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SPRING 2018 ISSUE 4



HENRYK SŁAWIK AWARDS 2018

For details please see page 5

The Henryk Sławik Award is dedicated to the memory of the great Polish diplomat, politician and humanitarian who saved several thousand Jews between 1940 and 1944, and who was subsequently murdered in the Mauthausen concentration camp in Austria.

The Henryk Sławik Award is bestowed upon an individual who, or organisation that, contributes to a greater understanding of the unique and dynamic contribution by the Polish Jewish community to the all-embracing Polish culture and ethos.

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THE NEED FOR DIALOGUE



By Izydor Marmur
President ASPJ

Recently, we are witnessing in many countries a resurgence of nationalism and tribalism and an increase in intolerance and hatred for 'the other'. Being an organisation that has as

its goal the building of bridges between communities, these trends present difficult challenges for us. The partners in our endeavours are facing similar challenges.

Public discourse about divisive issues is often characterised by hate speech and destructive debate that can lead to division and breakdown in relationships between people and organisations.

When conflicts are long-lasting and involve seemingly irreconcilable differences of identity, worldviews, and values, many people tend to cling to their own positions and denigrate views of the opposing side. Questions are rarely asked and answers are rarely genuinely listened to. Effective dialogue is blocked by competition, prejudice, and fear. Often we rely on

rhetoric, and become defensive, focusing on trying to validate our position and invalidate the other's.

With the advance of social media, this can result in posting of misleading information, attacks against a group, and even personal attacks. If that happens, the opportunities for constructive dialogue are often lost.

In order to achieve productive collaboration, parties need to find better ways of relating to each other. A meaningful, constructive dialogue requires a willingness to listen, to consider the beliefs, values, and fears held by the other side, and to be respectful in addressing the issues that are contested.

We at ASPJ are committed to the prevention of old prejudices and hatreds destroying all the good that we and our partners worked so hard to achieve. Together we are creating space for the kind of dialogue that avoids the old obstacles that lead us to nowhere. We believe that people with different opinions can, through dialogue, find constructive new ways in order to stimulate the formation of new ideas and open up the possibility for change.

I am confident that we can achieve great outcomes together. But first, we must all be committed to creating an environment that is conducive to a successful dialogue.

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MEYN GEDANKEN (MY THOUGHTS)



Bernard Korbman
CEO, ASPJ

For this issue of our magazine, I have two very different thoughts to bring to your attention.

The first one deals with the concepts of tolerance and acceptance. In English, the words acceptance and tolerance have often been used interchangeably. Acceptance however, goes beyond tolerance. You can tolerate something without accepting it, but you can't accept something without tolerating it.

I do not want to be tolerated for being a Jew, a Pole or an Australian. I want to be accepted for who I am, for those very physical and other characteristics, be they my ethnicity, my faith, or my intellectual or emotional responses which make up the very core my being. That which defines me as a unique link in the chain of humanity.

This does not mean that I need to be loved by everyone, nor that my shortcomings, imperfections or foibles cannot be scrutinized and criticised. What has to be accepted however is that my position as a human being or as a member of a minority group does not depend on the whim of a majority which has the power to decide whether my group or I should be tolerated.

On 21 August 1790, George Washington wrote to the small Jewish community of Newport Rhode Island:

The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy — a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship.

It is now no more that toleration is spoken of as if it were the indulgence of one class

of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

This letter is a most prominent pronouncement on religious freedom in a nation's history and that all the nation's citizens should enjoy the goodwill of their compatriots.



My second thought occurred to me when planning this issue of Haynt. By the time this magazine is printed, we will have just commemorated Kristallnacht. A number of Germany's greatest Cabaret stars were virulently anti-Nazi and were arrested, sent to concentration camps and had their nightclubs shut down. Undeterred they continued to perform their acts for as long as they could.

Werner Fink crawled on stage on all fours, to loud laughter. He raised himself with great precision, beat the dust from the creases of his trousers, and said: "You're laughing at me....but don't *you* crawl?"

Weiss Ferdl appeared on stage in Munich one night covered in jewellery. "What's the matter?" he asked his audience. "Do you think I was asleep during Kristallnacht?"

Ferdl appeared on stage with three pigs: a piglet, a medium sized pig and a huge sow, which he introduced. "This is the daughter Mann, this is Frau Mann, and this is Herr Mann.

Laughter ensued.

Ferdl's allusions to the corpulent Goering got his cabaret closed for three days.

When he reopened, he came on stage again with three pigs, whom he introduced : "Daughter Mann. Mrs. Mann." And pointing to the third pig, "Because of this fat sow my place had to be closed for three days."

The gestapo closed his club again.

Taken from the book Laughter in Hell, by Steve Lipman

Resistance and heroism comes in many guises. These comedians certainly risked their lives with each performance.

A DREAM (Marzenie)

When I am twenty years of age,
I will burst forth from this cage
And begin to see our splendid Earth
For the first time since my birth!
In my motorized bird I'll soar so high
Above the world, up in the sky,
Over rivers and the seas,
With such stupefying ease,
With my brother wind and sister cloud, I'll
Marvel at the Euphrates and the Nile;
The goddess Isis ruled the land that links
The Pyramids and the massive Sphynx.
I will glide above Niagara Falls,
And sunbathe where the Sahara calls;
If I want to escape the scorching heat,
I will fly up north to an Arctic retreat.
I will top the cloudy peaks of Tibetan fame
And survey the fabled land whence the Magi came.
From the Island of Kangaroos
I'll take my time and cruise
To the ruins of Pompeii
At the edge of Naples Bay,
I'll continue to the Holy Land, then seek
The home of Homer, the celebrated Greek.
More and more astonished will I grow
At the beauty of the Earth below.
In all my travelling I'll be twinned
With my siblings, cloud and wind.

This poem was written by Avraham Koplowitz, a child in the Lodz ghetto. Avraham was born in 1930. In the ghetto he worked in a shoemaker's workshop. He was taken to Auschwitz-Birkenau with his mother and father in 1944. Avraham was murdered in Auschwitz at the age of fourteen.

HENRYK SŁAWIK AWARDS 2018

This year's award recipients are



Marian Pawlik OAM

for his important and unfaltering contribution towards enhancing relations between Jewish and non-Jewish Poles both in Australia and Poland

and

Polish Community Council of Victoria Inc.

for the efforts and the goodwill of its executive, employees and volunteer staff in bringing the Jewish and non-Jewish Polish communities closer together.

Keynote Speaker:

Michał Kołodziejcki

Ambassador of Poland to Australia

A special Sławik award will be presented to the Korab family in memory of the late

Andrew Korab

for his strength, determination and positive contribution to the betterment of Jewish-Polish relations.

Natalie Suleyman MP

will present this award

Wednesday 28 November 2018
7pm for 7.30pm start

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EMBRACING MY POLISH HERITAGE



By David Southwick MP
Member for Caulfield

One of my favourite jobs as a Member of Parliament is attending Citizenship ceremonies and meeting immigrants that choose to call Australia their new home. Each bring a rich diversity of culture, traditions and a work ethic that has made our country and state what it is today. I know when I look around the room during these ceremonies each person has their own unique story to tell. These Citizenship ceremonies allow me the opportunity to learn more about where these new Australians came from and the journey that lead them to Australia. My family's journey is one which I'd like to share today.

Although I am many generations Australian my ancestry goes back to the UK and Poland. My ancestors Jacob and Annie Sorokwitz emigrated from Warsaw in 1890 and in 1892 with my Grandfather Michael being born in Australia. He went on to study medicine at Melbourne University and in 1914 he went

on to France to study Dermatology, later enrolling with the British Forces during the First World War as a Medical Officer.

My Grandmother Adele's grandparents also immigrated to Australia from Suwalki, Poland in 1854. Like many immigrants, they worked hard to establish a life in Australia and were one of the first tailors in Melbourne.

In 2010 I was fortunate enough to become the Member for Caulfield and have spent a large part of my time working with multicultural communities. We have a strong Polish Jewish Community in Caulfield and Nick Wakeling, the Member for Ferntree Gully and I have been active in supporting Victoria's Polish Community in the Parliament. This led to Nick and I visiting Poland in 2016 where we explored the cultural and economic opportunities between Poland and Victoria.

One of my highlights in Warsaw included a visit to the POLIN Jewish Museum. The museum was recently awarded the best museum in Europe and has significant relevance to Melbourne's Jewish community. Whilst the museum covers the impact of the Second World War, it also documents a thorough history of the movement of the Jewish people across Europe.

Following this short visit to Warsaw, we also visited Krakow. My wife Hayley lost much of her family during the Holocaust and she joined me in visiting Auschwitz. This was a moving and difficult experience but also an important one for our family. We were accompanied by a knowledgeable guide that provided us with an informative yet deeply moving tour of the grave site. We were also lucky enough to arrange a meeting with local historians who were working to preserve and protect many of the historical items and structures of the concentration camps.

Our visit to Krakow concluded with a Friday night dinner at the local Synagogue and a meeting with Jonathan Ornstein, who served as the Executive Director of the Jewish Community Centre of Krakow, an organization devoted to rebuilding local Jewish life. The JCC boasts over 600 Jewish members, welcomes 8,000 visitors a month, and has become

one of Poland's most visible signs of Jewish revival. This work is critical in helping to mend past divisions and hopefully also fostering a more inclusive Poland.

The visit to Poland was a remarkable one. I was delighted to learn more about the culture, history and current innovations taking place. Hopefully, I will have an opportunity to return again soon and even take a delegation of MPs to visit Poland and build on its relationship with Victoria.



(l-r) David Southwick, Christopher Lancucki and his Slawik Award and Nick Wakeling. Photo: Peter Kohn

In Melbourne, we have seen many members within the Jewish Community and my electorate of Caulfield working to acknowledge the past whilst also striving to embrace the future. The Jewish Museum held the 'Can we talk about Poland?' Exhibition in 2016,

opening a discussion on what it was to be a Polish Jew in the wake of the Holocaust. In May this year, the Parliament of Victoria also opened the exhibition Report "X", dedicated to Witold Pilecki, the Warsaw Uprising, and Australian soldiers who provided support for the resistance.

I want to acknowledge the great work that the Australian Society of Polish Jews and their Descendants, (ASPJ) does in supporting Polish Jews in Victoria and promoting cultural and historical Jewish life in Poland. In addition to the many valuable events that ASPJ run one of their important activities is the Annual presentation of the Henryk Sławik Award. This award is dedicated in memory of the great Polish diplomat, politician and humanitarian who saved several thousand Jews between 1940 and 1944, and who was subsequently murdered in the Mauthausen concentration camp. I have had the privilege of attending and speaking at these events and meeting the many worthy recipients of the award. I have also had the privilege of meeting many great Polish community volunteers but wanted to particularly recognise ASPJ president Izi Marmur and Bernard Korbman OAM who have been strong and consistent advocates for Polish Jews. Additionally, the Honorary Consul of the Republic of Poland in Melbourne, George Luk-Kozika, has been a great friend and tireless worker for the broader Polish Community in Victoria.

I finish where I started by saying my role as a Member of Parliament is something I don't take for granted. My Jewish and Polish background is something that I am deeply proud and connected to. I believe it is important for us to remember where we came from and how we can embrace our diversity so as to continue to make Victoria the best place to live and raise a family.

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75 YEARS AFTER THE WARSAW GHETTO UPRISING, POLAND'S JEWS ARE NOT GIVING UP



By Agata Rakowiecka

Director of the Warsaw Jewish Community Centre.

This article first appeared on CNN.com.

Updated 1130 GMT (1930 HKT) April 19, 2018

On April 19, 1943, a brave group of Polish Jews began the Warsaw Ghetto uprising, their storied resistance against the Nazis. The ghetto fighters, although small in number and lacking in resources, dared to defy the odds. Though the uprising lasted only a month, today it is remembered as a legendary act of Jewish defiance during the Holocaust.

This anniversary is especially poignant for me as I sit in my office, just blocks away from what remains of the Warsaw Ghetto walls. I hear the bustling sounds of our capital city's first modern Jewish Community Center.

The smell of vegan matzo ball soup reaches my office from the ground floor, where a Jewish cooking workshop is in full swing. On another floor, a group of teenagers plans a scavenger hunt for our Sunday school children in a room housing our newly opened Hebrew library. And next to my desk, Jews of different backgrounds plan the future of Limmud, a Jewish educational and cultural conference, the biggest event for Poland's Jews, bringing together nearly 1,000 participants.

Contrary to popular opinion, Jewish life goes on here for the 10,000 to 20,000 Jews who call Poland home today.

True, conversations among us often turn to concern over the recent legislation in the Polish parliament about Holocaust history and its consequences. We also worry about the rise in anti-Semitic sentiment, outside misconceptions about our country and Jewish visitors canceling their trips.

But we are not packing our bags. Instead, we are engaging every day in a variety of activities to mark our freedom as Jews.

Since the fall of communism almost 30 years ago, we've made significant steps toward this freedom. In that time, many of us -- Polish Jews and gentiles -- have been driven by a vision of an open society built on the values of dialogue, tolerance and exploring the complexities of the past, however painful they may be. These values also enabled us to revive Jewish life.

This achievement -- a vibrant and self-aware Jewish community, which cares for our needy, educates our children in Jewish tradition and protects the memory of our unspeakable loss during World War II -- was made possible by three forces seemingly ignored in today's debate on our future.

A Jewish cooking class, making vegan matzah ball soup, is part of the Warsaw Jewish Community Center's dynamic programming for all generations. The JCC, opened in 2013, is a project of the

American Jewish Joint Distribution Committee (JDC).

The first and main engine driving the resurgence of Jewish life here is the longing of local Jews for connection and identity. Whether aware of our Jewish roots or finding out when a family secret was revealed, more and more of us chose to search for the meaning of our identity. And we did so despite fears of anti-Semitism or the legacy of the Soviet ban on religion.

Growing up, I had more questions about my identity than answers. Although I knew my mother was Jewish and that I had relatives in Israel, there was no strong Jewish influence in my life. We did not celebrate Jewish holidays, did not have a formal Jewish education and were mostly exposed to the dominant Catholic culture of Poland.

And yet, my older sister began exploring our Jewish roots and urged me to join her in Jewish educational and cultural programs. These activities triggered my curiosity and a need to define myself; it led me to learn about Judaism and the history of my people. And this connected me to others with similar questions.

My path to self-discovery led to acts of community-building, to finding relevance for Jewish tradition in a modern European context and to ensure that the next generation of Jews in Poland wouldn't need to shape their identity from scratch.

Others among my peers opted for religious observance, intellectual pursuits, social activity or artistic expression. These diverse entry points into the Jewish world were groundbreaking, given the nascent stages of Jewish life in the early 1990s.

Thankfully, we had help -- the second factor in our growth as a community. It came in the form of those eager to invest in a future for Jews in Poland and in Polish-Jewish relations. They were philanthropists, advocates, religious leaders and overseas Jewish organizations like the American Jewish Joint Distribution Committee, the Jewish humanitarian group, which has aided the Jewish community here for more than 100 years, including helping to purchase arms for the Warsaw Ghetto uprising.

The fruits of this support can be found in every active synagogue, community-wide Sabbath dinner, youth club, camping experience and Jewish street festival today. The creation of the POLIN Museum of the History of Polish Jews in recent years -- a

joint effort of international researchers, the Polish authorities and generous benefactors from abroad -- was a milestone in this process, as was the establishment of flagship JCCs in Krakow and Warsaw.

All these achievements were developed in democratic Poland, with the support of our non-Jewish neighbors, family members and local institutions. They were further strengthened by activists who were, and are, eager to speak out against hate and who believe in a Poland that embraces her minorities and is mature enough to face her history. This third factor -- a more welcoming political and social landscape -- has given us the confidence to continue our work in building Jewish life.

Leading up to the ghetto uprising commemoration, a group of young Jews and elderly Holocaust survivors will gather at our building for an evening of remembrance, learning and connection. They will sit in small groups, and the survivors will recount their wartime ordeals, memories of happier pre-war times, Jewish traditions and life lessons.

Gatherings like these don't simply provide a space for young Jews to absorb stories of horror and tragedy but to acknowledge and draw from the wellspring of positive Jewish experiences that the survivors impart.

They take the legacy of overcoming unspeakable odds, of holding onto identity and tradition, and transform it into confidence and pride for coming generations. For the seniors, it's a critical opportunity to embrace and inform the younger generation and to celebrate Jewish life reborn.

Every chance to be together as a community reminds us of what's really needed today, when challenges are rife and questions about our country and Jewish future abound.

Today, we need to redouble efforts at Polish-Jewish dialogue and the building of Jewish life in Poland.

Why? Because we are still here, and we are not giving it up.

KROSCIENKO NAD DUNAJCEM



By Ezra May
Vice President, ASPJ.

During my recent trip to Poland in June earlier this year, as well as visiting some of the bigger, more famous Jewish Polish cities of Lodz, Warsaw & Krakow, I also had the privilege of venturing to Kroscienko nad Dunajcem, a small village about one hour south of Krakow on the Dunajc river on the way to Zakapone.

I joined the family of Sam Susskind, a Kroscienko native who found his way to Melbourne post War, for the unveiling of a monument for the 1942 Nazi mass execution and then dumping in a mass grave of the last 246 Jews of Kroscienko.

I found the story of how this monument came to be compelling.

Dariusz Popiela, a 33 year old Polish canoe slalom Olympic finalist, 7 time national champion, 2 time

European Champion and recent silver medalist at the 24 June 2018 European Championships held in Prague, only a week after the 17 June 2018 Memorial unveiling, singlehandedly spearheaded a project to restore the memory of “the forgotten neighbors” of Kroscienko, as he called them.

At the ceremony, Darek, as he is known, said, “For many years I trained on the canoe track not knowing that only a few dozen meters away is a mass grave of Krościenko residents”.

Once made aware of the mass grave site, Darek contacted local Polish Jewish organisations seeking anyone with connections to Kroscienko and researched, with assistance of the Jewish Historical Institute in Warsaw, the identity of the victims and searched on Facebook for similar sounding names.

One of his hits was Rabbi Avi Baumol, Chief Rabbi Schudrich’s appointed Rabbi in Krakow. More than just being the closest geographic Rabbi, although American born and now living between Israel & Krakow, Rabbi Baumol had a great personal & emotional connection to Kroscienko. His great

grandfather and great-great grandfather were both Rabbis of that very town.

Remaining unsatisfied with merely alerting other people to the existence of the site, which was on the edge of the Kroscienko Jewish Cemetery, totally destroyed by the Nazis, Darek took it upon himself to identifiably demarcate it, restore it and establish a memorial to the Jews murdered there by the Nazis in 1942.

Such an undertaking is always easier said than done. After spending hours researching & identifying the names & some descendants of the 246 victims from 76 years ago, the hard part began. Darek notified the Chief Rabbi's Office who has a special Cemetery Commission to ensure that it was treated in accordance with Jewish tradition & regulations. Darek also had to navigate any potentially political sensitivities ensuring the Catholic Church, as well as the local municipality were kept informed and supportive of what was being proposed. Darek also had to resolve legal ownership of the mass grave site as well as design & construct an appropriate Memorial. And then of course the perennial issue of funding all these things.

Despite these regulatory & bureaucratic obstacles and having a full schedule training as a professional Olympic athlete, Darek, a Krakow native with no Jewish connection, displayed some of the determination and goal setting required of an Olympian and named his project "People not Numbers".



Rabbi Avi Baumol

Darek managed to enlist the support of many of the local population who volunteered hundreds of hours over many weekends for months to clear the site as well as the neighbouring Nazi ruined Jewish cemetery. This point really can't be overstated. Young Poles, Rural Poles, with no identifiable Jews for hundreds of kilometers and scores of years, donating their time, money & effort to restore and show their respect for the murdered Jewish citizens of their town from 76 years ago.

One of the more amazing volunteers was Karolina Panz, a doctoral student in Warsaw University, who helped Darek determine the details of the mass murder of the last 246 Jewish residents of Krościenko and their unceremonious burial in a mass grave. Karolina researched all the facts of that fateful day as well as remarkably all the names of the victims. She then researched as much as she could about them biographically, including their ages when murdered.

The unveiling ceremony itself on Sunday 17 June 2018, was attended by not only local & regional officials & dignitaries, but by over a hundred of the local population including local school kids & Scouts. Darek had organized a remarkable local publicity campaign for the day with posters & banners throughout Kroscienko. In a sign of respect all the dignitaries, including the local Priest, as well as many of the attendees, donned special commemorative Yarmulkas with the People not Numbers project logo.

The Mayor of Kroscienko spoke, simultaneously translated into English for the visitors, about pre-war Krościenko being a town of coexistence and how Kroscienko suffered when "our friends & neighbours were ripped apart from us by the Germans". He also welcomed the visitors from Australia and another family of descendants from California as "sons and daughters of Kroscienko". The Priest, still wearing his Yarmulka, recited a Psalm, selected for him by Rabbi Baumol. Speeches were also given by representatives of the American Jewish Committee, the Chief Rabbi Cemetery Commission and the Nissenbaum Foundation – which for the past thirty years has restored Jewish cemeteries in Poland. They funded the new fence for the newly cleared cemetery. Rabbi Baumol spoke movingly about the emotion of him presiding at an unveiling of a monument for the town where his ancestors not only lived, but were the active communal Rabbis.



The monument itself, which Darek managed to crowdfund, is designed as a traditional Jewish gravestone split in the middle with the names and ages of the 246 Jewish victims listed.

Darek spoke last. He humbly explained his dream at the beginning of this project to “remove from oblivion and put on a monument the names and surnames of all the Jewish Krościenko residents, resisting the plans of their German murderers to erase their memory”.

Descendants of the surviving Jews of Kroscienko, of which there were only 8 at the time, including Sam Susskind and his brother, were then invited to unveil the monument. This was Avi Susskind & family from Melbourne as well as another family of descendants from California.

Once the memorial was unveiled, Darek then movingly read aloud the name of each person murdered by the Nazis. These few minutes were

poignantly emotional as Darek respectfully & deliberately read out each name & age, pausing slightly between them.

Even though other than the name of Sam Susskind’s parents, none were familiar to me, it felt like Darek’s vision of “People not numbers”, of granting a final dignity to each person murdered, individually rather than grouped collectively, was achieved. That even just for a passing moment, 76 years after the Nazis rounded up, shot & unceremoniously collectively buried the Jews of Kroscienko, they were finally being acknowledged & formally laid to rest, I felt like a participant in the final stage of their burial. After 76 years of lying there anonymously, these victims were finally being acknowledged as being buried here. The monument there is now a headstone to eternalise their existence.

Darek had also arranged for permanent display boards to be erected on site displaying not only information about what the site commemorates, but

also biographical details of some of the victims and also some of the Kroszienko survivors, including Sam Susskind.

Adding exponentially to the experience of the day, was the presence at the ceremony of a witness. A now old man, who after the formal ceremony concluded, recounted first hand hearing gunshots from the nearby forest and seeing piles of bodies. He also fondly remembered Sam & the Susskind family pre War which the Susskind descendants in attendance found very emotional.

When asked 'why?' by the attending media, Darek replied that "as a Pole this story is mine to remember as well, and we all have a responsibility to guard the memories of our shared heritage."

In some ways, I feel that Darek singlehandedly brought back to life the Jews of Kroszienko. There is now a permanent Memorial not only for the 246 Jews killed by the Nazis, but it also serves as a memorial for all the Jews of Kroszienko who once lived there for centuries.

What an amazing achievement. All because Darek somehow found out that he trained near an unmarked mass grave and that just didn't sit right with him.

On a personal level, I am so glad to have been present at the memorial unveiling at Krosceinko, for Mr Susskind, whom I remember from my earliest days and was friends of my grandparents.

I am also so glad on a wider level, to witness firsthand what is happening on the ground in Poland today. Acts like this don't usually gain the spotlight or the headlines, other than in the local regional newspapers & TV. To see local Poles dedicate themselves to honour the memory of the Jews of their town, for their own sake, because they see their lost Jewish neighbours as an integral part of their town's history, is inspiring. It is perhaps somewhat ironic, but the memory of the Jews in Poland, outside the big ticket Warsaw & Krakow areas, is in most cases being kept alive by the local non-Jewish population.

The Kroszienko story doesn't end there. Following the unveiling ceremony, Karolina Panz, the Warsaw University doctoral student on the Jews of the region who researched & identified the names of the 246 victims, took the Susskinds, Rabbi Baumol and me

on a trip retracing Sam Susskind's WW2 route.

Prior to the ceremony we visited the Susskind family home in Kroszienko, but Karolina, based on a 1946 testimony given by Sam Susskind, housed at the Jewish Historical Institute, over 70 years later took his son & grandchildren (and me) to all the different train stations, roads, properties and locations that featured on his remarkable journey of survival. From being one of only eight Jews escaping Kroszienko, to ending up in Schindler's factory in Krakow. It involved the nearby shtetls of Nowy Tag & Czarny-Dunajec and stories of near misses, selections, forced labor parties, camps & transports.

It was a wonderful profound experience to have followed this journey and obviously so much more so for his children & grand-children.

Karolina is yet another example of a local non-Jewish Pole who takes an exceptional interest and dedication in the Jewish history of her region. The emotion, love & dedication she shows, enlisting her husband & children to spend their weekends maintaining sites, such as a nondescript unmarked side of a wall where 8 people were shot by the Nazis, that is, without being disrespectful, relatively insignificant in Poland's history, and would be totally lost & forgotten without her, is amazing.

Kroszienko is a not uncommon phenomenon in Poland today, of local communities coming together to bring alive the Jewish memory of their town. This is not motivated by money or tourism, as none of that happens in these little towns. Rather it costs them time, money & effort. But they view this not as an expense but as a worthwhile investment as it is important to them. They regard the Jewish aspect of Poland as an integral part of their identity.

Thanks to individuals like Darek & Karolina throughout Poland, the forgotten Jews are again being remembered and families not only have a monument to physically pay respects at, but just as importantly they have a resource to obtain information and life stories of their ancestors to retain for eternity.

POLISH COMMUNITY COUNCIL OF VICTORIA



Marian Pawlik

President of the Polish Community Council of Victoria.

Often I am asked by my Jewish friends what my organisation does and what we stand for. I will attempt to provide some information about PCCV in this issue of *Haint*.

The Polish Community Council of Victoria Inc is a state non-profit organisation representing Polish-Australian organisations and individuals in Victoria. The Council was established in 1962 and today represents the concerns and interests of over 40 Polish associations, with the total financial membership of more than 5,000 in Victoria. In addition, a substantial number of non-associated individuals from the Polish community in Victoria is also represented by the Council.

Some of the aims and objectives of the Council are:

- To represent the Polish community in Victoria and co-ordinate the activities of member organisations;

- To initiate, organise and facilitate social, recreational and charitable activities in relief of poverty, sickness, misfortune, suffering, distress or destitution and conduct charity work bringing gratuitous relief to persons in need of assistance;
- To provide social services including counseling, information and monitoring;
- To research, documents and provide all relevant information about needs of the community and persons of Polish heritage and Australians of Polish descent;
- To provide training, case work and education programs in response to the needs of the community;
- To assist other public benevolent institutions, entities or organisations founded for the good of the community; To provide general community assistance, development work and networking and organise and develop public information campaigns, sessions and seminars and promote access to services available by governments and other bodies;
- To develop and maintain co-operation with all tiers of the government, professional or trade associations and Polish community associations, clubs, organisations and other community bodies;
- To endeavor to maintain and to preserve Polish traditions and to cultivate, propagate and disseminate the Polish cultural heritage among the members and the community at large and encourage all Polish Australians to retain and express their social identity and cultural inheritance;
- To promote full participation by Victoria's Polish community in the social, economic, cultural and political life of the Victorian community;
- To promote unity among Victoria's Polish community and other ethnic groups;
- To foster co-operation in all fields of endeavor with the Polish nation, organisations and institutions inside and outside Poland.

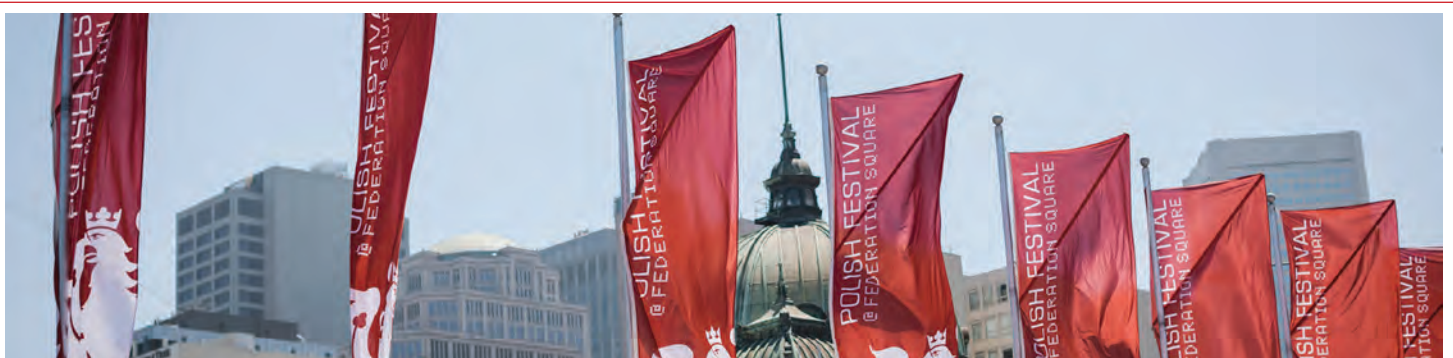


L-R: George Luk Kozika OAM, Marian Pawlik OAM, David Marlow and Moshe Fizman at a ASPJ function "They Risked Their Lives"

PCCV has been cooperating with ASPJ for close to ten years, and my personal involvement during this time enabled me to make many good friends in this organisation. There are many goals and values that we share. We wish to promote tolerance and acceptance of different cultures and religions and we search for ways to fight prejudice and racism.

Our aim is to build bridges between our communities and resolve differences through dialogue.

On 25 November 2018, PCCV and ASPJ board members will participate in "Harmony Forum", a forum which is hoped will bring our communities closer together.



2018 POLISH FESTIVAL@ FEDERATION SQUARE

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Sunday November 18

10am to 5pm

Bringing a taste of Poland to Melbourne

ESTRANGED: MARCH '68 AND ITS AFTERMATH BROUGHT CLOSE TO 120,000 VISITORS TO POLIN MUSEUM

POLIN Museum marked the 50th anniversary of the March '68 antisemitic campaign in Poland with a highly successful exhibition and related public programs. The show was attended by close to 120,000 visitors, a record in Poland for a temporary history exhibition.

Estranged: March '68 and Its Aftermath not only recalled a dramatic historical event but also addressed the consequences of hate, antisemitism, and disinformation in present-day Poland. The relevance of our recent history for social justice today was taken up in the exhibition as well as through



social awareness campaigns, workshops, gatherings, and cultural events. Together, they generated lively debate and a good deal of controversy while attracting widespread media coverage.

Native citizens or foreign tenants?

The antisemitic campaign run by the communist government in response to the youth rebellion in March 1968 led to the emigration of roughly 15,000 Jews: half of the Polish-Jewish community at that time. *Estranged: March '68 and Its Aftermath* explored the origins and unfolding of events





launched through the personal stories of those who anguished over whether to stay or leave.

The heart of the exhibition was an installation inspired by the main hall of the Warszawa Gdańska train station from which Jews left the country fifty years ago. Visitors listened to powerful, dramatic first-person accounts told by those who chose to remain in Poland and those who were forced to abandon their entire lives and rebuild anew. The recordings proved to be one of the most visceral, moving aspects of the show.

The 'March emigrants' emotionally recall being fired from their jobs, expelled from universities, and ostracized by their social circles. They share incidents of antisemitism in the streets, memories of making lists of the few possessions they were permitted to take, and the painful heartache of being parted from the people and places that were their whole reality. The recorded testimonials convey the deep sense of betrayal and injustice that the Jewish community experienced at the time.

"Poland was their home. All of a sudden it made them feel unwelcome. Even though many considered themselves to be Poles, the antisemitic campaign of 1968 turned them into foreign tenants whose lease had been terminated. In the exhibition, we focus on this feeling of estrangement, and of the sense of abandonment," shares curator Natalia Romik.

Dariusz Stola

Preparing our exhibitions on history we do our best to make them trustworthy and interesting for a diverse public. To this exhibition we wanted to attract in particular two distant generations: those who were in their twenties in 1968, and those who are in their twenties today. I was happy to see both groups coming in huge numbers: nearly 120,000 visitors locate it among the most popular exhibitions in Poland's history.

Dr. Deborah Lipstadt

What I found most striking about this exhibit is that while it extensively deals with March 68 events, it really is a commentary on our times in terms of antisemitism, hatred, prejudices. Sadly, this universal quality to the hatred, and in generating the hatred, creating the hatred, that this exhibit shows, is not unique to Poland.

Putting the Personal into a Historical Context

The exhibition set the narrative of those impacted into a broader context by presenting archival footage, newspapers and documents that trace the rise of the antisemitic campaign. Similarities and differences were explored between the circumstances in Poland towards the end of the 1960s and those in other



countries that were hotbeds of youth-led protests and rebellion. Recent online content and media coverage containing hate speech and promoting intolerance — at times eerily similar to the rhetoric from 50 years ago — stirred much interest and concern from the public, highlighting the troubling ways in which history tends to repeat itself.

An international academic conference, *March '68: Fifty Years Later*, meetings with historians and

witnesses of history, theater performances, book launches, film screenings, and panel discussions all explored the relevance of the March '68 events to hate speech and propaganda today. The events sparked further discussion on the dangers of remaining passive in the face of discrimination, xenophobia, and the breach of human rights. The exhibition also involved actively building the POLIN Museum's collection of memorabilia, photographs and other artifacts related to March '68. Some objects in this unique March Archive were featured in the exhibition and others will be used in future exhibitions and educational projects run by POLIN Museum.

Estranged: March '68 and Its Aftermath

9 March -24 September 2018, POLIN Museum of the History of Polish Jews, Warsaw

Curators: Natalia Romik (SENN Collective) and Justyna Koszarska-Szulc (POLIN Museum)

Project: SENNA Collective

Co-organizer: Association of the Jewish Historical Institute of Poland

Patrons: European Committee for the Support of POLIN Museum of the History of Polish Jews.

Different Story, Same Hate

In March 2018, POLIN Museum, together with the international marketing agency Saatchi & Saatchi and the Association of the Jewish Historical Institute of Poland, launched a social media campaign called *Different Story, Same Hate*, which reached 500,000 people. This multi-tiered campaign against hate speech and antisemitism, particularly online, was part of POLIN Museum's wide-ranging programming related to the 50th anniversary of the March '68 events. This initiative included a dedicated website, targeted activities on multiple social media platforms, and interactive installations displayed in POLIN Museum's main hall.

ARTUR SZYK– MAN OF DIALOGUE

“I am a Jew and Poland is my homeland. I cannot separate the two in my heart”

Artur Szyk



Arthur Szyk, a Polish-Jewish artist, the son of Solomon Szyk and his wife Eugenia, was born in Łódź on June 16, 1894.

A renowned artist and book illustrator, Szyk, an acculturated Polish Jew, proudly regarded himself both as a Pole and a Jew.

His works were exhibited and published not only in Poland, but also in France, the United Kingdom, Israel and the United States. However, he gained broad popularity in the United States primarily through his political caricatures, in which, after the outbreak of World War II, he savaged the policies and personalities of the leaders of the Axis powers. After the war, he also devoted himself to political issues, especially the support of the creation of the state of Israel.

From 1921, he lived and created his works mainly in France and Poland, and in 1937 he moved to the United Kingdom. In 1940, he settled permanently in the United States, where he was granted American citizenship in 1948.

Artur Szyk died on September 13, 1951.

Today, Szyk is an increasingly well-known and often exhibited artist only in his last home country, the United States. However, exhibitions in Poland and Germany are familiarizing Europe with one of the most prolific artists of World War II.



szyk.org

