

VOICES

Remembering
the past, inspiring
the future.



Autumn 2024

The magazine of
Melbourne Holocaust Museum

40

YEAR ANNIVERSARY

**MELBOURNE
HOLOCAUST
MUSEUM**

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Cover: One of twelve stained-glass windows designed by Holocaust survivor Adela Shaw, and donated to the Melbourne Holocaust Museum in the 1980s. Seven of the windows remain on display at the MHM today.

The Melbourne Holocaust Museum (MHM) exists to amplify the voices of Holocaust survivors as a catalyst for greater understanding and acceptance of difference, to inspire a better future.

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From the Presidents

After years of planning, fundraising, design and construction, our world-class museum officially opened on 22 November.

Prime Minister, the Hon Anthony Albanese MP, leader of the Opposition, the Hon Peter Dutton MP and Premier of Victoria, the Hon Jacinta Allan MP, all spoke about the importance of remembrance and education, and the challenges of growing antisemitism in Australia. We were delighted to hear the strong bipartisan endorsement of the museum, and support for the Jewish community in these difficult times.

99-year-old Holocaust survivor Abram Goldberg OAM spoke of the museum as a symbol of hope, a guiding light for tolerance and a bastion in the fight against antisemitism and racism. His words resonated strongly with the audience and underscored the urgency of our museum’s mission to educate against hate.

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Let us be the voice of reason in these troubled times and stand up against antisemitism and racism wherever it rears its ugly head.

Abram Goldberg at the opening of MHM



The war in Gaza continued to have repercussions in Australia, and we are witnessing an increase in antisemitism since 7 October. At the MHM, we understand the urgency to build pathways to provide resources to counter the resurgence of antisemitism. This will be a focus in 2024.

In 1984 a group of Holocaust survivors came together to establish the Melbourne Holocaust Museum (previously, Jewish Holocaust Centre, JHC) to remind future generations of the importance of learning about the consequences of hatred and prejudice. This year we are celebrating our 40th anniversary and continuing the legacy of our survivors by taking their stories into the future.

On 27 January, MHM held the annual commemoration to mark International Holocaust Remembrance Day (IHRD) and the liberation of Auschwitz. This year’s theme was the *Fragility of Freedom*. Nina Bassat AM spoke about the importance of democracy and our three panellists Dr Daniel Heller, Nyadol Nyuon OAM and Dr Kylie Moore-Gilbert also explored this theme in a riveting discussion moderated by Dr Breann Fallon. You can watch the IHRD 2024 event in the past events section on this link: mhm.org.au/events

On another note, we were delighted to wish Holocaust survivor Andy Factor OAM a very happy 100th birthday earlier this year.

We say thank you and goodbye to our former CEO Jayne Josem who has been an integral part of the MHM for over two decades. Thanks to her leadership, we have opened a world-class museum to the public. Welcome to our new CEO Dr Steven Cooke who brings a wealth of experience to the role.

We look forward to seeing you at our new museum.
Chag Sameach,
Sue Hampel OAM & Michael Debinski OAM
MHM Co-Presidents



From the Editor

Lina Leibovich

It is with a profound sense of honour and responsibility that we extend a heartfelt welcome back to each of you into our newly redeveloped and recently opened MHM. This moment represents not just the culmination of years of dedicated effort and commitment but also marks a significant milestone in our collective journey of education, remembrance and preservation.

In the wake of 7 October, the role of Holocaust education within our community has never been more important. The rise in antisemitism has starkly reminded us of the vital necessity to understand our history, and ensure that the lessons of the past are deeply ingrained in our collective consciousness. Our museum serves as a beacon of light in these difficult times, offering a space for reflection, learning, and engagement with the history that shapes our identity and values.

The Holocaust offers us invaluable lessons on the consequences of hatred, the importance of tolerance, and the imperative to safeguard our rights and freedoms. Through the museum's exhibitions, we endeavour to create a dialogue connecting the past and the present, encouraging visitors to reflect on the relevance of these lessons in today's world.

Let us come together to honour the memory of those we have lost and continue to educate with understanding and empathy. Our museum is not just a repository of history, it is a testament to our resilience, a source of our knowledge, and a foundation for our future.

Farewell to Jayne Josem

Jayne started at MHM as a volunteer back in 1997, working with Holocaust survivor Phillip Maisel OAM z"l on the Testimonies Project, then with Saba Feniger z"l in the Curatorial Department. In 2002, she officially became an employee at the museum working alongside five survivors to foster Holocaust education and remembrance through a range of fascinating exhibitions.

For Jayne, it's always been about the survivors. Her work embodies our mission statement – *We exist to amplify the voices of Holocaust survivors as a catalyst for greater understanding and acceptance of difference, to inspire a better future.*

Jayne has achieved so much during her time at MHM. One project that stands out is the *Walk with Me* survivor immersive testimony VR experience. To create this VR film,

Jayne took Holocaust survivor John (Szaja) Chaskiel OAM z"l back to his hometown in Poland, where Szaja bravely shared his experiences, from his time growing up before the war, to his life in Melbourne as a proud *zaida*. This outstanding 18-minute VR film eternalises Szaja's story and explores his resilience, bravery and his love for family. With Szaja having passed away in late 2023, this project is a remarkable legacy to leave behind.

In 2018 Jayne commenced her position as CEO and led a major redevelopment project, of which we are eternally grateful.

We thank Jayne for her vision, perseverance and dedication to our museum over the last two decades. In recognition of Jayne's contribution we have dedicated an annual lecture in her name, based around the theme of intercultural

understanding. Jayne has given so much of her time to MHM, bringing together different communities in her passion for human rights, and we believe these annual lectures will be an appropriate legacy. Keep an eye out for more information on this in the near future.

On behalf of the MHM Board, we wish Jayne much success in her future endeavours. We know that Jayne's connection with our wonderful museum will be indelibly printed on her heart and soul and we look forward to welcoming Jayne to our functions and events. Thank you Jayne!

Co-Presidents Sue Hampel OAM and Mike Debinski OAM

Feature

It's difficult to say farewell to such a wonderful leader. Jayne Josem has expertly steered the MHM towards a new and exciting chapter over the past six years as CEO.



Jayne Josem.
Photographed by
Simon Shiff.

40 YEARS ON MELBOURNE HOLOCAUST MUSEUM



Jewish Holocaust Centre (JHC) building, 2017.



The redeveloped MHM building, 2023.
Photographed by John Gollings AM.



Novelist,
screenwriter, and
playwright,
Elliot Perlman is the
bestselling author
of *Maybe the
Horse Will Talk*,

The Street Sweeper,
Seven Types of Ambiguity,
*The Reasons I won't Be
Coming*, and *Three Dollars*.

He is also the author of two
novels for children. His work has
been translated into numerous
languages, adapted for film and
television, and published to
international acclaim.

The French literary journal,
Lire, described him as
“the classic of tomorrow” and
“one of the 50 most important
writers in the world.”

I was 19 years old when I first came to what was then
known as the Jewish Holocaust Centre (JHC) having read
in the *Jewish News* that our community, the Melbourne
Jewish community, was taking the initiative to open its own
Holocaust museum in Selwyn Street, Elsternwick.

Historically, the creation of communal institutions is
something that we, Jews, have excelled at. As soon as we
arrive somewhere, no matter how few of us there are, we
start the process of organising and building institutions
to make things easier for those next to arrive. And we are
always arriving somewhere because for thousands of years
we have been continually fleeing something or someone.
The phenomenon that has led to our flight is what might
be thought of as a social virus, an example of xenophobia
par excellence, antisemitism, the negative discriminatory
treatment of Jews as Jews on a factually unwarranted basis.
It's a virus that no society can ever quite entirely rid
itself of, a societal illness that curiously, at least in its
transmission and in its virulence, has nothing to do with
us. Jews are not its cause. They are just the ones who
suffer its consequences. It is its stubborn refusal to
fade away, its ubiquitousness, and its quite astonishing
capacity to adapt and bizarrely mutate, thriving in whatever
circumstances currently prevail – permitting, for example,
Jews to be seen simultaneously as seditious Bolsheviks
and rapacious capitalists – that leads antisemitism, though

an outstanding example of xenophobia, to be, in fact, a
unique phenomenon in the psychopathology of the human
species. And all of this despite Jews constituting just 0.2%
of the earth's population.

And the most extreme example of antisemitism in Jewish
history is the Holocaust, the systematic attempt by Nazi
Germany and its allies to annihilate the Jewish people, the
historical event that this institution was created 40 years ago
to commemorate and to educate people about.

So 40 years ago I rang around all my friends trying to find
someone who would come with me to the opening, an
event that would mark the beginning of my forty year and
still ongoing relationship with this institution. I could not find
anyone of my 19 and 20-year-old contemporaries to come
with me. And I had gone to Mount Scopus.

It was an incredibly hot March day radiating that almost white
un-Ashkenazi light in which Australia specialises, a day that
was closer to the end of the war than it is to now. I was shy

Feature

by
Elliot Perlman
Novelist, screenwriter
and playwright



The crowd at the opening of the Jewish Holocaust Centre, 1984.

around a community of survivors. I didn't want anyone to think I was trying to co-opt my people's tragedy for myself in some kind of self-indulgent adolescent way. When I stood a few feet away from the survivor, Adek Bialik, when he collapsed in the hot sun and died, in a shocking example of tragic irony, I felt that maybe I shouldn't have come, that perhaps this event belonged to an earlier generation. Why was I there, some 19-year-old interloper? My grandparents fled Poland and Russia before the Holocaust. They lost almost everybody they left behind but unlike so many Melbourne Jews of my generation, I didn't have parents or even grandparents who were survivors.

I was an aspiring writer of fiction and after the opening of the museum I set myself the writing exercise of composing a short story about the experiences of a young Jewish man in 1980s Melbourne but in the style of the Yiddish master, Isaac Bashevis Singer, and it would include a fictionalised account of my experience of the opening of the MHM (as it is now known). Would it be possible to write something set in contemporary Australia but in the style of I.B. Singer? It was the first adult short story I wrote, and I gave it the name, *Spitalnic's Last Year*.

Fifteen years later, when it came time for my editors to choose stories from among the various stories I had thus far written for my forthcoming short story collection, *The Reasons I Won't Be Coming*, this first story, *Spitalnic's Last Year*, kept making the cut. But since I hadn't known at the

time of the opening of the museum that my experience of that day was going to inspire me to write a short story, or, indeed, to write anything at all, it's still fair to ask what I was doing there. What made the 19-year-old me go there by myself that hot day? With the distance of forty years, I think I can now answer that.

I was there because I was brought up to consider the events of those years to be, not simply the most important event in Jewish history, but perhaps the single most important measure of exactly what the human being is capable. If you really want to study the human being, you cannot do better than study the Holocaust. Everything you need to know about humans you will find there; cruelty, savagery, the base use of ingenious technology, and of meticulous bureaucratic planning down to the tiniest detail for the sole purpose of mass murder, the sickening need of individuals to conform, the frighteningly limitless capacity for denial and for hypocrisy, but also the capacity for tenderness, kindness, bravery, the remarkable will to survive, and the stunning, breathtaking impulse to recreate – it's all there. And my upbringing had given me the compulsion then, as I was to write 30 years later in my novel, *The Street Sweeper*, to tell everyone what happened.

It can often feel, especially recently, that the task of fighting antisemitism is so daunting as to be overwhelming and, as you're assaulted by examples of it in your daily life, one simply doesn't know where to start. From here it's easy

to fall prey to a paralysis of hopelessness and a kind of learned helplessness.

But it's helpful to remember, first, that while antisemitism is sadly unlikely ever to be entirely eradicated, for diaspora Jews to be largely free of its very worst effects, it needs to be eradicated only to below a certain critical tipping point. From here it's not impossible to imagine that under the right circumstances (these circumstances being perhaps better left for another essay) there could be a reduction of the viral load below antisemitism's most dangerous tipping point. This really is achievable. Second, it's salutary to remember that not all antisemites are equally virulent or committed to their antisemitism. Additionally, there is a substantial category of antisemite containing people whose antisemitism is based solely on ignorance. For this type of antisemite, education with respect to Jews and Jewish history can be (and yield literally) a breath of fresh air. Because of the foresight and incredible hard work of a group of Melbourne survivors forty years ago, this state has the outstanding educational and cultural facility purpose-built to engage in that vital education.

I can't get people to take a history degree majoring in Jewish history or the Holocaust. I can't get them all to read *The Street Sweeper* or, indeed, any particular book on the Holocaust, but I can often get people to visit this remarkable museum and to absorb its story and its message for as long as they choose.

The Vanished World gallery within the previous exhibition space at JHC, 1997.

It can often feel, especially recently, that the task of fighting antisemitism is so daunting as to be overwhelming

Ever since the publication of *The Street Sweeper*, people have continually asked me, including in Germany, how one fights antisemitism. Indeed, the question has been asked so often that I've managed to reduce the answer to just five words. How do you fight antisemitism? One person at a time. The task is urgent and not everyone is equipped to do the job adequately. But fortunately, we are - all of us - able to direct people to the MHM. One person at a time.

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Moments of Hope Through the Darkness

Where Hope Shines Brighter Than Hate.

When we opened the redeveloped MHM, this was one of the key messages we wanted to communicate to our audiences. Why? Because we're just as focused on the future as we are on the past.

We curated our exhibition spaces in a way visitors would see the atrocities for what they were, understand where humanity failed, but also leave with an insight into instances where humanity prevailed amid the most hopeless of circumstances.

We anticipated this approach to have two positive outcomes:

- People would feel motivated to visit and “meet” our survivors to understand their experiences, rather than deterred to learn about this tragic history.
- Through understanding the humanity in history, the exhibitions would provoke a sense of empowerment and inspiration in people that would extend well beyond their visit to MHM.

So how did we achieve this throughout our exhibition spaces? The humanity is in our survivor's personal stories. Our exhibition spaces were carefully



curated to showcase moments of human connection to punctuate the darkness of this moment in history.

The kindness of a neighbour

Within our *Hidden: Seven Children Saved* exhibition, we share survivor experiences with an emphasis on several character strengths to provide visitors with an understanding of the importance of their individual choices. One of the Holocaust survivors featured in the exhibition is Paul Grinwald. In 1942, Paul, his sister Suzanne and mother Malka, were warned by French policemen not to stay home at their apartment in Paris on 16 July. With nowhere else to turn,

Paul's mother asked the concierge to help them. At risk to her own life, the concierge agreed to help Paul's family by hiding them in the basement, along with other Jewish families who were living in the building.

On 16 July at 5:00 AM, there was a knocking at the door, a lot of commotion upstairs, and Paul heard the thud of heavy boots above them from the basement where they were hiding.

Around two hours later, the concierge called the group to come out and return to their apartments. Paul found out his aunt and her two children, who had ignored the warning from the policemen, had been arrested and sent to Drancy transit camp, and from there to Auschwitz-Birkenau, where they were murdered.

This conscious act of kindness and bravery from the concierge saved the lives of Paul and his immediate family. Throughout the stories of the seven children in hiding, visitors engage with these moments of humanity to empower them with a sense of agency over their choices and how they impact the world today.



Above: Family engaging with Paul Grinwald's story in the Hidden exhibition. Photographed by Mel Desa. Opposite: Badge made by Marysia Rosenzweig in Blechhammer camp, Germany, 1942. From the MHM Collection. Photographed by Simon Shiff.

A Jewish family rescued by strangers

Within the *Rights Removed* gallery of our *Everybody Had a Name* exhibition stands a display of items on loan from Walter Glaser and his family.

The items symbolise their unique story of survival and the kindness of strangers.

In 1938 Dr Johann (Hans) Glaser, his wife Henrietta and son Walter (known as Igo) were desperate to leave Austria. Remembering that a relative with the family name of Borer had settled in Australia, he wrote to all the “Borers” in Australia.

One recipient was Fred Ashworth, owner of a pest control service in Melbourne, the Borer and White Ant Extermination Company. Although they had no relation to the Glaser family, Fred and his friends, the Dacomb sisters, were so distressed by Johann's frantic plea that they supported the permits for the Glasers and other family members to settle

in Australia. This act of compassion saved the Glaser family and allowed them to rebuild their lives far away from the ensuing war.

Creativity and dignity in the camps

Under the Nazi regime, the Jewish population were further dehumanised in the camp system when their names were stripped from them and replaced with numbers.

Under these conditions, maintaining a sense of humanity was almost impossible. Within the *Freedoms Lost* gallery of our *Everybody Had a Name* exhibition, we showcase some ways in which individuals maintained a sense of identity and dignity by creating small items, such as jewellery from metal offcuts.

One of the artefacts on display is a badge made by Marysia Rosenzweig in 1942, in Blechhammer camp, Germany.

Marysia made this badge for her best friend Gucia Honigman (later Ferst). We might understand this act as a desire to retain identity, humanity and friendship while subjected to dehumanisation under the brutal camp system. It stands as a symbol of the small ways human connection can endure in the most difficult times.

We hope our visitors will see reflections of themselves in these small moments of humanity and feel inspired to consider the influence our actions have on our collective future.

by
Meg Hibbert
Communications &
Marketing Specialist

The Grand (Re) Opening

of Melbourne Holocaust Museum

by
Meg Hibbert
Communications &
Marketing Specialist



A prayer

By Rabbi Ralph Genende OAM

Mizmor Shir Chanukat HaBayit

A prayer for this house of memory

*May your doors bring in minds
that will learn and grow*

Hearts that will feel and expand

Souls that will nurture and soar

*May your gates burst open and
spill into the streets your stories
of courage and compassion*

*Your tales of dignity and
the lovely colours of our
differences*

*Your conviction that
remembrance brings redemption*

humanity heals a wounded spirit

*And generosity grows in the
broken bones*

That hatred only hurts and festers

That love is stronger than death

*That light lingers and gently
insinuates itself into the shadows
and shrouds*

*In this house of memories we will
let the light in*

*From this house of memory we
will let the light flow out.*

As Holocaust survivors, community leaders and politicians gathered at the front of the MHM on the morning of 22 November 2023, excitement and anticipation filled the air. It was a warm morning; perhaps not as warm as the historic opening of 1984, but warm enough for the staff of the MHM to regret not adding sunscreen into the event pro forma.

The event began with a smoking ceremony led by Jaeden Williams, a Yalukit Willam man of the Boonwurrung language group. Jaeden captivated the crowd with the knowledge and love he espoused when talking of his community's traditions which he shared graciously with the audience. Jaeden invited guests to participate in a smoking ceremony to cleanse their spirits before walking into the museum. Before entering the building, Rabbi Ralph Genende OAM shared a poem and a beautiful prayer.



Although the building had been partly operational for almost a year, as the crowd made their way over the threshold separating the MHM and the street, there was a sense of new beginnings; after an almost five-year redevelopment project, the MHM was entering into a new era of education, remembrance and preservation.

Within the Smorgon Auditorium, the atmosphere was lively and spirited. The formal proceedings began with an address from Senior Custodian of Boonwurrung Country Caroline Martin, who, carrying on from her son Jaeden's introduction, provided the crowd with an exceptional insight into the importance of sharing our community's narratives, and acknowledged William Cooper and the incredible support local Indigenous communities have shown the Jewish community.

The morning's program was comprehensive, with politicians and dignitaries expressing their support of the museum's opening, including the Prime Minister of Australia the Hon Anthony Albanese MP. Albanese was joined by Leader of the Opposition the Hon Peter Dutton MP – symbolising bipartisan support of MHM's mission.

The most touching speech in the morning's program was delivered by Holocaust survivor Abram Goldberg OAM, who has been involved with the museum since its establishment in 1984. Abram reminded the crowd why MHM's mission is more important than ever.

Following on from Abram's speech, the Prime Minister addressed the crowd with a clear message of understanding and support for the museum's mission.

Above:
The Hon Anthony Albanese, The Hon Peter Dutton and Pauline Rockman OAM in the front row at the grand opening of MHM.

Below:
The Hon Anthony Albanese delivering a powerful speech to the crowd.



”

It is my great pleasure to be here to witness the opening of our wonderful world-class museum. It is a beacon of light especially in these testing and trying times.

It is a symbol of hope for the future generations, a guiding light for tolerance and a bastion in the fight against antisemitism and racism raging in our society and the world.

At 99 years of age, I never thought we would be faced with such virulent antisemitism in our wonderful country. We must stand up against it. Our voices need to be heard and the voice of reason needs to be heard.

As a survivor of the worst humankind can inflict on each other I am proud to see the memories of the six million souls who were murdered by the Nazis be enshrined and their voices need to be heard as often as possible.

Let me quote our mission statement: ‘We exist to amplify the voices of Holocaust survivors as a catalyst for greater understanding and acceptance of difference, to inspire a better future...’ I have been here since the very beginning, nearly 40 years now and still talk to students every week. This is to honour the memory of my murdered family and to keep a promise I made to my mother in her last moments on the selection ramp in Auschwitz: ‘Abram you should do everything humanly possible to survive and when you do you must tell the world what was done to us’.

I wish the museum and all who work and volunteer here the best for the next 40 years.

Let us be the voice of reason in these troubled times and stand up against antisemitism and racism wherever it rears its ugly head.

Holocaust survivor Abram Goldberg OAM



Holocaust survivor Abram Goldberg OAM addressing the crowd.



From left: Jayne Josem, Pauline Rockman OAM, the Hon Anthony Albanese, Mike Debinski OAM.

”

Within its walls, quiet dignity co-exists with awful truths, each one of them giving meaning to the words we keep repeating: Never again.

Those are words that stand on the foundation of memory. But memory must be a conscious act – as this museum is. Like a flame, memory must be carefully tended and nurtured. And it must be passed on.

Then consider the contribution that generations of Jews have made to Melbourne, the city that is home to the highest per capita population of Holocaust survivors outside Israel. Acts of philanthropy, humanity and generosity, all driven by a powerful instinct to elevate and expand the life of this great, multicultural city.

My government is acting to make it clear there is no place in Australia for symbols that glorify the horrors of the Holocaust. And there is no place for those who seek to profit from the trade in these evil symbols, or use them to promote their hatred. We owe it to our multicultural society, our Jewish community, and our survivors.

I turn to the words of Holocaust survivor Peter Gaspar, who lost 40 members of his extended family. And I quote: The Holocaust didn’t start with gas chambers and murders and executions. It started with stereotyping, prejudice, discrimination, hate speech ...

Those are words to heed. Every day. What the Holocaust museum so powerfully reminds us, is that when we maintain meaningful contact with the past, we give ourselves our best chance of ensuring it doesn’t become our future. To make the words ring true as we repeat them: Never again.”

Prime Minister of Australia, the Hon Anthony Albanese MP

The Prime Minister’s powerful speech was followed by a ribbon cutting marking the MHM officially open to the public.

Q&A

with
Dr Steven Cooke

The new CEO of MHM

What is your connection to the MHM?

I have been connected to the MHM for many years. In 2012 I started working with Dr Donna-Lee Frieze from Deakin University on a history of the then Jewish Holocaust Centre, which was published in 2015 as *The Interior of our Memories*. As part of the project, we interviewed people who had been involved with the museum for many years. We talked to them about their motivations and commitment to remembrance. I was also involved in the exhibition redevelopment committee which advised on our new permanent exhibition: *Everybody Had a Name*. I started as the new CEO in late January 2024, talking over from Jayne Josem. Huge shoes to fill!



Dr Steven Cooke. Photographed by Jon Moss.

What do you hope to contribute to MHM?

I've been involved in Holocaust education, remembrance, and research for 30 years now, including enhancing our national and international networks though my role on the Australian delegation to the International Holocaust Remembrance Alliance. I have also written extensively on Holocaust testimony, education, exhibitions, and memory. I also bring to the MHM significant experience of the broader museum context and have worked in leadership positions with the National Trust of Australia (Victoria) and the Shrine of Remembrance and taught the next generation of museum professionals through my work at Deakin University. My role as CEO is to make sure we are an effective and sustainable organisation that remains the finest memorial to the victims of the Holocaust and that staff and volunteers have what they need to continue and develop this work.

What's your favourite Holocaust-related book or film?

Can I have more than one? The book that started me on this journey was James E. Young's *The Texture of Memory: Holocaust Memorials and Meanings* (1993). It is beautifully and clearly written and was one of the first books to provide an analysis of the work that Holocaust memorials do. Young examines their origins and histories, and how they have changed over time, showing how memorials both reflect and shape our understanding of the Holocaust. I would also choose Holocaust survivor Kitty Hart Moxon's *Return to Auschwitz* first published in 1981. I had the honour of visiting Poland with Kitty in the 1990s and hearing her share her experiences was life changing.

Donor List

For all gifts in Will or general fundraising enquiries, please contact donate@mhm.org.au

Our sincere gratitude and appreciation to all our donors and funders — your support continues to allow us to preserve Holocaust memory and teach the important lessons of the Holocaust. Below are donors of \$1000 and above from January to December 2023.

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Daniel Baker	Helen Feniger	Leonard & Yael Kipen	Jon Moss	Kane & Natalie Siegel
David Bardas	Barbara Fih	Michael & Esther Kister	Sid & Fiona Myer Family Foundation	Ben & Judy Siegel
Andrew & Natalie Bassat	Alan & Elizabeth Finkel	Arthur & Marianne Klepfisz	Sidney Myer Fund & The Myer Foundation	Jack & Lesley Silberscher
Robert & Nina Bassat	Michelle Fleischer	Ken & Carol Klooger	The Nossbaum Family	Eric & Annie Silver
Paul & Sharon Bassat	Joe & Glenda Flinkier	David & Bindy Koadlow	Raymond & MaryLou Orloff	Mervyn & Rae Silverstein
Judy Becher	Ronit Fraid	Otto Kohn	Tom Osborn & Judy Rassaby	Stephen & Sharron Singer
Simon Benjamin	Peter & Anita Frayman	Steven & Frances Kolt	Avi Paluch	Michael Sirmai Foundation
Sam & Helen Berkovic	Tab & Eva Fried	Bernard & Margaret Korman	Tamar Paluch Ben Zeev	Adam & Monica Slade-Jacobson
Garry & Sigalit Berkovic	Vivienne Fried	Andrew & Michelle Kornberg	Sam & Ruth Parasol	David & Tammie Slade
Miriam Berman	David Fry	The Family of Jack & Ada Kornhauser	Gerald & Lil Pearce	Graham & Mary Slade
Besen Family Foundation	Norman Fryde	Larry Kornhauser	Pengana Holdings	The Jack & Robert Smorgon Families Foundation
Greg & Julie Blashki	Gandel Foundation	Alan & Roxanne Kozica	Gary & Stacy Planko	The Victor & Loti Smorgon Family Foundation
Barry & Lorraine Bloom	Mark & Judy Gandur	Wendy Kozica	Pincus Family Foundation	Sue & Norman Sonenberg
Norman & Pauline Bloom	Jonathan Gavshon	Krakov Memorial Committee	Henry & Marcia Pinskier	Spotlight Foundation
Rosetta Bloom	Harry & Helen Gelber	Rachel Kramer	Phillip & Silvia Piorun	Peter & Sylvia Stach
Joey & Julie Borensztajn	Jack & Gita Ginger	Joe & Marcia Krampel	Norman Pollack	Adam Stanley
Philip & Vivien Brass	Rachel Goldberg	Dinah Krongold	Pratt Foundation	John Steiner Family Foundation
Gary Braun	Graham & Deborah Goldsmith	John & Susan Lamovie	PSN Family Charitable Trust	Bernie Stone
Judy Braun	Deidre Goldstein	Barry & Barbara Landau	Ian & Sandy Raizon	John & Irene Sutton
Evelyn Bresner	Alan & Pam Goldstone	Mark Landau	Wolf & Dora Rajcher Memorial Fund	Theo & Shirley Sweet
Jon Briskin	Colin & Debbie Golvan	The Landman Foundation	Michael & Judy Raleigh	Stephen & Debbie Szentel
Henry & Brenda Buch	Hymie & Eva Bugalski	Henry & Janette Lanzer	Garry Ramler	Shoshana Sztal-Mazer
Isaac & Marilyn Bugalski	Michael Gonski	Silvana Layton	Eli & Lorraine Raskin	Damien Szwarc
Laura Burd	Vicki Gordon	Robert & Dusia Lefkovits	Lili Recht	Frank & Miriam Tisher
Leon & Tania Burstin	Tom & Jenny Gorog	Rob Lehrer & Melissa Castan	Sam & Glenda Recht	Mark & Caroline Troski
Joe & Pam Bursztyn	George & Hani Greenberg	Leibovich Families Foundation	Ralph & Ruth Renard	Leon & Sandra Velik
Bernard & Helen Carp	Justin Greenstein	The Lenga Family Charitable Fund	Hedy Ritterman	Vicki Vidor
Harry Chojna	Louis & Marilyn Gross	Shirley Lesh	Pauline Rockman	Victor & Karen Wayne
Jack & Anna Chrapot	Michael Grossbard	Ashleigh Levett	Andrew & Judy Rogers	Sam Webb
Trevor & Heather Cohen	Irene Gruber	Michael Levick	John & Margot Rogers	Celina Widawski
The Copland Foundation	Robert Gunsberger	Mark & Anna Levin	Myron & Jennie Rogers	David & Alison Wiesenfeld
D S Capital	Ed & Ada Gurgiel	Rosie Lew	Annie Rose & Andrew Lazar Foundation	Dennis & Tauba Wilson
Tom & Evelyn Danos	Michael & Karen Gutman	Ann Lewin	Jack & Annette Rosen	Andrew Wirth
Siân Darling	Dennis & Suzanne Hain	Phil & Sue Lewis	Harry & Viv Rosenberg	Colin & Rosetta Wise
Sid & Elaine Davidoff	Harry Hakman & Vivien Wertkin	Ryan & Naomi Lewis	Lance & Julie Rosenberg	Tom & Linda Wolkenberg
Shirley de Winter	Brian & Natalie Hamersfeld	Bori & Helen Liberman	Julian & Vivien Rosenfeld	Pauline Wroby
Simon & Lisa de Winter	David & Lilly Harris	Rena Lipton	Greg & Anne Rosshandler	Morry Wroby
Peter & Kim de Winter	Gary & Sue Hearst	Michael Ludski	Mourice & Ruth Rostkier	Philip & Miriam Zajac
Michael Debinski	The Family of Josef Hellen	Karin MacNab	Athena Rozenberg	Leon & Miriam Zimet
Maurice & Vivien Dobia	The Henry & Cecilia Foundation	Arnold & Dani Mahemoff	Ben Rozenes & Laini Liberman	Sandra Zwier
Andre Dubrowin	Nan Herzberg	Jeffrey & Helen Mahemoff	Henry & Janette Rubin	
Colin & Debbie Edwards	Richard Hogg	Bernie & Joyce Marks	Robert & Sue Russell	
Jack Ekstein	Sam & Jacky Hupert	Talya Masel	Adam & Yoko Ryan	
Erdi Foundation	Michele Huppert	Ezra May	Denise Sadique	
Marjan Erlanger	Gideon & Judy Ifergan	Barbara Michaels	Ron & Cynthia Salter	
Shaun & Michelle Factor	Paul & Susan Ivany	Richard & Melissa Michaels		
David & Vanessa Fajnkind	Lewis & Linda Janover	Adam Micmacher		
	Vernon & Sandra Jedwab			

An “Unlikely Place”?



Opposite: The Rights Removed gallery in the *Everybody Had a Name* exhibition. Above: Holocaust survivor Abram Goldberg OAM guiding students around the exhibition space, 1997. From the MHM Collection.

How Holocaust museums have changed since the opening of the Jewish Holocaust Centre in 1984

Having recently marked the 40th anniversary of the MHM in March, we have been provided an opportunity to reflect not only on how we have developed as an organisation but also more broadly on the changes in Holocaust museums around the world. Although the opening of the then Jewish Holocaust Centre (JHC) in 1984 was one of several museums which started in the 1980s, the history of Holocaust museums and exhibitions of course goes back much earlier. Temporary exhibitions in camps like Buchenwald were held immediately after liberation, and the first wave of permanent Holocaust museums in Europe at sites of atrocity started in the decade following the end of the Second World War. Planning for what would become the Auschwitz State Museum started in 1946 for example. Away from the killing centres, the Memorial de la Shoah in Paris opened in 1956, while Yad Vashem was established in Jerusalem in 1957 (although both with antecedents much earlier).

Museums were also established far away from Europe, such as the Los Angeles Museum of the Holocaust in 1961 and the Montreal Holocaust Museum in 1979. 1978 saw President Jimmy Carter establish the *Commission on the Holocaust* which led to the establishment of the United States Holocaust Memorial Museum in 1993. Although there were silences in families and in public discourse, this did not mean that the Holocaust had been forgotten: rather that memory took specific forms. Many survivors did talk and write about their experiences. In Melbourne for example, the

first collection of written testimonies was published in Yiddish in 1946, and temporary exhibitions were held here in 1953, 1961, and 1980. Commemorative events were held yearly, including by individual *Landsmanshaftn*.

Motivations for the establishment of the JHC in 1984, the first permanent Holocaust museum in Australia, would be familiar to us today: the rise in antisemitism and racism, the need to educate future generations about the horrors of the Holocaust, and a need for a place where survivors could share their stories.

ⁱ Harry Redner, quoted in S. Cooke and D. Frieze (2015) *The Interior of Our Memories: A history of the Jewish Holocaust Centre*, Melbourne: Hybrid, pxi. Emphasis added.

Holocaust survivor, poet and philosopher Harry Redner wrote eloquently in the commemorative publication for the opening of the centre on what he termed an “ordinary suburban street”: it was a place to “show you what we have carried around for so long in silence and now have deposited in this *unlikely place so that you, too, might if you so choose, care for these our mutual relics*”. For Redner this was an invitation to a shared ethics. Part of the urgency was a realisation on the part of the survivors who founded the JHC that they would not be around for ever to give their testimony. For co-founder Bono Wiener,

ⁱⁱ Ibid, p49.

the JHC “was started by his generation of survivors ... [but] they would not be the ones to finish this important task”ⁱⁱ. Anxieties about the passing of the survivor generation have been with us since we began.

The JHC was, according to the late survivor Helen Light, a *heimishe* or “homely” place. Over time, exhibitions were updated, the building changed, paid staff joined the volunteers, and survivors passed on the running of the organisation to others. However, they remained at the heart of the museum, either speaking to school groups, sitting on the board, providing wise

Visitors using the interactive pre-war Jewish life table within the *Everybody Had a Name* exhibition. Photographed by Simon Shiff.



counsel, and, in the case of the late Phillip Maisel OAM, running the testimonies project well into his 90s.

Changes of emphasis happened through the exhibitions too. Absent in the first iteration of the JHC exhibition in 1984 were displays related to the history of antisemitism, something that we would see as crucial today. Also missing were panels about survivors themselves. Their stories would filter through all of the displays and they would of course be present to speak to visitors directly about their experiences. The impact

that survivors had in post-war Australia has also grown over time in exhibitions. In part, temporary exhibitions at the JHC as well as permanent displays “To new life” provided a positive narrative of life in a new country: beginning again, starting families, building a home and a career. Obvious in the growing bank of testimonies collected by the JHC and in some of the artwork produced by survivors and displayed in the exhibitions was the ongoing trauma that, for many, stayed with them. This has now found an explicit place in our permanent exhibit through

Anita Lester’s powerful *Noch Am Leben*.

Holocaust museums and the MHM have also reflected and shaped changes in museum practice more generally. Nowhere is this more obvious than in the increasing importance of testimonies in our exhibitions, echoed by changes in historical practice more generally. From a suspicion of first-person accounts in academic history as subjective, the growth of social history and approaches to oral histories from the 1970s onwards gave increasing legitimacy to

individual narratives. Within the context of Holocaust testimony, not only did the Eichmann trial in Jerusalem in 1961 provide a high-profile platform for survivors to share their experiences, but major projects collecting survivor testimony began in the USA and in Australia in the 1970s and 1980s. We have seen the inclusion of testimony in the museum in different ways. With new technologies came new approaches. Digital technologies allowed the “Storypod” approach in the previous permanent display and now Virtual Reality means that we can “Walk with” the late John (Szaja)

Chaskiel OAM z”l on a journey through Poland and share from his perspective what his family means to him now in Melbourne. We still have many survivors who generously share their time talking with school and other groups. But whilst we may no longer have Chaim Sztajer standing next to his Treblinka model in the museum talking to visitors about his experiences, we have his testimony both in audio-visual form and as embodied in the model itself and in the model of the Old Czeszochowa Synagogue.

That there will soon be a Holocaust museum

or education centre in every state and territory in Australia is a testament to the continuing importance of Holocaust education, remembrance, and research. Museums generally are increasingly globally connected with the ability to share information and network databases of collections and testimonies but also to share “good practice”. Organisations such as the International Holocaust Remembrance Alliance (IHRA) facilitate this exchange. Whilst there has been some concern that this might create a uniformity of approaches to memorial culture, what we

are seeing is an increased emphasis on local stories and local connections to the Holocaust. Rather than the Holocaust being seen as long ago and far away, the experiences of the survivors who came to Australia and made their homes here, as well as the numerous other historical connections make the Holocaust a key part of the Australian story. So, rather than being – according to Redner - an “unlikely” place for a museum, perhaps there is no better location to tell the history of the Holocaust which is at the same time both a defining event in world history but also an intensely local

story, than in this “ordinary suburban street”.

Through all the changes since 1984 then, there is a continuous thread that runs through our work. The initial impetus of the founders remains. We are a place where their voices are heard in many ways, where we warn about the dangers of antisemitism and racism, and where all can come and share in the hope for a more peaceful future.



In Conversation with Ariel Efron

Ariel Efron is the creative director and a group director at Art Processors (AP). He is the head of the group in the US, and the bridge to the AP technology group. Under Ariel's leadership, the AP team worked with the MHM Curatorial team to develop *Hidden: Seven Children Saved*.

Ariel Efron



How would you describe this exhibition, *Hidden*?

I think *Hidden* is a journey designed for kids, where kids, children of today, meet the children of the past. It is a bridge from lessons learnt in the past through to the present day, but it's actually about how we craft our future, what is truly important and how we can learn from history.

What do you think the exhibition tells us about the European Jewish diaspora here in Melbourne?

I think it tells the story of resilience, of adaptation, of getting a second chance, an opportunity to rewrite your life from the worst conditions to be able to create something from nothing. To build families, build professional lives, build new context.

There is a section in the exhibit where you see that each one of those seven survivors flourished, and they created a whole universe of people and moments and places and accomplishments. It is the power of survival, not just in the sense of staying alive. It's about making life rich. And I think that is the story of those people who made it to Australia, and also a lot of people who really made it in places like the US or Israel, to make the most of this opportunity that they received.

What are the factors that really make this exhibition work?

I think that it understands the audiences that it's trying to talk to. The fact that this museum came with a lot of experience in education and knowing how to really craft a nuanced point of view, how to speak about dramatic events in history, but to find the right angle on how to make history relevant today. The idea that you look at children of the past, but it's in a way, a mirror reflection of yourself.

You can see yourself in those family photos. You can see yourself fighting with your siblings. You can see yourself helping each other in hiding. You can really identify on very basic human things. That creates the base level of connection of children talking to children in their own language. It's driven by optimism. It's honest, it's simple, it's eye level. The message is also poetic and beautiful.

Be just, be fair, be aware.

The simplicity of that, the call to action to something so fundamentally basic and positive, is what makes this exhibit so effective.

What value did Art Processors bring to this project?

AP has an intellectual aspiration to connect with curators, to be inspired by curators, and to surprise them with ideas. This is a magical quality that AP has. There is a very distinct mastery of technology – of the projection mapping, the motion graphics, the animation, the sound design – when we consider this holistic design approach.

Every element is part of an orchestra that plays together, all for the benefit of the children, the users, the people who will go through this exhibit. So, AP has a high level of understanding of the audiences with a high level of expertise in media and design, which is what I think makes us very, very different. It's not technology for technology's sake. Storytelling is embedded into the channels and avenues that are available for us as designers today, as storytellers. Light, sound, projection and illustration and expressive art blend into those narratives, into those experiences, and creates a very impactful moment that people will cherish.

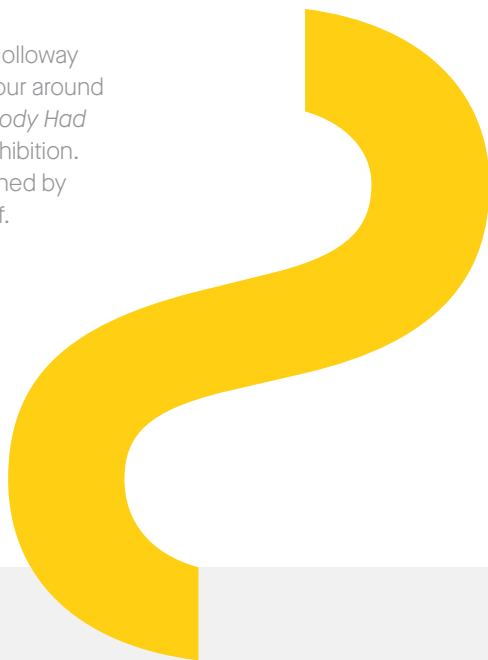
People will remember the village. They will remember that little dollhouse. They will remember the motivations.

All of that may not happen when they are here, but it will happen as they leave *Hidden*. And so that was the aspiration and I think that's what AP has done in a very smart way.

Opposite (above): Students learning about the personal experiences of Holocaust survivors in the *Hidden: Seven Children Saved* exhibition. This exhibition is proudly supported by Gandel Foundation and Claims Conference. Photographed by Mel Desa.



Dr Simon Holloway leading a tour around the *Everybody Had a Name* exhibition. Photographed by Simon Shiff.



by
Dr Simon Holloway
Manager of Adult Education
& Academic Engagement

Corporate Groups at MHM

In late 2023, the MHM started offering corporate programs. Delivered to professional groups, these address the principles of cultural competency through the lens of the Holocaust. This program was born of the view that while we want people to engage with the history of the Holocaust, we specifically want them to use what they are learning in order to make this world a better place.

This intention is very much in line with our mission statement: to amplify the voices of Holocaust survivors, not just so that we know what happened in the past, but as a catalyst for greater understanding and acceptance of difference today.

Described as the ability to work effectively across cultures, cultural competency commences with an understanding of one's own culture. Participants in our corporate programs are given opportunity to reflect on all the different sorts of things that they might take for granted and consider "normal". That which we consider appropriate behaviour in

public, the importance that we attach to education, the ways in which we speak about our family and our colleagues, the sorts of people to whom we show respect – even the ways in which we show it: these are all cultural values.

Our cultures are determined by our religion (or lack thereof), our nationality, the places from which we or our ancestors came, and even things like gender, sexuality, and age. Looked at in this perspective, we can appreciate the degree to which we are each possessed of multiple cultures, the extent to which culture influences everything about us, and the need to

foster an appreciation for the variety of other cultures with which we might interact on a daily basis.

To date, we have run cultural competency workshops for the Australian Football League (AFL), for Port Phillip Council and for representatives of AJAX, Southern Metro Junior Football League (SMJFL) and the Victorian Amateur Football Association (VAFA). In each of these, we have presented the principles of cultural competency as a preface to an extended discussion around antisemitism. While we all agree that discrimination needs to be stamped out, the peculiar nature of antisemitism is such that it can be difficult to identify, and people who are not Jewish might have difficulty appreciating its harm.

To do this, we provide a brief overview of the history of antisemitism, consider how it is different from other forms of discrimination (by virtue of the fact that it ascribes power, status and

prestige to its target), and we look at the various forms that it takes today. We do this because we want people to understand the particular sensitivities of Jewish people in the 21st century, and to understand the importance of being vigilant against anything that might cause offence.

Importantly, this program also includes a guided tour of our permanent exhibit, *Everybody Had a Name*. To date, we have also run several corporate programs that include only the tour, since many of the ideas addressed in the workshop can also be tackled (in a condensed format) on the museum floor. It is there that the history of the Holocaust can be imparted to visitors, the better that they understand the experiences of our survivors and appreciate the trigger points and sensitivities of their descendants.

To that end – and as with all our tours – the focus in the museum is one of resilience and endurance. We want

people to appreciate the enormity of what was lost, and we want them to understand something of the horror that was the Holocaust, but we want to do so in such a way that they feel empowered, afterwards, to do something. We do not want them to feel the burden of history but the impulse to action.

It is our hope that corporate tours will take their place alongside other museum programs in helping to create a culture of empathy, to foster greater tolerance and compassion, and to build a better future for everyone.

In 2023, we completed our MHM Experience Master Plan, mapping out how we wanted visitors to experience the museum from the moment they connected with us until long after they leave. With our museum open to the public for six months now, we are thrilled to receive feedback about our onsite experience from our public visitors and students which reflect these moments underpinning this master plan. Here is some of the feedback we're receiving in relation to our "moments that matter".

by
Meg Hibbert
Communications &
Marketing Specialist

Living up to the MHM Experience Master Plan



Visitors looking at the Fragments of memories: A reimagining of the Czestochowa Old Synagogue ceiling artwork in the *Everybody Had a Name* exhibition. Photographed by Simon Shiff.

Moment: A warm welcome

We want our visitors to feel welcome and prepared before they visit our museum.

”

“The building is beautiful, and the staff were incredibly welcoming and forthcoming with personal experiences. We really appreciated the communication with staff. The exhibition itself was incredible. It really provided me with a good understanding of the Holocaust and the experiences of people that suffered.”

“I came thinking that I would leave saddened by my visit but I left feeling uplifted with the friendliness of the staff. Also more informed. Thank you.”

“Really beautiful memorial to a horrific moment in recent history. Everyone was incredibly welcoming and made the experience very meaningful for my friend and me.”

“From the moment we entered, everyone was so friendly and welcoming. There was always someone to help. An incredible space that is both immaculate and thoughtfully designed. The exhibitions were creatively presented and incredibly engaging. I have already recommended to several people. Thank you.”

Moment: Making it personal

We focus on the personal stories of our survivors to inspire individuals to drive impact and change in the world.

”

“The exhibition anchored back to humanity while telling the story of what happened. While you hear about the numbers it's hard to relate that to individual experiences. This made it very real.”

“I think it honours the survivors who have volunteered at the museum. I found that particularly touching to hear their stories and see their families.”

“I found it very emotional especially as the majority of stories apply to survivors I know in a personal or communal capacity.”

“The Hidden exhibition shows that everyone's story is different... many people think that everyone had the same story from the Holocaust, but actually everyone's experiences were very different, so the personal stories were important to learn about.”

Moment: My reflection

We hope to inspire little moments of reflection or the grand point of shared understanding that allow us to process it all and make meaning.

”

“We have to be good to each other as we are all more alike than we are different.”

“The Hidden exhibition is so important... it provides a deeper insight into the lives of those who were affected and how it might still affect us today.”

Moment: Supported by the best

We want to support visitors throughout the journey, providing knowledge and resources when they need it.

”

“I came to do some research for my thesis. I live in Bahrain. Julia [Information manager & librarian] was amazing and exceptionally helpful. I wish I lived in Melbourne as I would definitely volunteer. Thank you for making me welcome.”



Launching the FutureGen Committee

It's hard to decide which part of the new museum I am most drawn to. It's a close call between the beautifully understated library, where hundreds of books trace the history of the Holocaust and preserve the haunting memories of survivors, and the digital donor board, which proudly guards the central foyer.

The donor board tells a compelling tale of a different kind: a story of a community that, through ingenuity and tenacity, has prospered in Australia. As I cast my eyes across the board, I silently acknowledge and thank these donors, who over the past 40 years have so generously ensured the continuity of MHM, ever mindful of the responsibility to honour the six million Jewish victims of the Holocaust, to preserve the museum's precious collection and to educate against hate.

A close inspection of the names also reveals a striking lack of people under the age of 60. My generation, it seems, has been overly reliant on our elders when it comes to supporting this vital institution.

This is the issue that the FutureGen initiative is hoping to address. Our committee plans to harness the excitement generated by the new, award-winning building and the deeply moving permanent exhibitions, to promote engagement with MHM and to ensure it continues to have a profound impact, well into the future.

A new generation has become the custodians of survivor stories. For me, this privilege and the accompanying responsibility has been underscored by the recent passing of my grandmother who was a Holocaust survivor.

FutureGen will support MHM in its quest to amplify the voices of Holocaust survivors and educate about the dangers of antisemitism. I hope everyone will feel inspired to take up the mantle of this important mission at this critical time in our community's history.

Romy Moshinsky is a memoirist and publisher. She is a proud member of the FutureGen Committee and her business, Real Publishing, is sponsoring the FutureGen launch on 18 April.

School Visits & Virtual Workshops 2023

Over the last year, more than 19,412 students from schools and other education institutions visited the MHM. We are very excited to see this number continue to grow as we plan to welcome more students than ever before.

Aitken College	Croydon Community School	Marian College Myrtleford	Rowville Secondary College Western Campus
Alamanda K-9 College	Crusoe 7-10 Secondary College	Marian College Sunshine	Ruyton Girls' School
Albert Park College	Daylesford Dharma School	Maribyrnong Secondary College	Sacre Coeur
Alexandra Secondary College	Department of Education	Mary MacKillop Catholic Regional College	Sacred Heart College Yarrowonga
Alia College	Derrinallum P-12 College	Matthew Flinders Girls Secondary College	Saint Ignatius College Geelong
Alice Miller School	Dimboola Memorial Secondary College	Mazenod College	Salesian College Chadstone
Alphington Grammar School	Docklands Primary School	McClelland College	Salesian College Sunbury
Altona College	Dromana Secondary College	McKinnon Primary School	Scotch College
Ararat College	Drouin Secondary College	McKinnon Secondary College	Seymour College
Ave Maria College	East Doncaster Secondary College	Melbourne Girls' College	Shelford Girls' Grammar
Bacchus Marsh Grammar - Maddingley Campus	Elevation Secondary College	Melbourne Girls Grammar	Shepparton ACE Secondary College
Ballarat Christian College	Elisabeth Murdoch College	Melbourne Grammar School	Sholem Aleichem College
Ballarat Grammar Schools City Cite	Elwood Secondary College	Melbourne High School	Simonds Catholic College
Ballarat High School	Emmanuel College Warrnambool	Melbourne Montessori School	Somerville Secondary College
Balwyn High School	Epping Secondary College	Melbourne Rudolf Steiner School	South Oakleigh Secondary College
Beaconhills College - Berwick Campus	Essendon Keilor College	Melbourne University	St Albans Secondary College
Beaumaris Secondary College	FCJ College Benalla	Melton Christian College	St Andrews Christian College
Belmont High School	Fintona Girls' School	Mentone Girls' Grammar School	St Bede's College
Bentleigh Secondary College	Flinders Christian Community College - Carrum Downs Campus	Mentone Girls Secondary College	St Bernard's College
Berry Street School	Flinders Christian Community College - Tyabb Campus	Mentone Grammar School	St Catherine's School
Berwick Secondary College	Gardenvale Primary School	Merbein P-10 College	St Joseph's College Echuca
Beth Rivkah Ladies College	Gilson College Taylors Hill	Mercy College Mackay	St Joseph's College Ferntree Gully
Bialik College	Gippsland Homeschoolers	Methodist Ladies' College	St Joseph's College Geelong
Billanook College	Gisborne Secondary College	Moama Anglican Grammar School	St Leonard's College Brighton
Birchip P-12 School	Gladstone Park Secondary College	Mooroolbark College	St Margaret Mary's College Townsville
Blackburn High School	Glen Eira College	Mordialloc College	St Margaret's Berwick Grammar
Boort District P-12 School	Glen Waverley Secondary College	Mount Clear College	St Mary MacKillop College
Box Hill High School	Glenroy College	Mount Erin College	St Mary of the Angels Secondary College
Box Hill Senior Secondary College	Goulburn Valley Grammar School	Mount Lilydale Mercy College	St Mary's College Seymour
Braybrook College	Hallam Senior Secondary College	Mount Rowan Secondary College	St Matthew's Primary School
Brentwood Secondary College	Hampton Park Secondary College	Mount St Joseph Girls' College	St Michael's Grammar School
Bright P-12 College	Heritage College	Mount Waverley Secondary College	St Patrick's College
Brunswick Secondary College	Highvale Secondary College	Mountain District Learning Center	St Philip's Christian College Waratah
Camberwell Girls Grammar School	Hillcrest Christian College	Mt Hira College	Star of the Sea College
Camberwell Grammar School	Hopetoun P-12 College	Nathalia Secondary College	Strathcona Baptist Girls' Grammar
Camberwell High School	Hoppers Crossing Secondary College	Northern College of the Arts and Technology	Sunbury College
Camperdown College	Ivanhoe Girls' Grammar School	Norwood Secondary College	Sunbury Downs Secondary College
Carey Baptist Grammar School	Ivanhoe Grammar School	Nossal High School	Sunshine College West Campus
Carrum Downs Secondary College	John Monash Science School	Notre Dame College	Sunshine College, North Campus
Carwatha College P-12	Kalianna Special School	Nunawading Christian College - Secondary	The King David School
Castlemaine Secondary College	Kambrya College	Oakleigh Grammar	The Lakes at South Morang College
Cathedral College Wangaratta	Kaniva College	Oberon High School	Tintern Grammar
Catherine McAuley College	Keilor Downs Secondary College	Officer Secondary College	Trinity College Colac
Catholic College Sale	Keysborough Secondary College	Our Lady of Mercy College	Trinity Grammar School Kew
Catholic Ladies' College	Kings Christian College	Our Lady of Sion College	University High School
Catholic Regional College	Koo Wee Rup Secondary College	Overnewton Anglican Community College	Upper Yarra Secondary College
Caroline Springs	Koonung Secondary College	Oxley Christian College	Upwey High School
Caulfield Grammar School	Kurnai College	Pakenham Secondary College	Vermont Primary School
Caulfield Grammar School Wheelers Hill	Kurunjang Secondary College	Pascoe Vale Girls Secondary College	Victory Lutheran College
Chairo Christian School Pakenham	Kyneton High School	Patterson River Secondary College	Viewbank College
Chelsea Primary School	Lakeside College	Peninsula Grammar	Wangaratta High School
Christian College Geelong	Lalor Secondary College	Penleigh & Essendon Grammar School	Warrnambool College
Christian College Geelong Bellarine Campus	Lauriston Girls' School Armadale	Keilor East	Waverley Christian College - Wantirna South
Christian College Middle School - Highton	Lavalla Catholic College	Phoenix P-12 Community College	Wellington Secondary College
Citipointe Christian College	Lighthouse Christian College	Point Cook P-9 College	Wesley College Elsternwick
Clonard College	Lilydale Heights College	Prahran High School	Wesley College Glen Waverley
Cobram Anglican Grammar School	Lilydale High School	Preshil, The Margaret Lyttle Memorial School	Westall Secondary College
Coburg High School	Loreto College - Ballarat	Richmond High School	Williamstown High School - Bayview Campus
Columba Catholic Primary School	Luther College	Rochester Secondary College	Wodonga Senior Secondary College (Seymour)
Copperfield College - Kings Park Junior Campus	MacKillop Catholic Regional College		Woodmans Hill Secondary College
Covenant College Geelong	Macleod College		Woori Yallock Primary School
Cranbourne East Secondary College	MacRobertson Girls High School		Yarra Valley Grammar School
Cranbourne Secondary College	Manor Lakes P-12 College		



Nate Banky and his family at his Bar Mitzvah.

A Meaningful Simcha Gift

Nate Banky is a Level 8 student at Mount Scopus College. His hobbies range from singing and playing the piano, to jiu-jitsu and cliff jumping. Though Nate's hobbies are quite exceptional, they are not the most exceptional thing about this young man. What's most remarkable about Nate Banky is his kind-hearted spirit, and intrinsic desire to inspire a better future.

On the occasion of his Bar Mitzvah in October 2023 Nate Banky made the generous decision to donate his Bar Mitzvah gift to the MHM.

When asked what his connection to the Holocaust was, Nate said:

"My connection to the Holocaust is through my great grandparents. I was lucky to have met my dad's grandparents - David and Faygie Landau - known to me as Zaida and Bubba Faygie. They both survived the Holocaust after losing so many of their family members. My Zaida wrote a book about his life which I read and found very interesting."

After Nate visited Yad Vashem in Israel, he was so moved by the experience that he wanted to contribute to a Holocaust institution in Australia. So, on his Bar Mitzvah, Nate took the opportunity to make an impact in the community, by donating an amazing \$6,781 to the MHM.

Nate said:

"Now, more than ever, MHM needs support. With the current war, antisemitism has risen dramatically. I see the antisemitism on social media, on the news and I hear stories from my family and friends. The MHM educates people of the horrors of antisemitism. A visit to MHM should be compulsory for all Victorian high school students, to educate people and prevent another Holocaust from occurring."

The MHM is grateful to have young leaders like Nate Banky to support our continued mission to educate against prejudice, antisemitism, and racism for generations to come.

If you would like to learn more about our Simcha Giving Program, please visit: <https://mhm.org.au/fundraise-for-us>

IHRA Report Zagreb November 2023

Before attending the International Holocaust Remembrance Alliance (IHRA) plenary in Zagreb, I travelled to London and was fortunate to witness a remarkable ceremony at the Wiener Library. The Wiener Library has access to the Arolsen Archives which contain over 30 million paper records testifying to the brutality of Nazi persecution. This collection is part of UNESCO's Memory of the World. A lesser known part of the archive is a collection of 2,500 personal items stolen from people on their entry into the concentration camp system. One item was a black pen, belonging to Hans Joachim, a chemist living in Dresden until his deportation in 1943 to Buchenwald and Neuengamme. By some coincidence, this precious pen ended up in the Arolsen Archives. Recent research uncovered a relative of Hans living in London and I watched as his great niece received the item, 70 years after it had been confiscated. It was a very emotional ceremony.

Ahead of the plenary meetings in Croatia, delegates were invited to visit Jasenovac Memorial Site and the Roma Memorial Centre Uštica. During this visit, IHRA delegates heard from key personnel involved in creating the two memorials.

The Zagreb Plenary was held against the backdrop of an enormous rise in global antisemitism in the wake of the 7 October Hamas terrorist attacks. Country experts reported a 400-1000% increase in antisemitic incidents. As we know, the war has brought a threat to social cohesion in Australia, and this was discussed by our experts. Holocaust education, remembrance, and research in the wake of the conflict impacted many of the discussions over the ensuing four days.

The meetings coincided with the release of some hostages held by Hamas since 7 October. The Education Working Group (EWG) invited delegates to express solidarity with the hostages, including two Yad Vashem educators, Liat Atzili, who has since been released, and Alex Dancyg who remains in captivity. At the EWG, I gave a presentation showcasing the highlights of our world-class museum.

The Museum and Memorial Working Group (MMWG) heard from a number of museums related to challenges in the wake of 7 October. There was no consistent experience. Some museums have experienced a drop in numbers, particularly school groups cancelling for safety reasons. Others have experienced increased visitation.

Our delegation was led by Australia's Ambassador to Croatia, Mr Richard Rodgers. A highlight was the official announcement of our new CEO Dr Steven Cooke as the incoming Chair of the MMWG for 2025.

In the shadow of this terrible conflict, we strive for a better tomorrow.



Group photo of IHRA delegates at the Zagreb plenary, Nov 2023. Photo credit: DarPro

The Legacy of Two Survivors

By Allan and Phillip Grosman



Regina and Pincus (Paul) Grosman.
Courtesy of the family.

Regina & Pincus (Paul) Grosman

Regina (nee Rajzbaum) was born on 6 May 1928 in Lodz, Poland. She was 11 at the beginning of the war. Pincus was born on 28 October 1919, in Pabianice, a small town just north of Lodz.

Both were the youngest in their respective poor shtetl families. Regina was one of nine children; three siblings survived the war in Russia and Regina survived the Lodz Ghetto and Auschwitz. Regina's father was a Chasidic teacher in a Cheder. Pincus was one of five children. One survived having left Poland in 1929 to live in France and Pincus survived Pabianice jail, ghetto and concentration camps including Auschwitz and Stutthof. Pincus' father was a Chasid who sold homewares from his horse and cart.

Regina and Pincus met at a mutual friend's home in Lodz a few months after liberation and were married in August 1946 in Eggenfelden. Soon after they joined Pincus' brother in Paris. Their first child Felix (Faivel, named in memory of Pincus father), later, Phillip, was born in August 1947.

After struggling for two years in Paris the stateless Regina and Pincus, with their 18-month-old child, boarded the *Luciana Manara*. They sailed to Australia - the end of the world, the Goldena Medina, with a few borrowed francs, pots and a sewing machine, arriving at Station Pier, Melbourne on 15 May 1949. They were sponsored by the same mutual friends who had introduced them back in Germany. They were themselves refugees having arrived in Melbourne two years earlier.

Pincus always told us – his children – that day in May 1949 was the happiest of his life and the sun began to shine. From the moment they stepped off the ship they worked hard. Incredibly hard. Five years later their second son, Elek (named for Pincus' mother, Ethel, and later known as Allan) was born.

Our parents, Regina and Pincus, gave us a traditional Jewish family life, sent us to a Jewish school, celebrated *Shabbat* every Friday, dressed us in new clothes and took us to Elwood Shul for the *Yom Tovim*. They

donated to every Jewish charity and organisation. They sent us to *Habonim* and *Betar*. Pincus looked forward to reading the *Yiddishe Tsaitung* every week and attended the Kadima regularly. They taught us about Judaism, to be proud Jews and to stand up for our people.

The Holocaust was a lived experience and touched every aspect of Regina and Pincus' life. The importance of supporting the JHC, now the MHM, was critical to them. Not just to keep the memory alive but to teach both Jewish and non-Jewish children and adults about the reality of antisemitism. Now more than ever the legacy they have left is so important for future generations.

Those two distraught, refugee survivors who came to Australia some 75 years ago, with only a dream for a safe future, both lived into their 90s and left this earth having created a family of some 17 descendants.

Supporting Holocaust
Education and Remembrance

Loti & Victor Smorgon
Family Foundation

In 1984, when the Jewish Holocaust Centre (JHC) was in its infancy, a young survivor by the name of Jack Unikowski worked in the office at Smorgon Consolidated Industries.

As the story goes, Jack, a Buchenwald Boy, approached Victor Smorgon about supporting the new Holocaust museum. Victor went to his family and they decided on a small donation. Jack said thank you, and asked Victor why it wasn't more. Victor's response was that the family did not experience the Holocaust. To that Jack responded, "that is precisely why you should support the museum, you were the lucky ones".

Victor went back to the family and agreed that indeed the family would support the museum by funding their main auditorium.

In 2004, the newly-formed Victor Smorgon Charitable Fund entered a long-term relationship with the MHM Foundation, making annual contributions. We believe our support to the endowment contributes to MHM's stability and prestige by creating an ongoing and sustainable income stream. A well-managed endowment not only plans for long-term stability, fiscal responsibility, and financial viability, but most importantly it relieves pressure on annual fundraising initiatives. By EOFY in June 2023 the

Victor Smorgon Charitable Fund had contributed over \$1 million to the endowment fund.

As we reflect on the past 40 years, we are proud to call ourselves a lifelong supporter of MHM's mission, with the new redeveloped auditorium still bearing the Smorgon family name.

Jews have been shaped by a history of persecution and expulsions leading to the dispersion of Jewish communities across the world. That too is the history of the Smorgon Family, fleeing Russia's pogroms in 1927. Jews have faced marginalisation, oppression, and/or horrific violence in every society, and in every era for thousands of years. Recent history has shown us that when violence occurs involving Israel there are spikes in antisemitism across the globe, and when antisemitism is normalised, Jewish safety can change rapidly.

The events of 7 October have brought a rise in hostilities to our community and the work of MHM has never been more important. MHM's focus on preserving Holocaust memory and educating



on the lessons learnt to address hate, and identify and understand anti-Jewish narratives, is critical.

MHM asks their visitors to consider, speak and to act with nuance and empathy. The museum ignites a sense of humanity in its visitors, empowering champions of kindness, bravery, and fairness.

The Loti & Victor Smorgon Family Foundation supports Jewish communal organisations that foster education and connection to help us think critically and build a stronger, better and more resilient Jewish community.

The new Smorgon Auditorium. With a capacity of 200 people, the auditorium provides a space for the MHM to host an array of thought-provoking events and meaningful commemorations.

by the
Smorgon Family



In Memory of
**JOHN
(SZAJA)
CHASKIEL
OAM**

29 September 1929 – 29 November 2023

by
Sandi Rapoport

Szaja, a father, a *zaida*, a great *zaida*, a partner, an uncle, a friend, a Buchenwald Boy, and a survivor.

Szaja was a loyal, dedicated and committed volunteer at the MHM for over 25 years.

His work at “The Holocaust” (as he and his survivor friends referred to MHM), was Szaja’s *raison d’etre*. He educated thousands of young students twice a week for over two decades, and then once a week. At age 90, without any qualms, he conducted weekly Zoom sessions with the students, whilst the MHM was being rebuilt.

Over the years, Szaja received many beautiful, effusive letters from children, offering their immense gratitude and expressing their awe and sadness at his story of horror and survival.

As his family, we feel very fortunate that his legacy continues in a most profound way with the permanent *Walk with Me* experience at the MHM, where the story of his childhood, his incarceration and his survival are told by him directly through a VR experience.

His enormous contribution to Holocaust education was extended through his hundreds of talks to large groups of people at high schools, synagogues, organisations, as well as multitudes of informal gatherings.

Szaja visited Poland and Germany with several organised groups as their guide with his personal story told. The eager participants would cry with him by day, as he recounted those horrific events of a child, at age 10 watching his father being shot, at age 11 being separated from his mother and younger siblings, working as a child slave

labourer building roads, his horrendous experiences in the Lodz Ghetto, being shipped to Auschwitz, and then Buchenwald, and finally liberated at age 16. And, at night, these groups would sing with him and drink vodka shots together, inspired by his zest for life.

The Buchenwald Boys became his extended family in Melbourne. More like brothers, they loved and supported each other through life’s vicissitudes.

Apart from being a fiercely proud father, grandfather and great-grandfather, Szaja’s proudest moment was when he was awarded an OAM for his contribution to the community through his Holocaust education.

We all miss him every day.



In Memory of
**FRYDA
SCHWEITZER**

by
Ronald Schweitzer

Mum was born in Sosnowiec, Poland on 26 August, 1924. From 1942 until her liberation on 8 May 1945 mum was in the Parschnitz forced labour camp in Czechoslovakia. During her time there, she would receive correspondence from home, including photographs which needed to be destroyed. Disobedience meant the possibility of death. Mum kept these photos in the soles of her shoes. These were the only photos of her family that survived the war.

Mum met Dad after the war in a displaced person’s camp in Bergen-Belsen in 1945 and they married the next year. They travelled by boat to Australia in 1949. My older brother Isaac was born in Melbourne two months after their arrival in October

1949. I arrived six and a half years later in May 1956.

Life was difficult in a strange country, but with determination and lots of effort, they made thing work. Mum was blessed with four grandchildren (“I have been blessed to attend the *Bnei Mitzvot* of my four grandchildren”) and five great grandchildren who all gave mum enormous *nachas*. Being a *Buba* was mum’s calling. She loved spoiling the grandchildren and great-grandchildren. For many years mum tried to learn to swim which turned out to be something she never quite mastered. It is true it is hard to swim if you don’t go more than knee deep into the water. But what she did master was watching her children, grandchildren and great-grandchildren swimming.

This gave her great pleasure as long as she stayed far enough way to ensure she didn’t get wet from the splashing.

Soon after the MHM opened, mum started working there as a volunteer guide. Many school groups came through and were touched by her story. Often, they would become very emotional and end up in tears. Mum encouraged them to ask questions and received many letters from students saying how significant the visit was. Her message to the students was optimistic and positive: “There are more good people than bad people in the world, and each and every one of us can make a difference.”

This is more pertinent now than it has ever been since the *Shoah*.



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Support For Holocaust Survivors

Jewish Care provides services and financial assistance to support Holocaust survivors living independently in the community.*

A range of services are available including:

- Domestic and personal care
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*Services funded by the Claims Conference are subject to eligibility criteria. We will help you determine your eligibility for any funded supports.



For more information, contact (03) 8517 5999
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ווי אוקראַינער פּאָעטן האָבן באַשריבן די באַבי יאַר שחיטה פֿון מיכאל קרוטיקאָוו, פּאָרווערטס, 5.10.2023

דער האַרוואַרדער אינסטיטוט פֿאַר אוקראַינישע שטודיעס האָט אַרויסגעגעבן אַ צוויישפּראַכיקע אַנטאָלאָגיע פֿון לידער פֿון אוקראַינער דיכטער וועגן באַבי יאַר. ווי באַקאַנט, איז דאָס דאָס אָרט וווּ די דייַטשן און זייערע אַרטיקע מיטהעלפֿער האָבן דערמאָרדעט העכער ווי דרייַסיק טויזנט קיַעווער ייִדן אום יום–כיפור, דעם 29טן און 30טן סעפטעמבער פֿון 1941. שפּעטער האָבן די דייַטשן גענוצט דעם דאָזיקן יאַר פֿאַר מאַסן–צעשיסונגען פֿון קאָמוניסטן, סאָוועטישע געפֿאָנגענע און אַפֿילו אוקראַינער נאַציאָנאַליסטן, וואָס זייַנען אַנטוישט געוואָרן אין די נייע דייַטשישע הערשער און האָבן זיך גענומען קעמפֿן קעגן זיי. דאָס זאָמלבוך „באַבי יאַר: אוקראַינער דיכטער רופֿן זיך אָפֿ“ איז פֿולל לידער פֿון 24 דיכטער, ייִדן און אוקראַינער, אָנגעשריבן צווישן 1941 און 2018. דער רעדאַקטאָר אָסטאַפּ קין, אַן אַמעריקאַנער פֿאָרשער און איבערזעצער פֿון אוקראַינישער ליטעראַטור, דערקלערט אין דער הקדמה, אַז די דיכטער, וואָס זייערע ווערק פֿיגורן אין דער אַנטאָלאָגיע, האָבן געהערט צו פֿאַרשיידענע דורות, געלעבט אין פֿאַרשיידענע פּאָליטישע תקופֿות און געשריבן אין פֿאַרשיידענע סטילן. דער ציל פֿון זיין פּראָיעקט, שרייַבט קין, איז צו מאַכן אַ מין „קאָטאַלאַג“ פֿון זייערע אָפרופֿן אויף דער ייִדישער טראַגעדיע אין באַבי יאַר. די טעמע באַבי יאַר האָט אַ קאָמפּליצירטע געשיכטע אין דער סאָוועטישער קולטור. דעם ריזיקן פֿאַרנעם פֿון דער טראַגעדיע מען האָט אַנטדעקט ערשט נאָך דעם, ווי די רויטע אַרמיי האָט באַפֿרייט קיעוו אין האַרבסט 1943. אויפֿן דריטן יאָרצייַט פֿון דעם מאַסנמאָרד, סוף־סעפטעמבער 1944, האָבן זיך טויזנטער ייִדן פֿאַרזאָמלט אין באַבי יאַר אויף אַ ספּאָנטאַנער הזכרה־צערעמאָניע. אין די ערשטע יאָרן נאָך דער מלחמה האָט די סאָוועטישע מאַכט דערלאָזט רעדן וועגן דער טראַגעדיע פֿון באַבי יאַר, אָבער דערבייַ האָט מען פּסדר פֿאַרשוויגן, אַז דאָס רובֿ קרבנות זייַנען געווען ייִדן. אין די 1960ער יאָרן האָט מען זיך גענומען בויען דאָרט נייע הייזער, אַ פנים, פּדי אויסצומעקן דעם אַנדענק נאָך דער טראַגעדיע. אָבער די דאָזיקע טעמע איז געוואָרן וויכטיק פֿאַר דער ליבעראַלער אינטעליגענץ — סייַ דער ייִדישער, סייַ דער אוקראַינישער סייַ דער רוסישער. ערשט סוף־1980ער יאָרן, בעת גאָרבאַטשעווס „פּערעסטרויקע“, האָט דער אַנדענק פֿונעם ייִדישן חורבן באַקומען אַן אַפֿיציעלע הסכמה מצד דער סאָוועטישער מלוכה. די מחברים פֿון די סאַמע ערשטע לידער אויף אוקראַיניש, וואָס דערמאָנען דעם ייִדישן חורבן, זייַנען געווען די בפֿבֿדיקע סאָוועטישע דיכטער פּאָוולאָ טיטשינאַ, מיקאָלאַ באַזשאַן און מאַקסיס רילסקי. אַליין האָבן זיי זיך דעמאָלט געפֿונען ווייַט פֿון קיעוו, עוואַקוירט טיף אין די מזרח־געגנטן פֿונעם סאָוועטן־פֿאַרבאַנד. זיי זייַנען ניט געווען קיין עדותן פֿון די רציחות און ניט געלעבט אונטער דער דייַטשישער אַקופּאַציע. זייערע לידער זייַנען פֿול מיט דער סאָוועטישער מליצה. זיי רופֿן צו נקמה און לויבן די רויטע אַרמיי, דעם חבֿר סטאַלין, און די ברידערשאַפֿט צווישן ייִדן און אוקראינער. איז 1942 האט רילסקי אנגעשריבו א ליד.
...דעם

ייִדישן פֿאָלק“, וואָס דוד האַפֿשטיין האָט איבערגעזעצט אויף ייִדיש. די לעצטע סטראָפֿע דעקלאַרירט: „וואָס ענגער שפּאַנען מיר, אַלץ גיכער קומט דער פֿרידן, / דורך בלוט און חושך שפּאַנט דער זיג און דער דערפֿאָלג. / ניט שטאַרבן! לעבן דאָרף מען, אוקראַינער, ייִדן! / זאָל לעבן אונדזער פֿאָלק!“ די לידער פֿון די 1960ער און די 1970ער יאָרן קלינגען שוין אנדערש. דאָ הערט מען אָפּקלאַנגען פֿונעם מאָדערניסטישן סטיל פֿון די 1920ער יאָרן, וואָס איז דערשטיקט געוואָרן בעת סטאַלינס טעראָר אין די 1930ער יאָרן. צווישן חשובֿע פֿיגורן אין דער אוקראַינישער דיכטונג נאָך דער מלחמה זייַנען געווען עטלעכע ייִדן, אַזעלכע ווי לעאַניד פּערוואַמיַסקי (אליהו גורעוויטש) און משה פֿישביין. פּערוואַמיַסקיס ליד „אין באַבי יאַר“ (1968) איז אינטים און טראַגיש. דער דיכטער רעדט מיטן קול פֿון אַ ייִדישן טאַטן וואָס וויל פֿאַרווערן זיין זון פֿון זען דעם טויט: „שטעל זיך לעבן מיר, זון מיַינער, / כּיוועל פֿאַרמאַכן מיט מיין דלאַניע דייַנע אויגן, / דו זאָלסט ניט דערזען דיין אומקום, / נאָר מיין בלוט אויף דער זון אין מיַינע פֿינגער, / יענץ בלוט, וואָס איז אויך דיין בלוט געוואָרן / און איצט דאָרף עס אויף דער ערד זיך אויסגיסן...“ (איבערזעצונג פֿון וועלוול טשערנין). דאָס דאָזיקע ליד איז געווען צווישן געציילטע לידער וועגן באַבי יאַר, וואָס זייַנען אַרויס אין די דערלויבטע סאָוועטישע פּובליקאַציעס אין יענער צייַט. אין פֿאַרגלייך מיט פּערוואַמיַסקי וואָס איז געווען אַ חשובֿע פֿיגור אין דער סאָוועטישער אוקראַינישער ליטעראַטור, האָט פֿישביין ניט געהאַט אַזא מزل. געבוירן אין 1946 אין טשערנאָוויץ, האָט ער עולה געווען קיין ישראל אין 1978 און זינט 1982 געאַרבעט אין דער אוקראַינישער רעדאַקציע פֿונעם ראַדיאָ „פֿרייהייט“ אין דייַטשלאַנד. דאָס ליד „יאַר“ האָט ער פֿאַרפֿאַסט נאָך זייענדיק אין אוקראַינע אין 1974, אָבער עס האָט דערשינען אין דרוק ערשט אין 1984 אין ניריַאָרק. די העלדין פֿון דעם ליד איז אויך אַ קינד, וואָס שטייט אויפֿן שוועל פֿון טויט, אָבער להיפּוך צו פּערוואַמיַסקיס ליד, האָט דאָס קינד אַ ייִדישן נאָמען, רחלע. „זי שלאָפֿט נאָך / רחלע אָן אַ לאַך אין איר שאַרבן“, בשעת „טויזנטער מענטשן גייען צווישן האַרטע אומדערבאַרעמדיקע ווענט / זיי טראָגן / רחלע אָן אַ לאַך אין איר שאַרבן [...] זיי טראָגן זי דאָרטן, צו די קוילנוואַרפֿער“. דאָס רובֿ לידער אין דער אַנטאָלאָגיע שטאַמען פֿון דער לעצטער תקופֿה, ווען די סאָוועטישע צענזור איז שוין אָפּגעשאַפֿן געוואָרן און מען האָט געקענט רעדן פֿרייַ אויף וואָסער ניט איז טעמעס. אָבער די רעלאַטיוו קנאַפע צאָל לידער פֿון די 1960ער און 1970ער יאָרן, ווען דער חורבן אין באַבי יאַר איז געווען נאָך פֿריש אינעם זכרון אי פֿון דיכטער אי פֿון זייערע לייענער, מאַכן אַ שטאַרקערן איינדרוק. צו שרייַבן אַזא מין לידער דעמאָלט, ווען די סאָוועטישע מאַכט האָט געהאַט אַ שטרענגן אידעאָלאָגישן קאָנטראָל איבער ליטעראַטור, איז געווען אַ סימן פֿון פֿרייהייט, אַפֿילו ווען מען האָט געמוזט מאַכן געוויסע פּשרות און ניט דירעקט דערמאָנט די ייִדן. די לידער אין דער אַנטאָלאָגיע „באַבי יאַר“ זייַנען פֿאַרשיידנאַרטיק לויט זייער סטיל און קוואַליטעט. אָבער גענומען אין איינעם שאַפֿן זייַ אַ רייַך און פֿילפֿאַרביק בילד. די אַנטאָלאָגיע באַקענט דעם לייענער מיט אַ ברייטן אויסקלײַב פֿון אוקראַינישער דיכטונג, וואָס איז עד־היום פֿארבליבו ניט באקאנט דעם ענגלישו לייענער.

יזכור־ביכער איבערגעזעצטע אויף פויליש קען מען איצט לייענען בחינם אויף דער אינטערנעץ פֿון פֿיליפ שוואַרץ, פּאָרווערטס, (אויסצוג) 28.08.2023

ס'זייַנען דאָ הונדערטער יזכור־ביכער וואָס דערציילן פֿון אַ וועלט וואָס איז מער ניטאָ — דער וועלט פֿון פוילישע ייִדן פֿאַר דער צווייטער וועלט־מלחמה, פֿאַרן חורבן. אין משך פֿון די לעצטע יאָרן האָט מען איבערגעזעצט אַ צאָל פֿון זיי אויף פויליש, אָבער נאָר איין פּראָיעקט האָט זיך אונטערגענומען צו פּובליקירן פוילישע איבערזעצונגען פֿון יזכור־ביכער אויף אַ וועבזייַטל וווּ מע קען זיי לייענען בחינם. דאָס זייַנען יזכור־ביכער פֿונעם שטעטל סאָקאַלאָוו־פּאָדליאַסק, און מיט דעם פּראָיעקט פֿירט אָן די יונגע זשורנאַליסטקע קאַטאַזשינאַ מאַרקוש, אַליין אַ געבוירענע אין סאָקאַלאָוו. אין סאָקאַלאָוו־פּאָדליאַסק האָבן פֿאַר דער צווייטער וועלט־מלחמה געוויינט 18,000 מענטשן – צווישן זיי 10,000 ייִדן, ד״ה כּמעט 60% פֿון דער אַרטיקער באַפֿעלקערונג. דאָס שטעטל געפֿינט זיך אין מיזרח־פוילן, ניט ווייַט פֿון דער גרענעץ מיט בעלאַרוס און אָן ערך 100 ק״מ פֿון וואַרשע. דאָרט איז ניט נאָר געזעסן אַ רבי פֿון קאַצקער שטאַם, נאָר אינעם פּאָדליאַסיער שטעטל זייַנען אויך געבוירן געוואָרן ייִדישע פּען־מענטשן, צווישן זייַ דער גרויסער ייִדישער זשורנאַליסט מרדכי צאַנץ וואָס האָט, אַגבֿ, געשריבן אַ נאָכוואָרט צו איינעם פֿון די יזכור־ביכער. סאָקאַלאָוו־פּאָדליאַסק פֿאַרמאָגט אַזש זעקס יזכור־ביכער. אַחוץ די געוויינטלעכע — בענד וואָס נעמען אַריין קאַפיטלען וועגן פֿאַרשיידענע אַרטיקע אינסטיטוציעס און יחידים, אייַנגעסדרט לויט די תקופֿות — זייַנען אויך דאָ ביכער וואָס בלויז איין מחבר האָט אָנגעשריבן און וואָס באַהאַנדלען נאָר איין אויסגעקליבענע טעמע אָדער פּעריאָד. אַ ייִד פֿון דער סאָקאַלאָווער שארית־פּליטה, שִׁמחה פּאָלאַקיעוויטש, למשל, האָט מחבר געווען אַזא בוך וועגן דעם חורבן פֿון ייִדישן סאָקאַלאָוו. ער באַשרייַבט די סאָקאַלאָווער געטאָ, איר ליקווידירונג; ווי זיין ווייב און קינד האָבן זיך באַהאַלטן בייַ אַ פּויער, ביז מע האָט זיי אויסגעגעבן, און די דייַטשן האָבן זיי דערהרגעט אין טרעבלינקע; זיין אַנטלאַפֿן ווערן פֿון טרעבלינקע און זיך אַפּראַטעווען ווי אַ פוילישער צוואַנג־אַרבעטער אין דייַטשלאַנד. דאָס דאָזיקע בוך האָט אַגאַטאַ רייַבאַך נאָר וואָס איבערגעזעצט פֿון ייִדיש אויף פויליש, און מאַרקוש האָט עס אַרויסגעגעבן ביים קראָקעווער פֿאַרלאַג „אָוסטעריאַ“. ווי אָן עצה־געבער האָט אויך מיטגעאַרבעט דער פויליש־קאַנאַדער ייִדישער היסטאָריקער יאַן גראַבאָווסקי. אין די לעצטע וואָכן האָט מאַרקוש, וועלכע פֿירט אויך אָן מיטן פוילישן יידישן אינטערנעט גײַעס־פּאָרטאַל jewish.pl, פרעזענטירט אָט דעם גײַסטן אויפֿטו פֿון איר פּראָיעקט, למשל, ביים ייִדישן קולטור־פֿעסטיוואַל אין קראָקע, אויף אַ טרעפֿונג געווידמעט דער געשיכטע פֿון די סאָקאַלאָווער ייִדן. אַרגאַניזירט האָט די טרעפֿונג דער קראָקעווער ייִדישער קהילה־צענטער, אין איינעם מיטן פֿאַרלאַג „אוסטעריאַ“. אויף דער טרעפֿונג האָט פּראָפֿי מאַרעק טושעוויצקי, אַ היסטאָריקער און אַ ייִדיש־פּאָעט, געפֿירט אַ שמועס מיט מאַרקושן. רעדנדיק וועגן די צווישן־מלחמהדיקע יאָרן אין סאָקאַלאָוו האָט מאַרקוש דעם טראָפּ געלייגט אויף די שווערע און אָנגעווייטיקטע אָספּעקטן, ד״ה גוואַלד קעגן ייִדן און

אַנטי־ייִדישע פּאָליטיק. אַזוי איז, צום בייַשפּיל, דעם 1טן אַפריל 1937 אין סאָקאַלאָוו פֿאַרגעקומען אַ פּאָגראָם. אין די טעג נאָך וויעלקאַנאַץ (,„קייסעך“, ווי ייִדן פֿלעגן אַפּחוזקן) זייַנען נאַציאָנאַליסטיש געשטימטע פּאָליאַקן אַריין אין שטעטל, פּדי צו אַרגאַניזירן אַ בויקאָט פֿון די ייִדישע געשעפֿטן. ווען זיי האָבן דערזען אַז די ייִדן האָבן שוין געהאַט פֿאַרמאַכט זייערע געוועלבער, זייַנען זיי געוואָרן אין כּעס און האָבן גענומען אַנפֿאַלן אויף די ייִדישע תושבֿים, צעשטערט ייִדישע הייזער און האַב־און־גוטס. צום גליק איז דעמאָלט קיינער ניט אומגעקומען. צוריקגערעדט, איז דאָס נאָר געווען דער הויכפונקט אין אַ יאַרצענדליק פֿון כּסדרדיקן באַעוולען די אַרטיקע ייִדן אויף אַלערליי אופֿנים, דער עיקר דורך ווירטשאַפֿטלעכע בויקאָטן און אויסשליסן ייִדן פֿון געזעלשאַפֿטלעכן לעבן און מלוכישע אינסטיטוציעס. הייַנט איז ניטאָ מער קיין זכר פֿונעם אַמאָליקן ייִדישן לעבן, כּאָטש מאַרקוש באַטאָנט אַז מע קען יאָ געפֿינען שפורן אויב מע ווייסט וווּ צו זוכן. פֿאַראַן, למשל, אַן אַלטער בית־עולם און דער בנין פֿון אַן אַמאָליקן בית־מדרש. אַ מאָל קומען צו פֿאָרן אייניקלעך פֿון סאָקאַלאָווער ייִדן פּדי צו זען דאָס אָרט וווּ ס'האָבן געוויינט די עלטער־עלטערן. טאָמער נעמען די געסט אַראָפּ בילדער פֿון הייזער וואָס האָבן אַ מאָל געהערט זייערע משפּחות, בייזערן זיך צו מאָל די הייַנטיקע איינוווינער: „כּיבעט אייך, נעמט ניט קיין בילדער, דאָס איז אונדזערס!“ אָבער מאַרקוש האָט זיך אויך אָפּגעשטעלט אויף פּאָזיטיווערע מאָמענטן וואָס מע האָט פֿאַרצייכנט אין די סאָקאַלאָווער יזכור־ביכער. אינעם שטעטל איז געווען אַ ייִדישע פֿאָלקס־שולע, וואָס האָט געהאַט אַ גרויסן נאָמען און אַפֿילו זוכה געווען צו אויסצייכענונגען צוליב איר אויסערגעוויינטלעכן איכות פֿון לימוד. דער לערער גרינבערג, למשל, האָט זיך אויסגעטיילט ווי אַ לערער דווקא פֿון פוילישער געשיכטע. קיין ליבע־ראַמאַן צווישן דער ייִדישער און דער ניט־ייִדישער באַפֿעלקערונג וועט מען אָבער ניט געפֿינען אין די יזכור־ביכער, טענהט מאַרקוש.

אַ נייע אַנטאָלאָגיע פֿון ייִדישע חורבן־מעשיות און זכרונות אַ נייע בוך „קולות פֿון חורבן — שריפֿטן פֿון דער שארית־הפּליטה“, איז אַרויסגעגעבן געוואָרן דורכן לייוויק־הויז אין תל־אָבֿיבֿ. די אַנטאָלאָגיע „קולות פֿון חורבן“ נעמט אַריין ליטעראַרישע און אויטאָביאָגראַפֿישע שריפֿטן פֿון גיין שרייַבער פֿון דער שארית־הפּליטה, אין איינעם מיט זייערע ביאָגראַפֿיעס: רבֿקה באַסמאַן בן־חיים, מאיר יעלין, לייזער בליט, מאַקס פֿורמאַנסקי, לייזער איכענראַנד, ליוזע גאַרבער־קאָווענסקי, יצחק פּיעקאַרסקי, צבי כּנר און משה בערנשטיין. די ליטעראַרישע זאַמלונג האָט רעדאַקטירט מרים טיש, וועלכע האָט אויך אָנגעשריבן די הקדמה. מרים טיש איז געבוירן געוואָרן אין קעלן, דייַטשלאַנד. זי האָט זיך געלערנט פֿיזיק און עלעקטראָטעכניק אין דייַטשלאַנד און ישראל און באַקומען דעם דאָקטאָראַט פֿון טכניון, חיפֿה. אין 2012 האָט זי עולה געווען און לערנט זיך איצט ייִדישע ליטעראַטור אין תל־אָבֿיבֿער אוניווערסיטעט, וווּ זי שרייַבט אַ מאַגיסטער־אַרבעט וועגן דעם ייִדישן דיכטער לייזער אייכענראַנד. צו באַקומען דאָס בוך קאַנטאַקטירט דעם לייוויק־הויז דורך בליץ־פּאָסט: levyikmail@gmail.com

(צוזאַמענגעשטעלט פֿון: אַלעקס דאָפֿנער)

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