

Annexes for the workshop

The residents of the shtetl. Antidiscrimination workshop

Annex 2.1

Photos:

1. <http://collections.yadvashem.org/photosarchive/he/22088.html>
2. <http://biblioteka.teatrnn.pl/dlibra/dlibra/docmetadata?id=86248>
3. <http://cdn.timesofisrael.com/blogs/uploads/2014/04/me-and-kids.jpg>
4. <http://audiovis.nac.gov.pl/obraz/93192/h:16/>
5. <https://neilsilberman.wordpress.com/2010/12/24/collective-memories/>
6. <http://www.synagogapodbialymbocianem.pl/2012/06/pamiec-o-zydach.html>

Annex 2.2.

Audio to listen:

[0:45 – 1:20]

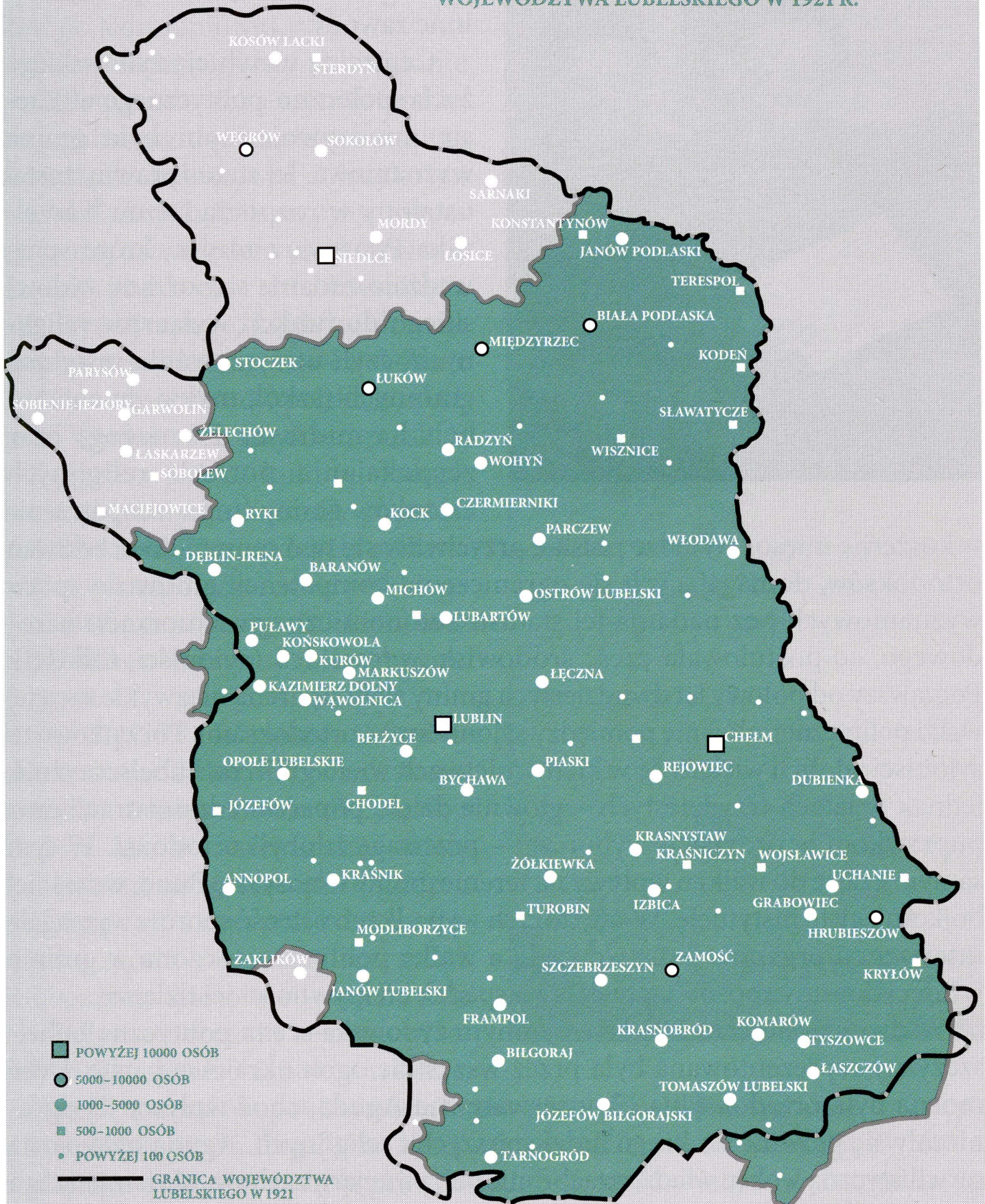
<https://www.youtube.com/watch?v=p3d-ZgQRTpU>

<https://www.youtube.com/watch?v=OcOKgmdMYwI>





SKUPISKA LUDNOŚCI ŻYDOWSKIEJ NA OBSZARZE WOJEWÓDZTWA LUBELSKIEGO W 1921 R.



WOJEWÓDZTWO LUBELSKIE W 2011

Annex 3.3 – printout 1.

Shtetl means in Yiddish a small town (pl. shtetl, diminutive of sztot – town). It is a specific, unique socio-cultural formation, concentration of Jews before World War II, in Eastern Europe (in the areas of Russia, Poland, Lithuania and eastern provinces of Austria-Hungary). Shtetl was sometimes considered a small city, sometimes quite a big town, another time a large village – from several hundred to over twenty thousand inhabitants. Shtetl was rarely inhabited only by Jews – most of the time significant percentage of the inhabitants in shtetl were Jews, and the rest were Poles, Ukrainians, Hungarians, etc.

More in: Bella Szwarzman-Czarnota, *Przywróćmy Pamięć – materiały pomocnicze dla nauczycieli*, Fundacja Ochrony Dziedzictwa Żydowskiego.

Group 1. Shtetl – front view

Prior to the war, Kurów was one kilometre long by one kilometre wide. A kilometre from the east and west, and a kilometre from the south to north. It was a small town. There were seven or eight streets in Kurów, not like today. By the square: Jewish shops and houses. The farther one had gone from the centre, the fewer Jews. On Dzika Street there were Jewish shops and stores and only in the back there was a cheder and a temple. The cemetery was on Blich Street, at the far end of town. Dworska Street ended just as the Catholic cemetery began. The cemetery is about 200 metres from the church. Lubelska Street reached Głęboznica Street. Another 200-300 metres and there was a German cemetery, as before the war. Kłodzka Street ended with the Turczyk house, with Janiccy and Łupkowie house on the opposite side. 150 metres from there, on the hill, there was Mr Sadurski's windmill, which was actually outside of Kurów. Szymowska Street ended with Reczek's buildings and Szeleźniak stable.

Testimony by Witold Mikołajczyk, Kurów. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

Tomaszów, such as it was, was entirely wooden – only a few buildings were made of stone. The main streets were cobbled, that is the Gdańsk – Romania route and that transport highroad going towards Lviv and Zaleszcza and to Romania. That region was developing. On the other hand the side streets were laid with wooden platforms, and the rest were mud.

Testimony by Ryszard Kędzierski, Tomaszów. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

Group 2. Sacred buildings

Before the war, Tomaszów was populated by Poles, Ukrainians and Jews. There were many of Orthodox Christians, but you couldn't just call them Ukrainians. They were Orthodox Poles. There was no hate. When there was an Orthodox wedding, the whole community went to that wedding, just how Orthodox Christians went to Polish weddings. Three Jewish families lived there. When a child was born – and when a Jewish child was born, it was grounds for a great celebration to them – then the whole community celebrated, too. There was nothing drastic, no nationalism.

Testimony by Maria Rycko, Wojsławice. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

The church looked different than today. There were no electric lights. The sexton had to light lamps on the sides, and now it's beautifully illuminated.

Testimony by Ryszard Kędzierski, Tomaszów. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

The Orthodox church was in Wojsławice, and that's where they congregated. The Ukrainians had wonderful singing voices. They had a choir there, very good. They celebrated Christmas a little later than us, and Easter, as well, but the celebrations were similar. Weddings were similar to ours, too. Jews celebrated differently, had different weddings.

Testimony by Stanisław Gołofit, Bełżyce. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

There was a synagogue in Chełm, at the corner of Młodowska and Narutowicza streets. It was very pretty, the dome was originally painted beautifully. And it was big.

Testimony by Adela Grzęsiuk-Dębska, Chełm. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

Group 3. Institutions and public use spaces

The culture centre in Wojsławice had two school rooms and one for celebrations, for meetings, film screenings – it was this pageant room, with a small stage. There was a bath house, a general kind. It was supposed to be Jewish, but whoever wanted to go there could go.

Testimony by Stanisław Burda, Wojsławice. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

There were more Jewish kids at school than Polish. In my grade there were twenty pupils, that was seven of us Poles and the others were Jewish. A priest came to the school for religious lessons, and a rabbi came to school, too. We had a Jewish teacher – her name was Sobolówna. She held singing lessons. The teachers were very strict. There was discipline at school.

Testimony by Waleria Jakubiak, Bychawa. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

Cheder – I can tell you one thing, Jewish youth went there with these payot, with yarmulkes, they probably learned religion in a typical Talmudic way.

Testimony by Stanisław Zadura, Puławy. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

In Wojsławice, when we celebrated 3rd May before the war, people would gather next to town hall. First they'd go with a firefighters' orchestra from town hall to the Catholic church for mass, from there they'd go to the Orthodox church – because that was their nationality – and from the Orthodox church to the synagogue, and then they'd be back for the main celebration. Only then they'd go to the Kościuszko monument for the speeches, and then back to town hall.

Testimony by Stanisław Burda, Wojsławice. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

Group 4. Trading centres

Market – the fair in Bychawa. There were women with chickens, eggs, butter, cream... Cows, pigs, and here next to the church was a market with grain and potatoes. Here was the second market. Everything was held on Tuesdays, that's when people from nearby came to Bychawa for the fair.

Testimony by Waleria Jakubiak, Bychawa. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

There were various stores, grocery and clothing shops, shoes and even butcheries where they sold meat. They had beef, veal, but there was no pork – Jews didn't sell pork, they didn't eat it.

Testimony by Maria Rycko, Wojsławice. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

Jews in Tomaszów didn't pursue trading, most of them; 90% of the Jewish population were craftsmen. They were tailors, metalworkers, carpenters, cobblers, masons.

Testimony by Ryszard Kędzierski, Tomaszów. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

You could always haggle with Jews. He'd give you a price for how much something cost, and if you could haggle you could always buy it cheaper. It was the opposite in shops owned by Catholics and Orthodox Christians. There the prices were generally set, so people would rather go to the Jewish shops and they'd get almost everything there. Some people said that we should support our own, not Jews, that we should shop at Polish stores. But people still preferred to buy from Jews. So they lived in peace. There weren't really any bigger conflicts between Poles and Jews.

Testimony by Barbara Guz, Kurów. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

Group 5. Households

Chełm is a large city. All the brownstones down the street from the cathedral, on the right side, all of them were Jewish houses, luxurious.

Testimony by Adela Grzesiuk-Dębska, Chełm. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

Jews lived mostly in the city centre. There wasn't even a blade of grass next to any Jewish house, because they were very close together. There was no space to keep a garden, so they didn't do it, there were no conditions to do it. There was only grass on the hill by the synagogue.

Testimony by Witold Mikołajczyk, Kurów. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

The Kurów city centre was a dense settlement, because that's where Jews lived. There were only narrow passages between houses there. Shops were generally grouped in the centre. Houses in Kurów were mostly made of wood, though some were made of stone. Jews had some of those houses, and Poles had some, but few. Mostly the houses were wooden, and then most of them had thatched roofs. Some had corrugated roofs, but most were thatched. Apartments were varied, but in general, if someone had a large house then he rented out to tenants – teachers rented apartments like that. People didn't need as many apartments as today. In general it was a kitchen and a room, some kind of hallway, some kind of larder, and it was enough.

Testimony by Barbara Guz, Kurów. "Grodzka Gate – NN Theatre Centre" Oral History Archive.

Group 1. Shtetl – front view



HRUBIESZÓW



WŁODAWA

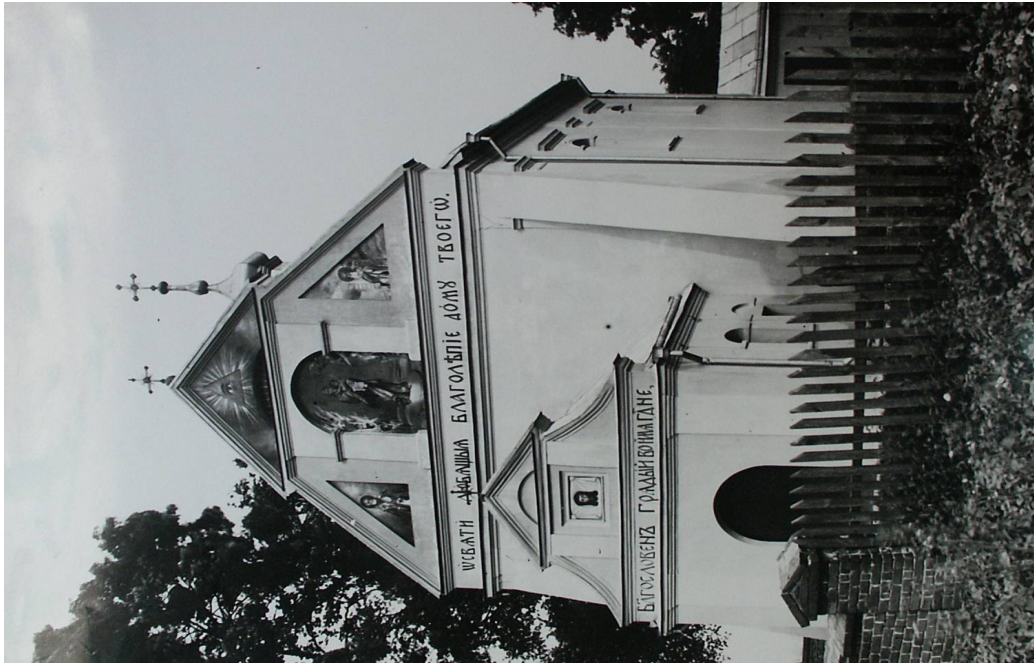


JÓZEFÓW BIŁGORAJSKI



KURÓW

Group 2. Sacred buildings



WOJŚLAWICE



WŁODAWA



BIŁGORAJ



JÓZEFÓW BIŁGORAJSKI

Group 3. Institutions and public use spaces



CHEŁM



BYCHAWA



TOMASZÓW LUBELSKI



KURÓW

Group 4. Trading centres



CHEŁM



HRUBIESZÓW



KAZIMIERZ DOLNY



KURÓW

Group 5. Households



CHEŁM



KUROW



TYSZOWCE



KUROW

Annex 3.5 – printout 1

"The town was called Frampol. There was everything, that should be in any decent town: a synagogue, a study house, a shelter for the poor, a rabbi and several hundred residents. Every Thursday the fair was held there and all the local peasants were selling grains, potatoes, honey, chickens and calves, and buy salt, oil, shoes and whatever else was needed on a farm".

I. B. Singer, "Three Wishes"

Annex 4.1 – printout 2.

On the back of each picture write the group number:

photos 1- 4: group I

photos 5-8: group II

photos 9-12: group III

photos 13-16: group IV



1



2



3



4



5



6



7



8



9



10



11



12



13



14



15



16

Group I. Portraits, family and friends pictures

Find someone from an assimilated family	Find someone who speaks Yiddish
Find someone who attends a Public School	Find someone who speaks Yiddish

Group II. Religious life

Find someone who attends Orthodox church	Find someone who is a rabbi
Find someone who celebrates Easter	Find someone who celebrates Sabbath

Group III. Profession

Find someone who is a farmer	Find someone who is a printer
Find someone who is a water-carrier	Find someone who is a forest ranger

Group IV. Social life

Find someone who is a cheder student	Find someone who is a member of a Zionist organisation
Find someone who celebrates Christmas on 24 December	Find someone who can bake matzo

Group I. Key to match questions to photographs: 1-2-3-4

- Fig. 1 – Find someone from an assimilated family
- Fig. 2 – Find someone who speaks Yiddish
- Fig. 3 – Find someone who attends a Public School
- Fig. 4 – Find someone who speaks Yiddish

Group II. Key to match questions to photographs: 5-6-7-8

- Fig. 5 – Find someone who attends Orthodox church
- Fig. 6 – Find someone who is a rabbi
- Fig. 7 – Find someone who celebrates Easter
- Fig. 8 – Find someone who celebrates Sabbath

Group III. Key to match questions to photographs: 9-10-11-12

- Fig. 9 – Find someone who is a farmer
- Fig. 10 – Find someone who is a printer
- Fig. 11 – Find someone who is a water-carrier
- Fig. 12 – Find someone who is a forest ranger

Group IV. Key to match questions to photographs: 13-14-15-16

- Fig. 13 – Find someone who is a cheder student
- Fig. 14 – Find someone who is a member of a Zionist organisation
- Fig. 15 – Find someone who celebrates Christmas on 24 December
- Fig. 16 – Find someone who can bake matzo