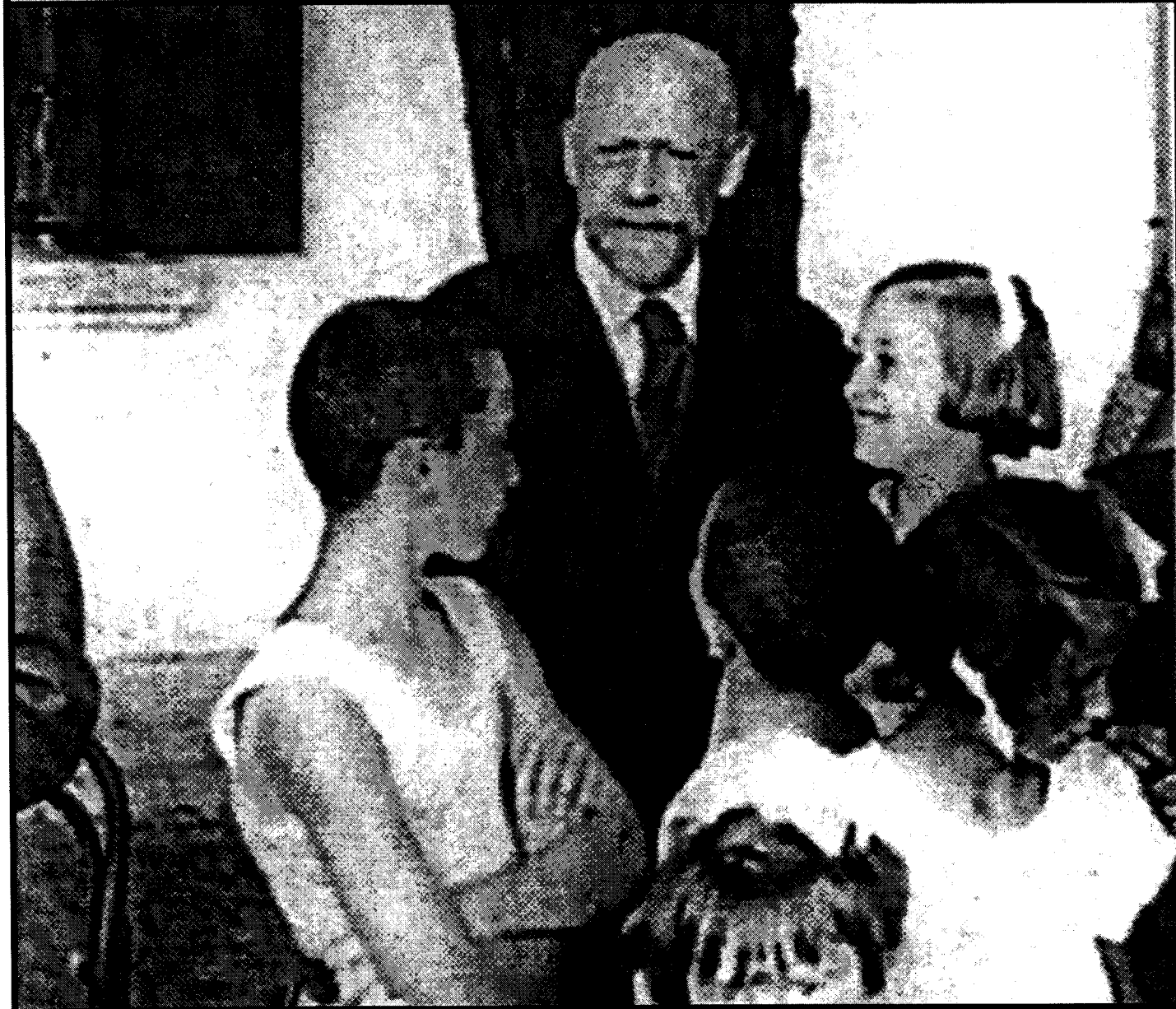


**THE NEWSLETTER OF THE
JANUSZ KORCZAK
ASSOCIATION OF CANADA**



Lilian Boraks-Nemetz

The Gardener of Children *In memory of Dr. Janusz Korczak*

For whom does the flame still burn?
the light that led a man to his destiny
a garden of children growing among weeds

relentless in his toil
he cultivated his orphaned blossoms
so they might thrive

then the sky blackened
with locusts descending for a feast
and they turned the garden of light
into the garden of darkness

on humanity's bleakest night
he marched with his children
through the doomed streets
of the Warsaw Ghetto

he marched with them
beneath the stars of Bethlehem and David
warming them with his heart's flame

the flame that still burns
among the ashes

from the book **Ghost Children**
Ronsdale Press, 2000, Vancouver B.C. Canada

Our goals

The objectives of the Janusz Korczak Association of Canada are as follows:

- * To foster the recognition of Janusz Korczak's life and work
- * To familiarize Canadians with his heroism during World War II, and his staunch defense of children's rights.
- * To disseminate Korczak's pedagogical ideas as well as their effect on children's education.

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The letters JK stand for Janusz Korczak's name. The green four-leaf clover, imprinted on the flag of Korczak's orphanage (Dom sierot) in Warsaw, symbolizes youth, nature and hope. Carrying this flag, Korczak and his children made their last journey from the Ghetto to the train at Umschlagplatz, from where they were deported to the Nazi extermination camp of Treblinka. The red maple leaf stands for the Canadian contribution to the popularization of Korczak's legacy in the world.

The most reliable description of the flag can be found in the Memoirs of Stella Eliasberg (1879 - 1963), who lived in Vancouver after the Second World War.

Thank-you

We greatly appreciate donations from:

M. E. Bleszynska,
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JANUSZ KORCZAK & THE CHILDREN OF THE WARSAW GHETTO

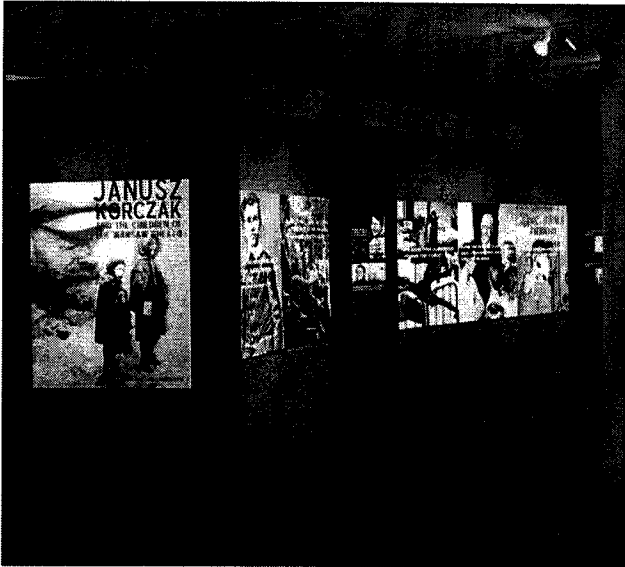


Exhibit at the Vancouver Holocaust Education Centre, JCC

October 20, 2002 to January 2, 2003

Prepared by VHEC with assistance from
The Janusz Korczak Association of Canada

The Janusz Korczak Association of Canada is grateful to Roberta Kremer and her staff for their help in making this exhibit a great success.

At the Opening Ceremony of the Exhibit, from left to right, are: Mrs. Gina Dimant, one of the founders of The Janusz Korczak Association of Canada, Dr. Roberta Kremer, the Executive Director of the Vancouver Holocaust Education Centre, Mr. Krzysztof Czapla, Consul General of the Republic of Poland in Vancouver, Mrs. Lilian Boraks-Nemetz, a board member of the Association.



A Child in the Warsaw Ghetto

By Lilian Boraks-Nemetz,
Master of ceremonies and child survivor

Consul General, Ladies and Gentlemen and child survivors, good afternoon and welcome.

As I stand among these photos, I am reminded of a time when every Jewish child in Europe was automatically sentenced to death by Hitler. This exhibit validates and acknowledges those who perished and those who are here to tell the story. The survivors.

The two hundred children from Dr. Janusz Korczak's orphanage were a component of the million and a half Jewish children who died in the Holocaust. We, the children who survived, and there are some of us here today, carry a heavy legacy. A legacy of remembering, never forgetting, as we share our experiences with the world.

At this moment I feel a curious mixture of sadness and gratitude. Sadness for all the loss and suffering. Gratitude for being given this opportunity to share a few remembrances.

My memories of war are still strong. The wall of the Warsaw Ghetto separated me and thousands of others from the world, as I stood each day in front of that impenetrable brick barrier, at the end of the street where we lived as helpless victims. For me this wall did not end with its destruction, but continued throughout my life as a personification of evil, indifference, isolation, loss of freedom and identity. This ghetto wall, has shaped many of my perceptions of the world and the way I coped with life as a child, an adolescent, and later an adult.

One cannot emphasize enough the importance of something that we, here, take for granted, such as freedom and the right to education. Permit me to share with you, one particular event.

I remember being a little girl who could not go to school because it was forbidden in the ghetto. However,

two teachers, decided to break the Nazi ruling and start a small school in a damp cellar, by the light of a naphtha lamp. They gathered a few of the neighborhood children and I was one of them. Every morning my father would take me there, and pick me up. I loved the school and the teachers. We learned reading, writing and arithmetic. We also learned and practiced a drill. In case there was a knock on the door, we were to put away all our text and note books into the boxes on which we sat. We were to pretend that we were only playing.

For a few weeks we studied, and school was the brightest point in a gloomy place. One day seated as usual on our wooden boxes with lids, there was a loud bang on the door. It opened and two SS men in black uniforms barged in. They strutted around the little room like peacocks poking at the teachers, asking questions. They stared at us petrified youngsters shouting, "verboten," and pointed at us with a truncheon. What wrong had we done? How confused we children were about life in these abnormal circumstances.

That day we went home, sad. Several days later father took me back to the school, but the door was boarded up and the sign read "schule verboten." I started crying so my father said, "I am going to take you to a very special place."

We walked for a while, then stopped in front of a building. My father knocked. A woman opened the door and let us in. As we walked in, I saw children. Many of them. Some playing games, others writing and reading, doing other things. My memory of this is very dim. But the children seemed happy, and I was fascinated. What place was this? So unlike the misery outside where beggar children lined the streets.

After a while my father explained that this was the orphanage ran by Dr. Janusz Korczak, who was a father, a teacher and a doctor to these kids because they had no one else. Till that time I only knew about orphans from stories. But this was real. We

stayed there for some time watching the children, then left. I never did meet Dr. Korczak. But afterwards I could only think about how thankful I was to have gone there. And how lucky I was to still have my parents. But also how lucky were these 200 children to have Dr. Korczak. Someone who cared for them, taught them and loved them. No one could have predicted then, that they would all perish in Treblinka.

And there were so many other children in the ghetto, starving to death or dying of typhoid fever, whose parents were either deported to death camps or killed by the Nazis.

Daily, children were separated from their parents, who sought escape and could only survive by giving them away to strangers on the other side of the ghetto, to hide in the villages and towns. My own sister after leaving the ghetto did not survive.

My time also came when I was to be torn away from my parents. By sheer luck, I escaped the ghetto. My parents left later. But our family was broken, never to be whole again.

I am grateful to the Holocaust Centre for putting on this very important educational exhibit about the children of the Warsaw Ghetto and Janusz Korczak, the man who loved children, who sacrificed his life for them. He was and is the very antithesis to the bleak images of those times: a light in the darkness and an example of human goodness in a sea of inhumanity.

I will conclude by a reminiscence of the many conversations I had about Korczak with a man who sadly is no longer with us. His name is Alex Dimant. His was a dream to bring Korczak and his work to Canadians.

Today Alex Dimant's dream has been realized. For we not only have this exhibit, but thanks to his wife, Mrs. Longina Dimant who set the wheels in motion, we have The Janusz Korczak Association of Canada.

Lilian Boraks-Nemetz, an author and a member of the Board of The Janusz Korczak Association of Canada.

The Restoration of Memory

By Krzysztof Czapla,
Consul General of the Republic of Poland

If we fail to remember the lives of the ones who were exterminated, we would act as if we again sentenced them to death. This should be one of the main messages of this exhibition.

I am firmly convinced that today, fifty-seven years after the War and the Extermination, the memory of what happened is indispensable and at the same time insufficient.

Thank God we have such people as Roberta Kremer and Gina Dimant, and organisations like this Holocaust Centre with its great management, and The Janusz Korczak Association of Canada, with whom together we can do something to change this situation. Thank you for organising this great exhibit.

I believe that one of the main tasks in this field is the restoration of the memory of our common past. It is important for the contemporary and future generations of not only young Poles and Jews, but also of other communities. This knowledge should complement and enrich the historical consciousness, and it should also become an important factor leading to our good mutual understanding.

Poles and Jews have lived together for a millennium. Time has been both our friend and our foe.

For centuries we have benefited from the contribution of the Jewish community living in Poland. They have enriched our economy, our culture and our social life.

The likes of Kronenberg, Wawelberg, Poznanski, Kon and Epsztein were in the ranks of the pioneers who brought about the growth of Polish cities, the establishment of trade and modern industry.

The Jewish community gave to the Polish culture eminent poets and prose writers like the well known to all of us Brzechwa, Lesmian, Schulz, Slonimski, Strykowski, Tuwim and many, many more; painters and sculptors such as Berlewi and Gerson,

great musicians like Rubinstein, Fitelberg or Huberman, eminent scientists like Hirszfeld or Zamenhoff.

We should also remember the great Jewish families who have contributed so much in many fields: the Kramsztyks or the Natansons.

It was in Poland that the unique Jewish culture and grand literature in the Yiddish language was created and that Jewish religious, social and political thought was developed. Among the classics are the works of Ash, Perec and Singer.

We must never forget those Polish Jews who took part in every possible way, both in times of war and peace, in Poland's efforts to gain independence and democracy and in our struggle for freedom, dignity and human rights, often suffering enslavement and death.

We are both - Poles and Jews - proud of Janusz Korczak, who was one of them.

Books have been written about his life and educational theories. His own books have been republished in over twenty languages, including Arabic and Japanese. He has been compared to Mother Teresa, Martin Luther King and Socrates. Films and plays have been produced about him. Schools, hospitals and streets have been named after him (I know Janusz Korczak Street in Montreal, but I don't know one in Vancouver...Let's think about it...)

But it is not enough to translate his books or to name a street after him. We owe him not only our memory; we owe him the implementation of his theories. It was Poland who proposed that a Convention on the Rights of the Child should be drafted based on a text inspired by the teachings of Korczak.

This exhibition is addressed first and foremost to the young, for nothing is more important than the state of consciousness of the young generation. We are aware of this fact in Poland. That is why the Government of Poland supports the magnificent

project of the construction of the Museum of the History of Polish Jews. Taking this opportunity I would like to inform you, that the museum will be a place of remembrance - not a symbolic one, but a concrete and documented one addressed first and foremost to the young generation. It will be situated in a symbolic site: in front of the Ghetto Heroes Memorial in Warsaw. The Polish authorities will lend financial support to this project. We also declare our assistance in raising funds abroad.

This is support that stems from the deep conviction of the importance of such projects, the importance of exhibitions like this exhibition and the significance of the great necessity to bring out the common history which needs to be brought to the youngest generations and be transformed into an important element of our common conscience.

Once more thank you, my friends, for this exhibit and for your co-operation.

Ladies and Gentlemen, thank you for your attention.

The first publication of this Newsletter was made possible through the financial support of the Consulate General of the Republic of Poland in Vancouver.

Articles on the exhibition "Janusz Korczak and the Children of the Ghetto" were published in the following periodicals

1. Amy O'Brian, Exhibit honours hero of the Holocaust, *The Vancouver Sun*, October 21, 2002
2. Scott Anderson, Janusz Korczak and the Children of the Warsaw Ghetto, *Zachor-Remember*, No. 4, October 2002
3. Pat Johnson, Helping the Ghetto Children, *The Jewish Bulletin*, November 22, 2002
4. Kit Krieger, Janusz Korczak and the Children of the Warsaw Ghetto, *Outlook*, No. 2, 2003
5. Malgorzata Burczycka, Zachor... Remember...Pamietaj, *Gazeta*, November 1-7 2002 (in Polish language).
6. Gina Dimant, Janusz Korczak i dzieci w warszawskim getcie, *Słowo Żydowskie*, No. 3-4, 2003 (in Polish language)
7. Olga Miedwiediewa, Legenda Korczaka w drodze do Vancouver, *Gazeta Informacyjna*, October 19, 2002 (in Polish language)
8. Olga Miedwiediewa, Legenda Korczaka na puti w Vancouver, *Russian Valley*, October 10, 2002 (in Russian language)
9. Olga Miedwiediewa, Pechal i trud Janusza Korczaka, *Vancouver & Us*, December 22, 2002 (in Russian language).

To Foster the Recognition of Korczak

By Krzysztof Szafnicki,
a member of the Board of The Janusz
Korczak Association of Canada

Ladies and Gentlemen,

I am delighted to be here again. Some of you will remember that we met in this room three years ago (in November of 1999) when the film Korczak by Andrzej Wajda was shown. After a successful and engaging evening many persons asked me if there would be a follow up, if - in other words - we were going to continue to pursue the interest in Janusz Korczak's life and work. We sincerely hoped to do so but we were not sure if we were ready to meet the challenge. Fortunately, from the very beginning our activities were supported by the Vancouver Holocaust Education Centre. Nevertheless, little happened during the next two years.

The situation changed radically at the beginning of this year. New, enthusiastic, and experienced "Korczakians" (to quote the name used by Korczak's followers for themselves) joined our ranks. In February 2002 The Janusz Korczak Association of Canada was born. We are now officially registered in BC and charity organization status is apparently only a few days away. I would like to seize this opportunity to thank all of you who helped to make our dream come true.

Now, a little bit of history. Some of you may know that Henryk Goldszmit was born 1878. (Later on he adopted a pen name Janusz Korczak). Hundred years later - in recognition of his great achievements in the fields of education, children psychology and protection of children rights UNESCO declared the 1978 the international Korczak year. There were many conferences and celebrations across the world. As the result the international movement was formed by his former pupils (mainly from Sweden, Israel and Poland). Korczak's name provided a new link between these nations. Janusz Korczak national societies are

now working in Poland, Israel, Germany, USA, Russia, Japan, France, Switzerland, Holland, Brasil... International Janusz Korczak Association is based in Warsaw, Poland.

Among the members of the association are educators, psychologists, sociologists, pediatricians, lawyers, social workers, writers, journalists, and others - whoever work for the good of a child.

Let us look at our own backyard. Among some 30-plus current members of our Canadian association are also representatives of different occupations, ages, social and ethnic backgrounds, even nationalities. We are open to all who care about the welfare of children and youth of this City, of this Province and of this Country.

We are hoping to foster the recognition of the "Old Doctor" professionalism, humanism and sacrifice. We want to help to disseminate pedagogical ideas of the author of "How to love a child". We want to propagate the values of the defender of "The right of a child to be respected". For as we have learned from him: there are no children - there are people.

Finally, a few words about our future plans and about our current activities. The Janusz Korczak Association in Canada list seven different tasks. Three of these, namely: 1. The Korczak Exhibit, 2. Participation in international Korczak conferences and seminars, and 3. Creation of the Korczak internet portal in Canada (<http://www/sfu.ca/~sapol/korczak>) have been already completed. But there still is much more to do. We hope that in the future there will also be many more members of the Association to perform these tasks.

Krzysztof (Chris) Szafnicki, Ph.D.,
Simon Fraser University, Vancouver,
BC

Janusz Korczak's Legend Arrives in Vancouver

By Olga Medvedeva

An exhibit dedicated to Janusz Korczak opened on October 20th, 2002 at the Vancouver Holocaust Education Centre, at 950 West 41st Avenue.

Who was Janusz Korczak?

Janusz Korczak - the pen name of Henryk Goldszmit - was born in an assimilated Jewish family in Warsaw, Poland in 1878. There is no point in trying to describe whether he was more Jewish or more Polish. The fact is that his name symbolizes the idea of how fruitful one's life can be at the crossroads of different cultures.

Korczak was a paediatrician, an educator, a writer, and a public person - all of them in one. When he started to work with children as an educator he did not stop being a doctor. At nights when he was writing stories he was still the educator. Although, he was an author of children's books, his books are essentially useful for adults who want to understand a child's thoughts and feelings. Korczak was not specifically educated in either the area of philosophy or psychology, but today his legacy has become the focus of numerous studies in both of these fields. This is part of his uniqueness.

Korczak wrote over 20 volumes of books and articles. The most popular of these, is a book for educators and parents *How to Love a Child*. Another, is a modern fairy tale *King Matt the First*, translated into dozens of languages, as well as English with an introduction by Bruno Bettelheim. Almost all of Korczak's books are about children, their physical and psychological development, about their bad and good days, about the respect of the adult, for the children. There are no descriptions of the so called methods and techniques of education in Korczak's pedagogy. His pedagogy is at once the science and the art of dialogue; the science and the art of relationships which connect a child to an adult, a pupil to an educator, or generally - a human being to another human being. The most famous of Korczak's aphorisms is:

"There are no children - there are people". Korczak formulated the main principles of education not with the help of tough or bombastic terms of pedagogy but in a very simple and humane manner: the child's right to be respected, the child's right to be what he or she is, the child's right to be a person when still a child (children are not just people-to-be - they are people now).

Korczak's social ideas are no less original than his educational ones: the expediency of the social system is tested by what the society has done to afford proper conditions for children's existence, development, and happiness.

Korczak did not only speculate on educational matters but he tried to put his ideas into practice. One of his greatest achievements, was Dom Sierot, an orphanage for children of Jewish paupers, established in 1911 in Warsaw. In this institution, Korczak created a real school of life, by way of what is known as the "children's republic" - with self-government, a hand-written newspaper, and a court of peers. Not only the children appeared before this court but also adults who had violated children's rights. Nevertheless, Korczak's Code of Law was always based on the concept of forgiveness.

During the Nazi occupation, Korczak together with his associates and children was confined to the Warsaw Ghetto. He desperately tried to protect his children, struggling with hunger, cold and diseases. Moreover till his last breath he gave the children the moral support, they so badly needed.

Korczak realized that like the other ghetto prisoners, his children were doomed. In spite of this, life for him meant understanding and forgiveness. His *Ghetto Diary* - one of the most humane testimonies of inhumane times - proves this. During the last entry of the Diary, Korczak is looking at a Nazi guard who may be the one to accompany him and his 200 children on their last march to the Umschlagplatz (transfer point),

from where the ghetto Jews were deported to the Treblinka extermination camp, and he is thinking: "I am watering the flowers. My bald head in the window makes a splendid target. The soldier has a rifle. Why does he stand and stare at me so quietly? Has he not got the order? Perhaps he was a village teacher in civilian life, or a notary, a street sweeper in Leipzig, a waiter in Cologne? What would he do if I nodded to him? Waved my hand in a friendly gesture? Perhaps he does not even know that things are - as they are? He may have arrived only yesterday, from far away..."

These words were written on August 5th, 1942. The next day is considered as the day of Korczak's demise.

His death grew into a legend. What is known for sure is that Korczak was constantly persuaded by his friends to flee from the ghetto. There was a shelter prepared for him on the Aryan side. He could have survived by going into a hiding place himself, but he would not leave his children...

Up till now there was only one Korczak landmark in Vancouver, which has not been mentioned in the guidebooks. It is a symbolic grave erected in the Jewish graveyard to the memory of those who had perished during the Second World War. Among others, Korczak's name is inscribed there - a tribute commissioned by the Eliasbergs* of Vancouver who knew him personally in prewar Warsaw.

From October 20th, 2002 till January 2nd, 2003 one more Korczak landmark graced our city: the exhibit representing his life and his legend.

*Mr. Izaak Eliasberg was the President of the charity organization "Help the orphans" and founder of the orphanage, where Korczak worked as a director from its opening in 1911 till his death in 1942.

Olga Medvedeva, Ph.D., a literary critic, a member of the Board of The Janusz Korczak Association of Canada

Why Do They Pray?

(abridged)

Translated from Polish
by Olga Medvedeva

When all those boys who had registered for everyday prayer were gathered, I asked them, why do they pray, why do they come to pray?

...

Here are their answers.

The first boy said:

- Why shouldn't I pray? I am Jewish, you see.

The second said:

- I don't have anything to do in my room before breakfast, and here in the classroom it is warm and light.

The third said:

- I want to get a postcard as a souvenir for 280 prayers. I have only forty more days to go.

The fourth said:

My buddy said, that if one does not pray, a ghost will come to him at night, and he would put him into a sack, then he would tie up the sack and suffocate him. I got scared - what if this happens to me!

- My mum asked me to pray - the fifth said.

The sixth said:

- When I come to my parents' home on the Sabbath, my grandfather always asks me whether the kids in the orphanage are devout, do they pray or not? If I said - no, he would get disappointed. But to lie is bad.

The seventh said:

- When my father died in the winter, I did not want to get up in the mornings and go to the synagogue. But once I saw my father in my dream at night and he started to criticise me: "When I was alive, I worked for you under all weather conditions; when it was raining or freezing, very often I worked at night. Even when I was

sick, I got up from my bed, if I knew that I could earn some more money. But you are too lazy to say kaddesh for me". When I woke up, I promised myself, that I would always pray.

...

The ninth said:

- Every day in the morning I dress up, I have breakfast, I go to school, I play with my friends. Why shouldn't I pray? There are people, who say, there is no God, but how do they know, how are they so clever? I think there is somebody who created all these things around us. And that was God.

The tenth said briefly:

- Poles pray and go to their churches; well, Jews shouldn't be worse than Poles.

The eleventh said:

- If a Jew doesn't pray, then all Jews will pay for his sin. That is why we get sick with contagious disease, that is why we are poor, that is why there is so much trouble everywhere around us - all that is because we don't pray. And I don't want that the others suffer because of me.

The twelfth recalled, what had happened in heder:

- The rabbi taught us in heder, that Jews had suffered a lot but they continue to pray. They were murdered, synagogues were burnt, prayer books were taken away from them and were thrown into mud or in the fire; Jews were tortured; they did not get jobs and it was not allowed for them to walk along the streets in the city. In spite of all of this every Jew wanted to be on time for the Friday evening prayer. Sometimes in order to get there one had walk through forests, where there were a lot of robbers and wolves. The rabbi said that all my grandmas and grandpas had prayed, and that it is shame that I am too lazy to enter the classroom that is just next to me and where nothing pre-

vents me from praying and I am in no danger.

The thirteenth explained:

- When I am in trouble or I quarrel with my friend, then I pray. It is so nice to tell God how it really happened and that my friend was wrong. When I think like this while praying, I am not as scared by injustice and punishment.

The fourteenth said:

- I noticed that when I come to pray, it is easier for me to work hard. If I am praying, I do fewer bad things and adults are not so angry with me, and I don't do anything bad either at home or at school. A prayer helps me a lot.

The fifteenth said:

- When I am sick or there is trouble at home - for instance my mother or my brother got sick, or we are out of money or the landlord or a neighbour harasses us - I feel so unhappy. But I pray and ask God for good things and it makes me calm, and it makes my heart easy.

The sixteenth said:

- I don't know why I come to pray. I pray because I pray. I don't think, why do I do it. When I come to know it, I will write you about it or put my answer into the box.

The seventeenth said:

- When I am praying, I recollect my home and what my life was before. On Saturdays I always went with my father to the synagogue. Here in the orphanage there is also Sabbath dinner, but it is different. I don't feel bad here, but when I was at home, I loved more and I was loved more. Nobody called me molly-coddle. In the orphanage we also get sweets. But at home when my Dad brought sweets, he joked that he wouldn't give them to me, that he would give them to my Mummy or eat them all himself. It was funny because I knew that it was just a joke. On the Sabbath we

continued on next page

Why Do They Pray?

continued from previous page

had at home cholent. At home everything was different.

While he was talking, the previous boy was thinking and he said:

-Now I remembered. I also had something like that. A prayer - it is like you come home on weekdays. I am praying and recollecting one thing and another one - how it is at home.

...

A girl said: [She joined the boys later on]

- There is a Polish family that lives in the same house that we do. They are nice to the Jews, they always lend money to my mum when she needs money. You know, these Polish people said, that what is bad about Jews is that girls cannot pray. Girls need to pray even more than boys, you know, because they stay at home most of the time and they spend more time with the children.

...

She said:

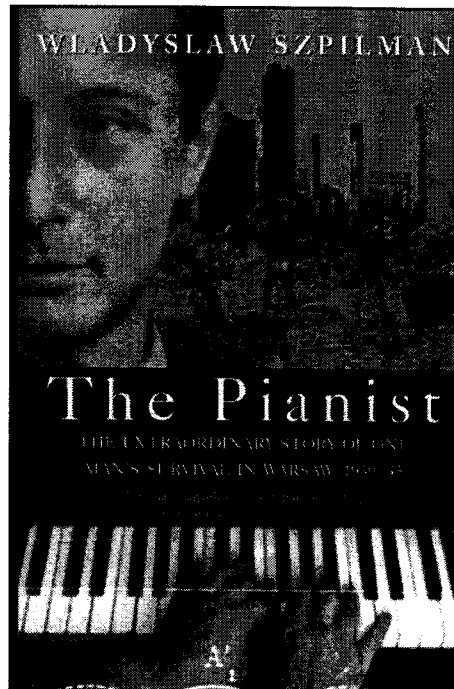
- When one doesn't have a father, it is good to know that God is a father to everybody and it means he is a father to me too...

...

I wanted to ask other kids, why they don't pray, but the lessons started, then politics - and everything has changed.

Source: Janusz Korczak. *Dlaczego sie modla / Janusz Korczak w getcie.* Nowe źródła. Warszawa, 1992

In the Eyes of the Polish Pianist Wladyslaw Szpilman



One day around 5 August, when I had taken a brief rest from work and was walking down Gesia Street, I happened to see Janusz Korczak and his orphans leaving the ghetto.

The evacuation of the Jewish orphanage run by Janusz Korczak had been

ordered for that morning. The children were to have been taken away alone. He had the chance to save himself, and it was only with difficulty that he persuaded the Germans to take him too. He had spent long years of his life with children, and now, on this last journey, he would not leave them alone. He wanted to ease things for them. He told the orphans they were going out into the country, so they ought to be cheerful. At last they would be able to exchange the horrible, suffocating city walls for meadows of flowers, streams where they could bathe, woods full of berries and mushrooms. He told them to wear their best clothes, and so they came out into the yard, two by two, nicely dressed and in a happy mood.

The little column was led by an SS man who loved children, as Germans do, even those he was about to see on their way into the next world. He

took a special liking to a boy of twelve, a violinist who had his instrument under his arm. The SS man told him to go to the head of the procession of children and play - and so they set off.

When I met them in Gesia Street the smiling children were singing in chorus, the little violinist was playing for them and Korczak was carrying two of the smallest infants, who were beaming too, and telling them some amusing story.

I am sure that even in the gas chamber, as the Cyclon B gas was stifling childish throats and striking terror instead of hope into the orphans' hearts, the Old Doctor must have whispered with one last effort, 'It's all right, children, it will be all right' so that at least he could spare his little charges the fear of passing from life to death.

Finally, on 16 August 1942, our turn came....

Source: W. Szpilman. *The Pianist.* Translated by Anthea Bell. Mc Arthur and Company/ Toronto, 2000, p. 95-96.

NEW BOOKS ON KORCZAK

A new book on Korczak in English

David A. Adler. *A Hero and the Holocaust. The Story of Janusz Korczak and His Children.* Illustrated by Bill Farnsworth
Holiday House/New York, 2002
Juvenile Literature

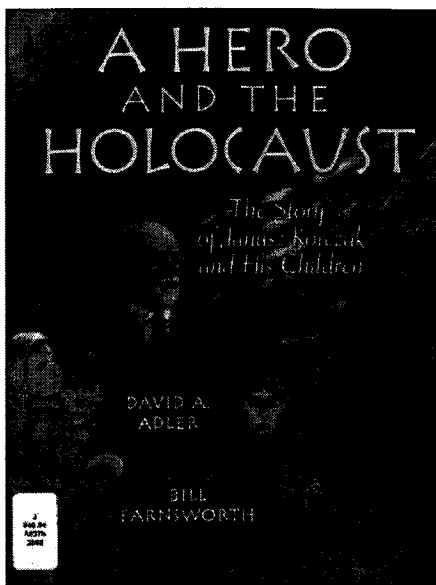
By Mark Bernheim (USA)

For those of us who are Korczak 'experts' the idea of writing a book on the life of this man in some fifteen hundred words spaced out over twenty pages together with illustrations may seem both daring and impossible. The good news is that well-known American children's author David A. Adler, who specializes in biographies of popular figures, has joined with an expert artist to take on the task of illuminating Korczak for the very young. Bravo!

In English, at least, he is alone. Although Korczak lived and died with children, we have not had books about him in English for children themselves, with few exceptions. *Father of the Orphans* by Mark Bernheim appeared in 1989 and was the first book on Korczak for non-adults, but the book is more than 150 pages and aims at puberty-aged and early adolescents. No one before David Adler has apparently thought to instruct the very young on the life of the doctor.

Adler makes a good if very selective job of it. In his few words and pages he gives only the barest outline, for example, of life in the Orphanage: no children's court, no magazine, no newspaper, no children's store, no King Matt, no apprenticeships for teachers - we see only one child drawing on the doctor's head in a loving prank. We do hear about the radio broadcasts and see Stefa Wilczynska on one page. We do get an understandable explanation of the Goldszmit/Korczak name genesis, and we do learn a bit about his family troubles and poverties. Adler fills in some European and Polish history at Korczak's birth and then the war which propelled him to his end.

For children just beginning school the book does provide an elementary sense of what occurred at the



Umschlagplatz, and concludes with the Treblinka gassing in just a few effective and unsparing words: "For the Jews there were no trains out of Treblinka. Janusz Korczak died there with his children."

Each reader must decide for himself if Adler's meritorious effort to bring this story to the very young achieves its goals. Korczak's life was highly complex, with many adults still unable to fathom his paradoxes and ambiguities. What will kids understand of it? But why not at least start the educational process going by putting his name and the briefest of outlines of his life in the hands of the small? One could debate hard and long about what age is the 'right' one to begin Holocaust awareness; it's doubtful any answer would ever be found. *A Hero and the Holocaust* assumes its audience to be the correct one and given this decision, the illustrations are accessible and plain, not emphasizing the horror to be found in every one of the words - for us who know it is there.

The book fills an important need and may ultimately prove very useful for giving the information in English to children of many languages who will surely get its points. Again, good news, and a valiant effort in Korczak awareness.

Mark Bernheim, professor of English literature, Miami University, Oxford, Ohio, author of *Korczak's biography "Father of the Orphans"*.

The book can be ordered
via chapters.ca

A new Korczak book in French

Janusz Korczak. *La Palestine, notes de voyages et correspondances 1927 - 1939.* Translated from Polish into French by Zofia Bobowicz. Introduction by Theo Klein. Les Editions Noir sur Blanc, 2002

The book includes three lectures delivered by Korczak (December 1934, October and November 1936) after his visit to Palestine and letters written by him to his co-workers who settled in Palestine.

The book can be ordered via e-mail info@letemps.ch, www.letemps.ch

A new book on Korczak in German

Janusz Korczak - gestern, heute, morgen. Herausgegeben von Sigrid Tschöpe-Scheffler und Winfred Kaminski. Gata - Verlag, Köln, 2002

(Janusz Korczak - yesterday, today, tomorrow. Edited by Sigrid Tschöpe-Scheffler und Winfred Kaminski).

The book includes articles of German experts on Korczak, such as:

Friedhelm Beiner. *Leben und Werk oder Die Kinder begleiten (Life and Work or Attending Children)*

Sigrid Tschöpe-Scheffler. *Wer seid ihr, wunderbares Geheimnis? (Who are you, a Miraculous Mystery?)*

Winfred Kaminski. *Der kindliche König. Zum Bild des Kindes in den Erzählungen Janusz Korczaks (The Child-King. Child-images in the Tales of Janusz Korczak)*

Barbara Engemann-Reinhardt. *Zur Bedeutung der Pädagogik Janusz Korczaks in gesellschaftlich und pädagogisch totalitären Strukturen, dargestellt am Beispiel der ehemaligen DDR (The Meaning of Janusz Korczak's Pedagogy in a Totalitarian Society and in Pedagogical Totalitarian Structures with Examples from the Former East Germany)* etc.

The book can be ordered via the e-mail of Sigrid Tschöpe-Scheffler : tschoepe@cityweb.de

LETTERS FROM KORCZAK FRIENDS

JANUSZ KORCZAK IN MONTREAL

On May 16th, 2003 the "Experimental Theatre" from Günzburg/Germany will perform the play "Korczak's Suitcase" in the Alexander von Humboldt Schule in Montreal.

JANUSZ KORCZAK IN TORONTO

Philip Hill, who is a Doctor of Education (University of Toronto) in the Philosophy of Education and a high school teacher of philosophy, is currently working on a book on the implications of Korczak's thought for education.

The Janusz Korczak International Newsletter, October, 2002

...We inform you about a new branching of the International Korczak Tree. (...)

The Janusz Korczak International Newsletter gives the Canadian Korczak Friends a hearty and cordial welcome.

La Lettre, Bulletin trimestriel de l'Association suisse des Amis du Dr Janusz Korczak

Vol XXIII - N° 40 - Juin 2002

Nouvelle association Korczak au Canada

Au Canada, c'est à Vancouver que la nouvelle association a pris son envol.

Nous accueillons cette association avec joie et l'espoir que s'établissent entre nous de fructueux contacts.

Letter from Geneva

Dear friends,

Thanks for informing me about the start of your Korczak Association.

I started 20 years ago the Korczak Association in the Netherlands and am now

living in Jerusalem (Israel) but am a lot in Geneva, as the immediate past-president of Defence for Children International.

GOOD LUCK!

Dr. Philip Veerman

Letter from Ontario

Hello,

I recently came across your brochure while visiting Vancouver.

I do Holocaust Education outreach to teachers in small communities across Ontario. I give regular workshops to teachers and educators, with numbers ranging anywhere from 25-100 people.

I would be happy to distribute any of your brochures through our resource package and with your permission I would like to list your website in our "resources" section of our Holocaust Teacher Training Binder.

If you have additional information that you would like to provide, I would greatly appreciate it.

Best regards! Kol Tov!

Carson Phillips

Co-ordinator, Holocaust & Adult Education
Regional Jewish Communities of Ontario

New Board of The Janusz Korczak Association of Germany

The new president is Mr Siegrid Steiger.

Address: Imhoffstrasse 1
89312 Günzburg
Germany

Tel. +49 (0) 8221 33 727

Fax +49 (0) 8221 22 737

e-mail: s.steiger@t-online.de

Mr. Steiger is the founder and leader of the "Experimentelles Theater Günzburg", the director of the play "Korczak's Koffer" ("Korczak's Suitcase").

Vice-Chairperson:

Mrs Malgorzata Sobiecki
Address: Dr. Gebhardtstrasse 3
37269 Eschwege,
Germany

Founding of The Janusz Korczak Association U. G. "Kako Voljeti Dijta" ("How to love a child") in Bosnia

President: Prof. Dr. Milenko Brkic
Address: Franje Rckog 1
71000 Sarajevo, Bosnia

A letter from The Janusz Korczak International Newsletter

To: All Korczak Associations and friends

Dear friends and colleagues,

(...)Please send us information concerning:

* local or international events (conferences, seminars or meetings in 2003.

* recent publications with publisher and ISBN-nr (if possible with short summary)

* current projects (work with chil-

dren, students, international projects or cooperation, etc)

* other initiatives

Send your message if possible in WORD or just on the e-mail page. Without any make-up, like colors, bold letters etc.

Thank you for your cooperation.

Our address: info@korczak.nl

The Janusz Korczak Association in the Netherlands

70048 1007 KA Amsterdam or
fax: 00 31 20 644 70 18

The One-Year Korczak Fellowship Program at the Paideia

The Institute for Jewish Studies in Stockholm, Sweden has established The One-Year Korczak Fellowship Program. Have a look at the web-site: www.paideia-eu.org for further details and information.

CALENDAR OF JANUSZ KORCZAK CONFERENCES AROUND THE WORLD

The Int'l Conference in Warsaw

Korczak: A New Antropology of Education

The Conference was held in September 19-21, 2002.

Selected papers

Zygmunt Bauman (UK). *A Childhood of Human's Dignity*

Henryk Zwi-Rozen (Israel). *Korczak's Philosophy of a Human Being*

Michael Kirchner (Germany). *Janusz Korczak: Child as a "Text of Hieroglyphs"*

Piotr Matywiecki (Poland). *How Janusz Korczak Was Brought up by Henryk Goldszmit*

Michael Langhanky (Germany). *The Ethnography of Childhood: Korczak's Contribution to Modern Childhood Research*

Scott Harrrtblay (USA). *Korczak's Triumph and Tragedy*

Anna Sobolewska (Poland). *Freedom in Korczak's Pedagogy - Phenomenon of Nature or Phenomenon of Culture?*

Sigrid Tschoepe-Scheffler (Germany). *A Child between Freedom and Force*

Theo Cappon (Holland). *Korczak and Agression of Youth*

Sven Hartman (Sweden). *Korczak in Sweden*

Grzegorz Leszczynski (Poland). *Children and the Mistery of Life*

Priest Jan Naweglowski (Poland). *Education and Prayers*

Priest Stanislaw Musial (Poland). *A Child Facing Death*

Wojciech Eichelberger (Poland). *Is It Possible to Reconcile Nature and Culture?*

Andrzej Samson (Poland). *A School as a Place of Suffer and Violence*

Kazimierz Krzysztofek (Poland). *A Child in the World of Mass Media*

Barbara Smolinska-Theiss (Poland). *Childhood Researches and Analysts - Locke, Rousseau, Korczak*

Marc Silverman (Izrael). *Korczak's Antytheoretical Educational Theory*

Joanna Papuzinska (Poland). *Forgiveness in Korczak's Works*

Boguslaw Sliwerski (Poland). *Korczak's Reflective Pedagogy Facing Crisis of Education*

Alicja Kotusiewicz (Poland). *Ethical Thoughts in Korczak's Works*

Monika Kaminska (Germany). *Korczak's Thought and Philosophy of Emanuel Levinas*

Joram Beker (Israel). *Korczak's Philosophy Background*

The Janusz Korczak Association of Canada was represented at the Conference by Olga Medvedeva.

The Int'l Conference in London

Who Needs Democracy? What is the Point of Being a Citizen?

Organized by The Institute of Education & The Spiro Ark on March 17, 2003

Venue: The Institute of Education, London University, 20 Bedford Way, London, WC1H 0AL

Papers from UK, Israel, Holland, Sweden and other countries.

Speakers include:

Prof. Zygmunt Bauman (UK). *The Project of Humanity*

Rabbi Julia Newberger (UK). *Involving the young: education in citizenship*

In response to the urgent need for educators, teachers and curriculum specialists to address the questions of citizenship and democracy, an international group of speakers will present papers. They will be guided in part by an awareness of the importance of the issues of democracy and citizenship and in part, for the first time in the UK, by the ideas of the Polish educator Janusz Korczak, which will provide an important focus for the presentations and workshop.

The conference and workshops are aimed at teachers and administrators, social workers and those who work with young people inside and in parallel with the formal provision of education.

Contact: Sandra Joseph
r.ferguson@ioe.ac.uk
spiroark@aol.com

The Int'l Conference in Kazan, Tatarstan, Russia

Pedagogical Ideas and Practice of Janusz Korczak and Contemporary Problems of Education

Organized by The Janusz Korczak Association of Russia & Kazan State Teachers Training University on May 28-30, 2003.

- Korczak's pedagogical ideas on education in the context of the reformativ education of the 20th century
- humanistic traditions of pedagogy in Korczak's inheritance
- the dialogues of cultures and the culture of dialogue in organizing humanistic interrelations
- Korczak's ideas in training educators as exponents of culture
- new tendencies in solving problems of moral, citizenship and humanistic education
- the world of childhood in the educative system of Korczak
- using the pedagogical ideas of Korczak in school practice and in orphanages
- problems and the practice of helping a child in orphanages
- the youth activities in the Korczak movement

We invite educators, psychologists, school board administrators, school principals and teachers from Russia and from abroad.

Registration fee: \$250 US (Please pay cash, on arrival). Includes: accommodation, lunch/dinner meals, learning materials, interpreters, a boat trip along the Volga-river and sightseeing.

Note. Kazan is a big ancient city, 850 km from Moscow to the south-east with the population of about 1.5 million people; on the left bank of the Volga-river. The capital of the Republic of Tatarstan and a large cultural centre (5 theaters, 15 Universities). One can get to Kazan by night train or by air from Moscow. There is the possibility of picking you up in Moscow.

Contact: Prof. Roza Valeyeva,
420066 Russia, Tatarstan,
Kazan,

Absalyamov str., 28-77
Tel: (8432) 928859 (of.)
(8432) 173819 (res.)

Fax: (8432) 924269 (of.)
e-mail: valeyeva@kspu.kcn.ru
or to tsam@students.ru