

**EAT, PRAY, NACHES ORAL HISTORY PROJECT**

**Waverley Council, NSW**

**MIRIAM GUTTMAN-JONES: Oral History Transcript**

Interviewee: Miriam Guttman-Jones

Interviewer: Ashley Roan

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**Interviewer** First of all can you actually tell me your name and when and where you were born.

Miriam Guttman-Jones: My name is Miriam Guttman-Jones. I was born in Israel in the year of 1950.

**Interviewer:** Fantastic. What was happening in Israel around the time that you left? What circumstances led to you coming to Australia?

Miriam Guttman-Jones: I guess the first thing I should do is explain my family background. My mother was from Krakow, Poland. She was one of six siblings. My father, although he grew up in Berlin, his family migrated to Poland, Krakow, Poland in the '30s when Hitler was starting to get more attraction.

My parents met just before the war. They got married at the onset of the war. They had a child during the war. Of course when Hitler invaded Poland and created these ghettos my parents were in the first ghetto which was Plashov and then they were taken to Auschwitz.

My sister that was born during the war was shot in one of the [inaudible] was when the Nazis would go through houses to try and flush out Jews that were hiding. My little sister was in a crèche at the time and they just came in and they just shot the people who were running the crèche and all the young kids there because they were of no value for them in concentration camps.

After the war my parents, despite the fact that my parents were separated and my mother was told that my father was dead, my mother decided to make her way ... She was told that my father was still alive so she made her way back to Krakow. My father was there. At that point they were trying to find out who was dead and who was alive.

My mother was the only survivor of her family. There were eight siblings in my father's family. He and a brother survived. My uncle actually survived by hiding in Russia during the war. My sister was born in '46, just after the war. At that time two things were happening in Poland. Firstly a lot of the Poles went on pogroms against the Jews, killing them or evicting them saying, "If it wasn't for the Jews, Hitler would not have done to us what he did."

Then secondly Communism was starting to sweep through Eastern Europe. My mother said to my father, "We can't stay here anymore. We've got to get out." At that time where do you go. They had thought the only place to go to was Israel. My parents arrived in Israel in '48, just at the time that all the Arab states had declared war on Israel. My father virtually stepped off the boat and was handed a gun. They said, "You're in the army now."

He had to fight. Of course the Arab army then was not victorious. Israel was born and thank goodness continues. Then my parents had decided not to have any more children. My sister was a little bit difficult, plus all the years of camps and everything. It was a very hard life in Israel. She found that she was pregnant with me.

While she was pregnant with me, there was no ante-natal care at the time. She just went to the doctor who confirmed she was pregnant but she told me that she was really unwell during the whole pregnancy. There wasn't a lot of food. She didn't eat much. When I was born I was either premature or what's known as a small "fedeitz"

We really don't know. But I didn't thrive. When she took me to the doctors saying, "Look, she's not really growing well. She's not thriving. She's not reaching her milestones, or she is," but I was taking my time which is typical of a premature baby.

The doctors said, "Look, if things continue, if you don't leave Israel, she may not live to see 10." You tell that to a woman who's already lost a child. That was just too much and she sort of said to my father, "We have to leave. I'm not going to lose another child."

My parents left Israel in '52, didn't really have papers for anywhere. Apparently, I don't remember this, my mother told me that we arrived in Paris and my father went to the Jewish Agency there. They put us in lodgings for a week, and then they sent us to a displaced persons' camp, a refugee camp, deep in Germany.

I was there, that's where I was for over two years until migrating to Australia in '55. [I do remember living in that displaced persons' camp. That to me is like yesterday, the images, the people. They're sort of burned into your brain. When we got to the displaced persons' camp, my parents applied for two countries. Everybody always applied for America because America was like the place of gold.

We also applied to Australia because apparently my uncle was already here. And my father actually wanted to come to Australia because the only living relative from his family, he wanted to be with my uncle. Of course we're still in that displaced persons' camp for over two years. But, Australia, because of my uncle and he could sponsor us, Australia came up first.

That's why we migrated here in '55.

**Interviewer: Can you tell me a little but about your journey to Australia, the trip.**

Miriam Guttman-Jones: The trip, I do remember that trip. I remember it really really well. My father went ahead of us. We were coming to Australia by boat as everybody did in those days. The boat was leaving from Naples. We were in Germany. My father went one ahead of us. Then we organised a van to take us from the camping unit to Italy.

I remember it well. I remember it was dark when we were in that van. It was snowing. I do remember that and driving over the mountains to get to Naples. Then, I don't actually remember arriving in Naples, but what I do remember is meeting up with my father and then we're walking on the wharf to get to the boat. It was a huge wharf, just huge. There were so many boats.

I kept saying, "Is that it?" My father would say, "No." "Is that it? Is that it?" I was a child like, "Are we here yet?" Finally I remember we found a boat. It was called the Seven Seas. I remember sitting on the deck and saying, "When is it going to leave? When is it going to leave," being a nudging child that I was, as most kids are.

I remember when it finally was leaving, there were people on the wharf and streamers were going and tears were being shed because they were migrants who had family in Italy that were also coming to Australia. I remember we had nobody to wave goodbye to us. I remember that. I remember seeing all the streamers and thinking, doesn't that look gorgeous, but I just remembered there was none for us.

I do remember the journey. I remember it well. I remember getting really, really seasick. At the start of the journey before the boat sailed, I kept saying to my mother, "When is it going to leave? When is it going to leave?" I remember being in our cabin, feeling so ill, and saying to my mother, "When is it going to stop? Is it going to stop?"

It was six weeks of journey. It was a long journey. It's not like the way cruising is now. We were the equivalent of steerage. We ate in the dining room where all the migrants ate. I don't know, the equivalent of business class, I think it was second class in those days. We just ate in the basic dining room.

You know what, it was a lot of fun. My parents actually, I remember, they used to go, everybody used to party. There was music, there was dancing. For my parents it was actually a very nice trip. Then we arrived. When we disembarked it was actually in Melbourne. The boat was to come to Sydney but we had my father's cousin living in Melbourne.

So we disembarked there. We were met by my cousin and her husband and their son, Louis, and we stayed in Melbourne for a few days. Of course my cousin, Olga, who's older than me but she's like my sister. I absolutely adore her. She would actually be the same age that my sister was, the one that was shot. She apparently lived with my parents in Poland after the war.

So my parents always looked at my cousin, Olga, as if she was the daughter that they lost. I see her as my sister. My mother actually wanted to stay in Melbourne but my father said, "Look, as much as I would like to, Herman, which is his brother, he's waiting for us in Sydney." After a few days in Melbourne, we caught the train to Sydney and my uncle met us in Sydney.

That's when our journey in Sydney began.

**Interviewer: Okay, Miriam. Was there a tie specifically to the local area already or how did you find yourselves as a family coming to the Eastern Suburbs, if that's indeed where you first arrived?**

Miriam Guttman-Jones: When we first arrived we were actually put into a migrant hostel in Greenwich on the North Shore, I think. My parents used to just pronounce it "Chitcheese" but it might have a different pronunciation in English. My parents with no English, that's how they pronounced it. We lived there for three months.

In those days you did not get, as I was saying to you yesterday, you did not get the benefits and the help that migrants do today. For three months we were living in Greenwich. At night there was a school there and a kindergarten where my sister and I could go to. My parents had to look for work. Then at night they had to go to English classes.

After three months we were told, "You can't stay here anymore." My uncle actually had a business on Bondi Road at the time. He lived in, somewhere off Bondi Road. I remember the flat. I'm not sure of the address. He lived in Waverley. Also there friends that we met in Germany who were in that same displaced persons' camp. They came about a year before we did. They were living in Waverley as well.

When my parents were told, "You've got to find a place to live," my uncle said, "Look, I'm living here. The Regevkis were there." There was already quite a lot of Jews living in the Bondi area.

That's where my parents decided then to come and live. I guess because there was already an established Jewish community in Bondi or Waverley, that's when the new migrants were coming. That's where they gravitated to, because it was people from the old country.

**Interviewer: What were your first impressions of [inaudible] the general area?**

Miriam Guttman-Jones: It was a much quieter place than it is now. I found the people lovely. They used to say, "You're the new Australians. Welcome." There were so many different impressions. It was very Anglified in those days. It was not the cosmopolitan suburb that it is now.

In those days, I guess this was reflective in Australia anyway, women didn't work. It was the man's job to bring the money into the house. I remember that all of us, migrants, the women had to work. For us it was a symbol of having made it if the wife could stay at home. My impressions were that the Australian kids had a mother that was at home and usually grandparents. These were things that I just didn't have.

I was acutely aware of the difference of my family to the Australian families. I went to Bondi Beach Public School which had a huge migrant community at the time, many Jewish migrants. There were no allowances for English as a second language. You just went in there and you just had to learn the language.

It's interesting how...I know when I came to Australia I spoke a few languages but I don't remember not being able to speak English. I was five and I came here ready to start school. For me the impressions were the differences between the established Australian families to us, migrant families who most of us had very little family to fall back on.

None of us had money. There was just no money. Everything was from scratch. Interestingly one of our first impressions was that when we left the migrant hostel, the flat that we lived in we found a three-bedroom flat in Murriverie Road. When we lived in the refugee camp we lived in one room which was probably the size of this room if not smaller. That was your bedroom and your kitchen and your dining room and your entertainment room.

These rooms were in these long, long huts. Toilets were a shared toilet with all the other people who had a room in these long huts. If you wanted to wash you had to walk about a kilometre through the fields and then showers were, I remember this as a child, one was the women's shower, the other was the men's showers. There were no doors to the shower cubicles. I used to slide along in the middle because everything was wet.

I used to slippery slide. I remember seeing all these naked bodies. What was a real treat was having a bath. You really had to cue up for that bath. My mother, my sister and I shared the tub together because there just wasn't the time for individual baths. When we found this flat in the Murriverie Road, North Bondi, it was a three-bedroom flat, quite a large lounge room, a separate kitchen, eating kitchen, plus there was a bathroom with a toilet that you didn't have to share and it had a bathtub.

Now this was a cold water flat. Even back then it was a bit of a wreck of a place. It got worse over the years. To us this was a palace. We had all three bedrooms and a lounge/dining room, and

an adjacent kitchen, and a bathroom. We just thought we were so wealthy. It later became a slum. It was actually a slum then.

You compare to what you've come from to what you're getting. Just recently, just last year that whole block has been refurbished and renovated and it looks fabulous. It has so much memory there for us. We were there for 20 years. My father actually died there.

**Interviewer: How do you think the Jewish community has shaped the local area?**

Miriam Guttman-Jones: I think the Jewish community has had a huge influence on the area. When we came to Australia and to Waverley, it was very hard to find Continental style food. At the time when we arrived I think the most exotic cold-cut meat you got was I think devon which was dreadful stuff. Or there was corned beef or ham which we didn't eat.

There really wasn't many Continental stores as there are today. That was initially in the mid-'50s. As time went on these things started to come into the local area. At the time, the most European restaurant was the Gelato Bar which was on Bondi, that way, on Bondi Beach.

That had more of the European food that my mother was used to. It was called the Gelato Bar because they brought in these delicious ice creams. I remember that was a treat for us when we were growing up, that if we're good et cetera we would go and have a gelato. Then they introduced their famous cakes. My goodness, that was a special treat for us. It was just amazing.

Then there were these delicatessen started to spring up and kosher ones too, not that my parents were particularly kosher but some things they did stick to. The schools, when I was in high school, 50% Of.....I went to Dover Heights Girls' High which is now Rose Bay Secondary, over 50% of the girls there were Jewish.

Over time because of the different migrant groups, we were basically Polish but the Hungarians came, and then later on it was the Russians. Everyone had their own particular brand of food and style. The area became more and more cosmopolitan.

**Interviewer: Can you tell me about the food that you remember having, or memories of food when you were a child and the food that maybe you can remember from Poland or whatever is in your memory.**

Miriam Guttman-Jones: It's interesting you say that about food because one of the things that my parents discovered to their delight when we came to Australia was the T-bone steak. Because they both worked, for them it was fantastic to be able to come home and just put on a steak and make a quick salad and that was dinner.

The things that I do remember of our Jewish cooking was my mother's chicken soup which she taught me how to make. There's a magic ingredient in that and that's love. Her gefilte fish, you probably want to know what a gefilte fish is. It's actually three different kinds of fish made into fish balls. Because we're Polish it tends to be a little bit on the sweet side.

You have gefilte fish on special occasions, usually on the Passover or the Jewish New Year or when we were growing up if there was a wedding, you always served gefilte fish. Today Jewish weddings have a much more international flair of cooking. I remember that. Then my mother's

famous walnut cream tort, which my husband actually has called the Guttman tort because it was a recipe that was passed on from my mother's family and she passed that on to me.

That was only on special occasions, if it was a birthday, usually my birthday. I do remember that, and the chopped liver. One of the other areas of food was when my parents used to entertain which was often because they couldn't always afford to go out for dinner. My parents used to make a lot of card parties. That's what the Europeans used to play, cards, usually Polish rummy.

You didn't just play cards, you actually put on a whole spread of food. My father always used to help my mother. He made these fantastic canapés where he'd get black bread and slice it horizontally and then he'd spread it with cream, cheese and then going down one side, he'd put some hearings and then he'd put egg down in the horizontal fashion and then he'd cut them into segments.

He was famous for his canapés. They were delicious. This is one of my memories of food was my parents preparing food together to entertain, and then my father's famous canapés.

**Interviewer: What did you think of Australian food when you first arrived, and how that's changed across the years?**

Miriam Guttman-Jones: Interesting you say that because I remember when we were in the migrant hostel in Greenwich. For breakfast they weren't really serving juice and I didn't like milk. My mother said, "Do you want a cup of tea?" I said, "Yes." They served it with milk. I remember taking one look at it because I was used to tea with lemon.

I remember looking at it and saying, "I don't drink dirty tea." That's one of my first memories. Again Australian food was devon and corned beef and ham. Of course my parents discovered steak and salad which to them was a huge saving as far as time went.

What I do remember is when I made friends with some of the local girls, I remember being invited to their place for afternoon tea. Being more Anglo-Saxon, afternoon tea was a ritual. They served all these little platters of these lovely little cakes etc and little sandwiches. Everything was slapdash in my home.

Except for religious events, we didn't hold to any rituals at all. I really wished that my mother was at home, in the afternoons. I really wished I had a grandmother because a lot of these afternoon teas were prepared by the grandmother. I really wanted to be like the local girls. I was very much aware of the difference.

I remember if I came to school on a Monday, the girls would say, "I spent the weekend at my nanna and poppa's place. My nanna baked this for me. My poppa took me here and there." Then they'd say, "What did your nanna and poppa do for you?" I remember saying, "I don't have any." They didn't understand why. And I didn't understand why.

These were the impressions I had at the time.

**Interviewer: How do you think your migration might have influenced food in the local area?**

Miriam Guttman-Jones: I think it's a huge influence. Even non-Jews today know about chicken soup and matza balls. Non-Jews know about chopped liver. I think the locals, it may not be the case in other suburbs or local government areas, but because of Waverley having, I think it's about 20% of the community is Jewish.

There were different migrant groups. We now have Hungarian restaurants like 21 which is frequented by most of the Jewish community. That's more Hungarian cuisine. I don't think there's been a Polish cuisine because Polish cuisine is more Eastern European cooking rather than a particular, Jewish Polish cuisine. Non-Jewish Polish cuisine is a little bit different but it involves a lot of pork.

**Interviewer: I've heard of Polish delis.**

Miriam Guttman-Jones: Yeah, but that would have a lot of pork products. I didn't grow up with that, not that my parents were religious but old habits die hard. Now we've got the Russian influence. I think the migration has really changed the whole face of Waverley with its restaurants, events. It's been huge.

**Interviewer: Tell me about any special foods that you prepare or are prepared or eaten during family get-togethers on Jewish holidays.**

Miriam Guttman-Jones: It depends what the holiday is. If it's Passover, you've got to be careful about the foods that you prepare because you can't have anything with leaven in it. That's why you have matza balls. You make the chicken soup and then you have the matza balls which is made from coarse matza meal and eggs, salt, pepper. They're like little meatballs but made of matza.

Then the food that you have, you only eat matza in the holiday days of the Passover. You can't eat anything with leaven in it. If you're a real practicing Jew you make sure that everything you have during that time is strictly kosher for Passover. I have to confess, I'm not as observant as that, but I do observe the week of the Passover whereas I don't bring anything with leaven into the house. Most of the food that I prepare is kosher for the Passover.

I'm not ultra-orthodox in that way. Then of course the meat where you have whatever you want to cook, roast beef, roast chicken. You have the gefilte fish at the Passover. We've just had another festival called Shavuot. During that time it's traditional to eat dairy products predominantly cheesecake, really delicious and other cheese products. I rather like Shavuot.

[It is] traditional [to] make a cheesecake or buy a cheesecake and have it during the Shavuot. Then there's the other festival which really revolves around food is of course the Jewish New Year which is usually around September, October. The moon dates. What is traditional then, you do have the chicken soup and then you can have whatever you want with it. The main meal could be whatever you want with it.

You start off the festival, you start off by dipping apple in honey for a sweet and fruitful New Year. Then the traditional cake at that time, during that time is honey cake. I make a really nice honey cake. I guess the next big festival is Chanukah which is at the same time as Christmas. What's traditional to it, there are two foods that are traditional then. One is a jam doughnut which is so good. The other is potato pancakes.



Don't ask me what the tradition is there. I think the potato pancakes, because you cook them in oil and because Chanukah is a festival full of light and it's this miracle of this lantern which... they're in the middle of a battle and they had a lantern with only a little bit of oil in it, which is only for one night of light. It lasted for eight nights. That's why Chanukah is called the festival of light.

You cook the potatoes. I don't know why potatoes, but you cook it in oil to represent the oil and the lamp.

**Interviewer: The festival of fried food as well.**

Miriam Guttman-Jones: Could be the festival of fried food because the doughnuts are also cooked in oil.

**Interviewer: Okay. We'll move on now to the [inaudible] section, which is of course about the rituals and observances in Judaism. We'd love to hear about the mitzvahs and traditions and how it shapes your identity and passing down traditions from generation to generation.**

**How do your religious practices now compare to before or when you first migrated?**

Miriam Guttman-Jones: I think my religious practice ... Actually I'm a little bit more observant than my parents. Although we didn't really eat ham or pork, they weren't that fussed about the food that came into our home, my family home. Whereas I'm actually quite strict about what comes into my home.

When I'm in the supermarket I often buy from the kosher section which we didn't have in the supermarkets when I was growing up. Even when I'm not in the kosher section, when I pick something up I always check that there is no ham or pork products in that product. Whereas my parents weren't as fussy about that.

I'm not a religious person and my parents weren't religious but tradition was tradition. We always kept the Passover. We always kept Shavuot. We kept Jewish New Year. We really didn't keep Chanukah so much in those days. Most Jews that migrated to Australia didn't really celebrate Chanukah as much as we do now. I think one of the reasons that we celebrate Chanukah more is that we emphasise it more.

We've got a bigger ultra-orthodox Jewish community which highlights because they go around with these mobile chanukiah's et cetera. I think also because of the Christmas, it's just sort of, "Okay, we're Jewish. Yes, non-Jews celebrate Christmas and that's fine but you have Chanukah."

I think since I came to Australia there's much more emphasis on Chanukah than there was when I was growing up which is one of the interesting things. There are some things that are a must if you're Jewish and especially if you're a son. If you're Jewish, if you're Jewish male, you have to have a Bar Mitzvah. There was no ifs or buts with my son. He had a Bar Mitzvah.

When I was growing up Bat Mitzvah was just being introduced for girls. My mother asked me if I wanted one and I didn't. Now the majority of Jewish girls today have a Bat Mitzvah. I belong to the Emanuel Synagogue which is the reformed, a progressive synagogue. For them a Bat Mitzvah for a girl is the same amount of work and input that a boy who's being Bar Mitzvah has.

My daughter was Bat Mitzvah. They both did beautiful jobs. We had a beautiful reception afterwards. I've kept the traditions alive there. Today my children know that when they come into the home, if they're bringing takeaway food, they've got to be very careful what the takeaway food is. They come for Friday night dinner although this past year I haven't been doing that because we've been going to synagogue on Friday nights, most Friday nights. I haven't had a chance to cook.

We go out afterwards for dinner. They know that when it's Passover, because I make the Passover and I do the Jewish New Year and I do Chanukah, so the traditions stay without being overly religious.

**Interviewer: Miriam, what Jewish traditions have your parents and grandparents passed down to you?**

Miriam Guttman-Jones: There were no grandparents.

**Interviewer: Sorry.**

Miriam Guttman-Jones: I think the traditions that I mentioned, the Shabbat, Passover, Shavuot, Jewish New Year. Also... I think they passed on a Jewish soul. It's very hard to describe what a Jewish soul is. We as Jews, we feel a connection. We feel a connection to Israel but we feel a connection to our people. Although our community is so diverse, we have the ultra-orthodox, to those who are not religious at all but identify as Jewish.

When there is adversity, we as a community stick together. When there is no adversity, there are petty differences between the Hungarians, the Poles, the Israelis, the Russians. We say, "Oh, this is the Russian community does this or Hungarians that." When there is adversity we as a community stick together. When it comes to our soul, our collective soul, we are a united body.

This is something that my parents, because they grew up very orthodox and then with what they've experienced and the losses that they encountered, they used to say to me, "Miriam, we are Jews. We stick together," Just this sense of belonging. I've tried to instil that into my children. How much they've taken in, I don't know. I think time will tell.

They're still trying to be a little bit rebellious.

**Interviewer: We might then move on to nachas. Every Jewish person wants some nachas in their life. This can also be seen as success in learning and giving back to the community.**

Miriam Guttman-Jones: Absolutely.

**Interviewer: What does the work nachas mean to you? Does that hold a special significance?**

Miriam Guttman-Jones: The word nachas has significance for all Jews. It's a Yiddish word. Nachas loses in the translation. I think the best way to describe is joy and pride. What is happening usually in your family, we usually apply it to our children.

I feel at this point I've had nachas. I managed to have two beautiful children. I have a son who's 31. He's now a lawyer. He went the long way round but he's now a lawyer. I have a daughter who's 27. She's now in her final year of medicine.

They've given me nachas in their achievements. I would like more nachas. I would like them to find somebody and give me grandchildren but I'm not holding my breath on that one. We all Jews no matter which, whether you're Polish or a German Jew or an Israeli Jew or a Russian Jew, it doesn't matter. We all say to each other, especially if an event happens, we say, "I wish you nachas."

It's just the joy of achievement of what your children and grandchildren. That's the best way I could describe nachas.

**Interviewer: Okay. Speaking of achievements what do you think is your biggest achievement?**

Miriam Guttman-Jones: I think my first achievement was to become a registered nurse. Although I remember at the time I decided at age 12 I was going to go into nursing. My parents thought that was just a passing whim but I never changed my mind. I remember before going into nursing, my father looking down at me with his German accent, "Miriam, I forbid you to be a nurse."

I remember thinking, you can't stop me. I became a registered nurse. My father died very suddenly six weeks before nursing finals. I remember at the time thinking it was sudden. He was only 60. I was thinking, my goodness how can I study when this thing has happened to me. I went to our director of nursing. I spoke to her about it. She said, "If you want to defer your final exams, I can arrange that." She said, "I've looked at your record. You've been passing all the way along." She said, "Why don't you sit for it and try and if you don't pass nobody would think badly of you."

I had passed from the school of nursing. This was for state registration. She said, "Give it a go," which I did and I managed to pass. I didn't get a brilliant mark which I was hoping for initially but I still got through. I think that was an achievement.

Then I just coasted along. Six years after I graduated from nursing I went back and did some more study and I became a registered midwife. Then I worked in various areas. Then I became a director of nursing of an endoscopy clinic, which I think was quite an achievement.

Then in 2006.....My nursing was actually originally a certificate that was done under the old system where every hospital had a school of nursing. It was the hospitals that trained the nurses. Then in 2006 I decided to convert my certificate into a degree. I was really worried about, at my age of going into nursing at university et cetera.

I thought, you know what, I'm going to give it a go. That's exactly what happened. I went and it was two years part-time. I now have a Bachelor of Nursing which to me I think is an achievement. My parents always wanted me to go to university. I never felt I had enough brain for it but obviously I did.

That was quite an achievement. Then in 2008 I campaigned and got voted onto Waverley Council as a councillor. During that term, that first term, I actually served as the deputy mayor. I think it was between 2010 and '11 I was the deputy mayor. I remember thinking to myself, a poor little migrant girl coming here from parents, with what they had suffered and with absolutely nothing and to have achieved that, I just wished my parents were alive to see it.

Then in 2012 I campaigned again and got re-elected onto Waverley Council. I think that's quite an achievement because I see myself as representing all the post-war migration. I think my other great achievement was this motion.

**Interviewer: This is just for a quick answer. Do you think that the suffering and the adversity that you've experienced along the way, your family's experienced, have been a foundation for your achievements?**

Miriam Guttman-Jones: Yes, I do. What was instilled into us was, by our parents, and this was all the parents of my peers, "You have to achieve, you have to get above what we experienced." It was a sort of a testimony to everybody who tried to destroy us, we continue. We're achieving. So very much so, yes.

**Interviewer: This is very very important and I'm sure you have a lot to talk about fairly quickly.**

**The activities that you're involved in in the wider Waverley community that also bring you nachas?**

Miriam Guttman-Jones: I think the fact that I was a registered nurse. I have been very much involved with human rights. I actually formed my own human rights organisation which unfortunately have not been very active in the last few years. It's on the internet called Force Field.

I was also involved with the World Kindness Australia. I was one of the directors until a few months ago because I feel we need a kinder world. I volunteer at the Sydney Jewish Museum because I think it's important when life's been good to you, to give back.

Whereas my husband, he actually gives a lot of his free time to Jewish House. You just interviewed Rabbi Kastel. My husband's a clinical psychologist. He gives a lot of his free time consulting with the psychologist from Jewish House.

Just trying what other thing there is. Force Field, there was real kindness, the museum. I don't know what else I can say. I could go on about these different activities. I think just the fact that I'm a councillor and I am an independent councillor. I feel that I am representing the community and other organisations that I've been involved with.

**Interviewer: Cool. I think you've answered that one very well. You should be very proud of yourself as well.**

Miriam Guttman-Jones: I'm proud of my entire community to be honest. We have a wonderful community. I love being part of it. I love its diversity. I think Waverley is a wonderful local government area.