move to democratic rule was accomplished, there is still a great deal of respect for those who made it possible.*

committed a deed so foul that our whole nation now teeters on the brink of disaster. A white woman, of Afrikaner origin, risked her life so that we may know, and bring to justice, this assassin. The cold-blooded murder of Chris Hani has sent shock waves throughout the country and the world ... Now is the time for all South Africans to stand together against those who, from any quarter, wish to destroy what Chris Hani gave his life for – the freedom of all of us.

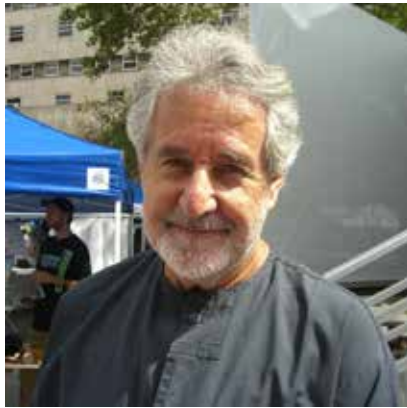
This proved to be the turning point on the path to a peaceful solution. Both Waluś and Derby-Lewis, who were arrested, as Mandela mentioned, as a result of the actions of one of Hani's neighbors, were sentenced to death for the murder, sentences commuted to life imprisonment. Derby-Lewis was released in 2015. Waluś, who has become something of a cult figure on the Polish right, was paroled in 2016 but has not yet been released.

Fortunately, this is not the only connection between the two transitions. Although in both Poland and South Africa there has been a certain disillusionment in recent years with the way the move to democratic rule was accomplished, there is still a great deal of respect for those who made it possible.

Two of the key figures in this process were brought together in May of this year when the South African

poet Breyten Breytenbach was awarded the Zbigniew Herbert International Literary Award. Breytenbach was a key figure in the modernist Afrikaans literary movement “die Sestigers” (People of the 60s), producing volumes with provocative titles such as *Die ysterkoei moet sweet* (The Iron Cow Must Sweat, 1964) and *Kouevuur* (Gangrene, 1969). Forced to leave the country because of his marriage to a Vietnamese woman (illegal in South Africa at the time), he became a fervent opponent of apartheid.

After entering the country clandestinely to organize black trade unions, Breytenbach was arrested and spent seven years in prison. He described his experiences in *The True Confessions of an Albino Terrorist* (1985). According to the award jury, the way Breytenbach “combines outstanding artistic values with an uncompromising moral stance, along with his



Breyten Breytenbach. Photo: Luigi Novi/Wikimedia Commons

commitment to representing the oppressed, is a perfect incarnation of the attitudes of Zbigniew Herbert’s famous words, ‘Let the anger of the powerless be like the sea / whenever you hear the voice of the humiliated and beaten.’”

When Breytenbach accepted the award, he declared:

I am profoundly humbled by this recognition and accept it with the knowledge that it carries the name of a brave and wise poet and essayist. I hope I can live up to the example he gave us, particularly in this very dark season of anger and disarray.

I am proud to be among those who believe that there is, in each of us, a part of humanity and a striving for values worth fighting for – in the example of and inspired by Herbert. ■

# July 4, 2017 Commemoration of the Kielce Pogrom

Jan Karski Society

Several groups were involved in the organization of this year's commemoration of the Kielce pogrom of July 1946. The official anniversary on July 4 was preceded by two events. The first was a festival of films about the Kielce massacre entitled "O-pamiętanie."

At the second, held on July 3, the Witold Gombrowicz Voivodeship Library in Kielce hosted a promotional campaign for the book *Pamięć – Dialog – Pojednanie* (Memory – Dialogue – Reconciliation), which documents the events associated with last year's 70th anniversary of the massacre. Radio Kielce interviewed Bogdan Białek, the president of the Jan Karski Association, who said: "Reconciliation is not an act of righteousness. What does that mean? It means that there are no initial conditions. Reconciliation is coming together."

Following tradition, the mayor of Kielce laid flowers

at Planty 7 at midday on 4 July. The ceremony also included the laying of wreaths on behalf of the president of Poland, the Świętokrzyskie Voivode, and local government institutions.

The main ceremony at the cemetery in the Kielce district of Pakosz was co-organized by Michael Schudrich, the chief rabbi of Poland. Before leading the prayers, he said that when pain is so strong and intense, when words cannot describe it, the only thing left is prayer. Rabbi Schudrich was joined in prayer by the secretary of the Supreme Council of the Muslim League in Poland, Imam Abdul Jabbar Koubaisy; monk Michał Czernuszczyk, representing the Zen Kannon Community of Warsaw; Father Michał Jabłoński, head of the Evangelical and Reformed parish in Warsaw; and several Catholic priests.

"We Christians, Jews, Buddhists, Muslims, and atheists remember that bloody time when blood lost its value," declared Bogdan

Białek. "We are painfully looking at the present and painfully seeking hope for a future without 'us' and 'them,' without contempt and hatred."

The ceremony at the "Menora" statue was hosted by Artur Hofman, president of the Jewish Social-Cultural Association in Poland. Standing next to the statue dedicated to the Jews who suffered in the pogrom, he reminded everyone that both the Holocaust and the Kielce massacre had the same source – hatred. Following his speech, the space that had witnessed the execution of the Kielce ghetto population echoed with Jewish melodies played on violins.

The exceptionally moving ceremony at the scene of the crime, Planty 7, was organized by youth from Kielce's schools and hosted by a student from St. Jadwiga's middle school. They read the words on the graves of the victims in four languages and then said a prayer. One of the witnesses to the events of 1946 gave a heartfelt speech.



This year's event placed special focus on the youngest victims of the massacre – the children of the Ihud kibbutz, who were getting ready to travel to Palestine. The biographies of three of them were read from the records of kibbutz teacher Rafael Blumenfeld. Then the Kielce youth sang a well-known Jewish lullaby in Yiddish.

A performance by American cantor and music educator Cindy Paley and Piotr Mirski of the Klezmaholics band concluded the ceremony. The concert was held in front of the former Grand Synagogue of Kielce and was preceded by the presentation of the Vir Bonus title to Dr Robert Kotowski, director of the National Museum in Kielce. Bogdan Białek noted the wonderful deed performed by Dr Kotowski – the founding of the Museum of Dialogue, which Kotowski has described as a modern and interactive place for the free sharing of opinions and experiences, as well. ■



At the 17th Annual Ceremony of Acknowledgment and Commemoration at Kielce, July 4, 2017. Bogdan Białek is in the bottom photo. Photos: Maria Tajchman

## EXHIBITIONS

# “Rywka’s Diary” premieres at Galicia Jewish Museum

**Jakub Nowakowski**

*Director, Galicia Jewish Museum*

*Oh, to write!... To be able to write, to make pen move on paper! I need to write. —Rywka Lipszyc, December 24, 1943*

In 1945 a Soviet doctor found a school notebook in the liberated Auschwitz-Birkenau camp. Written by the teenaged Rywka Lipszyc in the Łódź ghetto between October 1943 and April 1944, the diary was the testament of an Orthodox Jewish girl who lost her siblings and parents, but never lost hope despite moments of doubt. More than 60 years after its discovery, the diary traveled to the United States, where it was translated from Polish and published in book form.

Rywka Lipszyc’s diary has become the starting point for an exhibition, “Girl in the Diary. Searching for Rywka from the Łódź Ghetto,” created by the Galicia Jewish Museum in Kraków. Excerpts of the diary are supplemented by expert commentary



Interactive representation of pages of the diary of Rywka Lipszyc.  
Photo: Galicia Jewish Museum

from historians, doctors, psychologists, and rabbis.

The commentaries help us to understand the context of the times and events Rywka refers to in her diary. The exhibition includes unique historical artifacts and documents from museums in Belgium, Germany, Israel, Poland, and the United States. Beads, thimbles, and toys movingly document the personal dimensions of the Holocaust, so easily overlooked when teaching the Holocaust.

The exhibition narrative is mainly, although not exclusively, the story of women – those who fought for survival in the Łódź ghetto and then in the concentration camps, and those who began reconstructing their lives after the war. Most of the narratives and memories from the German occupation concentrate on men – soldiers, politicians, leaders. In Rywka’s world, the men appear in memories and stand in the shadows in the background.

*In Rywka's world, the men appear in memories and stand in the shadows in the background. They are present, but not dominant. The world we discover from Rywka's diary is organized by the relationships among women.*

They are present, but not dominant.

The world we discover from Rywka's diary is organized by the relationships among women. When the museum team started to work on this exhibition, we were struck by this feminist perspective. We decided to show our respects and bring visitors closer to this reality. That is why all of the commentaries on the diary's text were also prepared by women. The idea of commentary itself is strongly tied to the Jewish tradition of explaining and interpreting sacred



Visitors explore the exhibition. Photo: Galicia Jewish Museum

texts. In this way we also bind ourselves to Rywka's devotion to the tradition in which she grew up, to her unwavering faith in God and God's protection.

To illustrate Rywka's story, we used photographs taken by three of the most famous photographers of the Łódź ghetto: Henryk Ross and Mendel Grossman, employees of the Statistics Department of the Jewish ghetto administration, and Walter Genewein, who preserved the reality of the

ghetto on colored slides. Despite intensive searches, however, no photo of Rywka has been found. We know her only through the words in her diary. But these words also do not give us the full picture. She describes only the span of her life between October 3, 1943, and April 12, 1944. The first surviving entries refer to her time in the ghetto. The last sentence on the last surviving page is unfinished.

What happened to Rywka?

She did not die in Łódź ghetto nor in Auschwitz-

Birkenau, Christianstadt, or Bergen-Belsen, where she was liberated by the British army. She was evacuated to a military hospital, where her trace disappears.

Thanks to the work of Dr. Anita Friedman, director of Jewish Family and Children's Services, information about Rywka has been disseminated in the media and on the internet. Jewish Family and Children's Services has published her diary in several languages, accompanied by contextual materials, as a teaching tool in schools worldwide.

Friedman writes in the introduction to the exhibition:

How could such a beautiful manuscript be produced by a child whose formal education ended when she was about 11 years old, after the Nazis invaded Poland? The secret is in its complete, intimate honesty. Rywka speaks unguardedly about the pleasures and pains of adolescence, her yearnings and vanishing



Newspapers from the period. Photo: Galicia Jewish Museum

dreams, deep family tensions and her feeling of being entirely alone in a murderous world – all feelings that remind me that Rywka was just one of hundreds of thousands of young Jews who felt similarly, but left behind neither names nor a record of their lives. Rywka speaks for all of them.

The exhibition will be on view at the Galicia Jewish Museum until March 2018, when it will start an international tour.

The exhibition has been made possible thanks to a generous grant by the Koret Foundation. ■

<http://www.galiciajewishmuseum.org/en/the-girl-in-the-diary-searching-for-rywka-from-the-lodz-ghetto>

## CONFERENCES

# Chone Shmeruk Conference at POLIN Museum

A conference devoted to the life and work of Chone Shmeruk took place at POLIN Museum on May 24. The conference aimed at showing the role of Shmeruk as a researcher and organizer, as well as to present the latest achievements in Yiddish studies. Organized by Jagiellonian University, the Heritage Foundation, Marie Curie-Skłodowska University, the Polish Association of Jewish Studies, and the Polish Association of Yiddish Studies, the gathering was made possible thanks to the support of the Global Education Outreach Program (GEOP).

An academic and former student of Isaac Bashevis Singer, Chone Shmeruk (1921-97) contributed greatly to the renewal of studies on East-European Jewry in Poland and Israel. He was born and raised in Warsaw but left Poland after the war and the Kielce pogrom. He completed his education at Hebrew University in Jerusalem, where he became professor of Yiddish in 1965 and then chair of the Yiddish Department. His efforts led in 1983 to the creation of the

Center for Research on the History and Culture of Polish Jews at Hebrew University. Thanks to his work, the Międzywydziałowy Zakład Historii i Kultury Żydów w Polsce at Jagiellonian University was opened in 1986. He died on July 5, 1997, and was buried at the Jewish Cemetery in Warsaw at Okopowa Street.

Shmeruk's academic awards include the Itsik Manger Prize (1983), the Sholem Aleichem Prize (1984), an honoris causa doctorate at Hebrew Union College in Cincinnati, and the Israel Prize (1996). He was also presented with the Order of Polonia Restituta.

The conference brought together several generations of researchers, both those who had a chance to learn from Shmeruk and younger scholars who are carrying on his work. The proceedings were divided into three parts. In the first, historiography, the presentations were delivered by scholars who were taught by or worked with Shmeruk. From Israel we hosted Nathan Cohen, and from Poland Ewa Geller,

**Dr. Hanna Węgrzynek**

*Global Education Outreach Program (GEOP)*

*POLIN Museum of the History of Polish Jews*

Małgorzata Leyko, Eugenia Prokop-Janiec, Michał Galas, and Alina Cała. Shmeruk's legacy was discussed as well as the development of Yiddish literature and theater, especially in the early modern period.

The next session was devoted to the latest work on Yiddish literature and culture. Every presentation related to a different research field: folk belief, pulp fiction and its influence on reading, and the correspondence between Yoysef Opatoshu and Maria Konopnicka's daughter Laura.

The last session was a memorial for Shmeruk. Family and close friends, like Józef Hen and Jacob Weizner, took part. The most interesting thread of the session was a discussion about Shmeruk's role in establishing diplomatic relations between Poland and Israel.

The conference enabled us look with optimism at the future of Jewish Studies, especially in Warsaw, Kraków, Wrocław, and Lublin. ■

<http://www.polin.pl/en/geop-conferences>

# Conference for Jewish Genealogy Offers a Chance to Come Home – To Poland

**Matan Shefi**

*Genealogy Researcher*

*Jewish Genealogy &  
Family Heritage Center*

Just before Tisha B'Av, this year's Annual Conference for Jewish Genealogy held its final session in Orlando, Fla. On the main stage, in front of hundreds of attendees, after an inspirational talk by guest of honor Henry Louis Gates Jr. of Harvard University, host of PBS's "Search Your Roots," seven women and men from Warsaw came forward to address the audience.

For 37 years, the International Association of Jewish Genealogical Societies (IAJGS) has held a conference that draws professionals and enthusiasts in the field of Jewish genealogy. Most of the conferences are held in the United States, except for a couple in Israel, a London conference in the 1990s, and one in Paris six years ago.

For 2018 the IAJGS has decided to partner with POLIN Museum of the History of Polish Jews and the Emanuel Ringelblum Jewish Historical Institute (JHI) to hold the 38th conference in Warsaw – a place from which many Jews can trace their

roots and call home. The conference will meet on August 6-10, 2018, in POLIN Museum, and in the nearby Jewish Historical Institute and adjacent campus, to accommodate an estimated one thousand attendees. The conference program will include hundreds of lectures, panels, computer workshops, and meetings.

The venue will allow people to tour POLIN Museum, visit the JHI exhibition of the underground Warsaw Ghetto archive created by Emanuel Ringelblum and the Oneg Shabbat group, and be exposed to archival materials from Polish national archives and the JHI archives. They will be able to enjoy guided tours of Warsaw's history, make trips to Holocaust-related sites, and visit neighboring attractions.

Taube Jewish Heritage Tours:  
Customized Jewish Journeys in Poland  
for Families, Groups, and Individuals

Special Offers for IAJGS Conference  
Participants, July-August 2018

- multi-day tailor-made tours before and after the 2018 Conference
- half-day tours of Warsaw
- single-day tours of the surrounding area
- private tours to family towns

Info on registering for tours will be on the Taube Jewish Heritage Tours and IAJGS Conference websites soon.

The conference organizers are emphasizing the opportunity to meet local experts. Many people in Poland, Ukraine, and Lithuania are dedicated to researching and preserving local Jewish life and history. Some of them, however, are hard to locate and contact outside of Poland and Central and Eastern Europe. The genealogy team of the JHI, for example, has been operating for some twenty-five years in helping Jewish families learn

more about their history and origins.

Another emphasis of the conference is local tourism options. The IAJGS has partnered with Taube Jewish Heritage Tours to provide conference attendees with many options, such as tailor-made family tours, group tours to specific areas or cities, day trips in and around Warsaw, and tours to Auschwitz-Birkenau, Treblinka, and other Holocaust remembrance sites.

This is an unusual opportunity for visitors to hear and meet experts, gain access to unique archival material, and visit the places their families came from. ■

For more information on the conference:

[www.iajgs2018.org](http://www.iajgs2018.org)

For more information on tour offerings:

[taubejewishheritagetours.com](http://taubejewishheritagetours.com)

*Matan Shefi is a genealogy researcher at the Jewish Genealogy & Family Heritage Center, housed in the Emanuel Ringelblum Jewish Historical Institute. He was born in Israel, served as a Navy officer, and later decided to study history and explore his Polish Jewish family history, culminating in moving to Poland, where he now helps others explore their Polish Jewish roots.*

# GEOP Doctoral Seminar

In 2015, the POLIN Museum of the History of Polish Jews established the Global Education Outreach Program (GEOP) and invited leading centers of Jewish studies in Poland to partner in a GEOP doctoral seminar. Now entering its third year, the GEOP doctoral seminar is dedicated to the history and culture of Polish Jews. The seminar has become a forum for presenting new research and interdisciplinary debates among scholars from Poland and abroad. Its Academic Council consists of experts from the Jewish Historical Institute, University of Warsaw, Jagiellonian University, University of Wrocław, Maria Curie-Skłodowska University in Lublin, Rzeszów University, and POLIN Museum. The seminar is supported by a grant from the Taube Foundation within the GEOP program framework.

Initially, the initiative seemed somewhat baffling. Why should a museum be the place to hold meetings of doctoral candidates involved in research on Jewish history and culture?

Today, two years later, we may safely say that it was the right

decision. The museum's role among institutions dealing with the history and culture of Polish Jews is growing. Not only does the museum mount exhibitions and provide education, but it serves as a space for debates on vital issues pertaining to the past and the present. The seminar fits nicely within this space and it complements the museum's mission of preserving the memory of Polish Jews.

GEOP funds nine-month grants to five doctoral students. GEOP also covers travel costs to and from Warsaw for both the seminar participants and the scholars. The seminar offers students an opportunity to present their research and discuss it in the company of experts. The seminar also hosts distinguished scholars who visit POLIN Museum as part of the GEOP program. The meetings are also attended by doctoral students who are visiting POLIN Museum as fellows within the GEOP Fellowship program.

In the current academic year, fourteen doctoral candidates participated, including historians, students of literature and Hebrew, sociologists, and

**Dr. Hanna Węgrzynek**

*Global Education Outreach Program (GEOP)*

*POLIN Museum of the History of Polish Jews*

ethnographers. They came from all across Poland, which suggests that the interest in the history and culture of Polish Jews is by no means regionally determined.

An anonymous survey conducted following this year's seminars indicated that the participants were very satisfied with the format. They praised the opportunity to view their own research from various perspectives and to obtain helpful critiques, and they appreciated the possibility of getting to know the academic milieu, hearing comments from experts from various fields, and meeting peers from other academic centers.

All of this points to the fact that POLIN Museum has begun to establish a scholarly community open to interdisciplinary cooperation. It also improves the status of the museum and promotes the institution both in Poland and internationally. ■

<http://www.polin.pl/en/nauka-i-zbiory-dzialalnosc-naukowa-pobyty-badawcze-i-warsztaty/geop-doctoral-seminars>



## BOOKS

### *Warsaw. The Jewish Metropolis: Essays in Honor of the 75<sup>th</sup> Birthday of Professor Antony Polonsky*

Edited by Glenn Dynner and François Guesnet  
Leiden: IJS Studies in Judaica, Vol. 15, 2015, 640 pp.

This excellent collection of essays pays a fitting tribute to Antony Polonsky, who has been instrumental to the field of Polish Jewish history for almost four decades as a teacher, scholar, and founding editor of *POLIN: Studies in Polish Jewry*. Moving from the earliest history of Jewish settlement in Warsaw in the fifteenth century to the “anti-Zionist” campaign of 1968, the volume covers a vast range of material and interpretational problems, much as Polonsky does in his scholarly work and as editor of *POLIN*.

The volume takes as its topic Warsaw as a Jewish metropolis. Throughout much of the 19th century, Warsaw had the largest Jewish settlement in the world, and in the decades before the Holocaust it ranked among the largest two or three communities in the world. The sheer size of the community



Antony Polonsky

all but ensured the tremendous diversity that characterized Warsaw’s history as a Jewish metropolis, a city of Jews from many different parts of Poland and Europe, and a city of Jews who identified with a wide range of different forms of being Jewish (or not being Jewish) in the modern era: acculturation, Zionism, Jewish socialism, Diaspora nationalism, Hasidism, and so on.

Diversity came to a catastrophic end during the

*Reviewed by*

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Department of History  
Clemson University*

Holocaust, when the Nazis transformed the heart of the Jewish metropolis – the neighborhood of Muranów – into a ghetto for some 400,000 Jews. After the Holocaust, Warsaw ceased to be a Jewish metropolis as the rebuilding of Jewish life shifted west to the former German territories.

This complex and dynamic history is analyzed in twenty-four chapters that range from the economic history of the early modern Jewish mercantile elite to the religious history of Warsaw’s rabbis to the intellectual history of the city’s Jewish historians during the interwar era. The strength of the volume lies in the historiographical interventions it makes into the fields of Jewish history in particular and modern East Central European history in general.

Scott Ury’s chapter, for example, on a *fin de siècle* Jewish coffeehouse owned by Yehezkel Kotik, addresses

the complex issue of modern emancipation. The belief in emancipation, as Jürgen Habermas has emphasized, hinges on the creation of a public sphere in which all participants in a community accept the normative practice of rational deliberation to settle individual differences in the interests of all. Yet dialogue ceases to be open and equal when an individual seeks to impose views on another, as Ury shows in his discussion of the reforms that Kotik advanced to shape Jews according to his own view of the modern world. Ury explores one of the most substantial contradictions in modernity itself, namely, the contradiction between the egalitarian promise of the public sphere and its fragility amid attempts by “reformers” such as Kotik to mold society according to their own ideological views.

If Ury examines the contradictions of modern emancipation, Kenneth B. Moss turns his attention to the contradictions of Jewish

*Moving from the earliest history of Jewish settlement in Warsaw in the fifteenth century to the “anti-Zionist” campaign of 1968, the volume covers a vast range of material and interpretational problems, much as Polonsky does in his scholarly work and as editor of POLIN.*

nationalism. Warsaw was a major center of Jewish nationalism, particularly but not exclusively Zionism, and yet a substantial number of Jews in the city did not appear to embrace Jewish nationalism, especially after the mid-1920s when Zionism contracted into subcultures. In an extensively documented chapter, Moss shows both the strengths and weaknesses of Jewish nationalism in Warsaw, before concluding that historians may wish to rethink the meaning of Jewish

nationalism, not only in terms of organizations and numbers but also “in the classical terms of intellectual history: as a set of ideas and claims about the world and one’s own future in it about which growing numbers of Polish Jews had good reason to think seriously.”

The intense political diversity that Moss captures came to a tragic end in the Holocaust. Perhaps a recovery of Warsaw as the center of Polish Jewry could have happened. But, as David Engel argues, the documentary evidence suggests that the Polish Communist regime “wished from the outset to hold the Jewish population of Warsaw to a minimum” by encouraging Jews to settle in the western territories. Why? Engel speculates compellingly that the regime desired to portray itself as “authentically Polish,” and thus a significant presence of Jews in the capital would have complicated that aim. A growing amount of research shows that the regime embraced an ethnocultural

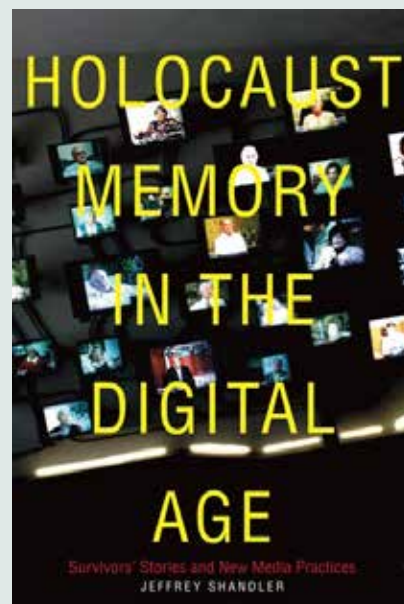
interpretation of the nation that marginalized Jews, among other minorities. This embrace of ethnocultural nationalism underpinned the regime's anti-Zionist campaign of 1968 that led some 13,000 Jews to leave Poland.

Among those who left, Jan Gross, Irena Grudzińska, Aleksander Smolar, and others founded the London-based journal *Aneks*. This journal, as Marci Shore remarks in an essay on the intellectual ramifications of March 1968, became a central forum for coming to terms with the failure of Marxism, a failure evident in the ethnocultural nationalism of the regime, the bureaucratization of the party-state, and the antisemitism of 1967/68. Some of Poland's leading intellectuals, influenced by Leszek Kołakowski, developed leftist commitments to individualism and pluralism as they critiqued the totalitarian movements of the twentieth century. They represented "a generation of critique and a search for alternative values."

Shore suggests that the search continued a "rich tradition of Jewish learning in the Polish lands" that thrived in and outside Poland, despite and because of the regime's antisemitic campaign. Like Moss, Shore suggests the richness of intellectual history available for studying East European history, while also uncovering the complex aftermath of the regime's 1968 campaign.

The volume ends in 1968. Since those years, Poland has experienced searing debates about Polish Jewish history and, after 1989, the revival of Jewish communal life in cities such as Warsaw. Perhaps this history will be told by a future volume also inspired by Polonsky's enduring work on Polish Jewish history. ■

<http://www.brill.com/products/book/warsawthe-jewish-metropolis>



## PUBLICATION ANNOUNCEMENT

*Holocaust Memory in the Digital Age:*

*Survivors' Stories and New Media Practices*

By Jeffrey Shandler

Series: Stanford Studies in Jewish History and Culture

August 2017

232 pp.

<http://www.sup.org/books/title/?id=27950>

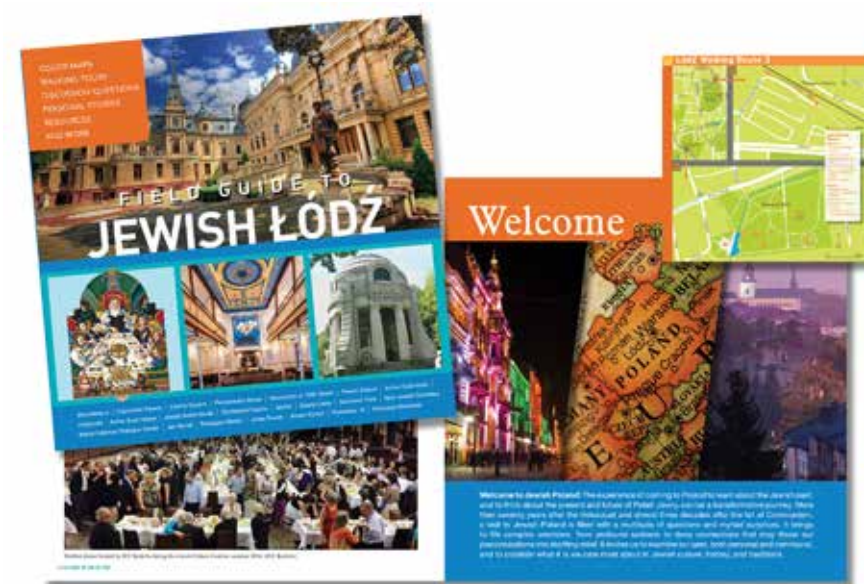
## Publication Announcement

# Field Guide to Jewish Łódź

Warsaw: Taube Center for the Renewal of Jewish Life in Poland, 2017, 78 pp.

On June 26, 2017, the Taube Center for the Renewal of Jewish Life in Poland celebrated the launch of a new Jewish heritage tour guide, *Field Guide to Jewish Łódź*, following upon the success of the *Field Guide to Jewish Warsaw and Kraków*. Moses Libitzky, the publication's sponsor and son of Łódźer Eva Libitzky, was present at the book launch at the Poznański Palace in Łódź.

*The Field Guide to Jewish Łódź* offers a comprehensive description of important landmarks of Jewish Łódź and the context in which to view and understand them. Four detailed walking tours of the city, with street maps and descriptions, are interlaced with provocative Discussion Questions that add another dimension to a visitor's explorations. Numerous sidebars illuminate specific topics such as the Baigelman family musical dynasty, the rich and diverse history of Łódź film, theater, and art, the strikingly difficult conditions of the WWII Łódź ghetto,



and the modern-day search for mezuzah traces. To set the larger context, the field guide is bookended with an introduction to the thousand-year history of Jewish life in Poland and a comprehensive listing of Jewish partner organizations and cooperating institutions in 16 Polish cities.

The contributing authors to this work are: Konstanty Gebert, Magdalena Matuszewska, Joanna Podolska-Plocka, Dr. Adam Sitarek, Dr. Karen Underhill, Ewa Wiatr, and Milena Wicypolska. ■

<http://taubejewishheritagetours.com/wp-content/uploads/2016/06/FieldGuide-Lodz-FINAL.pdf>

## Publication Announcement

### *Na Krawedzi. Przetrwac Lodzkie Getto i nie tylko*

Kraków: Austeria Publishing House, 2017, 320 pp.

*Out on a Ledge: Enduring the Łódź Ghetto,  
Auschwitz and Beyond*

Wicker Park Press Ltd, 2010, 276 pp.

Berkeley: Lehrhaus Judaica, 2nd Edition, 2014, 265 pp.

**By Eva Libitzky**

*Polish translation:*

**Sergiusz Kowalski**

**E**va Libitzky's Holocaust memoir, *Out on a Ledge: Enduring the Łódź Ghetto, Auschwitz and Beyond*, was recently published in Polish. This beautifully written narrative, co-authored with historian Fred Rosenbaum, received positive reviews when originally published in English. The memoir was updated after Eva Libitzky traveled with three generations of her family to Poland in 2013, her first journey back in decades. She was heartened by the Jewish cultural revival she witnessed.

The Polish translation was published within the Sefarim Jewish Studies Publishing Project, directed by the Taube Center for the Renewal of Jewish Life in Poland Foundation, with support from the Libitzky Family Fund for the Polish publication of the book. ■



*Out on a Ledge's* Polish publication's release was one of the events of the 27<sup>th</sup> Jewish Culture Festival in Kraków. The event was led by Dr. Jolanta Ambrosewicz-Jacobs, Jagiellonian University (L), Moses Libitzky, Eva Libitzky's son (C), and Helise Lieberman, Taube Center for the Renewal of Jewish Life in Poland Foundation (R).

## AWARDS

# 2017 Irena Sendler Memorial Awards Presented to Stefan Wilkanowicz and Bogdan Białek

The 2017 Irena Sendler Memorial Awards were presented on June 30 to Stefan Wilkanowicz and Bogdan Białek at a ceremony in the Tempel Synagogue at the Kraków Jewish Culture Festival. Named for a Polish social worker who saved hundreds of Jewish children from the Warsaw ghetto during the Nazi occupation, the Irena Sendler Memorial Awards honor Polish citizens committed to strengthening Polish-Jewish relations and preserving Polish Jewish heritage and Holocaust memory. The awards were presented by Shana Penn, executive director of Taube Philanthropies. Penn stated: “The historian Tony Judt once wrote: ‘The thrall in which an ideology holds a people is best measured by their collective inability to imagine alternatives.’ The lifetime accomplishments of Stefan Wilkanowicz and Bogdan Białek demonstrate how the power of imagination, human dignity, and decency can overcome authoritarian ideology and suppression of historical memory.”



Co-recipient Stefan Wilkanowicz reads his letter to Irena Sendler, surrounded by his family and, at right, Shana Penn

On receiving the award, Stefan Wilkanowicz read from his letter to Irena Sendler. “Dear Irena,” he began, “news of having won this prize brought me great happiness, while, at the same time, I see that I am not worthy of it. I believe the prize is very important given the current state of world affairs, which require greater dialogue and cooperation in various fields. Our world is threatened with disaster, but the example of your life brings hope that, gradually at least, conflicts can be overcome. I

feel undeserving of the prize awarded to me, while also seeing the tasks that appear before me, here on earth and in heaven. I will think about them. May this prize bring on a new set of tasks and raise awareness of the need for a spiritual revolution in our world.”

Bogdan Białek, on receiving his award, said it provided an opportunity to emphasize Sendler’s most important message, that “people should not be divided into good and bad, race, origin, religion,

education, wealth. The only thing that matters is what kind of human being you are,” and that we must “lend a helping hand to anyone drowning!” “Anyone who wants to pay homage to Irena Sendler should take her words as a personal commitment,” he continued. “The Irena Sendler Award obliges me to remember these supreme ideals.”

The ceremony preceded the annual Jan Kulczyk Memorial Concert honoring Dr. Jan Kulczyk (1950-2015), who was recognized with the Irena Sendler Memorial Award posthumously in 2015. Dominika Kulczyk spoke about the importance of Polish-Jewish relations to her father. The concert featured Moroccan-Israeli singer-artist Neta Elkayam.

### About the Award Recipients

**Stefan Wilkanowicz**, author, editor, educator, and Catholic leader, was a journalist for the Catholic liberal weekly magazine *Tygodnik Powszechny*, Poland’s longest-running independent



Shana Penn, executive director of Taube Philanthropies, presents the 2017 Irena Sendler Memorial Awards to co-recipients Bogdan Bialek

journal since the end of World War II, and served as editor-in-chief of the monthly *Znak*. During the Communist government’s antisemitic and anti-intelligentsia political campaign in 1968, *Znak* was the only political organization in the Polish Parliament (Sejm) to protest against human rights violations. Under Wilkanowicz’s leadership in the 1980s, *Znak* was the first monthly to publish an entire issue dedicated to Polish-Jewish relations.

Wilkanowicz has consistently played a pivotal role in nurturing Polish-Jewish dialogue and Holocaust memory. He helped establish the Catholic Intelligentsia Club (KIK) in the 1950s, served as vice chairman of the International Auschwitz Council, and was chairman of the International Center for Education about Auschwitz and the Holocaust. He also was editor of the online magazine *Forum of Jews, Christians and Muslims*. In 2005, Pope Benedict XVI honored him

with the John Paul II Award for human rights.

When psychologist **Bogdan Białek** first came to Kielce in 1978, the story of the 1946 pogrom had been suppressed and denied for years, both by residents and by Poland's Communist government. After the opening to democracy in 1989, Białek began to envision a public event that could serve as an educational platform for healing and acceptance of the violence, in which 42 Jews were murdered and another were 40 wounded. Today, after 17 ceremonies of acknowledgment and remembrance, true change has taken place in Kielce.

To sustain these changes, Białek established the Jan Karski Society and Institute for Culture, Meetings and Dialogue (Instytut Kultury, Spotkania i Dialogu) at Planty 7, where anti-Jewish violence took place in 1946. Białek and his brother raised private funds to erect sculptures and memorial plaques in Kielce to commemorate the Jewish past. Białek also serves as



Dominika Kulczyk

president of the Jan Karski Association, which engages the residents of Kielce in Polish-Jewish dialogue. In 1994, he founded the first museum commemorating the victims of totalitarianism, the Museum of National Remembrance in Kielce.

Białek's efforts have not gone unnoticed. In May, a documentary about his work, *Bogdan's Journey*, premiered in Warsaw and has been shown to wide acclaim at film festivals in the United States and Europe. As the film's co-directors – a Jewish American

and a Catholic Pole – explain, “For Bogdan Białek, a Catholic Pole, antisemitism is a sin. This conviction is the animating force of his life. Conflict over the pogrom was still a festering wound when Białek moved to Kielce in the late 70s. He was shocked by the poisoned atmosphere of his new town. Trained as a psychologist, he has made it his life's work both to persuade people to embrace their past and to reconnect the city with the international Jewish community.” ■

For more information about the award and past recipients see <http://nagrodairenyssendlerowej.pl/>



## ANNOUNCEMENTS

# POLIN Museum and Jewish Historical Institute Announce Recipients of 2017/18 GEOP Research Fellowships

**Agnieszka Duleba**

*Global Education Outreach Program (GEOP)*

*POLIN Museum of the History of Polish Jews*

After a successful launch in 2016/17 with seven high-caliber international scholars, the Global Education Outreach Program (GEOP) is about to begin the second year of its doctoral and postdoctoral research fellowships. GEOP fellowships are the product of a joint initiative of POLIN Museum of the History of Polish Jews and the Emanuel Ringelblum Jewish Historical Institute in Warsaw. GEOP Research Fellows have the opportunity to conduct archival research at POLIN Museum, the Jewish Historical Institute in Warsaw, and other archives throughout Poland, and to present their research at academic seminars at the museum, where they exchange ideas with Polish scholars and co-fellows.

The Global Education Outreach Program Research Fellows for 2017/18 are:

- Madeleine Atkins Cohen, University of California, Berkeley, “The Modernist Poetics of Do’ikayt”

- Anna Novikov, Hebrew University of Jerusalem, “The Dynamics of Jewish Clothing within the Partitioned Poland (1846-1918)”
- Darius Sakalauskas, Vilnius University, “Jews as Financial Intermediaries in the City and Nearby Surroundings: The View of the 18th Century Main Urban Center in the Grand Duchy of Lithuania”
- Eleanor Shapiro, Graduate Theological Union, Berkeley, “The Sound of Change: Performing Jewishness in Polish Small Towns”

GEOP is sponsored by the William K. Bowes Jr. Foundation, the Taube Foundation for Jewish Life & Culture, and the Association of the Jewish Historical Institute of Poland. ■

For more information please visit [www.polin.pl/en/geop](http://www.polin.pl/en/geop)

# Arthur Szyk Exhibition at the New York Historical Society Museum & Library

September 15, 2017-January 21, 2018

Ominous threats filled the years around World War II. Arthur Szyk (1894-1951), the great Polish-born “activist in art,” confronted that turbulent, hate-filled period with forceful caricatures of Hitler, Mussolini, and Hirohito as the evil architects of destructive and inhumane policies.

“Arthur Szyk: Soldier in Art,” curated by Debra Schmidt Bach with Irvin Ungar as project adviser, presents more than 40 politically incisive works that underscore Szyk’s role as a “one-man army” fighting odious policies and protagonists and advocating for civil and human rights.

Support for the exhibition is provided by Nancy and Morris W. Offit, Steven and Shelley Einhorn, the David Berg Foundation, and Sandy and Ed Meyer. Exhibitions at New York Historical are made possible by Dr. Agnes Hsu-Tang and Oscar Tang, the Saunders Trust for American



Arthur Szyk (1894-1951) *My People. Samson in the Ghetto (The Battle of the Warsaw Ghetto)* New York, 1945 watercolor and gouache on board Taube Family Arthur Szyk Collection, The Magnes Collection of Jewish Art and Life, University of California, Berkeley, Accession No. 2017.5.1.129

History, and the New York State Council on the Arts, with the support of Governor Andrew Cuomo and the New York State legislature. ■

<http://www.nyhistory.org/exhibitions/arthur-szyk-soldier-art>

# Jewish Heritage Tourism in the Digital Age

October 23-25, 2017 in Venice, Italy

**B**eit Venezia, Jewish Heritage Europe, and the Rothschild Foundation Hanadiv Europe are co-organizing a conference on “Jewish Heritage Tourism in the Digital Age.” The challenges and opportunities posed by Jewish heritage tourism and travel in Europe are the focus of this three-day conference and raise many important issues both in places where there is an active local Jewish population and in places where there are sites of Jewish heritage but no organized Jewish community.

The conference will focus on issues that reflect the growing diversity and energy of Jewish and Jewish-themed tourism in Europe, both for Jews and for others. But it will also address both the specifics of Jewish heritage tourism and how it fits within heritage tourism/travel in general. Special emphasis will be given to the ways in which technology influences and possibly changes Jewish heritage tourism.



Interactive app that displays the historical view of a Warsaw street, POLIN Museum of the History of Polish Jews

This conference follows from a number of major international conferences on Jewish built heritage issues that have taken place since 1990. ■

Registration is required for attendance. Find registration and program details on the conference website.

<https://www.jewishtourism-venice2017.eu/the-conference/>

## Council of American Jewish Museums (CAJM) Fellows to Visit Poland

The Council of American Jewish Museums (CAJM) is offering a limited number of competitive fellowships for its program to Poland in fall 2017. The trip is part of CAJM's effort to immerse members in essential learning experiences abroad, with private access to leading colleagues, institutions, and sites, as well as opportunities to talk with colleagues about the work of Jewish museums globally.

The fellowships will enable five outstanding Jewish museum professionals to visit Poland in late October 2017 for approximately one week of learning at sites such as:

- POLIN Museum of the History of Polish Jews and other venues in Warsaw
- Chmielnik, Dabrowka Tarnowska, and Tarnow
- Auschwitz Jewish Center

### Melissa Martens Yaverbaum

*Executive Director*

*Council of American Jewish Museums (CAJM)*

- Auschwitz-Birkenau Memorial and Museum
- Krakow, including the Galicia Jewish Museum and the Kazimierz

The program is being designed with Taube Jewish Heritage Tours and with counsel from CAJM Advisor Barbara Kirshenblatt-Gimblett. The program is made possible with support from the Koret Foundation and an anonymous fund. ■

## Auschwitz Jewish Center Fall 2017 Programs

The Auschwitz Jewish Center, affiliated with the Museum of Jewish Heritage in New York City, offers immersive academic programs on topics related to the Holocaust and Polish-Jewish history year-round. Programs are led by trained staff with advanced degrees in the field and open to participants of all backgrounds. Two weekend-long programs offered this fall:

### Program for Students Abroad

*October 19 - 22, 2017*

Long-weekend subsidized programs in Kraków since 2010 with a scholarly visit to Auschwitz (Oświęcim) for students studying in Europe, Israel, and the region. *Deadline: September 19, 2017.*

### Familiarization Tour for Program Directors

*October 26 - 29, 2017*

Open to Program Directors and staff, designed to

### Dara Bramson

*Manager of Programs Abroad*

*Auschwitz Jewish Center*

introduce participants to the experience and pedagogy of the AJC's educational offerings.

*Deadline: September 26, 2017.*

The Auschwitz Jewish Center also offers Customized Programs for groups of all sizes and backgrounds throughout the year. For more information on these and other funded and subsidized opportunities, please visit [ajcf.pl/en/education-center](http://ajcf.pl/en/education-center) or contact [DBramson@mjhny.org](mailto:DBramson@mjhny.org).

## Ringelblum Archive Exhibition to Open at Jewish Historical Institute in November

On November 14, 2017, the Emanuel Ringelblum Jewish Historical Institute in Warsaw will unveil a major new exhibition about the Jews of Poland during the Shoah. Based on the Ringelblum Archive of the Warsaw ghetto, the exhibition will celebrate the miraculous survival of this precious collection and mark

the full publication of the documents and other historical materials that it contains.

The curators of the exhibition include Dr. Paweł Śpiwak, director of the Ringelblum Jewish Historical Institute, and Tomasz Pietrasiewicz, founder and director of the Grodzka Gate-NN Theatre

Center, along with experts from the Emanuel Ringelblum Archive. The exhibition will also profile Oneg Shabbat's members, including its leader, Emanuel Ringelblum, who was denounced and died in March 1944. ■

<http://www.jhi.pl/en/exhibitions>

## Seventh International Conference for Jewish Studies Researchers, Warsaw

November 14-16, 2017

The Jewish Studies Student Association at University of Warsaw, in cooperation with the Institute of History, Mordechai Anielewicz Center, and POLIN Museum of the History of Polish Jews, is pleased to invite you to the Seventh International Conference for Jewish Studies Researchers, Warsaw, November 14-16, 2017.

The conference is planned for undergraduate, postgraduate, and doctoral students under the age of 30. It aims at showing the full scope of current interests of young researchers, as well as the

current condition of research on broadly understood Jewish Studies. The conference will focus on the global history of Jews and the history of the State of Israel from ancient times until today. The topics cover: history, history of art, philosophy, sociology, cultural, literature and religion studies as well as linguistics (focusing on Hebrew, Yiddish and Ladino).

The conference will be accompanied by a program of scientific and cultural events. We are planning to publish a bilingual volume (in Polish and English) in 2018.

For any additional information, please contact us at [judaistyka.kn@uw.edu.pl](mailto:judaistyka.kn@uw.edu.pl). ■

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*Academic Committee: dr hab. Anna Michałowska-Mycielska, dr Artur Markowski, dr Monika Polit; Organizing Committee: Joanna Filipka, Matylda Jonas-Kowalik, Zuzanna Łapa, Natasza Majewska, Agata Maliszewska, Pola Namysł, Jowita Pańczyk, Natalia Różańska, Anna Sasińska, Bogumiła Siebyła, Mateusz Szczepaniak, Zofia Zięba, Jakub Zygmont.*

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Students in the Jewish cemetery, Beshenkovichi, Belarus. Photo: Sefer Center

If you would like to suggest an article and/or author for the next issue of *Gazeta*, or submit one yourself, please email: [info@taubephilanthropies.org](mailto:info@taubephilanthropies.org). The submission deadline for the next issue is October 31, 2017.



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