

DOI: 10.11649/a.3497

Article No.: 3497

Adeptus
nr 21/2024 r.

Marcin Starnawski – sociologist and educational researcher, Assistant Professor at the DSW University of Lower Silesia; member of the European Society for Research on the Education of Adults (ESREA), research fellow at the London Centre for the Study of Contemporary Antisemitism; in 2018, he received the Irena Lepalczyk book award in social pedagogy research for *Socjalizacja i tożsamość żydowska w Polsce powojennej. Narracje emigrantów z pokolenia Marca '68* [Socialization and Jewish Identity in post-WWII Poland: Narratives of the Émigrés of the March '68 Generation].

ORCID: <https://orcid.org/0000-0002-7536-3979>

e-mail: marcin.starnawski@dsw.edu.pl

Marcin Starnawski

Introduction: Jews in Poland in the Aftermath of the 1967–1968 Antisemitic Campaign

We are grateful to the editors of *Adeptus* for making possible the publication of this guest-edited issue, in which we present studies prepared as part of the research project *Jews in Poland in the Aftermath of the 1967–1968 Antisemitic Campaign: Biographic Experience, Identity Changes and Community Dynamics*. The project has been financed by the National Science Centre, Poland.¹ The main objective of the project is to capture the perspectives of those individuals and communities who experienced antisemitic stigmatization in the late 1960s but did not leave Poland with the mass Jewish exodus of the time. Our research team examines the reactions to this campaign (actions taken at the individual or family levels as well as the institutional level) and the significance of these experiences in longer biographical and community perspectives, including for identity and social memory. As we publish this volume, the research is still in progress.

¹ The principal investigator is Marcin Starnawski, with Piotr Forecki and Anna Zawadzka as co-investigators. Other members of the research team, focusing on particular research tasks, are Aleksandra Gluba, Monika Lisiak, Kamila Łabno-Hajduk, Aneta Prusimska, and Kornelia Sobczak. In the course of the project, thanks to a seminar held in September 2023 at the Adam Mickiewicz University in Poznań, the project team established expert collaboration with Marek Szajda, whose article presenting the results of research conducted independently of the project *Jews in Poland in the Aftermath of the 1967–1968 Antisemitic Campaign*, is published in this issue of *Adeptus* (Szajda, 2024).

The article was prepared and financed as part of the National Science Centre, Poland project entitled “Jews in Poland in the aftermath of the 1967–1968 antisemitic campaign: Biographic experience, identity changes and community dynamics”, reg. no.: 2020/39/D/HS3/02028.

No competing interests have been declared.

Publisher: Institute of Slavic Studies, Polish Academy of Sciences.

This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International License (<https://creativecommons.org/licenses/by/4.0/>), which permits redistribution, commercial and non-commercial, provided that the article is properly cited.

© The Author(s) 2024. © To English translation: Marcin Starnawski

The political aspects of the year 1968 in Poland have been discussed extensively in political history studies. In part, this includes the antisemitic campaign that began in June 1967 with the break of diplomatic relations with Israel by the authorities of the People's Republic of Poland and the launching of the "anti-Zionist" purge in the army and other state institutions. The culmination of those events came with a wave of state repressions in response to public discontent, primarily the students' protests and the internal crisis within the ruling party in March 1968. There are analyses of the propaganda, purges from the ruling Polish United Workers' Party (PZPR), and workplace harassment. Much is also known about the wave of forced emigration that involved at least 15,000 Jews, as well as about some experiences of the exiles. Apart from scholarly studies, extensive autobiographical literature has been published in recent decades (referred to or quoted in articles in the present issue): memoir books and articles, collections of interviews and oral histories, and even documentary films. As a result, the picture of the 1968 emigration as an exile (*wygnanie*) from Poland has been firmly established in the public imagination. Public opinion could learn more about the dramatic fate of Jewish refugees – individuals, families, and communities – and gain a better understanding of the persecutions they faced: intimidation, humiliation, and deprivation of Polish citizenship.

The theme of the March '68 and "post-March" experiences of those affected by the antisemitic violence who did not emigrate from Poland at the time, sometimes appears in the context of the émigrés' stories of separation from relatives and friends. However, very few scholarly studies have so far addressed the distinctiveness of the non-émigrés' experiences in a systematic way. How did Jewish life in Poland change after 1968? What were the dynamics of contacts between exiles and non-exiles? How do those affected by the 1967–1968 antisemitic campaign view the commemorations of those events later on? Taking into account perspectives other than those of émigrés is important for gaining a broader picture of the impact of the events of 1968 on Polish Jews, including those who experienced antisemitic stigmatization but did not have links to the organized Jewish community, indeed sometimes did not identify as Jews. It is also important for a fuller understanding of the long-term significance attributed to these events in individual biographies and collective memory. Prior to undertaking our research, we encountered on various occasions – at conferences or in private conversations – voices expressing the need to "tell about" the fate of "those who did not leave" (referred to as "the non-departed", or *niewyjechani*, by one of our interviewees). Our research explores

the connection between Jewish perceptions of antisemitism and the mass exodus of the time. Reflection on one's own experiences as a "non-émigré" is sometimes made through reference to the theme of exile, if only as an evaluation of one's decision to remain in Poland. Emigration themes cannot thus be ignored. All articles in this volume refer to the post-March '68 emigration as an important context of the experiences of those Jews who did not leave Poland.

This volume presents partial findings of our research – the highlights that do not aspire to provide full answers to the questions of our interest nor add up to a comprehensive summary of the project. As part of our research work, we have collected an extensive body of material that deserves exploration from different thematic and theoretical angles and certainly requires further study. Our interviewees generously shared their life stories with us, which led us to obtain the material that far exceeded our original plans. These are 83 unstructured in-depth interviews with significant biographical components, based on a general, pre-developed guide (211 hours of recordings). The interviewees were people who had experienced the antisemitic campaign of 1968 in Poland but did not emigrate at the time (some emigrated much later). The participants would sometimes make their home archives accessible, presenting us with documents such as letters, photographs, and other memorabilia.

Among the interviewees 58 percent were women. The interviewees' average age in the year of the interview was 74 years old. The oldest person was 90 (born in 1933). People born in 1933–1944 constituted 28 percent of the participants, those born in 1945–1954 – 58 percent, and the younger ones – about 14 percent. We had known some interviewees before or we were able to reach them via private links, as participants often facilitated contacts with their family members or social circles. We also contacted representatives of Jewish institutions, who helped arrange interviews in particular locations or enabled those willing to give interviews to contact us. We carried out the field research in Częstochowa, Dzierżoniów, Gdańsk, Katowice, Kraków, Legnica, Łódź, Poznań, Wałbrzych, Warsaw, Wrocław, and Żary. More than half of the interviewees (45 people) lived in Warsaw or the surrounding area, and the second largest category were residents of Lower Silesia (10 people). We conducted most interviews during meetings in interviewees' homes, at Jewish institutions (including religious communities, branches of the Social and Cultural Association of Jews in Poland (TSKŻ), and the Jewish Community Center), or in other places. About one-fifth of the interviews were conducted online, including with three participants living abroad.

Some materials were collected during archival search, mainly in the State Archives, branches of the Institute for National Remembrance (IPN), the Jewish Historical Institute (ŻIH), and the USC Shoah Foundation Visual History Archive, and to a lesser extent in the Kraków branch of the Catholic Intelligentsia Club (KIK) and sometimes in the resources of local Jewish organizations. The press research included Jewish periodicals *Folks-Shtime* [Voice of the People], *Słowo Żydowskie* [Jewish Word], and *Midrasz* [Midrash], the Catholic titles *Tygodnik Powszechny* [Universal Weekly], *Znak* [Sign], and *Więź* [Bond], the émigré magazines *Kultura* [Culture] and *Aneks* [Annex], as well as selected Polish opinion weeklies (*Polityka* [Politics] and *Wprost* [Straightforward]). The TV materials search covered the period around the 50th anniversary of March '68 in 2018. We also explored vast autobiographical literature, including memoirs as well as interview and oral history collections. In the articles which appear in this volume, these materials were used only to some extent.

The project focuses on several problem areas: experiences during the antisemitic campaign, references to emigration, identity transformations of the stigmatized, especially their redefinitions of attitudes towards Jewishness and participation in various forms of Jewish life, short- and long-term changes in collective Jewish life in Poland after March 1968, commemorations of March '68 and public memory politics. The research is interdisciplinary in nature, combining perspectives of social history, critical cultural studies, political analysis, biographic adult learning, and media studies. We view it primarily as a contribution to the historical sociology of Jews and antisemitism in Poland, taking into account comparative contexts and broader analytical frameworks such as transnational studies.

The first problem area concerns how people stigmatized as Jews during the 1967–1968 antisemitic campaign experienced it, and whether and why this campaign was a critical biographical and institutional moment – a turning point in the lives of individuals and community dynamics. In this issue of *Adeptus*, the question of stigmatization and exclusion is addressed by Piotr Forecki (2024), who analyzes the range of forms of antisemitic violence of the “June–March campaign” period. The author used numerous autobiographical accounts by émigrés and non-émigrés. Forecki defines his research perspective by scrutinizing the existing historiography to spot its dominant viewpoints as well as understatements, omissions, and outright misunderstandings. This, in turn, is the starting point for analyzing the experiences of those stigmatized, discriminated against, and subjected to antisemitic violence. Forms of such violence ranged from political repression to various grassroots, often spontaneous, actions in Polish society. The experience of verbal aggression was frequent,

but the theme of physical violence – so far rarely addressed by researchers – is also present in autobiographical accounts. The atmosphere of fear, often paralyzing everyday life, is a salient feature of the Jewish experiences during the 1967–1968 antisemitic campaign, emphasized by the author.

The article by Marek Szajda (2024) focuses on the effects of the March 1968 antisemitism in two small towns of the Lower Silesia region: Ząbkowice Śląskie and Ziębice. The author highlights two possible ways of approaching this issue: the perspective of emigration and the perspective of Jewish institutions in communist Poland. He discusses phenomena typical for the “post-March” period, such as the decrease of the Jewish community, including the emigration of the leaders, then obedience enforced by the communist authorities, as well as conflicts over the material base such as the premises. He also considers the status of Jewish cemeteries. Szajda points to the demographic shift resulting from the post-1968 emigration, that is, the dominance of the older generation in the Jewish community. While the article is a microhistory and concerns two rarely discussed small-town Jewish communities of the postwar period, it sheds light on wider social dynamics and illustrates problems found elsewhere.

The second area of inquiry concerns the decisions to remain in Poland despite the massive refugee wave from the spring of 1968 until the early 1970s. In fact, the very question of the reasons for not leaving – especially in individual interviews – is problematic, as it implicitly assumes that an interviewee could see emigration as a viable option, whereas it would not have to be the case. Our research findings indicate the burden not only of the experience but also of the prospect of migration: tense discussions with family and colleagues, “living among suitcases” – the permanent readiness to leave, the painful vision of separation from loved ones, fear of making the wrong decision and of its impact on children. We identified two types of factors keeping people in the country. Firstly, there were barriers to the possibility of emigrating. These could be family commitments, a sense of responsibility for the relatives in Poland, a lack of agency in making the decision not to emigrate – the decision that would be made by older or more authoritative family members – a lack of individual socio-psychological dispositions to leave the country, lack of confidence that “I can do it” or a feeling that emigration “makes no sense”, the lack of social and cultural capital conducive to emigration (foreign language skills, having relatives abroad, previous visits to countries of potential immigration, etc.). Secondly, there were circumstances encouraging staying in Poland rather than leaving: the possibility of continuing one’s education or

career, a favorable family or social environment, and a sense that there are prospects for life in Poland regardless of everything. The lack of harsh personal experiences – despite awareness of how deeply antisemitism affected other people – could sometimes make one rationalize their decision to remain in Poland.

For many, emigration was not an option at all, even as a matter of consideration. This could be a result of any of the conditions mentioned above. It could also be the result of earlier choices, for example, of political involvement – either commitment to the existing system (attachment to the idea of socialism) or participation in the anti-communist opposition and later in the struggle to overthrow the system. Sometimes, it was the result of being rooted in the social and cultural realities of the country in general or in a particular milieu – rootedness strong enough to exclude emigration from one's thoughts and actions. The fact of “non-departing” could also be associated with individual and autobiographical attitudes towards Jewishness.²

The next problem area concerns the long-term effects of the 1967–1968 campaign on people who experienced antisemitic violence. This impact can be considered in terms of individual identity and community. The Holocaust largely destroyed the political, world-view, cultural, and educational diversity of Jewish society in Poland. Successive waves of postwar Jewish emigration led to the gradual disappearance of Jewish activity restarted in the mid-1940s. However, Jews in the 1960s Poland were not a homogeneous community. They differed among themselves in their attitudes to communism and the socialist system as well as Judaism (religious life was practiced in Jewish congregations, while the TSKŻ promoted secular Jewishness). While linguistic and cultural Polonization was a fact in the younger generation, there were at the same time attempts to continue the literary culture of the Yiddish language. Jewish institutions had to avoid associations with Zionism. Many Polish Jews of the time adopted a non-Zionist stance. However, some families or social circles maintained contact with relatives or friends in Israel, were interested in the politics and culture of the Jewish state, and sometimes expressed a positive attitude towards it. The identifications of Polish Jews were diverse, then, as were the local Jewish communities in which they lived: from relatively numerous Jewish centers with thriving institutions (Jewish

² Hypotheses and conceptual ideas from this thematic area were discussed in conference papers prepared as part of the present project. See: Anna Zawadzka, “‘Niewyjechani’. Prześladowania antysemickie w latach 1967–1969: migracja jako punkt odniesienia dla Żydów i Żydówek, którzy zostali w Polsce” [The “Undeparted”. Antisemitic Persecution in 1967–69: Migration as a Reference Point for Jews Who Stayed in Poland]. Paper presented at the 18th Polish Sociological Congress (Zawadzka, 2022); Marcin Starnawski, “Coercion, Contingency, and Choice in Trajectories of Polish Jews after March 1968”. Paper presented at the 9th World Congress of Polish Studies, PIASA (Starnawski, 2024a).

schools, cooperatives, art groups, TSKŻ clubs activating various age groups, the ORT,³ which offered vocational courses, etc.) to those with a handful of Jewish families.

As Anna Zawadzka argues in her article “Another Death of Universalism” in this volume (Zawadzka, 2024a), the antisemitic campaign of the late 1960s resulted in far-reaching changes in individual and collective patterns of Jewishness. The young generation of Jews soon embarked on a spiritual search in Jewish religion and intellectual currents inspired by Judaism. Some turned to Israel as an important identity reference point. At the same time, the importance of secular Jewishness as a socio-cultural expression diminished – a shift that can be considered one of the constitutive features of the process called the Jewish revival. Moreover, many people began to speak openly about their Jewish ancestry or to discover it as a family secret, a process that is continuing. The “post-March” shifts can be seen as a transformation of individual attitudes and patterns of identification, as well as collective changes in discourse, social, and normative aspects of community and in the broader context of Polish society, with increased attractiveness of “popularized” forms of Jewish culture.

Transformation in discourses, ideas, and community is explored by Aleksandra Gluba (2024). She offers a content analysis of the newspaper *Folks-Shtime* during the first decade after the antisemitic campaign, focusing on social functions of the Yiddish language in the Jewish community decimated by the “post-March” exodus. The author’s intention is to outline the subjectivity of the victims of the antisemitic campaign, both the magazine editors and the readers. By examining the *Folks-Shtime*, Gluba depicts the Jewish community of the time as struggling with a number of difficulties. She identifies a key challenge that editors faced at the time – the continuation of the Yiddish press tradition under conditions characterized not only by the changing demographics and the resulting rapid decline in circulation over several months and the change in the frequency of publication, but above all the political constraints in the form of the censorship regime. *Folks-Shtime* editors were coerced into publishing anti-Zionist propaganda. They were also forced to keep silent about discrimination against Jews in the People’s Republic of Poland and about their exile. The author analyzes the ways in which these restrictions were dealt with by means of allusions, metaphors, and non-literal associations. She also points out that the year 1968 marked the end of ideological aspirations for Jewish communists in Poland.

³ Organization for the Development of Industrial, Craft, and Agricultural Production among Jews in Poland.

The end of emancipation through communism as a universalist promise of full equality of the Jews is the subject of Anna Zawadzka's article (Zawadzka, 2024a). She posits that in 1968 Jews paid the price for the failure of the communist project in Poland. State-sponsored antisemitism was favorably received in various circles of Polish society and brought the end of left-wing secular Jewishness, whose goal was universalist emancipation aimed at broad social change and thus different both from assimilation, which reproduced the established hierarchies, and from the traditionalist discourse of difference, which was its reverse. Zawadzka emphasizes the attractiveness of secular Jewishness in the postwar conditions of socialist modernization, with its ideas of social equality, full participation of Jews in the culture of Polish society, and the possibility of freely creating Jewish culture, while there was awareness of the scale of Polish antisemitism, and the Holocaust memory was cultivated as an intergenerational bond. The article presents the "post-March" transformations of the 1970s and 1980s, among which the spread of religious patterns of Jewishness – facilitated by the attitude of the Catholic Church – had a special place. At the same time, Jews participating in public life, especially in dissident circles during the 1980s, experienced tension resulting from sensitivity to clericalism and antisemitism present in the ranks of the anti-communist opposition. Zawadzka argues that the Jewish revival of the 1980s and 1990s, based on Judaism, identity politics, and the aestheticization of Jewishness, meant – to use Giddens's typology – an abandonment of emancipatory politics in favor of life politics.

Another kind of "post-March" community dynamics is discussed by Marcin Starnawski (2024b). Exploring the contacts and reintegration processes of Jewish émigrés and Jews in Poland, the author takes a transnational perspective. The starting point here is the activity of the émigré circles, especially through the organization of reunions of friends since the late 1980s (e.g. the Reunion '68 in Israel), as well as the publication of memoirs and the creation of communication spaces in periodicals and online groups. These activities can be seen as a diasporic response to the stigma of antisemitic exclusion and exile, and, by stressing ties to Israel, also a response to anti-Zionism. They bring together people set apart by March '68: the refugees and those of their relatives and friends who remained in Poland. The transnational framework enables the finding of points of contact between biographies of the émigrés and the "non-departed". Private contacts were maintained or renewed, some exiles supported the activities of anti-communist dissidents in Poland, and more recently, voices against Polish nationalism and antisemitism. However, in a compara-

tive perspective (exiles – non-exiles), differences in Jewish identity and its changes, as well as the diversity of interpretation of March '68 as a formative biographic and generational experience, reveal dissimilarities and ruptures.

The issue of interpretation of the “March events” – as a matter of democratization struggle in Poland, anti-Soviet resistance, antisemitic campaign, the history of another Jewish exile, the political birth of a generation, or the source of identity changes – connects to another area of our research, namely the politics of memory and representation. The subject is multifaceted, encompassing contexts as diverse as historiography, literary and artistic production, educational narratives (including museums and textbooks), public commemoration, and political discourse. This raises the question of dominant and marginalized narratives. We identified discrepancies and tensions between private and official memory, as well as differences between published and readily quoted memoirs and never-publicized personal memories. We analyze how the memory of March '68 is instrumentalized in political discourse, what is emphasized and what is not spoken about in different circles, including the authoritative role of leaders, the gaps between “centers” and “peripheries” within the country, and finally the availability or the lack of the means of representation. We are interested in how the antisemitic campaign of 1967–1968 is remembered in Poland after more than half a century, and what its significance is for the contemporary understanding of being Jewish in the Polish context. In our view, the dominance of specific narratives of March '68 stems from a special recognition of people who were opposition activists in 1968 and later, and continued their public engagement after 1989. Thus the memory of the experiences of those far from legitimate centers of discourse has been marginalized. Only in recent years, often through the efforts of local communities, including Jewish organizations, has such a memory been made public.

In fact, all contributors to this issue of *Adeptus*, even if not analyzing the politics of memory, insist in various ways on broadening the scope of representation. Attempts to highlight the experiences of victims of the antisemitic campaign by analyzing the ways in which antisemitic violence is spoken about (Forecki, 2024) or through the perspective of small-town communities (Szajda, 2024) provide a picture that can counterbalance or complement political and macro-historical narratives. Problematization of the relationship between “text and context” in the last Yiddish newspaper in communist Poland, operating between official anti-Zionist pressure and the need to be a real rather than facade voice of

the still-diverse Jewish community (Gluba, 2024), analyzing the consequences of the rejection of the emancipatory mode of life of Jewish communists (Zawadzka, 2024b), or including non-émigrés in the narrative framework of the post-1968 exile (Starnawski, 2024b) can be seen as research ideas that broaden the range of representations and interpretations of March '68.

The question of representation of the “March events” in Polish public discourse is taken by Kamila Łabno-Hajduk (2024). Her article is based on an extensive exploration of *Tygodnik Powszechny*, and covers issues published over a period of more than fifty years. Associated with the so-called open Catholicism, the Kraków-based weekly, along with the journals *Znak* and *Więź*, was an important space for introducing broadly defined Jewish themes into the media discourse in the reality of the late decades of communism in Poland. The Catholic Intelligentsia Club (KIK), especially its activists in the Warsaw and Kraków branches, played an important role in this context. After the antisemitic campaign of 1968, the KIK agenda included the commemoration of the Holocaust and the subject of antisemitism in Poland, and the younger generation began to pose questions about the presence of traces of Jewish culture in Polish memory and public space (for example, Jewish cemeteries). Catholic publishing was a tool in the process of bringing together the young liberal Catholics and Jews from the dissident circles. The background of this rapprochement was the joint opposition activism during the “Solidarity” period. This subject, far from being unproblematic, was spoken about by a dozen or so interviewees in our project. Łabno-Hajduk begins with the problem of selectivity of representation. Although *Tygodnik Powszechny* published discussions on Jewish themes, including coverage of the Warsaw Ghetto Uprising anniversaries, she points out that the topics related to March '68 were absent from the pages of the weekly until the 20th anniversary in 1988. The author takes a closer look at the content of the issues, focusing on round anniversaries of the “March events” and showing the changes in thematic emphasis and the gradual inclusion of themes and voices claiming different aspects of memory.

The last interviews in our project were so far conducted in the summer of 2023. The participants could not thus refer to a crucial context of discussion of antisemitism and Jewish identity which emerged later. This context consists of two elements. The first is the October 7, 2023 attack on Israel by Hamas terrorists, which resulted in the murder of 1,200 people and kidnapping of 250 hostages. The civilian victims included several generations: from infants to Holocaust survivors. The victims were mainly Israeli Jews, but also

Arab citizens of Israel and people of other nationalities. It was the largest mass crime against Jews since the Holocaust, and it shocked the Jewish community in Israel and in diaspora. The second element is the immediate, almost worldwide, outbreak of antisemitism after the Hamas attack. The pro-Palestinian protests – published texts, street demonstrations, parliamentary and extra-parliamentary speeches – justified the murder, kidnapping, and rape of Jews. Israel, waging a war to free the hostages and eliminate Hamas, was quickly accused of “genocide” of the Palestinian population of Gaza.

The possibility and necessity of a comparative perspective on contemporary antisemitic anti-Zionism and the 1967–1968 antisemitic campaign is discussed by Anna Zawadzka in the article closing this issue of *Adeptus* (Zawadzka, 2024b). She offers a long-term view of the anti-Zionism in the late 1960s Poland, as it provides an important comparative context for the worldwide campaign against Israel, unleashed in October 2023 and still running under the anti-colonial and anti-imperialist slogans. Both six decades ago and today, the discourses of leftist origin were and are instrumentalized and used in spreading hatred against the Jews. Zawadzka asks how knowledge of the March '68 campaign can help understand today's tensions surrounding Israel, what social mechanisms driving antisemitism such a comparison can highlight, and what the reasons are for the individual and collective involvement of non-Jews in creating an image of Jews as perpetrators. Zawadzka's article connects many of the themes we ask about in our research: the experience of stigmatization and intimidation in the context of a massive antisemitic campaign based on alleged anti-imperialism and anti-nationalism, the possible effects of such an experience on Jewish life, and finally the very visibility of this experience. Should an opportunity appear in the final stage of the project to collect additional interviews, we will certainly not leave out the topic of the Jewish experience after October 7, 2023.

More publications are planned in the project, and the subjects include the problem of conditions and determinants of “non-departing” in the context of the Jewish refugee wave, the question of Polish Jews' changing attitudes towards Israel and the significance of this state for Jewish identity, a closer look at antisemitism-related family experiences during the March '68 period, community transformations at the time of emergence of new Jewish institutions in the 1980s and 1990s, local and regional specificities of the “post-March” Jewish realities, as well as methodological issues concerning the research on a topic that is represented and ideologized in mainstream culture. We take this volume as a starting point for further research.

References

- Forecki, P. (2024). "Harassment after harassment": Forms of antisemitic violence (1967–1968) in the light of oral histories (Grupa Mowa, Trans.). *Adeptus*, 2024(21), Article 3293. <https://doi.org/10.11649/a.3293>
- Gluba, A. (2024). *Loshn* under surveillance: *Folks-Shtime* in 1968–1978 (Grupa Mowa, Trans.). *Adeptus*, 2024(21), Article 3300. <https://doi.org/10.11649/a.3300>
- Łabno-Hajduk, K. (2024). The account of the Polish 1968 political crisis in *Tygodnik Powszechny* (Grupa Mowa, Trans.). *Adeptus*, 2024(21), Article 3302. <https://doi.org/10.11649/a.3302>
- Starnawski, M. (2024a, June 8). Coercion, contingency, and choice in trajectories of Polish Jews after March 1968 [Paper]. 9th World Congress of Polish Studies, PIASA, Warszawa.
- Starnawski, M. (2024b). A new diaspora space: Transnational connections among Polish Jews after the 1968 antisemitic campaign and exile. *Adeptus*, 2024(21), Article 3428. <https://doi.org/10.11649/a.3428>
- Szajda, M. (2024). Anti-Semitism in the province: The impact of the 1967–1968 anti-Zionist campaign on Jewish life as exemplified by the branches of the Social and Cultural Association of Jews in Ząbkowice Śląskie and Ziębice (Grupa Mowa, Trans.). *Adeptus*, 2024(21), Article 3284. <https://doi.org/10.11649/a.3284>
- Zawadzka, A. (2022, September 17). „Niewyjechani”: *Prześladowania antysemickie w latach 1967–1969: Migracja jako punkt odniesienia dla Żydów i Żydówek, którzy zostali w Polsce* [Paper]. XVIII Ogólnopolski Zjazd Socjologiczny, Warszawa.
- Zawadzka, A. (2024a). Another death of universalism, or How communist Poland destroyed Jewish communism (Grupa Mowa, Trans.). *Adeptus*, 2024(21), Article 3325. <https://doi.org/10.11649/a.3325>
- Zawadzka, A. (2024b). Time and field of vision: Beginnings of a comparative perspective to anti-Zionism in 1967–1968 and 2023–2024 (Grupa Mowa, Trans.). *Adeptus*, 2024(21), Article 3348. <https://doi.org/10.11649/a.3348>

Introduction: Jews in Poland in the Aftermath of the 1967–1968 Antisemitic Campaign

The article introduces this issue of *Adeptus*, which presents articles written as part of the research project *Jews in Poland in the Aftermath of the 1967–1968 Antisemitic Campaign: Biographic Experience, Identity Changes and Community Dynamics*. The main objective of the project is to explore the perspectives of those individuals and communities who experienced anti-semitic stigmatization in the late 1960s but did not leave Poland with the mass emigration wave of the time. The research team analyzes reactions to this campaign (actions taken at

the individual or family levels as well as the institutional level) and the significance of these experiences in longer biographical and community perspectives, including for identity and social memory. The volume contains discussions on some of the research findings of the project to date. The introductory article presents the problem areas of this research, discusses methodological aspects, and indicates further directions of inquiry.

Keywords:

antisemitism; anti-Zionism; March 1968; Jews in Poland; historical sociology

Spółeczność żydowska w Polsce w następstwie kampanii antysemitkiej lat 1967–1968: wprowadzenie do tematyki numeru

Artykuł jest wprowadzeniem do niniejszego numeru czasopisma „Adeptus”. Opublikowane zostały w nim teksty powstałe jako efekt grantu badawczego *Spółeczność żydowska w Polsce w następstwie kampanii antysemitkiej lat 1967–1968. Doświadczenia biograficzne, przemiany tożsamości i dynamika środowiskowa*. Głównym celem projektu jest uchwycenie perspektyw osób i środowisk, które doświadczyły antysemitkiej stygmatyzacji pod koniec lat 60. XX wieku, ale nie opuściły Polski wraz z ówczesną masową falą emigracyjną. Zespół badawczy analizuje reakcje na tytułową kampanię (działania podejmowane tak na poziomie indywidualnym czy rodzinnym, jak i instytucjonalnym), a także znaczenie tych doświadczeń w dłuższej perspektywie biograficznej i środowiskowej, w tym dla tożsamości i pamięci społecznej. Prezentowany tom zawiera częściowe podsumowania dotychczasowych badań w ramach projektu. Artykuł wstępny prezentuje obszary problemowe prowadzonych badań, omawia aspekty metodologiczne i wskazuje dalsze kierunki analiz.

Słowa kluczowe:

antysemityzm; antyżydostwo; Marzec '68; Żydzi w Polsce; socjologia historyczna

Note:

This is a translation of the original article entitled “Spółeczność żydowska w Polsce w następstwie kampanii antysemitkiej lat 1967–1968: wprowadzenie do tematyki numeru”, which was published in *Adeptus*, issue 21, 2024.

Citation:

Starnawski, M. (2024). Introduction: Jews in Poland in the aftermath of the 1967–1968 antisemitic campaign (M. Starnawski, Trans.). *Adeptus*, 2024(21), Article 3497. <https://doi.org/10.11649/a.3497>

Publication History:

Received: 2025-03-07; Accepted: 2025-03-12; Published: 2025-03-31



INSTITUTE OF SLAVIC STUDIES
POLISH ACADEMY OF SCIENCES
1954–2024