Center for Urban History Lviv - Summer School Workshop - Museum Exhibition Project for the Museum of the History of Religion at Staroyevreiska Street

**ONE STREET - ONE CENTURY** : *JEWISH QUARTER IN MULTICULTURAL LVIV*

**ОДНА ВУЛИЦЯ - ОДНЕ СТОЛІТТЯ** : *ЄВРЕЙСЬКИЙ КВАРТАЛ У МУЛЬТИКУЛЬТУРНОМУ ЛЬВОВІ*
CONCEPT OF THE EXHIBITION

ONE STREET - ONE CENTURY : JEWISH QUARTER IN MULTICULTURAL LVIV

The exhibition intends to tell about Lviv's turbulent history during the long 20th century, as reflected through the lens of everyday life by people from all walks of life, belonging to different social groups (aim: to move beyond politics and ethnic tensions). One historical street serves as a representative sample of the city's multi-cultural fabric, once populated by various social and ethnic groups.

The storyline is presented in four thematic Galleries: Pre-war years, Religion, WWII, Post-war & today's Lviv, and underlines the radical transformation of the multi-ethnic, multi-religious and multi-cultural European metropolis in the aftermath of the Second World War. Considering the exhibition's location on Staroyevreiska Street, the narrative highlights the Jewish heritage of pre-war Lviv.
QUOTES FROM POEMS: each gallery’s major message is to be underscored by the poetic quotation - to be installed inside a brick arch over the display case at the designated wall - to reflect on the emotional image of Lviv in writings of contemporaries (panels 100 x 50 cm).

TITLE IMAGES / MURALS: each gallery’s major message it to be emphasized visually by enlarged photo, installed inside a brick niche at designated wall / mural 200 x 200 cm

STUDIO EXHIBITION DISPLAYS: each Gallery includes Studio Exhibitions that focus on specific stories in depth

MEDIA TOOLS: information about exhibition in social media & online , 1 music station with headphones (Pre-war gallery), monitor for interactive maps; 2 interactive displays (Religion gallery).

MONITORS FOR ORAL HISTORY PROGRAM & FILM FOOTAGE SHOW
- The exhibition is structured to install two monitors with the oral history selection, organized by language and time period, to be installed in the War and Post-war Galleries (with headphones)
- One monitor with fragments of Yiddish movie about Lviv (Pre-war gallery),
- Historical footage has been selected with various films about Lviv, running 45 minutes (Post-war gallery)
EXHIBITION PLAN

GALLERY I PREWAR
GALLERY II RELIGION
GALLERY III WORLD WAR II
GALLERY IV POSTWAR
View from the Postwar Gallery to the Prewar Gallery to the Jewish Quarter in early 20th century (currently installed at the MHR Staroyevreiska St.)

View from the Prewar Gallery to the Postwar Gallery - “Window on Staroyevreiska St. 2017” (photo suggested for Postwar Gallery)

View from the Museum of the History of Religion on Staroyevreiska Street. Students from the Center for Urban History Workshop 2017. Courtesy of Anastasiia Krasnosvobodtseva
**Concept:**
To use *ketubbot* patterns and Hebrew calligraphy for exterior design of the museum

The building becomes visible, it attracts attention of people passing by. The pattern is beautiful and vivid, at the same time it is authentic and is strictly linked with the topic of the exposition

**Additional idea:**
To make captions, explaining details of *ketubah* pattern on a wall so that people could learn some interesting facts even on a street.
ENTRANCE ZONE consists of six elements:

1) WELCOME-BOARD in several languages

2) A BOOKLET with information about the exhibition

3) AN ORIENTATION TEXT introducing the core message of the exhibition including the exhibition plan

4) A VINTAGE STYLE MAP of the city with the message “You are here”

5) A TIMELINE identifying the main historical events and processes that shaped the history of Lviv during the 20th century

6) A short text presenting THE HISTORY WITH THE VERY BUILDING in which the Museum is situated
EXHIBITION ORIENTATION TEXT in Ukrainian & English and a plan of the exhibition
(Gallery 1 East Wall panel 50 x 50 cm)

Throughout its history, the city of Lviv had many names, was ruled by several states and inhabited by various ethnic and religious communities. The city’s location at the intersection of important trade routes made it a center of commerce and led to its rapid economic development. By the early 20th century, the majority of Lviv’s inhabitants were Poles, Jews, and Ukrainians.

This exhibition tells about Lviv’s turbulent history during the long 20th century, as reflected through the lens of everyday life by people from all walks of life. One historical street serves as a representative sample of the city’s multi-cultural fabric, once populated by various social and ethnic groups, and where over many centuries, the Jewish population played an important role in the city’s economic and cultural life.
STAROYEVREISKA STREET AND THE BUILDING WHERE THE EXHIBITION IS SITUATED

The residential building on Staroievreiska Street, 36 was built in the beginning of the 17th century. It was initially called the Landesivska stone building (kamianucja) by the name of one of its owners - the Jewish community leader Lev Landes. In the 19th century, the house was fundamentally renovated. In 1871 it was owned by Ettinger Markus Wolf, in the 1916 - by Kretz Abraham i spółwłaściciele. In the 1920s - 1930s the ground floor was used as a storage. This building is the architecture monument of the national status since 1979.

This exhibition includes a monitor with an interactive map of the quarter, created by the Lviv Center for Urban History.
The turn of the 20th century was the time of opportunities. The modernization of the late 19th and early 20th centuries touched all social and ethnic groups in Lviv, leading to emancipation, secularization, better education, and political activism. In the early 20th century, Lviv was the capital of Galicia, province of the Austro-Hungarian Empire. The course of the social and economic progress was interrupted in 1914, by the outbreak of the First World War. Galicia was in the epicenter of the conflict and suffered from mass deportations, violence, destruction. WWI led to the end of the Austro-Hungarian rule. After the collapse of the Empire in 1918, Ukrainians established short-lived Western Ukrainian People’s Republic. The control over the lands of Eastern Galicia led to the Polish-Ukrainian war. The Ukrainian side was defeated, and by 1923, Lviv became part of the Second Polish Republic. The city’s population in the 1930s consisted of: 50% - Poles; 30% - Jews; 15% - Ukrainians; 5% - Armenians, Czechs, Germans, Hungarians, Italians. In the interwar period, Lviv was one of the biggest and most important cities in Poland.
ENLARGED MURAL OVER THE PREWAR GALLERY I (right side)

G1_NW_mural_1_right side: Lviv in the 1930s. Source: Suddeutsche Zeitung Photo Archive
Ethnic Composition of Population of Lviv, 1918-1939

- Judaic
- Roman-Catholic
- Greek-Catholic
The “Other” Lviv

Beggars at the cemetery, Lviv 1930s. Source: YIVO

After the pogrom of 1918 children who have received food from a soup kitchen, pose on a sidewalk, with pitchers and soup pails. The youngest child is shoeless. Source: YIVO

Poor people living in the outskirt of Lviv - Zamarstino. Source: NAC

Mobile charity kitchen serving meals, 1934. Source: NAC
Prewar portrait of a Jewish family in Lvov, 1935. Source: USHMM

Street scene on Rynok Square. Source: Centre for Urban History

Two men and a girl in a marketplace, L’viv, ca. 1930. The poster on the wall behind the girl advertises the Yiddish newspaper Togblat (Daily Paper). Source: YIVO

Restaurant with polish signboards. Source: NAC
NEW OPPORTUNITIES AND PHILANTHROPY

Two men near a passenger car on the street. Source: Centre for Urban History

Beth Hoolim, Jacob Rappoport Jewish Hospital founded by Maurycy Lazarus’s foundation in the beginning of 20th century. Source: Centre for Urban History

Lviv’s upper class resident posing at personal auto, 1922. Source: Süddeutsche Zeitung Photo, 01046901

Man in a racing car. Source: Centre for Urban History
Stefan Banach, the world fame mathematician in Scottish Cafe. Source: Centre for Urban History

Dr. Michal Sokaler, Dr. Juliusz Sperber and Dr Saueder walking on the streets of Lviv. Source: Yad Vashem

Group photo with big poster in Yiddish, 1st convention of the Jewish Social Democratic Party, 1905. Source: YIVO
UNUSUAL DESTINIES OF PEOPLE BORN IN LVIV

Jakob Rosenfeld, born in Lviv in 1903, studied medicine in Vienna and served as a doctor in the Chinese Communist Army during the World War 2. Source: Österreichische Gesellschaft für Chinaforschung

Mykhaylo Rudnytskyi, born in the town of Pidhaytsi in 1889. Ukrainian literary critic, writer, poet, doctor of philosophy. Source: Centre for Urban History

Muhammad Assad, born in Lviv as Leopold Weiss in 1900, journalist, diplomat and Islamic scholar (he converted to Islam in 1926). Source: www.mischief-films.com
STUDIO EXHIBITION: Pogroms 1918

Following the withdrawal of the Ukrainian troops from Lviv in November 21, 1918, Polish military units entered the city. The takeover of Lviv by the Polish Army led to major outbreak of violence against local Jewish population accused by Poles in cooperation with Ukrainians. In the course of the following three days of unrest in the city, approximately 150 Jewish residents were killed and hundreds injured.

Headline from the *New York Times* reporting on pogroms in Lviv, November, 1918
A RECORD OF POGROMS IN POLAND

Massacres Began in Lemberg. According to Documents Received Here, and Spread Over Country—Women Violated, Men Slain, Synagogues Ruined, Property Taken

THAT the reports of the massacres in which Jews were killed or destroyed anywhere in Ukraine are based on fact and are not instances of German propaganda, as the Russian authorities, is asserted by members of the Committee for the Defense of Poland. Dr. T. Shakhnitzas, a writer on Russian and Polish affairs and head of the committee, states that "the Jewish question" is a question for the committee, which has a series of documents and dispatches sent out to this country by men living in the territorially reported to have been demolished by the Poles.

Joseph Bendon, a native of Lemberg, sent a report of atrocities in that city to one of the Jewish dollars of New York. Dr. T. Shakhnitzas, Chairman of the committee of investigation of the Jewish communities involved, is, in another correspondent. Dr. Shakhnitzas' material, by the way, has been referred through the committee at Copenhagen to the Peace Conference. Mr. Rosenbaum, at one time a member of the Russian Duma, and now a representative of the Lithuanian Government, writes as an eyewitness of the robbery, murder, and pillage of the Jews in Vilna. H. H. Brailsford, an English publicist, who happened to be in Lemberg during the massacre, wrote an article about a personal interview he had with the Polish official at Plovdiv, and the pogrom was planned to teach the Jews a lesson that would keep them away from the Bolshevik movement.

According to Dr. Olgin, the first serious contribution of the pogroms, the trend may be a serious one for the future. The Jewish population of Poland, according to the Lithuanian Government, is about 500,000. The number of Jews killed in the pogroms is not yet known. The number of houses burned is estimated at several hundred. The number of synagogues destroyed is estimated at several hundred. The number of properties destroyed is estimated at several hundred.

The pogroms began in Lemberg, and spread to other cities in Poland. The Jewish community of Lemberg, according to the Polish authorities, has been completely destroyed. The Jewish community of Warsaw, according to the Polish authorities, has been partially destroyed. The Jewish community of Cracow, according to the Polish authorities, has been partially destroyed. The Jewish community of Vilna, according to the Polish authorities, has been partially destroyed.

The Polish authorities have accused the Jews of various crimes, including murder, robbery, and theft. The Polish authorities have arrested thousands of Jews, and have deported them to concentration camps. The Polish authorities have also imprisoned thousands of Jews, and have deported them to concentration camps. The Polish authorities have also deported thousands of Jews to concentration camps.

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After the dissolution of the Austro-Hungarian Empire in 1918, the Western Ukrainian People’s Republic (ZUNR) was proclaimed in Lviv. The establishment of the independent Ukrainian state led to the military conflict over control of eastern Galicia between Ukrainians - the largest ethnic group of the region - and the Poles, who considered this territory a part of their historical lands. The majority of Jews chose position of neutrality in the Polish-Ukrainian conflict.
STUDIO EXHIBITION
Display about Lviv becoming part of the Second Polish Republic in 1923

Article from the newspaper Kuryer Codzienny announcing new Eastern border of Poland, 1923.
Source: Małopolska Biblioteka Cyfrowa

Polish Army cadets marching through Lviv streets, 1930s.
Source: Süddeutsche Zeitung Photo Archives
LVIV CITY LANDSCAPE IN THE 1930s

Aleja Academychna, Lviv, 1939. Photo: Arkady Shoykhet
Source: Union of Photo-Artists,

II. 11. Ludwik Tyrowicz, Aleja Akademicka, 1932, litografia barwna (Teka „Piękny Lwów”), Muzeum Narodowe we Wrocławiu, nr inw. XIX-3664
Film about Jewish life in Lviv
(Fragment from the film “Five Cities”)

Producer: Yitzhak Goskind Cameraman: V. Kazimierczak; Text and Narration: Asher Lerner Production Date: 1939
Source: USHMM
Sounds of interwar Lviv

1. Only in Lviv / Тільки у Львові / Tylko we Lwowie

2. Where is the Village? / Vi iz dus geseleh? / Gdzie jest ta ulica, gdzie jest ten dom?

3. Burnt by the sun / Ostatnia niedziela / Утомленные солнцем

4. Papirosen
Historical Film Footage- Prewar Lviv, amateur film
https://collections.ushmm.org/search/catalog/irn1003676
Starting at 05:38
Presentation Part 2 Religion
Variety of religious communities in Lviv before the World War II created a mosaic of different, but at the same time similar worlds: in each of them people were looking for God. The demolition of the Golden Rose synagogue on Staroyevreiska Street, destroyed not only a beautiful building, but also one of the essential pieces of this complex mosaic.
1. MULTICONFESSIONAL LVIV


1-2. Interactive map of confessions with Timeline

- Church of the Transfiguration (Greek-Catholic)
- St. Peter and Paul Jesuit Church (Roman-Catholic)
- Armenian Cathedral (Armenian-Catholic)
- Dominican Roman Catholic Church
- Church of the Assumption (Orthodox)
- Taz Synagogue (Judaism)
“My foot is set upon an even place
Many things didst Thou by grace
In the synagogue, sanctuary of the few
Though hast filled my mouth with song to renew
For God my Redeemer, glorious praise…”

(The Song of Deliverance. R. Itzhak ben Shmuel Ha-Levi Segal, 1609.
Translation by Betsy Rosenberg)
2. THE GOLDEN ROSE SYNAGOGUE

For several centuries the Synagogue Turei Zahav was a center of the religious life in the Jewish Quarter. Its original architecture captured eye of Jewish and non-Jewish citizens; poetic legends about this synagogue had been passed from generation to generation. Today, as proven by the growing attention to “The Space of Synagogues” on Staroyevreiska Street, the story of the Golden Rose lives on and continues capturing imagination.
3. STUDIO EXHIBITION JUDAISM: INSIDE A SYNAGOGUE
(intending to use a monitor for the interactive program)

By using the interactive display, visitors can learn about the synagogue interior, purposes of main religious objects, and their role in conducting religious services.
Torah is a central object in the Jewish religious practices. To underline its significance for the Jewish world, we tell the audience about the tradition of Torah burial.

- It is forbidden to discard text that contains the name of God.
- Broken or desecrated Torahs are kept in a special storage called *genizah* and then buried at the cemetery with a proper Torah burial ceremony.

We tell the story through an empty Torah scroll. The installation shows Torah scroll layout that symbolises sacral power of the text in the eyes of religious people. For them the Name of God cannot exist apart from religious context.
5. JUDAISM: IN EVERYDAY LIFE

- Sabbath
- Kashrut
- Mezuzah
- Holidays

- Bar Mitzvah
- Education / Torah studies
- Mikvah

In front of a synagogue. Publisher: Adolf Zilber, Lviv, 1900. Claudia Erdheim Collection
JUDAISM IN EVERYDAY LIFE

From memoirs by Janina Wiener:

“Yet in everyday life, it was a very typical home – typical in terms of Polish customs and habits, though, for instance, my grandparents never had a Christmas tree, but we always had one. That didn’t bother Grandfather. […] Neither Grandfather nor any of his brothers or sisters had anything to do with orthodoxy. They all were very much assimilated.”

Janina Wiener [nee Bodenstein] was born in Lviv in 1922 and spent her childhood and youth in Lviv. She left the city in 1941. During the war she lived in Turkestan. From her big family only three members – she, her aunt and her cousin - survived the Holocaust. After the war she lived in Cracow, Poland.

Janina Wiener at the age of 17, 1939. Source: Centropa
Religion on Staroyevreiska Street

1. Mural with Panorama
2. A story of The Golden Rose Synagogue
3. Studio: Inside a Synagogue
4. The Empty Torah Scroll
5. Judaism in Everyday Life