

**POLIN Meeting Point - Summer Education School**  
**The Nissenbaum Family Foundation Educational Fund**

4th edition  
[20.08-02.09.2018]

**YEAR 1968**

Dear Participants,

We are pleased to welcome you to POLIN Meeting Point – Summer Education School, which is an intensive two-week program at POLIN Museum of the History of Polish Jews in Warsaw that brings together young people from Germany, Israel, Poland and Ukraine and offers them the opportunity to meet in an international group and take part in a series of lectures, workshops, and discussions. Every year, we ask important questions connected with the common history of the countries invited to take part in the program as we try to make the participants sensitive to diverse perspectives. Our goal is to look into the future and seek ways of building understanding and dialogue without avoiding difficult issues.

This year's summer school will explore issues related to year of 1968. In this year, the youth of many countries protested in defense of freedom, although on different sides of the Iron Curtain freedom was defined differently. In the West, the social order, consumerism and imperialism were criticized. In the Eastern Bloc, protesters demanded democratization and respect for human rights. In Poland, in March 1968, the response to students' protests against the communist authorities' policies was brutal repression and an enhanced antisemitic propaganda campaign, combined with a purge in the power apparatus. As a result of March '68, intellectual and scientific life suffered severely, and over 13,000 Polish Jews were compelled to renounce their citizenship and emigrate.

Fifty years after these events we have decided to invite the participants of the summer school to a discussion on the meaning of 1968 for European countries (on both sides of the Iron Curtain) and Israel. During the two-week program we will focus on various aspects connected with 1968 such as: political and social context and causes of the discussed events in four countries; social and cultural changes; women's perspectives; confronting the trauma of March '68 in Polish cinema; the clash between individual identity and national history; mechanisms of propaganda and many others.

Participants will also become familiar with POLIN Museum, its activities and exhibitions – both the core exhibition and the temporary *Estranged: March '68 and Its Aftermath*, which is dedicated to the events of March '68.

We hope you will get a lot of benefits from participating in our program and form lasting friendships and relationships.

POLIN Meeting Point team

# Schedule

## August 19 (Sunday)

Arrival of the participants and check-in to accommodation  
**Hotel Ibis Warszawa Stare Miasto, 2 Muranowska St., Warsaw**

## August 20 (Monday), POLIN Museum

- 10:00-11:30            Organizational Meeting  
Introduction to the program moderated by Magdalena Dopieralska & Melanie Świącicki  
**Sala Pomnikowa [Monument Room]**
- 11:30-11:45            Coffee break
- 11:45-12:15            Opening of the 4th edition of the POLIN Meeting Point - Summer Education School  
Welcome addresses to the participants by the director of the POLIN Museum of the History of Polish Jews, representatives of the Nissenbaum Family Foundation and the Association of the Jewish Historical Institute of Poland  
**Sala Pomnikowa**
- 12:15-13:30            Lunch at **Besamim Restaurant**
- 13:30-16:30            Getting to Know the Museum's Spaces  
Visit to the Core Exhibition of POLIN Museum
- 16:30-16:45            Coffee break + sandwiches
- 16:45-17:30            Reflections and Questions After the Visit to the Core Exhibition of POLIN Museum  
Internal discussion  
**Sala Pomnikowa**

## August 21 (Tuesday), POLIN Museum

- 10:15-12:00            **PMP Lab**  
Open session for participants to present their own research or institution  
**Sala Pomnikowa**
- 12:00-13:30            Lunch at **Besamim Restaurant**
- 13:30-13:45            Group photo
- 13:45-15:30            **PMP Lab**  
Integration workshop and networking  
**Sala Pomnikowa**

- 15:30-16:00 Coffee break
- 16:00-17:00 **Legacies of 1968: Designing a Workshop**  
Workshop  
**Sala Pomnikowa**
- Welcome dinner**  
**Kuchnia Konflikty at Otwarty Jazdów [Open Jazdów]**

### **August 22 (Wednesday), POLIN Museum**

- 10:00-11:30 **The Polish March 1968: A Tale of Two Generations**  
Lecture and discussion by Prof. Piotr Osęka  
**Sala Pomnikowa**
- 11:30-13:00 Lunch at **Besamim Restaurant**
- 13:00-14:30 Visit to the March '68 exhibition with curator Justyna Koszarska-Szulc
- 14:30-15:00 Coffee break
- 15:00-16:00 Discussion about March '68 exhibition and the challenges of creating it with curators, designers, and other creators  
**Sala Pomnikowa**

### **August 23 (Thursday), POLIN Museum**

- 10:00-12:00 **Global Context of 1968**  
Workshop moderated by Melanie Świącicki  
**Sala Pomnikowa / Information Center / Education Center Computer Room**
- 12:00-13:30 Lunch at **Besamim Restaurant**
- 13:30-14:30 **Global Context of 1968**  
Presentations of the group work  
**Sala Pomnikowa**
- 14:30-15:00 Coffee break
- 15:00-17:00 **What was 1968 for Ukraine?**  
Lecture and discussion by Prof. Yaroslav Hrytsak  
**Sala Pomnikowa**
- 17:00-17:15 Coffee break + sandwiches
- 17:15-18:00 Internal discussion  
**Sala Pomnikowa**

### August 24 (Friday), POLIN Museum

- 10:00 - 11:30      **Felix Culpa: How My Generation of '68 Dealt with the German Past**  
Lecture and discussion by Dr. Gerd Koenen  
**Sala Pomnikowa**
- 11:30-12:00      Coffee break
- 12:00-13:30      **Political and Social Situation in Israel in 1967-1968**  
Lecture and discussion by Prof. Nissim Calderon  
**Sala Pomnikowa**
- 13:30-15:00      Lunch
- 15:00-17:00      **1968: Differing Perspectives**  
Summarizing discussion with Prof. Nissim Calderon, Prof. Yaroslav Hrytsak, Dr. Gerd Koenen, Prof. Piotr Osęka, moderated by Prof. Ute Gerhard  
**Room no. 17 at Institute of History, University of Warsaw**  
**26/28 Krakowskie Przedmieście St., Warsaw**

### August 25 (Saturday), Non-obligatory organized trip to Gdańsk

- 9:00                      Meeting at Central Railway Station
- 9:20- 12:11              Departure for Gdańsk
- 12:30-13:30              Lunch at **European Solidarity Centre**
- 13:30-15:30              Visit to the exhibition of the European Solidarity Centre  
**1 Plac Solidarności (Solidarity Square), Gdańsk**
- 16:00                      Check in to accommodation  
**Hotel Hampton, 4 Lektykarska St., Gdańsk**

Free time

### August 26 (Sunday), Non-obligatory organized trip to Gdańsk

- 10:30-13:30              Visit to the exhibition of the Museum of the Second World War in Gdańsk  
**1 Plac Władysława Bartoszewskiego, Gdańsk**
- Free time
- 17:30-20:25              Departure for Warsaw

## August 27 (Monday), POLIN Museum & Treblinka memory site

Commemoration of the Shoah victims by visiting the Treblinka memory site

10:00-11:00	Summarizing discussion of the trip to Gdańsk <b>Sala Pomnikowa</b>
11:00-11:15	Coffee break + pick up boxed lunch
11:15-13:00	Bus
13:00-14:30	Guided workshop at the Treblinka site (Non-obligatory)
14:30-16:15	Bus
16:15-16:45	Coffee break
16:45-18:15	Summarizing workshop of the commemoration day <b>Sala Pomnikowa</b>

## August 28 (Tuesday), POLIN Museum

10:00-12:30	<b>Second Wave Feminism in Western Europe</b> Workshop by Prof. Ute Gerhard <b>Sala Pomnikowa</b>
12:30-13:30	Lunch at <b>Besamim Restaurant</b>
13:30-15:00	<b>Language of Propaganda</b> Lecture by Prof. Michał Bilewicz <b>Sala Pomnikowa</b>
15:00-15:15	Coffee break
15:15-18:15	<b>Legacies of 1968: Designing a Workshop</b> Workshop <b>Sala Pomnikowa / Classroom 1 / Classroom 3 / Computer Room</b>

## August 29 (Wednesday), POLIN Museum

10:00-11:00	<b>Bumpy Road: History of Polish-Israeli Diplomatic Relations (1947-2018)</b> Lecture and discussion by Dr. Maciej Kozłowski <b>Sala Pomnikowa</b>
11:00-11:15	Coffee break

The project is realized thanks to the support of the Nissenbaum Family Foundation and the Association of the Jewish Historical Institute of Poland

- 11:15-12:30 Israeli Reaction to the Antisemitic Campaign in Poland and to the Newcomers:  
People's Reaction  
Workshop by Nili Amit  
Sala Pomnikowa
- 12:30-13:30 Lunch at **Besamim restaurant**
- 13:30-16:30 Parallel Master classes  
I. See the Temporary Exhibit Through the Eyes of its Creators and Caretakers  
Oral testimonies workshop by Dr. Kamila Dąbrowska  
Classroom 1 & Classroom 2  
II. From Parables to Literalness: Representations of March '68 in Polish Cinema  
Workshop by Jakub Majmurek  
Classroom 3

### August 30 (Thursday), POLIN Museum

- 10:00-13:00 Legacies of 1968: Designing a Workshop  
Workshop  
Sala Pomnikowa / Classroom 3 / Computer Room
- 13:00-14:30 Lunch at **Besamim Restaurant**
- 14:30-17:30 Parallel Master classes  
I. Ukraine, 1968-2014: Continuity and Discontinuity of Protests  
Workshop by Dr. Mykola Riabchuk  
Sala Pomnikowa  
II. Israel 1968: Cultural Change without Social Change  
Workshop by Prof. Nissim Calderon  
Classroom 2
- 17:30-17:45 Coffee break + sandwiches
- 17:45-18:45 Internal discussion  
Sala Pomnikowa

### August 31 (Friday), POLIN Museum

- 10:00-13:00 Parallel Master Classes  
I. Reactions to the anti-Jewish Campaign in Private Letters to the Authorities in  
March 1968  
Workshop by Prof. Jolanta Żyndul  
Sala Pomnikowa  
II. Youth Culture and the Global Sixties in Poland  
Workshop by Prof. Małgorzata Fidelis  
Classroom 3

- 13:00-14:30 Lunch at **Besamim Restaurant**
- 14:30-16:30 **Legacies of 1968: Designing a Workshop**  
Presentation to the group of scenarios, critique and questions  
**Sala Pomnikowa**
- 19:00 Shabbat service at Nożyk Synagogue  
**6 Twarda St., Warsaw**
- 20:30 Shabbat dinner with the donors (The Nissenbaum Family Foundation)**  
**Kosher Delight, 2 Grzybowska St, Warsaw**

### **September 1 (Saturday), POLIN Museum**

- 17:00 Evaluation and summarizing discussion  
**Sala Pomnikowa**
- 19:00 Good Bye Dinner  
**Casa Italia, 5/7 Świętojerska St., Warsaw**

### **September 2 (Sunday)**

Departure of the participants and check-out from accommodation

## Abstracts

### **Legacies of 1968: Designing a Workshop**

Part of the program will be dedicated to an ongoing project. Participants will work on planning a workshop on a specific aspect related to the year 1968. The workshops will be created during POLIN Meeting Point and then, hopefully, presented by the participants when they return to their home universities. During the first week participants will choose a topic for their workshop, gaining inspiration from the lectures about the 1968 events in each country. Then, during the second week, they will create the scenario for their workshop. In this endeavor they will be aided by POLIN Museum's educators who will teach them the best practices for transmitting knowledge.

### **The Polish March 1968: A Tale of Two Generations – lecture and discussion / Prof. Piotr Osęka**

March 1968 in Poland witnessed two different revolutions. The first one occurred at the universities. The students—the generation of twenty-year-olds—revolted against an oppressive, authoritarian state and demanded freedom of speech. But there was also a second, parallel revolution. It exploded with the anti-Jewish purge carried out by low- and mid-level party officials in their forties. These apparatchiks, born around 1930, were denouncing the student revolt as a “Zionist plot” and pushed for a nationalist version of the communist system. The lecture aims at exploring why those two generations clashed in 1968 and what the outcome of that struggle was, both in political and social terms.

### **Global Context of 1968 – workshop / Melanie Świącicki**

The participants will be divided into small groups, each focusing on a country that experienced turmoil in 1968 that is not one of our four focuses (for example: Czechoslovakia, France, Mexico). Each group will be given basic information about the events that took place in “their” country in 1968. They will then be responsible for researching the events more extensively and putting together a presentation, that they will later present to the rest of the participants. Every group will receive at least three accessible sources that will give them an overview of events, but they will be responsible for all subsequent research for information, photographs, video, etc.

It is recommended for this workshop that participants bring their personal laptops as we will not be able to provide a computer for everyone.

### **What was 1968 for Ukraine? – lecture and discussion / Prof. Yaroslav Hrytsak**

The 1968 revolutions are said to be the only truly worldwide revolutions apart from the 1848 revolutions. Still, while the Ukrainian issue was present in 1848 — as well as in 1917 — it was seemingly absent in 1968. It looked like the post-war Soviet Ukraine was hermetically closed and isolated from world issues — and it was in Moscow where the crucial decisions were made. Recent archival findings and publications reveal, however, that was not the case. The Ukrainian issue played a decisive role in the decision of the Kremlin to send Soviet tanks into revolutionary Czechoslovakia. The 1968 crisis indicated three major regions that were especially receptive to the messages of the Prague Spring: nationalist Western Ukraine, the national-communist Kyiv, and industrial Donbass. The common denominator for all three — as well as for the worldwide 1968 revolution — was the emergence of a new post-war generation with a new set of values. It was a global phenomenon that was called a "Silent Revolution" (Ronald Ingelhart), which found its continuity in the 1989 revolution and fall of communism in 1991. In the Ukrainian case, all three regions that were the source of Soviet concern played very important roles in the 1989-1991 mass dissent, and the relations between the three have largely shaped the Ukrainian landscape since Ukraine became independent.

### **Felix Culpa: How My Generation of '68 Dealt with the German Past – lecture and discussion / Dr. Gerd Koenen**

Linking narcissism to historical guilt seems to be rather paradoxical. But the human psyche, especially among young people, is a tricky agent. During the 1960s, when everybody told us that the future of the new (West)-German Republic now depended on us, the first after-war generation, this already produced an unspecific elitism. It was further nourished by sociological factors, including the youth bulge (“baby boom”)

in post-war societies, the upward trend in educational attainment (quadrupling of high-school students between 1965 and 1975), and the shattered self-confidence of the generation of our fathers.

In that situation, the pronounced recognition of “German guilt” was, as we easily found out, a good instrument to devalue our elders and to rise ourselves in a state of militant innocence and moral superiority. Also, this turned out to be the best way to deal with the real horrors and the damage of our self-image, that this history of crime and defeat actually meant for us younger Germans. The logical next step was to pass over the title of “new fascist war-mongers” to our liberators in the West, the US, which had not only used the Atomic bomb in 1945, but were fighting an unjust and horrible war in Vietnam in the 1960s. And did not imperialism, colonialism, and fascism arise from capitalism? So capitalism had to be overcome, and we as young German leftists finally fought on the right side of history. In this sense the title of my lecture speaks, following Hannah Arendt, of “Felix Culpa”.

### **Political and Social Situation in Israel in 1967-1968 – lecture and discussion / Prof. Nissim Calderon**

The lecture will analyze 5 main changes in the political and social situation in Israel after the Six Day War:

1. From the serious anxiety of a society under threat, to euphoria and the illusion of unlimited military power.
2. From one of the most equal societies after WW2 to an unequal society.
3. From the hegemony of a social-democratic leadership by the Labor movement to the hegemony of a market-oriented leadership by the Likud movement.
4. The emergence of a serious rift between Easterners (Mizrahim) and Westerners (Ashkenazim) in Israeli society.
5. The unpredicted changing presence of the Jewish religion in Israeli society.

### **Second Wave Feminism in Western Europe – workshop / Prof. Ute Gerhard**

The New feminist movement in Western Europe was part of the civil rights and protest movements of the late 1960s. Despite similar political orientation with the New Left, especially the student movement, a separation of the women’s movement became necessary because of the traditional sexism of their comrades. Since then autonomy from male dominance and personal economic dependence as well as from established political parties and institutions was a leading concept. Women’s experiences of injustice came to the fore in so-called consciousness raising groups that were the ground/basis for a common learning process under the motto “the personal is political.” From the very beginning the feminist movement was an international and transnational movement, built upon loose networks of groups and broader networks that allowed for an ongoing exchange of political practices, discourses and feminist literature. In this workshop, Professor Ute Gerhard will discuss the main issues of their discussion and political claims including debates about the gender-specific division of labor (especially housework), violence against women, abortion access, and the concept of autonomy. We will also look ahead to 1989 and discuss the reasons and difficulties of understanding between Eastern and Western feminists during the unification process. This workshop will include small group discussions and the reading of short feminist texts.

### **Language of Propaganda – lecture / Prof. Michal Bilewicz**

The presentation will focus on March 1968 propaganda from the perspective of social psychology and compare it to key elements of antisemitic propaganda today and in 1930s Germany. Psychological theories about prejudice and stereotyping will be used to explain why certain topics in propaganda are effective in specific situations in order to harm marginalized minority groups. This lecture will compare envious prejudice and contemptuous prejudice as two dominant motives in antisemitic propaganda, analyzing also the consequences of such propaganda for the perceptions of Jews in Nazi Germany, postwar Poland and modern-day Europe. We will discuss how current anti-immigrant propaganda can affect perceptions of immigrants and minorities in Europe and to what extent studying historical instances of antisemitic hatred can be useful for understanding hate speech today.

### **Bumpy Road: History of Polish-Israeli Diplomatic Relations (1947-2018) / Dr. Maciej Kozłowski**

The history of Polish-Jewish relations dates back to medieval times. Expelled from Western Europe, many Jews settled in Polish lands and from the 16th century they constituted 10 percent of the population of the Polish Lithuanian Commonwealth. What is even more important, in that time period around 70 % of the entire Jewish population of the world was living in the Polish Lithuanian Commonwealth. Therefore Polish and Jewish history is inseparable, and the relations between them can be either good or bad, but cannot be indifferent.

Seventy years of relations between the State of Israel and the Republic of Poland have been far from easy and have had their ups and downs. From friendship to the breaking of diplomatic relations, from a strategic partnership to the deep crisis which has recently shaken Poland and Israel. This is the bumpy road which will be discussed during the lecture.

### **Israeli Reaction to the Antisemitic campaign in Poland and to the newcomers: People's reaction – workshop / Nili Amit**

Though the March Events of '68 resulted in the arrival of 4,000 Polish Jews in Israel, neither this aliyah nor the events that prompted it form part of Israel's collective memory. Both the antisemitic campaign in Poland and the severing of diplomatic relations between Israel and the Eastern Bloc countries, though reported by the Israeli media, did not become part of the Israeli experience. In this workshop, Nili Amit will discuss the events that *did* dominate the Israeli news at that time and what the omission of the March events tells us about Israeli identity. She will also discuss her personal experiences as an immigrant to Israel from Poland prior to '68, and how those experiences shaped her interactions with those who immigrated in '68. Focusing on the theme of identity, this workshop will consider the following questions: How does identity impact the way a society — and an individual — remembers historical events? How did the dual rejection that the generation of '68 experienced (having been rejected by their homeland of Poland, they did not immediately become Israelis—it was a long process) shape their identities? What does it mean to become an Israeli? The workshop will include a discussion and Q&A period.

### **See the Temporary Exhibit Through the Eyes of its Creators and Caretakers / Dr. Kamila Dąbrowska**

This interactive workshop will focus on the methodology of conducting ethnographic interviews. Following an introduction to the theoretical aspects of oral history and the “hows” and “whys” of fieldwork, participants will split into small groups to write their own set of interview questions and conduct an hour-long interview with various museum staff members who have taken part in creating the temporary exhibit *Estranged: March '68 and its Aftermath*. Participants will enhance their knowledge of creating the museum experience by interviewing curators, guides, and members of the Collections Department. Interviews will be used as a way to think about the issues of how museums tell stories for a diverse audience, working on coherent exhibit narrative, and representing and interpreting past events in a museum setting. These interviews will also represent a unique opportunity for participants to become familiar with different facets of POLIN's work that they will not otherwise encounter.

This workshop is appropriate for students with no experience in conducting interviews, but we hope that those who have some experience will be able to share it with their colleagues. Participants will have the chance to discuss their experiences with their colleagues before and after conducting their own interviews.

### **From Parables to Literalness – Representations of March '68 in Polish Cinema / Jakub Majmurek**

March '68 was a profoundly traumatic and transformative event for Polish society. For the first time since the end of Stalinism in the mid-50s, the communist power showed its brutal, violent nature, and for the first time since the end of World War II, the authorities deployed antisemitic language to solidify their popular support. The population of Polish Jews – already decimated in the Holocaust – was forced to leave in large numbers. After 1968 Poland, for the first time in a few hundred years, became a virtually mono-ethnic country.

For a long time Polish filmmakers were not able to directly confront the trauma of '68. Up to 1989 the whole movie production process was controlled by the communist state, which was reluctant – to say the least – to allow the production of movies directly dealing with the still politically charged events of March. In Polish cinema before 1989 the traces of March can be found only in vague allusions, parables and allegories. But even the movies dealing with the memory of March in the most allegorical way possible could fall victim to censorship, like Andrzej Żuławski's *The Devil* – a horror movie set in the end of the 18<sup>th</sup> century.

Only after 1989 were Polish filmmakers able to deal with the experience of the Polish March 1968 events in a direct, literal manner, both in documentary and fiction. However, one can argue that Polish cinema is still waiting for an epic, complete narration about the events of March. For a movie which can be put among the greatest masterpieces of Polish national cinema, such as Andrzej Wajda's *Man of Marble* or Andrzej Munk's *Eroica*. Jan Kidawa-Błoński's *Little Rose* can be seen as a failed attempt to make such a movie – however what we got turned out to be a lukewarm melodrama.

During the workshop, we will study how Polish cinema has been trying to confront the memory of March in a more and more direct manner, looking closely at five movies (including two documentaries): Żuławski's *The Devil*, Tadeusz Konwicki's *How Far Away, How Near*, Marcel Łoziński's *Seven Jews From My Class*, Maria Zmarz-Koczanowicz's *An Ordinary March*, and Jan Kidawa-Błoński's *Little Rose*.

We'll try to discuss how all of these depictions of March are able to express both the Polish and Jewish experiences of '68, how they frame the issues of Polish and Jewish identity, Polish nationalism, antisemitism and the reality of Poland under communism. Finally, we'll try to discuss if, paradoxically, highly allegorical representations of March are not able to catch the essence of that event in a more subtle and accurate way than the literal ones.

### **Ukraine, 1968-2014: continuity and discontinuity of protests / Dr. Mykola Riabchuk**

With all the broadly examined differences, the protest movements of 1960s in Western and Eastern Europe had at least one crucial thing in common. Both of them were waged by youth, primarily students, and both had been largely determined by notable social and economic changes within the respective societies: substantial improvement of material well-being of the majority of population and its respective shift from the survival values toward the values of self-realization. Additionally, in both the West and the East, the protests had a significant anti-imperialist component – anti-American in one case and anti-Soviet/anti-Russian in the other, even though the character of hegemony of the two super-powers was profoundly different. Very different, also, was the scale of the protests, insofar as the Western protesters markedly benefitted from the vast civic liberties in their societies, while the Easterners were exposed to unrestrained arbitrariness and repressiveness of the communist regimes. The Soviet regime was one of the harshest, so that virtually no protest action in public was possible there. Typically, the protests assumed the form of an individual dissent; occasionally they were expressed in collective letters to Soviet authorities and international bodies, and very rarely – and always tragically – in public manifestations.

The remote analogue of the European “1968” occurred in Ukraine in 1965, the last year of the Khrushchev thaw and the first year of the incoming Brezhnev reaction. In September that year Ivan Dziuba, Viacheslav Chornovil and Vasyl Stus staged a protest in a Kyiv cinema during the premiere of Parajanov's award-winning film, demanding the release of their arrested colleagues. By the end of that year Ivan Dziuba completed his fundamental book *Internationalism or Russification?* that became eventually a *samvydav* classic and was translated abroad into a dozen languages. And in 1966 Dziuba delivered a seminal speech at the commemorative Babyn Yar meeting, deemed by the authorities illegal and anti-Soviet – a breakthrough speech that laid ground for the eventual trust-building and cooperation between Ukrainian and Jewish dissidents. All these events, however, seemed to have little impact on the society at large, inasmuch as they were silenced, their participants harshly repressed, and all signs of dissent purged resolutely in the 1970s. But everything, all of a sudden, resurfaced and was resuscitated during the Gorbachev perestroika. The political prisoners were released, their works were published, and their ideas began a difficult and still uncompleted penetration into the heavily Sovietized and atomized society. What were the agents, channels, and mechanisms of historical continuity between the seemingly marginal dissident protests of the mid-1960s and the spectacular Revolution of Dignity of 2014? What are the lessons of all these events and their long-

lasting legacy? We'll try to answer these questions by the end of the seminar, after examining the most relevant factors and developments.

### **Israel 1968: Cultural Change without Social Change / Prof. Nissim Calderon**

The participants of the workshop will read three chapters from the book *The Seventh Day: Soldiers' Talk About The Six Day War* by Avraham Shapira. This collection of interviews with Israeli soldiers had a deep influence on Israelis, and was widely read, and broadly discussed. These texts will be the basis for a discussion with the participants about the dramatic change in Israeli society before and after the Six Day War. Special attention will be paid to fact that the drama of the war, and the occupation that came after the war, so strongly dominated Israeli society that the global drama remained far away from most Israelis. The global drama being: the changes that the sixties brought to many societies, the revolutionary atmosphere, the presence of feminism. Yet the counter-culture and the reaction against the counter-culture did influence Israeli artists, mainly musicians. We will listen to a long song by the singer-songwriter Meir Ariel, and we will discuss the special situation of cultural changes without social changes.

### **Reactions to the anti-Jewish campaign in Private Letters to the Authorities in March 1968 / Prof. Jolanta Żyndul**

Private letters to the authorities play an important role in social communication, especially in authoritarian and totalitarian regimes. They include opinions which can't be expressed in official ways, so in them we have unique opportunities to research the reactions of ordinary people. During our class we will analyze letters from March 1968 concerning Jewish matters, from one side complaints about the anti-Jewish politics of the Polish government, from the other – denunciations of the Jewish origins of some people.

### **Youth Culture and the Global Sixties in Poland / Prof. Małgorzata Fidelis**

What was it like to be a teenager or a student in 1960s Poland? Was the Iron Curtain as impermeable as some would like us to believe? How were young people affected, if at all, by the transnational developments of the Global Sixties from popular culture to social and political movements? For our discussion, we will focus on the diverse experiences of young people in Poland in the era of the Global Sixties. While addressing the student and youth revolt of 1968, we will also look at the grey zone of cultural politics and everyday life. We will pay attention to different social settings such as the urban and village environment, gender identities, and the multiplicity of tensions within Polish society.

## Biographies

**Nili Amit** is a graduate of Hebrew University of Jerusalem in English Literature and Political Science and served for many years as Deputy Dean for Administration at the Faculty of Exact Sciences at Tel-Aviv University. For the past nine academic years Ms. Amit has lectured on the subject of contemporary Israel, in both Polish and English, at the Institute of History at the University of Warsaw and Collegium Civitas Her lectures and seminars are mostly centered on issues of Israeli culture and identity. During those years she also delivered guest lectures in many other Polish universities, among them Jagellionian University, Cardinal Stefan Wyszyński University, the Warsaw School of Economics, the Christian Theological Academy in Warsaw, and the Pontifical University of John Paul II. The subjects of her lectures include: "Israel and the Holocaust", "The Political Aspects of the Eichmann and Kastner Trials," "Zionism as a Secular Religion," "The Sabra: Quest for Israeli Identity," and "The Revival of the Hebrew Language". For the past nine years Ms. Amit has also been the coordinator for Israel at the Museum of the History of Polish Jews. In this capacity she organizes academic conferences, Polish-Israeli youth and student exchanges, the training of Israeli guides and documentation projects. Ms. Amit is the author of an autobiographical book *I Should Have Been a Fairy Princess*, published in Poland in 2010 and in Israel in 2014.

**Michał Bilewicz** is the director of the Center for Research on Prejudice at the University of Warsaw. He is an associate professor of psychology at University of Warsaw and adjunct assistant professor at University of Delaware (USA). He specializes in the social psychology of intergroup relations. His main research interests include past-related moral emotions (collective guilt, regret, shame) and the processes of dehumanization and prejudice (especially antisemitism). Currently much of his work is devoted to the linguistic aspects of prejudice and hate speech.

**Nissim Calderon** is a professor of Hebrew literature in the Department of Culture, Sapir Academic College. He specializes in contemporary Hebrew literature, Israeli multiculturalism, and the connection between Hebrew poetry and popular music. Prof. Calderon has held teaching positions at Sapir Academic College, Ben-Gurion University, and Tel Aviv University. He has authored multiple books including: *Meir Ariel – A Biography* (2017); *The Second Day, on Poetry and Rock in Israel after Yona Wallach* (2009); *In Times of War* (2002), *Multiculturalism versus Pluralism in Israel* (2000).

**Kamila Dąbrowska** holds a PhD in ethnography, specializing in anthropology of memory and Polish-Jewish relations. She is the author of articles and a doctoral thesis on individual and collective memory of Jews residing in the Lower Silesia region after the Second World War. She is closely related, both professionally and personally, to Polish Jews who left Poland as a result of the 1968 antisemitic campaign. Dr. Dąbrowska is a lecturer at the Institute of Ethnography and Cultural Anthropology of the University of Warsaw, and at the Institute of Literary Research of the Polish Academy of Sciences. She is the co-editor of the volume *Antropologia wobec dyskryminacji* [Anthropology towards Discrimination] (2016). A longtime employee of POLIN Museum, she supervises antidiscriminatory projects addressed to the police and manages the museum-guide team. She is also co-author of the concept of the *Estranged. March '68 and Its Aftermath* program and consultant of the content of the March '68 fiftieth-anniversary commemoration program.

**Malgorzata Fidelis** is an associate professor in the Department of History at the University of Illinois at Chicago. Her first book, *Women, Communism, and Industrialization in Postwar Poland* (2010; Polish translation 2015), explores how communist leaders and society reconciled pre-communist traditions with radically new norms imposed by the communist ideology. Fidelis' new book manuscript, tentatively titled *The Sixties behind the Iron Curtain: Youth and the Global Sixties in Poland, 1958-1974*, examines the interaction between young people in Poland and transnational developments during the Global Sixties ranging from popular culture and counterculture to protest movements and decolonization. Prof. Fidelis has also been working on a college textbook on *Eastern Europe: Peoples, Cultures, and Politics from the Middle Ages to the Twenty-First Century*, co-authored with Jill Massino.

**Ute Gerhard** is Professor emerita of Sociology and director of the Cornelia Goethe Centre for Women's and Gender Studies at the University of Frankfurt am Main. She is engaged in the study of law, sociology and history. Her research includes women's rights, comparative European social policy, the history of women's movement and feminist theory. She is the founder and co-editor of *Feministische Studien* (Journal for interdisciplinary women's studies) and co-editor of *L'Homme- Europäische Zeitschrift für Feministische Geschichtswissenschaft* (European Journal for feminist science of history).

**Gerd Koenen**, born in 1944, is a historian and writer living in Frankfurt am Main. As an activist of the '68 student movement and the radical „New Left“ in the 1970s he skipped his academic career and instead worked in the 1980s/90s as a free-lance publicist. He has written since a dozen books on the history of Germany, Eastern Europe and Russia as well as on the history of leftist and communist movements in the 20th Century. In 2017 appeared his magnum opus *The Color of Red. Origins and History of Communism*.

**Maciej Kozłowski** is a writer, journalist, diplomat, political émigré, and prisoner of conscience. He was born in Poland in 1943 and graduated with a Ph.D in history from Jagiellonian University. For many years he was the editor of the prestigious weekly *Tygodnik Powszechny* in Kraków. He is the author of numerous articles and books, including *Landscapes Before the Battle* (historical essays awarded the underground Solidarity Prize), *The Forgotten War, Poland the Story*, and *The Emissary Story of Jan Karcki*. At the end of the 1960s, he started cooperating with the Parisian literary magazine *Kultura* and took part in an illegal transfer to the territory of Poland (via the Tatras mountains) of banned emigre publications. On May 27, 1969, he was detained by the Czechoslovak secret police (Státní bezpečnost) and handed over to the Polish authorities (in the so-called Tatras mountain climbers case). On 24 February, 1970, he was sentenced to 4.5 years in prison. He was released as a result of an amnesty in September 1971. Since 1990 he has been a member of the Polish Diplomatic service. Between 1990 and 1994 he served as DCM, then Charge d'affairs of the Polish Embassy in Washington. Between 1999 he 2003 he served as the ambassador of Poland to Israel. From 2003 to 2013 he was Director of Department and ambassador at large for Polish-Jewish relations in the Polish Ministry of Foreign Affairs. He is a professor at the Collegium Civitas in Warsaw and lecturer in many Polish and foreign universities.

**Justyna Koszarska-Szulc** holds degrees in Polish philology from the Adam Mickiewicz University and in Interdisciplinary Studies from the “Artes Liberales” Academy. From 2009 to 2013, Justyna was part of the team curating the Postwar Gallery of the POLIN Museum Core Exhibition. At present, she works in the Exhibitions Department of POLIN Museum as the core exhibition content specialist. She is co-curator, together with Natalia Romik, of the temporary exhibition *Estranged: March '68 and Its Aftermath* and is co-editor of the volume *Umaszynowanie* (2010). Ms. Koszarska-Szulc is a doctoral candidate at the Institute of Literary Research of the Polish Academy of Sciences; her thesis is devoted to the dilemmas of assimilation in the works of Artur Sandauer.

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**Mykola Riabchuk**, born in 1953, is a Senior Research Fellow at the Institute of Political and Nationalities Studies, Academy of Sciences of Ukraine, and a lecturer at the University of Warsaw and Ukrainian Catholic University. Since 2014, he also heads the Ukrainian PEN Center and chairs the jury of the "Angelus" international literary award. Dr. Riabchuk penned several books and many articles on civil society, state/nation building, nationalism, national identity, and postcommunist transition in Eastern Europe, particularly in Ukraine. His books have been translated into various languages including Polish, and, German [*Die reale und die imaginierte Ukraine*]. His work was distinguished with a number of national and international awards and fellowships, including Fulbright (1994-96, 2016), Reagan-Fascell (2011), and EURIAS (2013-14).

**Jolanta Żyndul** is an academic employee of the Emanuel Ringelblum Jewish Historical Institute who specializes in the modern history of Polish Jews and in Polish-Jewish relations in the 19th and 20th centuries. She is an associate of POLIN Museum. Additionally, she was a lecturer at the University of Notre Dame and at the University of Potsdam. Her publications include: *Zajścia antyżydowskie w Polsce w latach 1935-1937* [Anti-Jewish Incidents in Poland from 1935-1937] (1994); *Państwo w państwie? Autonomia narodowo-kulturalna w Europie Środkowowschodniej w XX wieku* [A State Within A State? National-Cultural Autonomy in Central and Eastern Europe in the Twentieth Century] (2000); and *Kłamstwo krwi. Legenda mordu rytualnego na ziemiach polskich w XIX i XX wieku* [Blood lie: The Legend of Ritual Murder in the Polish Territories in the Nineteenth and Twentieth Centuries] (2011).

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