

Zionist Leaders in Poland



Mordechai Anielewicz

In his last letter (pictured left) to his girlfriend, Anielewicz wrote that he had achieved more than he had dreamed of ever achieving while defending the Jews in the Warsaw Ghetto against the Nazis.

Mordechai Anielewicz was born in 1919 in Wyszkow, Poland. He was a leader in Hashomer Hatzair, a socialist-zionist youth movement. He is also well known in Jewish history for leading the revolt against the Nazis in the Warsaw Ghetto, which took place between January 18, 1943 and April 19, 1943. Anielewicz's life tragically ended when he committed suicide before being captured and sent to concentration camps. His body was never found.



David Ben Gurion was born in Plonsk, Poland and raised by his father, who was a devoted Zionist. He joined many groups when he was younger including *Ezra* and *Poalei Zion*. In 1906, he emigrated to Palestine and helped establish *Hashomer*, a self-defense group there. Ben Gurion helped found the *Histadrut*, the Zionist labor federation. In May 1948, David Ben Gurion read Israel's Proclamation of Independence and became the first prime minister and defense minister of the new state. He later retired to Kibbutz Sde Boker in the Negev, and died there in 1973.



David Ben Gurion

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Chamol Taichman

Ivansk is a small village located in Poland. Before 1910, only 35,000 people lived in Ivansk, 50% of whom were Jewish. Jews were mainly peasants and merchants. For fun children living in the *shtetl* played hide n' seek and traded matzah for sausage with the Christian boys. Boys spent most of their days in *chederim* (a small school) until the age of twelve. From home they learned Yiddish and learned to raise a family. They were never offered a proper education. Girls who grew up in Ivansk spent their childhood getting prepared to marry and raise children.



A reconstructed map of Ivansk



Original home in Ivansk



Taichman family in Canada
Chamol Taichman first row second from the left.

Chamol, a friendly young boy grew up in the poor *shtetl* of Ivansk. When he was younger he got along with all the Polish people. Chamol and his wife Rhuda Silverberg had four children in Poland—Lily, Lemel, Myer, and Garshom who died from pneumonia at age 2. In Poland he worked as a horse trader and barely had enough money to support his family. He raised his children in a very religious home. In 1910, Chamol, at the age of 35, came to Toronto, Canada. He started as a peddler. A few years later he started his own soda pop business to support his family. Chamol's family joined him in Canada in 1920.

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Rubin Berlinerblau

By the 1600s there was already a small Jewish community in the city of Lublin and a Hebrew printing house was even established. The Jewish community grew and in 1930 a yeshiva opened with a starting class of 200 students. The capital of Lublin province was a small town called Parczew. The first Jewish community in Parczew was also organized at the beginning of the 16th century. By 1921 the town contained 4,005 Jews which was 51% of population.



Rubin & Laurette Berlinerblau



Hospital in the city of Lublin

In the early 1900s my grandfather, Rubin Berlinerblau, was born in the province of Lublin, and he grew up in the small town of Parczew. He lived there until he was 4 years old, later moving to Israel. As both of his parents were in the medical field, he decided to go into the field of medicine, too. He passed his boards and became a doctor in Paris. Since he was Jewish, no one wanted to visit him as a doctor. He, his wife and their daughter, my mother, moved to America. After coming through Ellis Island he passed his boards again and has been a successful doctor at Mount Sinai Hospital in Brooklyn, New York, for 57 years.



The Providence of Lublin
Arrows pointing toward s the town of Parczew

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Jewish Youth Movements in Poland

In the early part of the 20th century, as the Jews in Poland were modernizing, Jewish youth movements were created. The purpose was to provide a sense of Jewish identity for Jewish children who lived a typical Polish life style. Three types of youth movements were Zionist, cultural autonomist and Communist



One of the first socialist-Zionist youth movements was *Hashomer Hatzair*, created in 1919. Its two main principles were scouting and youth independence. Many of the leaders settled in Palestine and created kibbutzim. During the war they fought in Palestine's underground army, the *Haganah*.



The Bund's youth movement was started in 1897. It was an anti-Zionist group that aimed to promote Jewish nationalism in Eastern Europe and the preservation of Yiddish culture.



In 1911, *Dror* was established. It was first created in Russia and then spread to Poland. In 1980, *Dror* merged with *Ichud Habonim*, an English scouting movement. The new organization is called *Habonim Dror*. Today it is the largest non-religious youth movement and has socialist-Zionist values.



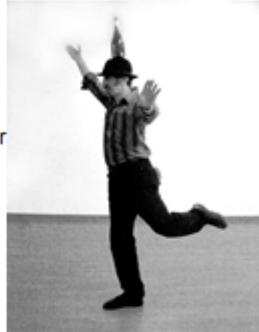
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Klezmer Dance



Yiddish dance, or Klezmer dance, has been performed since the 16th century. Klezmer dance was of a cosmopolitan nature, incorporating many cultures. The dances were a form of expression, often showing feelings of anger, reconciliation, peace, forgiveness, and more.

Solo dances were an important element of Klezmer dance, which had folkloric and professional aspects. The tone of the dance depended on the character of the dancer and mood of the occasion. Bottle dancing, which is depicted to the right, involved balancing a bottle on the dancer's head to display agility.



The dance shown to the left is known as the *broygez tants*, or the dance of anger. The dance was an essential wedding feast ritual, traditionally fulfilled by the two mothers-in-law to express their mistrustful relationship. One woman would act offended, while the other would try to calm her down. The scene ended in *shalom tants*, or the dance of peace, in which the two women reconcile. The dance was also performed by men and women outside of the wedding ritual.

Klezmer dance was known for its specific gestures. The beginning tempo was slow, with quiet movements, becoming gradually brisker and more animated. The arm movements created boundaries where other dancers could be either invited or excluded. Klezmer dance gave Jewish people a chance to express themselves creatively.



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