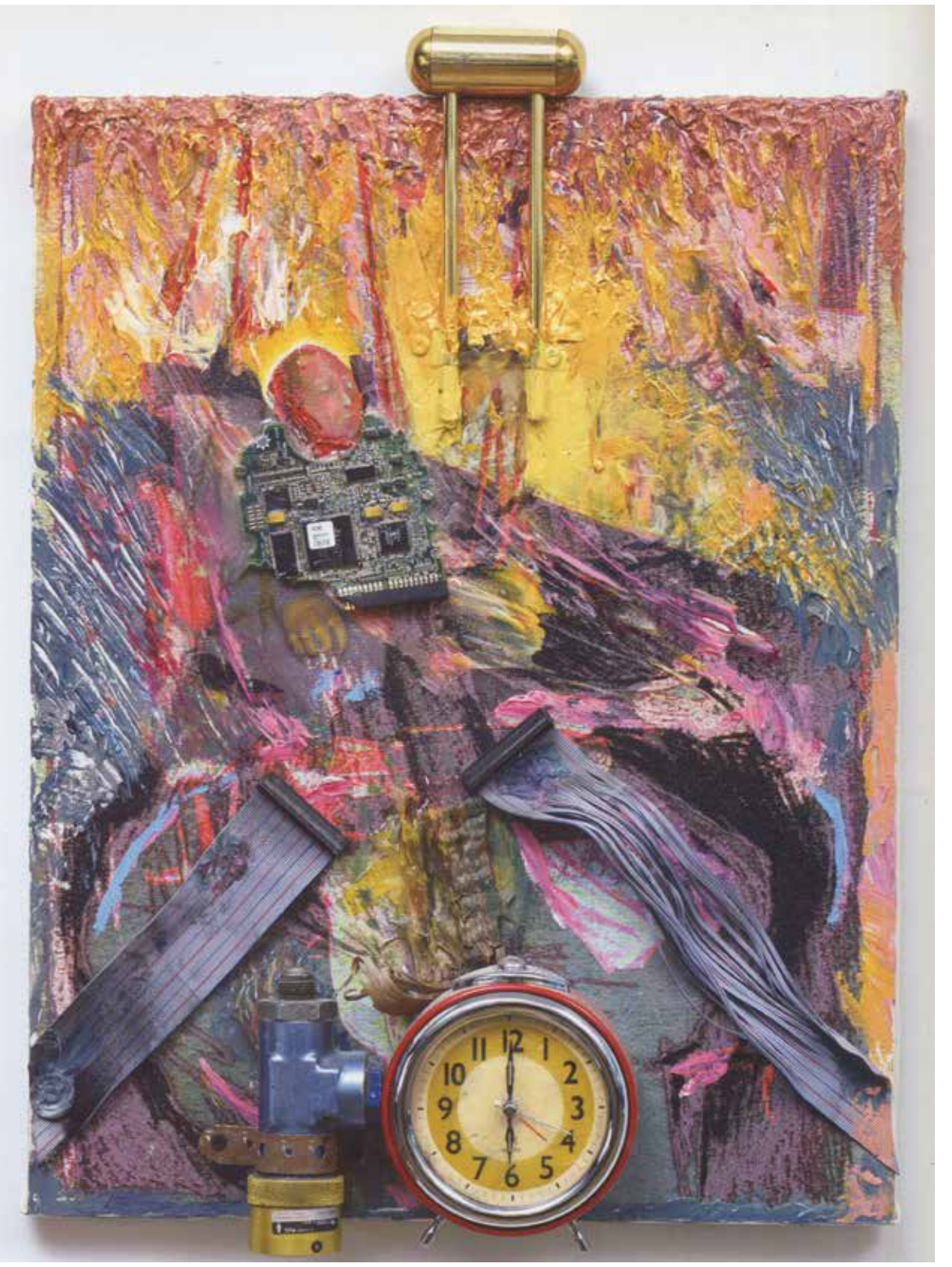
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FLIGHT IS NOT FLIGHT, EXPULSION IS NOT EXPULSION

ANTON PELINKA

It is difficult to conceive of the State of Israel's existence without the Holocaust, without the murder of six million Jews in Europe. On its own, the Balfour Declaration of 1917 would hardly have been able to afford Zionism with the political traction that led to an almost universal acceptance of a Jewish state at the end of the British mandate over Palestine. Without the survivors of the Holocaust, and certainly without the horror of the crimes unprecedented in Europe until 1945, the State of Israel would scarcely have had the legitimacy that, 70 years later, allows a proud retrospective of what has been achieved.

Israel's opponents are aware of this connection. They challenge such a connection between Israel and the Shoah. Every discourse on Israel's history is also - at least indirectly - a discourse on National Socialism. Every trivialization of National Socialism always also involves the trivialization of the Holocaust. While this does not in every instance lead to the denial of the Holocaust, relativizing the Shoah is almost always linked to a rejection of Israel. Yehuda Bauer's qualification of the Holocaust as a first (and so far, unique) crime against humanity is being ignored by the trivializers. The murder of the six million is relativized, quasi tallied against other victims.

The political instrumentalization of the Nakba - the flight and expulsion of hundreds of thousands of people from Israel's territory, in connection with the founding of the state and the war of 1948 exemplifies this. Notwithstanding Nakba's tragedy: the traumatic experience of the Arab-Palestinian flight is an example for an ethnic „cleansing" endorsed by various actors - by Israel as well as the Arab states which (in their misjudgment of the geopolitical situation) communicated to the refugees (and are still doing so today), that they could soon return to their towns and villages, to their homes and apartments.

It is comprehensible that the descendants of the 1948 refugees and displaced persons perceive the anniversary of Israel's founding primarily from the point of view of their own role as victims. This understanding howe- ▸ Seite 2

◄ Seite 1 ver should not lead us to overlook the context that is all too easily forgotten with respect to the assault of Israel's borders:

1. The hopes for a „return", spectacularly displayed during the demonstrations, are a rejection of any peaceful solution. The refugees' and displaced persons' grandchildren cannot return to Israel. The grandparents' houses no longer exist, in most cases. No Israeli government can accept that the millions of the third generation, who, as Nakba victims, are held hostage by Arab politics, permanently "return" to the country. Those who sustain the illusion of return want to destroy Israel.

2. The flight and expulsion of a part of Palestine's Arab population have to be seen in the context of another story of flight and expulsion: the Jewish population of Arab states was also driven out in 1948 and immediately thereafter. And the Old City of Jerusalem and Hebron as well as other regions of Palestine annexed by Jordan in 1948 were completely "freed of Jews".

One expulsion cannot be set off against another. The Holocaust, the Shoah, was unique and occurred for the first time in history. Neither one of the two expulsions, neither the flight and expulsion from Israel, nor the flight and expulsion of Jews from Arab countries were first-time occurrences. These expulsions in the wake of 1948 are of a similar (tragic) quality as other ethnic "cleansings" - such as the expulsions of „ethnic Germans" from Central and Eastern Europe in 1945, or the catastrophic corollaries of British India's partition in 1947.

The victims' instrumentalization

It is however possible to pay respect to all victims' narratives. That the founding of the State of Israel was accompanied by a wave of flight and expulsion - in one direction and the other - is a tragedy that should be remembered. Mutual respect is the prerequisite for any lasting peaceful solution. Although such solution is in the far future, its parameters are well known: Israel's Jewish character must be preserved - and Israel must find a modus vivendi, a settlement with the people of Arab identity in Israel and in the West Bank.

Anything that is aimed against these foundations for peace is dangerous: the instrumentalization of the illusion of a „return" of the Palestinians living in refugee camps; but also, the illusion of Israeli politics, which hopes to escape a compromise with the Palestinians by joining an anti-Iranian alliance.

In light of the recent escalation at the Gaza border, as well as the possibility of Israel's implication in the Saudi-Iranian conflict (in Syria and elsewhere), the stabilizing of the status quo is currently the best option, also and especially for Israel. The framework conditions of Israel's existence - defined by the outcomes of the wars in 1948, 1967 and 1973, as well as by treaties with Egypt, Jordan and the PLO - have contributed to the country's ascension and relative stability. The „non-violent" protestors in Gaza invading Israeli borders are calling this into question – as do those who, through an alliance with a US President with an expiration date, an unstable Egypt and an equally unstable Saudi-Arabia are trying to ignore the Palestinian reality.

A glimpse at history may help: The Nakba cannot be compared with the Shoah; and the flight of the Palestinians is not unique. And: The area where Israel was created as a Jewish state in 1948 was and is also Jewish - but not only. □

MISSED OPPORTUNITIES

JOANNA NITTENBERG

The 70th anniversary of the State of Israel gives rise to joy, but also raises questions about its future. In Israel, a large majority today believes that only a two-state solution could bring a détente. It is interesting that, in the past, Israelis strongly rejected the creation of a Palestinian state. Today, despite the failing of the Oslo Accords, a two-state solution seems now a viable option.

The Palestinians have not missed an opportunity to realize their dream of a separate state – already in1948 they were convinced that they could ignore the UN decision and expel the Jews. Surprisingly, the sparsely equipped Jewish army succeeded, under great sacrifices, to fend off the attack on the newly formed state.

Also in 1967, when the UN withdrew its peacekeeping mission from Sinai, Israel was able to thwart the Arab plan with a preventive surprise attack and gain control over additional territories. Immediately after the conquest of parts of the West Bank, the Israelis were prepared to exchange land for peace - but the Palestinians refused to engage in talks because, according to their charter, Israel was not a legitimate state to be recognized. All other Arab states followed this decision. After the Yom Kippur War in 1973, it was possible to conclude a peace agreement with Egypt in1979. In addition to mutual recognition, the treaty foresaw the end of the state of war in force since 1948. It also provided that Israel would return the Sinai Peninsula, along with its oil wells and strategic positions, to dismantle Israeli settlements and transfer the Jewish population in those areas, even by force, such as in Jamit. In addition, the free passage of Israeli ships through the Suez Canal would be granted, and the Straits of Tiran and the Gulf of Aqaba recognized as international waterways.

In 1993, in the presence of Yitzhak Rabin, Yasser Arafat and Bill Clinton, Foreign Ministers Mahmoud Abbas and Shimon Peres signed the „Declaration of Principles on Temporary Self-Government" (also known as Oslo Accords) in Washington. This declaration of principles marked a milestone in the peace process. For the first time both sides officially recognized each other. The Israelis accepted the PLO as the official representative of the Palestinians, and the PLO pledged to delete all passages that aimed at Israel's destruction from its charter.

In July 2000, Camp David II took place and when all those involved believed that the breakthrough for a definitive peace agreement had been achieved, Arafat dropped the negotiations, alleging „If I sign this, I'm a dead man". Shortly thereafter started the second Intifada, which ended only with the withdrawal of Israeli settlers from Gaza in 2005.

In 2007, the terrorist movement Hamas took over the Gaza Strip and expelled the moderate representatives of the PLO. It is an undeniable fact that since then, thousands of rockets have been launched from Gaza into Israeli territory. Instead of the tens of billions of dollars that Europe, the United States, and the Arab states invested in the Gaza Strip to build an infrastructure and improve the quality of life for the people living there, all these sums were used to buy weapons or dig tunnels. The recent clashes and provocations at the border with Israel prove once again that Hamas' primary concern is Israel's international condemnation. Or, in the context of its 70th anniversary celebrations in Israel, did Hamas really assume that the supposedly peaceful demonstrators, who were actually not that peaceful, could cross the Israeli border? Why were children and young people deliberately instigated to participate? The Palestinians also know that a return to the territories is not possible. Instead of developing the land that is available and to provide opportunities for the people living there, Hamas betrays its constituents.

Besides, there remains one unanswered question: Reportedly, there are five million Palestinian refugees. How did some 700,000 refugees, who left the country in 1948, grew to today's alleged figure ?

The UNWRA, which disposes of more money than the refugee organization UNHCR distributes to all other countries, should finally cease to support the refugees' grandchildren, who, over two generations, have in many cases created a new existence for themselves somewhere else. They still enjoy refugee status. Do Israeli Jews ever demand a „return" to the millions of homes from which their ancestors were expelled during the Holocaust in Europe? Or to return to their houses in the Arab and Muslim countries, from which ca. one million persecuted Jews were exiled between the 1940s and 1970s ?

Unfortunately, until now, Palestinians have not been able to make the best of the opportunities offered to them to create their own peaceful and well-functioning state. □

Erinnerung

Gemessen an den Ereignissen der Geschichte ist die aktuelle Wirtschaftskrise nur eine mäßig bedeutende Episode mit Gegenwind. Doch für eine – im Vergleich mit den großen Medienkonzernen des Landes – verhältnismäßig kleine Zeitung kann sich daraus eine bedrohliche Situation ergeben. **Bitte leisten Sie jetzt Ihren Beitrag, um den Fortbestand der Illustrierten Neuen Welt zu sichern.** Wir benötigen keine Millionen- und Milliardenbeträge. Sie können wertvolle Hilfe leisten, indem Sie nur den Abopreis überweisen. Bitte nutzen Sie den beigelegten Erlagschein!

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FIRES AND CELEBRATIONS

While an Israeli dream came true with the inauguration of the American embassy in Jerusalem, the nightmare scenarios in and around the Gaza Strip did not occur to the full extent expected. The radical Islamic Hamas wants to continue its bloody protests.

GIL YARON

Local news channels split their screens in order to reflect the extreme reality of Israeli everyday life. One half showed the inauguration festivities of the new American embassy in Jerusalem. Elegantly dressed, smiling VIPs walked into the embassy building in the south of the city to attend the ceremony. While there were celebrations in Jerusalem, there was firing around the Gaza Strip. The other half of Israeli television screens showed smoke billowing over Gaza's blue sky. There, Hamas had organized the largest protests ever in the region. More than 50,000 Palestinians participated in violent protests at 12 locations along the border fence. Israel's army reported about at least three terrorist commandos of radical Islamic Hamas attempting to carry out attacks at the border. In response, air force and tanks shelled targets in the Gaza Strip.

According to Hamas, the bloody events were just the prelude. The movement had made every effort to start the protests. They called for a general strike. Universities, schools and many businesses remained closed to allow people to participate in the demonstrations. At the same time, Hamas organized buses and trucks to transport participants close to the border. The Islamists see the best way out of their political misery in a confrontation with Israel: the movement is almost bankrupt, diplomatically isolated, domestically outmaneuvered and militarily inferior to Israel. It believes that high numbers of Palestinian civilian casualties on the border with Israel will draw the international community's attention to the situation in Gaza. Monday afternoon, speakers of the organization were pleased with the course of events.

The Islamists see the best way out of their political misery in a confrontation with Israel.

It believes that high numbers of Palestinian civilian casualties on the border with Israel will draw the international community's attention to the situation in Gaza.

The Islamists should be disappointed, though. Their attempts to break the fence to carry out attacks on the other side of the border failed. And they underestimated the combat fatigue of their own people. More than 100,000 protesters should have come; instead, only 50,000 Palestinians showed up. With such numbers, Hamas cannot overwhelm Israel's army. The high numbers of victims on the fence are likely to make international headlines, but only for a short time. That will not change Hamas' strategic emergency, primarily because the most important developments that the Islamists anticipated did not realize. No Palestinian refugee from neighboring countries such as Jordan, Syria or Lebanon marched towards Israel's border to break through it, for high media-effect. Israel's northern and eastern borders remained calm. The same was true in the West Bank. In Bethlehem, Ramallah, Hebron, Nablus and elsewhere, demonstrations were held in the morning with thousands of participants. They were followed by clashes between soldiers and demonstrators between Jerusalem and Ramallah at the Kalandia checkpoint. Shortly thereafter however, honking trucks loaded with cold drinks slowly advanced through the crowd of journalists on the ground who had gathered in anticipation of major collisions. It seemed like normalcy was returning.

The feared firestorm did not break out for the time being. An all-clear signal can however not be given yet. Disapproving the US recognition of Jerusalem as the capital of Israel, the Palestinian Authority (PA) continues to refuse cooperating with the US on a peace plan. Thus, there will be no political horizon for the Palestinians in the near future. Over the weekend, the TV stations and radio stations of the PA, actually Hamas' bitter rival, seemed to be completely aligned with the Islamists. They also called for mass protests. „Those who count on PA security services' continued cooperation with Israel in the West Bank to ensure peace and order should keep in mind that their officials hear this propaganda daily", warns Israeli political scientist Ehud Yaari. The ongoing bloodshed in Gaza, the political hopelessness and the leadership vacuum in the PA could ultimately lead to violence in the West Bank as well.

Israel's government did not worry much about that. The Security Cabinet was warned that the opening of the US Embassy in Jerusalem would motivate Palestinians to protest. Intelligence agencies expected hundreds of deaths in the clashes in Gaza. Secretary of Education Naftali Bennett, member of the Security Cabinet, commented dryly: „Ruling Jerusalem had always had a price, but we are ready to pay it."

After months which seemed to foreshadow Netanyahu's term of office coming to an end, he now can show for many foreign policy successes. The US annulled, as requested by him, the nuclear deal with Iran; The inauguration of the US Embassy in Jerusalem is a historic achievement for him; He also managed to slow down Iranian expansion in Syria without hurting relations with Russia; Hamas's attempts to escalate the situation failed.

And then Netta Barsilai also won the Eurovision Song Contest. Subsequently, not even the riots in Gaza could affect the euphoric mood in Israel. □

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PALESTINE'S NEW WONDER WEAPON

What started as a breeze has become a full-fledged threat. Palestinians attack Israelis around Gaza using a new method. Israel's high-tech army is still looking for an answer to the highly effective low-tech weapon.

GIL YARON

Thousands of hectares of arable land and woodland around Gaza were in flames in recent weeks.

Dani Rachamim is devastated: „Anyone who is not a farmer himself can hardly understand this feeling: I am frustrated, helpless, my heart is bleeding when I watch my wheat field being flared off within a few minutes. For a whole year, I tilled and cared for it, and now that !", Rachamim told Israeli news site Ynet this week. The farmer from the Israeli Kibbutz Nahal Oz at Gaza's border is not an isolated case: thousands of hectares of arable land and woodland around Gaza were in flames in recent weeks. The fires are part of a new Palestinian tactic, consisting of attaching incendiary material or glowing coals to helium balloons or kites built from wooden sticks and plastic bags. They rise in Gaza and are carried by the west wind to Israel. The improvised firebombs cause devastating fires. Authorities, so far, are at a loss.

It is a surprising turn in the ongoing arms race between the radical Islamic Hamas in the Gaza Strip and the most powerful military in the Middle East. Time and again, the Islamists are trying new ways to create a balance of deterrence against Israel. And time and again Israel succeeds - thanks to its high-tech industry - and with great financial effort, to neutralize the terrorists' relatively simple methods of aggression.

The government in Jerusalem spent billions on shelters, while investing similar sums in the development of a missile defense system.

Israel's army is spending tens of billions of Euros these days on a new bulwark around Gaza. It is a high-tech, underground wall designed to destroy one of Hamas's largest arms projects: infiltration tunnels that are routed from Gaza to Israel, often dug by children. They should allow terrorist commandos to emerge behind the border fence to engage in surprise attacks or to kidnap civilians and soldiers. Israeli fighter jets managed to destroy the ninth such infiltration tunnel which was detected with the help of new technologies. The millions that Hamas invested in this project thus prove to be a bad investment for the Islamists.

With similar effort Israel countered another „strategic weapon" of Hamas: self-built rockets, which the Islamists shot by thousands at towns around Gaza. The government in Jerusalem spent billions on shelters, while investing similar sums in the development of a missile defense system. Today, Israel's missile defense is considered the most modern in the world. In the last war in 2014, Hamas failed to inflict damage on Israel's civilian population despite massive use of these missiles. The missile building program proved to be another strategic mistake.

The mass-demonstrations supported by Hamas, which took place at the border fence on Fridays on a weekly basis, have so far at least not had the intended effect: gaining media attention by breaking the barrier or isolating Israel internationally because of its harsh dealings with protesters and forcing it to make diplomatic concessions. Then, a few youths from Gaza rose kites with glowing coals which fell beyond the border and started large fires. The upheaval in Israel encouraged the Palestinians to further develop this method of attack. Since then, many attack kites and helium balloons sailed across the border fence, causing millions of Dollars' worth of property damage. Fortunately, no person was harmed until now.

Israel's army is trying by various means to bring down the kites made of transparent plastic bags and small sticks. Drones and remote-controlled model airplanes were supposed to ram the improvised airships - but so far this did not work well. Last month, two of the expensive drones crashed over Gaza. Now other defense methods are reportedly being developed. Meanwhile, the farmers have organized a guard ready to rush with tractors to every fire and curb it by rolling down the fields around it, thus eliminating anything feeding the flames. The Palestinians continue to tinker as well: They now add sugar to the incendiary material, so that it burns longer, or they attach booby traps to the kite and balloons. The army warned citizens, especially children, not to approach crashed kites.

The farmers around Gaza complain of enormous losses, and have even started the harvest weeks too early out of fear of further attacks: „Better a small loss now than losing everything tomorrow within minutes", commented farmer Rachamim. Israeli Finance Minister Moshe Kachlon has promised compensation. At the same time, he called on the Israeli army to counter this phenomenon with extreme severity: „Anyone who lets a kite fly in Gaza should be treated in the same way as someone preparing to launch a rocket", Kachlon said. On Friday, for the first time, a Palestinian who let a kite rise in Gaza was shot at and seriously injured by the army.

Some are now taking the law into their own hands. Three Israeli extremists also had a flaming kite rise on the border with Gaza on Friday to cause fires on the Palestinian side. The kite crashed on the Israeli side and started a fire there. On social networks, the men were sharply criticized: „There is extremism, and there is idiocy. The worst thing is when these two things come together", said former Defense Minister Amir Peretz. Meanwhile, the police has taken the three into custody. □



„THE AGREEMENT HAS VIRTUALLY LEGALIZED THE IRANIAN NUCLEAR PROGRAM“

Iran is attempting to impose conditions on the European Union, granting it a delay of 60 days to guarantee the continuation of the nuclear agreement, even after US withdrawal.

Europe should not yield to conditions dictated by Tehran, said the political scientist Stephan Grigat in an interview with Liane von Billerbeck for the German radio station Deutschlandfunk Kultur, on May 15, 2018. The political scientist has very critical views on the subject. He argues that the EU should not allow an authoritarian regime to dictate its terms, but rather set its own conditions and support the opposition forces in Iran. Now would be a good moment for it, since the population's frustration and discontent are directed against their own government. Grigat had already criticized the nuclear agreement during its negotiation phase. Below are excerpts from his slightly edited interview with Liane von Billerbeck:

„One could get the impression that Germany and the entire European Union are now taking sides with Iran against the US. This is of course an absurd situation. We have to keep in mind what kind of Iran we're talking about here. We are talking about the Iranian regime - a regime that still openly calls for the destruction of Israel, even under current President Hassan Rohani; a regime that is pursuing a decidedly aggressive expansionist policy in the Middle East, especially after closing the nuclear deal; a regime that not only harassed its own population, but murdered them by the thousands. It's a regime you would not want to engage with. At the moment, however, the leading European countries have sided with this very regime, and that is a fundamental mistake.

This nuclear deal was extremely problematic, if not downright dangerous from the outset, in my opinion, because it involves massive problems which risk to be drowned in the current discussion. The claim made by many of its proponents, that this agreement removes the threat posed by the Iranian nuclear weapons program is false. On the contrary: this nuclear agreement has virtually legalized the Iranian nuclear program.

On the one hand, the entire infrastructure of this nuclear program remains in place because there are restrictions for the facilities - but the facilities themselves will remain. Not even one of the uranium centrifuges was scrapped, they were only decommissioned. And that means that, at a time of its regime's own decision, Iran can resume its nuclear program.

Additionally, the entire missile program, which is an integral part of the nuclear weapons program, is not part of this agreement. There are, however, a number of other issues, most notably the phasing out of this deal: at the end of various deadlines, Iran will definitely be able to produce nuclear weapons.

The agreement ultimately is based on a false assumption: Proponents were convinced that at the end of this deal, the regime would turn into a moderate one, eventually renounce nuclear weapons and return to the ‚international community'. The opposite is the case:

The EU should approach the forces in Iran as well as the opposition in exile, instead of repeatedly courting representatives of the Iranian regime.



Stephan Grigat

This deal has allowed the regime to pursue a much more aggressive foreign policy than ever before. It is also important to point out that large sections of the Iranian population don't support the Iranian regime. This should be one of the points Europe should base its action on. A fundamental change in the European and above all the German and Austrian Iran policy is needed: precisely those forces in Iran which oppose the regime should be supported.

Now is the time to initiate a fundamental reorientation and to support the Iranian opposition. In the long term, the dangers posed by the Iranian regime and its nuclear weapons program can only be eliminated if this regime is overthrown. That should really be the goal of the European Union.

There are mass protests - at the beginning of this year, mass demonstrations took place in many Iranian cities, not just in the big ones; These protests occur regularly in Iran. Although there is massive repression, and despite the regime's brutal violence against such oppositional groups, this opposition is reorganizing itself time and again.

The EU should approach the forces in Iran as well as the opposition in exile, instead of repeatedly courting representatives of the Iranian regime. In any case, that would be an alternative to existing policies in the EU, which ultimately help to maintain this regime in place, in the long term. For it is obvious that engaging in economical transactions with Iran equals financing its regime. And the policy of this regime consists of threatening Israel with annihilation, an aggressive foreign policy in the Middle East, and the oppression of the Iranian people.

There were also great hopes that the billions that the regime has already collected and is likely to collect in the future would lead to significant improvements in Iran. This too was an illusion because this regime is not spending the funds on

These billions will not be used to reorganize garbage collection in Teheran or for comparable projects, but will finance the missile program and other nuclear weapons research as well as an expansive, aggressive foreign policy.



the Iranian people or on infrastructure upgrades. These billions will not be used to reorganize garbage collection in Teheran or for comparable projects, but will finance the missile program and other nuclear weapons research as well as an expansive, aggressive foreign policy. And that's why further harsh sanctions would be appropriate and important. Other alternatives for canceling this deal would also have an option: We could have tried to say, "okay, that's the nuclear program and this is the agreement, but, in addition, we have other problems with the regime, and that's why we're promoting tough sanctions: because of the missile program, because of human rights violations, because of Holocaust denial, because of threats of annihilation against Israel".

The European Union however did not take this path, and that is why we have the current situation. It is not a good one, because of course the US administration's unilateral cancelation of this deal does not solve the problem we are facing. The problem persists. We have an extremely aggressive regime that strives to develop a technology for mass destruction. And that calls for a serious debate about counter-measures.

I keep pointing out that in the end, the problems and dangers of this regime will only disappear if this regime disappears". □

(Stephan Grigat in an interview about the US terminating the nuclear deal with Iran)

Stephan Grigat is Scientific Director of Stop the Bomb, Permanent Fellow at the Moses Mendelssohn Center, University of Potsdam, Research Fellow at the Herzl Institute for the Study of Zionism and History at the University of Haifa and Editor of Iran-Israel-Germany: Anti-Semitism, Foreign Trade & Nuclear Program (Hentrich & Hentrich 2017).

ANTI-SEMITISM - INSTRUMENT OF POWER?

HEIKE

There are countless declarations, resolutions and even laws that strongly condemn anti-Semitism. And yet it seems ineradicable. One slowly realizes that it was not a phenomenon rooted in Nazism alone, but also in Catholicism and Communism, even outliving the turnaround in 1989. Not later than after Lenin, highly dubious attitudes prevailed in the communist world movement, the „heroic vanguard of the working class".

As Wolfgang Leonhard wrote in his book History of the GDR:

„The crimes of the Nazis in the concentration camps were described quite in detail to us. Even during the war, we had already heard of Auschwitz in Moscow. In the communications of the Soviet leadership, however, there was a strange and flagrant suspension: the murder of the Jews was almost completely blocked out, it was not mentioned. It was always reported that the Nazis hated the Slavs and therefore wanted to destroy them. In the context of concentration camps, only the Nazis' fight against the Slavic peoples and the partisans from other European countries was relayed. No word about the Jews. This did not change later either. Both in the Soviet Union and at first in the GDR, the murder of six million Jews was almost completely suppressed and concealed."

Anti-Semitism still crept on quiet paws. In some countries however, such as in Poland, the marching step of the „organized vanguard of the working class" was less quiet. There, anti-Semitism was deeply rooted in broad circles of the political elites, but not only there.

On July 4, 1946, almost 14 months after the Nazi regime's capitulation, at least 42 Jews were killed in the city of Kielce. The mob - several hundred workers and housewives, employees, villagers, policemen and soldiers = raged from ten o'clock in the morning until four o'clock in the afternoon. The delayed intervention of the authorities in Kielce, the participation of many policemen and members of the army in the pogrom support the suspicion that official authorities have not only tolerated the murder, but even instigated it.

The delayed intervention of the authorities in Kielce, the participation of many policemen and members of the army in the pogrom support the suspicion that official authorities have not only tolerated the murder, but even instigated it.

In the cities of Krakow, Czestochowa, Radom and Ostrowiec similar excesses occurred in the years 1945 and 1946. 1500 to 2000 Jews - most of whom had survived German extermination camps - were slain, stabbed or stoned by Poles in these first two post-war years.

In January of 1968, as in many other countries, there were also student unrests in Poland, supported by dissatisfied workers who joined in. In the ruling Communist Party, a conflict that had been smoldering for a long time thus erupted in the open. A group of Jews who had remained in the country during the German occupation and had resisted, at the risk of their own lives, opposed those Jews who had kowtowed to Moscow. Of course, under Stalin, they too had repeatedly been threatened to be sent to a gulag or immediately to the next world - but otherwise they had been allowed to lead an ordinary life.

„Solidarity of the working masses" aside - for Poland, it was difficult to tolerate the Russian whip once again, swung, at that, by Communist Jews.

The notion that communist parties formed a monolithic block was one of the great fallacies propagated by Communists themselves, willingly believed by the West. As a result, there were violent clashes between the two Jewish groups at that time, resulting in the Jews living in Poland being summoned by President Gomulka to leave the country.

This was not a friendly gesture, but a threat orchestrated in totalitarian fashion. Protest rallies ensued aiming at educating the „patriotic working masses". The army alone organized 42,000 meetings, which were often just a ritual, lacking any real allegiance. There were however also strong independent initiatives and even a lot of popular enthusiasm for the campaign instigated by President Gomulka. Thus, in 1968, there was a veritable exodus of more than 13,000 Jews from Poland, most of them highly qualified.

The idea that everything had changed after the turnaround is erroneous. The Catholic radio station Radio Maryja - named after the Virgin Mary - enjoys great popularity among Polish intellectuals and (more liberal) priests, as well as in the working class because of its flagrant anti-Semitism. The US State Department issued that „Radio Maryja was one of the most blatant anti-Semitic media sites in Europe." A report from the Council of Europe states that Radio Maryja „openly incites anti-Semitism".

The US State Department issued that „Radio Maryja was one of the most blatant anti-Semitic media sites in Europe."

The radio station belongs to the Redemptorist Order in Warsaw and is a steady supporter of the ruling Law and Justice Party (PIS). Depending on interpretation of the latest Polish laws, which have been strongly criticized by the EU, everyone who even hints at Poland's complicity in the Nazi persecution of the Jews could face a penalty.

There were however tens of thousands of Polish Nazi collaborators involved in the „Jewish hunt" of the German occupiers in the Second World War. They made a business out of the Jews' misfortune, extorted protection money or bribes from them (Polish: lard, which is why they are called „Schmalzowniks"), and then often betrayed them to the Gestapo or the SS.

Two out of three Jews who escaped from the ghettos or the death trains were killed after having been informed on. This was already asserted in 2011 by the Holocaust researcher Jan Grabowski. All in all, according to Grabowski, nearly 250,000 Jews lost their lives because of the „Schmalzowniks". He also refers to the research of other historians. Without local collaboration, there would not have been enough Nazi personnel to exterminate Poland's Jews.

On Polish territory, only 40,000 Jews survived the Shoah - just under 10 percent of its 3.5 million Polish Jews.

Due to Poland's desire to stylize itself as the greatest victim of the Nazi regime, the Jewish victims are pushed into the background, if not ignored. Thus, in the recent commemoration of the Warsaw Ghetto Uprising in 1943, the Jewish uprising was transformed into the heroic struggle of Polish patriots against the Nazi occupiers. While it was alleged that the Polish government in exile in London had wanted to support the uprising, it was concealed that there had never been any support at all. It is worth noting that the so-called Stroop report on the liquidation of the ghetto expressly praised the efforts of local helpers. The Polish poet Ceslaw Milosz, who received the Nobel Prize for Literature in 1980 and who died in 2011, also knew of a Polish amusement park on the non-Jewish side, directly adjacent to the ghetto walls, which offered a good view of the burning ghetto. While anti-Semitism was widespread in Poland, it intentionally targeted medial exponents in the other Eastern Bloc countries. The founding of Israel in 1948 was a turning point regarding communist positions. Previously, there had been training camps for the paramilitary Hagana in the CSSR (the former Czechoslovakia), in Hungary and in Poland, weapons had been smuggled out of Czechoslovakia. The Soviet Union also supported the security resolution in favor of Israel's creation. However, when, contrary to Russian expectations, Israel did not turn into a satellite of the Soviet Union, the Communist bloc sided with the Arabs. In several show trials, prominent politicians were defamed as „cosmopolitans" or „agents of Zionism" and, if convenient, condemned to death. In Stalinist Hungary, many politicians were affected because they were Jews. One of them was falsely accused of having a Jewish grandfather - probably to prove his guilt.



In the Prague Slansky trial (24 death sentences), 11 out of 14 of the defendants were primarily prosecuted for their Jewish origins and international Zionism.

In Romania, Foreign Minister Ana Pauker, daughter of an orthodox rabbi, was thrown to the wolves.

The communist regimes completely repressed the question regarding their populations' collaboration with the Nazis: the monstrosities that had happened were exclusively imputed to the fascists, the occupiers.

After the collapse of the Soviet Union, the Communists became the culprits. And in order not to have to take responsibility for the bestialities during Soviet Communism, a few Jews hurriedly were sought out for finger pointing.

Today, there are also, occasionally, other accents. In Hungary, the leader of the Jobbik party, long the worst proponent of anti-Semitism, fired its most extreme agitators from the party. In 2017, according to the NZZ, he even expressed Hanukkah wishes to the Jewish community.

Polish President Andrzeij Duda recently recalled the exodus of the 13,000 Jews in 1968: „We bow to those who were expelled at that time. Please forgive the Poles."

Yad Vashem commemorates the nearly 7,000 Poles who rescued Jews at the risk of their own and their families' lives. It is the largest number of righteous individuals of a single country. Many among them were members of religious orders, nuns and priests, while the official church, which had to struggle for survival, was less engaged. It is though still a reality that the Poles themselves were victims of ruthless persecution. It is true that three million non-Jewish Poles were murdered by the Nazis as well.

One fact has to be acknowledged, nonetheless: that it was precisely this resistant nationalism and the tailwind of the Catholic Church, especially in Poland, but also in other Eastern Bloc countries, which contributed significantly to the erosion of communist dictatorships.

Can we rule out that in these countries - perhaps throughout Europe - this supposed antibiotic „nationalism" will be used again in the defense against Islam or, in a distant future, against Chinese expansionist aspirations? Maybe, that time, without the poison of anti-Semitism?

Who could gauge the sinister contradictions of this Janus-faced world? □

CANONIZATION OF CARDINAL AUGUST HLOND

In a letter addressed to high-ranking Vatican officials, the American Jewish Committee (AJC) stated that it was „deeply concerned" about the decree issued by Pope Francis recognizing the „heroic virtues" of August Hlond. The Primate of Poland had been „extremely" hostile to the Jews and had not condemned the pogrom in 1946. The Vatican's decision to pave the way for a possible canonization of August Hlond, Cardinal during the Second World War, was therefore criticized by a leading Jewish organization.

The AJC Interfaith Director, Rabbi David Rosen, cited Hlond's pastoral letter of 1936 in which he called the Poles to stay away from the „harmful moral influence of the Jews" and to boycott Jewish media. „It is a fact that the Jews fight the Catholic Church, insist on free thinking and are the vanguard of impiety, Bolshevism and subversion," wrote Hlond in the letter, which is often quoted as evidence for the Catholic Church's institutional antisemitism before the reforms of the Second Vatican Council in the 1960s.

Hlond, who counted among the highest-ranking church officials in Poland from 1926 to 1948, is still highly respected in the predominantly Catholic country because he bolstered the faith and strengthened the church's independence during the German Nazi occupation and in the early years of postwar communism.

Thanks to his initiatives, the Polish Church was spared the persecution and subjugation that took place in nearby countries. During his exile in World War II, Hlond used his influence and personal contacts to inform the world about Poland's plight under Nazi occupation. When the Germans arrested him, he refused an offer to form a collaborative government.

His devotion to the Catholic faith laid the foundations for the emergence of key figures in the Polish Church such as Cardinal Stefan Wyszyński and Cardinal Karol Wojtyła, later Pope John Paul II, who was canonized. The Vatican has yet to confirm a miracle attributed to one of its intercessions to beatify Hlond, and another miracle through intercession for his canonization. □

Bezahlte Anzeige



Rund 240 Kilometer Wanderwege im Wienerwald warten auf ihre Erkundung.
Egal ob innerhalb der Stadt oder auf dem rundumadum-Wanderweg – Wandern hat in Wien immer Saison. Die Wiener Stadtwanderwege sind gut beschildert, werden regelmäßig gepflegt und gesichert und sind leicht mit den Öffis erreichbar. Für Familien gibt es entlang der Wanderwege viele Waldspielplätze, damit auch die Kleinsten in der Natur voll auf ihre Kosten kommen. Übrigens: Die Stadtwanderwege sind auch im mobilen Stadtplan eingezeichnet.

Alle Infos **www.wandern.wien.at** sowie **www.wien.at/stadtplan**

StaDt Wien

FAMILY STORIES

The German scholar Sabine Mayr from South Tyrol is co-author of the book „Murderous country. Repressed life stories of Jewish families in Bolzano and Merano". The book examines the Holocaust in South Tyrol. Karl Pfeifer interviewed the author.



Currently, it contains over 5,000 entries about Jews who lived in South Tyrol for about 150 years for a variety of reasons.

INW: In 2005 you published *The Sternfelds*, a book about a Viennese Jewish family. How did you meet the insurance specialist Albert Sternfeld?

SABINE MAYR: Political scientist Karin Liebhart, a friend of mine, inquired about a student who could help Albert Sternfeld in his private archive. I was immediately interested. Albert Sternfeld had become known after the Waldheim scandal for his critical and pointedly formulated publications on Austria's confronting its past. He invented for instance the expression „ex-38", thus rendering the group of Jews who had been expelled from Austria and subsequently ignored by the Republic of Austria socially visible. His stubborn criticism finally led to the foundation of the „Austrian National Fund for Victims of National Socialism". In our many conversations he imparted valuable insights into Judaism to me.

INW: What prompted you to write the history of the South Tyrolean Jews in the time of the Italian racial laws and then the German occupation?

S. M.: The existing gaps in the historical representation of Merano with respect to Jewish life were an important motivation. Despite the work of engaged historians since the 1990s, the full scope of Jewish endeavors in the spa town of Merano remained in the dark. A detailed, biographical documentation of the geographical origins or professional activities of Merano's very active and committed Jewish community members, for instance, was missing. That's why, in 2011, my co-author Joachim Innerhofer and I started combing through many archives. After gathering, in a short time, a lot of critical information, we started to create a database for the Merano Jewish Museum. Last year, the German Federal Foreign Office joined in the funding of this database. It can be accessed at database.merano-ebraica.it. Currently, it contains over 5,000 entries about Jews who lived in South Tyrol for about 150 years for a variety of reasons. One attraction for Jewish immigrants in Merano was for example the Jewish sanatorium, founded in 1893, in which Jewish patients from all over Europe were treated. The writer David Vogel, the publisher Ludwig Goldscheider, or the social worker Gertrude Welkanoz from Berlin, whom Franz Kafka mentioned later in his letters with admiration, were among its patients. Around the same time, however, when the spa physician Raphael Hausmann and the banker Friedrich Stransky strived to establish a Jewish sanatorium where patients without means could be treated free of charge, Christian-social politicians reactivated the ritual murder libel. These calumnies were tolerated and legitimated by the church and promoted through the existence of four „child martyr" places of worship in Tyrol. Votes could be won by attacking the Jews – a strategy appreciated also by the Viennese mayor Karl Lueger. The phenomenon of Tyrolean anti-Semitism has been bothering me for a long time.

One attraction for Jewish immigrants in Merano was for example the Jewish sanatorium, founded in 1893, in which Jewish patients from all over Europe were treated.

INW: How did the official South Tyrol react to your book?

S. M.: After threats of legal action, which could be considered as a last offshoot of the South Tyrolean victim myth circulated after 1945, positive reactions followed. At an event in Bolzano a year ago, Doron Rabinovici aptly conveyed before politicians, the president of the Jewish community in Merano, Elisabetta Rossi, former president of the Jewish community Federico Steinhaus, descendants of displaced and murdered Jews in Merano South Tyrol's extraordinary act of repression [of its past] when he said: „After 1945 Fascist perpetrators claimed to have been persecuted anti-Nazi victims and Nazis to have been nothing but anti-fascist victims." And while the involvement of South Tyroleans in Nazi crimes was taboo, anti-Semitism persisted unbridled. At an event on May 15, 2017, after the publication of the Italian version of our book (Quando la patria uccide, 2016), the current South Tyrolean governor Arno Kompatscher was however the first South Tyrolean governor to announce that South Tyroleans had not only been victims, but also perpetrators. Several months earlier, the Mayor of Merano, Paul Rösch of the Green party, had already found the right words. I think I can say that our commemorative volume on the extinguished Jewish community in Merano and the newly established contacts to the descendants of former Merano Jews has something to do with this, albeit late, official admission. With their help, until then completely unknown facets of the Jewish history of Merano could be reconstructed.

INW: The book was only recently published in Italian, which reactions did it bring about?

S. M.: The writer Isabella Bossi-Fedrigotti published a very good review in the Corriere della Sera. We have presented our book in several cities and soon there will be a presentation in Rome. Our book was discussed in the state television RAI, during a debate between extreme right wing South Tyrolean opposition parties: On the one hand Christian Kollmann of the South Tyrolean Freedom party, which attempts to prevent "the German ethnic group's assimilation process" through its revisionist position and the relativization of South Tyrol's National-socialist past, and, on the other hand, Allessandro Urzì of the national conservative, Italian opposition party Alto Adige nel cuore. This party believes that it must strengthen the self-confidence of South Tyrol's Italian population through the adherence to fascist vestiges and the preservation of fascist local and street names. Both nationalist sides feel that they are victims. It was thus all the more important to point out how much the Jewish community in Merano suffered from the ethnic conflicts as well. Jews had repeatedly been the target of South Tyrol's discontent over the outcome of the First World War and the annexation by Italy, and a short while later Jews became the vulnerable prey of fascist opportunists. As in Germany and Austria, Italian and German „Aryans" in South Tyrol showed no scruples to profit from the distress of those persecuted after 1938. German-speaking residents of South Tyrol demonstrably excluded Jewish merchants from companies, publicly exposed them, defamed and harassed Jewish lawyers.
Unfortunately, there are still Italian-speaking and German-speaking politicians far to the right today, who do not acknowledge the well-functioning, peaceful daily coexistence of the three language groups in South Tyrol, and prefer to hold on to their contrived, nationalist slogans. This damages South Tyrol's reputation at home and abroad. □



GEORGE SOROS IN THE SIGHTS

KARL PFEIFER

Even after the elections on April 8, 2018, Viktor Orbán continues his campaign against US billionaire George Soros with undiminished vehemence. The Russophile FPÖ politician in Austria, Johann Gudenus, was enthusiastic about Orbán's campaign, which led to the first quarrel in the coalition. For Chancellor Sebastian Kurz did not share the view of FPÖ club chairman Gudenus (and von Orbán), according to which George Soros supports „migrant flows to Europe". He rejects such statements „clear," said Kurz at a press conference on April 24, 2018.

In mid-May, the Open Society Foundation in New York announced that it would relocate its office in Budapest to Berlin, employing about 100 people, due to an increasingly „repressive political and legal environment". It is the first time that a NGO leaves an EU country because the basic conditions of a democracy no longer exist there.

In an interview with the Bild newspaper, *World Jewish Congress* (WJC) President Ronald S. Lauder said: „I am worried about developments in Hungary." He could not explain himself, Lauder explained, „why Viktor Orbán could not react more calmly after his clear election victory a few weeks ago." One must „not agree with everything the *Open Society Institute* and its founder George Soros say or do" „But one who has done so much to promote democracy in Central and Eastern Europe after the fall of communism (...) is to treat his homeland and hunt his foundation off the farm in such a way an unworthy process. „

Die Stiftung fördert Initiativen und Organisationen, die sich für Demokratie und Menschenrechte einsetzen, sowie für wissenschaftliche Forschung.

The *Open Society Institute* has been active in Hungary since 1984. The Foundation supports initiatives and organizations committed to democracy and human rights as well as scientific research. In Hungary, she spent so far for 400 million US dollars (324.8 million euros). Orbán's Fidesz party received significant support from the Foundation in its early years. Orbán also received a scholarship, which enabled him to study at the University of Oxford.

It was not long before Orbán published his response to the WJC president and accused him of publicly insulting „Hungary and the Hungarian people with his public statement".

The Hungarian Prime Minister also claims: „It is well known and obvious in Budapest" that the reason for the move, which are certain provisions of Hungary, requires transparency for organizations financed from abroad.

Already so far, the activities of this NGO have been transparent and relocation has more to do with the fact that the Hungarian government spent millions of euros on a campaign against anti-Semitic undertones directed against civil society and personally against Soros and threatened government-critical NGOs from government circles, drive them out of Hungary.

Orbán is not afraid to teach Lauder „respectfully": „The Foundation and the Founder (Soros) have personal responsibility for the growth of anti-Semitism in Europe. They have brought people to Europe - among the migrants - whose political and religious beliefs increase the vulnerability of our Jewish communities. „

The lies that Soros is responsible for more anti-Semitism and that he is bringing millions of people to Europe were helpful in winning the elections in Hungary, perhaps because the majority of Hungarians can only consume the government media. Right-wing extremists and ethnic politicians, like the Hungarians, propagate this theory of the Jewish world conspiracy. Soros has not brought millions of refugees to Europe, nor is he responsible for growing anti-Semitism.

European People's Parties should consider whether the continued support and acquiescence of Victor Orbán and his party will not damage their reputation. □

ACQUITTAL



On May 24, 2018 the Paris Court of Appeals acquitted historian Georges Bensoussan, thus confirming a verdict rendered by the Criminal Court in March 2017. The Islamist Association against „Islamophobia" (CCIF), a left-wing extremist association (MRAP) and others had, already in 2015, accused Bensoussan of racism and hatred against Muslims.

The well-known author of important books on the Shoah, the history of Zionism and the living conditions of Jews in the Arab world has been dragged through the courts for two and a half years, for citing sociologist Smain Laacher on anti-Semitism in Arab culture during a radio broadcast.

CCIF leads a Jihad against intellectuals and journalists. The former Minister and Judge of the Constitutional Assembly, Noëlle Lenoir, a supporter of Bensoussan, is surprised that there are attempts to prevent an intellectual from making sociological comments. Bensoussan has become the target of Islamists and those in their orbit because of his research topics. They once again suffered a defeat. The judges have determined that the allegations have no basis.

Bensoussan's defense lawyer Michel Laval recalled: „When the affair started, the context was not the same. Today anti-Semitism in the suburbs is publicly acknowledged, and that's why it was important to win this process".

The CCIF will request the annulment of this judgment. □

KP



THE POWER OF IMAGES – EVEN IF THEY ARE LYING

Both text and image convey information. While more time is required, for instance, to read newspaper articles, information from photos will be grasped instantly. Often, an added sentence can suggest the image's or location's apparent context.

PETRA M. SPRINGER

Images used as illustration should also render a described situation more plausible. And there is some truth to the assertion that a picture is worth a thousand words. Thanks to social media, images and videos are also very quickly reproduced and disseminated. Fake images, supposedly showing a current situation but created at another moment in time also creep in. They might show situations that have taken place somewhere else or have not happened at all.

Fake photographs, or photographs used as objects of manipulation already appeared shortly after the invention of photography in the 19th century. Drawing with light was invented almost simultaneously in England and France. In 1839 two men wanted to patent the photography process in France: Louis Daguerre and Hippolyte Bayard. Daguerre prevailed with his Daguerreotype. Bayard, in reaction to his patent application's failure, produced the first fake photo of himself: in his self-portrait he staged himself as drowned corpse.

A picture is worth a thousand words.

The invention of photography caused considerable sensation across the French border, as seen in the public's reactions. The Austrian ambassador, for instance, immediately reported to Chancellor Prince Clemens von Metternich about this technical achievement. He then sent the mathematician and physicist Andreas von Ettinghausen to Paris to acquire the necessary skills. The first photograph, made in Vienna in 1840, shows a view of the Stallburg with the old Burgtheater. Photographs were taken from an apartment opposite the building, due to the then still necessary extended exposure time.

The so-called documentary image manipulations proliferated as well: in his series *Crimes of the Commune* Eugène Appert had actors reenact murder and manslaughter in Paris. A scene on which General Ulysses S. Grant on horseback looks out of the picture was mounted from three photos. In a photograph showing President Abraham Lincoln, only the head is from an original photograph - the remainder is from of a picture of politician John C. Calhoun. The photo only pretends to record a situation objectively. For viewers, it is often difficult to recognize manipulated images.

Photos were edited in a particularly radical manner under Josef Stalin in the Soviet Union, or under Walter Ulbricht in the GDR. If someone from the Stalin picture circle fell out of favor, he was radically deleted on any relevant photos – Leon Trotsky, e.g., was replaced by a wooden staircase. All those who did not correspond to the party's ideal were removed; staging was everything.

Counterfeits were also manufactured during National Socialism. People appear or disappear in photos. A picture was taken in a garden: a man, two women, Adolf Hitler, Joseph Goebbels and Leni Riefenstahl, or later: a man, two women, Adolf Hitler, remnants of Goebbels' left shoulder and Leni Riefenstahl – a bad touch up. On an original image, General Franco is seen with closed his eyes next to Hitler, but the forgery shows him with open eyes. Hitler rhetorically lied in pictures as soon as 1924. He is shown at his release from prison at the prison gate next to a car; on the original photo he is standing in front of the Landsberger city gate. There is also some doubt as to the authenticity of one of the most famous images from the Spanish Civil War by Robert Capa. The scene of the staggering soldier, struck by a bullet in 1936, his gun slipping from his hand, was allegedly mounted and does not show the battlefield in Cerro Muriano, where the landscape looks different, but Llano de Banda.

Nowadays we have to be more cautious than ever regarding images and photographs of war zones. A heartbreaking photo, often shared on Twitter, Facebook & Co, shows a child lying between the graves of his parents. The term „Syria" underneath conveys at a glance the atrocities of the Assad regime. People are shocked and outraged. The picture has however absolutely nothing to do with the Syrian civil war because photographer Abdel Aziz Al-Atibi portrayed his nephew, his intention being to address domestic violence. The picture was not taken in Syria, but in Saudi Arabia. The emotions evoked by this picture keenly illustrate the power of images.

One of the most offensive image manipulations was conceived by Palestinians on April 9. On display are corpses lying on the floor for many years, bombed architecture to the right and left. People carry and align the dead. Often, only the detail with the corpses is used as footage, which naturally distorts the picture once again. This photograph is used as evidence for the massacre of Arabs committed by Jews in Deir Yassin. Anyone challenging the image's rhetoric will look at the architecture, the people and their clothes, even at the dead. The viewer quickly concludes: something is wrong with this picture. The photograph was actually taken for documentary purposes by James E. Myers, a member of the US Army. The location shown is not Deir Yassin, but Nordhausen, also known as concentration camp Mittelbau-Dora – a satellite site of the Buchenwald concentration camp. The picture was not taken on April 9, 1948, but on April 12, 1945.□



Hippolyte Bayard: Self-portrait as a drowning, Paris 1840, salt print Société Française de la Photographie, Paris





Palestinian Onlinemedia, 2016 and 2018



Residents of Nordhausen carry dead inmates from the Boelcke barracks on April 12, 1945, under the supervision of US Army soldiers, and align them in front of it, Photo: James E. Myers – U.S. Army Signal Corps

COMMEMORATION IN BLEIBURG

Every year in May, thousands (15,000 in 2017, 30,000 in 2015) meet in Bleiburg to commemorate the purported victims of the „Bleiburg massacre". These are former members of the Ustaša, their descendants and sympathizers, Wehrmacht and SS members, Domobranen, Četniks, etc. They were, according to a myth, massacred on this field. The people gathering there now are a mix of neo-Nazis, fascists, Croatian politicians, conservatives, church representatives, etc. Historical revisionism is their principal consensus.

Under the Austrian authorities' passive if not benevolent observation and support, the fascist „Independent State of Croatia" - „Nezavisna Država Hrvatska" (NDH), a Nazi vassal state existing from 1941-45 - and the Ustaša are being commemorated. At the same time, Croatian veterans of the Yugoslav wars are being celebrated as well.

In May 1945, shortly before the unconditional capitulation of the Third Reich, Ustaša and sympathizers, Wehrmacht and SS members, Domobranen, Četniks, etc. - fully aware of their crimes and in fear of revenge reactions – took flight from the advancing Yugoslav Liberation Army, to avoid ending up as war prisoners. Their plan was to enter British-liberated territory and to surrender there. Their surrender was however not accepted, they were disarmed at the Loibacher field and extradited to the partisans. The prisoners were taken to Yugoslavia, tens of thousands were killed on the way or on Yugoslav territory, others were brought to justice.

According to the myth, there was a massacre at the Loibacher field, committed by partisans. It is also alleged that the British army, by refusing their capitulation, shares responsibility for this massacre. There was, however, never such a massacre in Bleiburg. Despite extensive searches, the alleged mass graves in the vicinity of Bleiburg / Pliberk were never found - most likely because they do not exist.

With the remembrance of and the open tribute to the „Independent State of Croatia" and the Ustaša, a fascist movement is commemorated, whose ideology was strongly influenced by national socialism.

A special feature of the NDH was its concentration camp system, operated without German support, with the largest death camp Jasenovac. This phenomenon of a completely independently controlled concentration camp system is unique. Anyone who celebrates the NDH celebrates its fundamental anti-Semitism and anti-Serb racism.

The function and role of the celebration in Bleiburg have undergone major changes (at least since 2000). This applies in particular to the annual celebration's magnitude. Prior to Yugoslavia's collapse, the celebration was mainly attended by exiled Croatians from Europe and North America.

Since then, Bleiburg / Pliberk is considered as the site of the „greatest Croatian tragedy". While the meeting, with its several hundred participants, remained quantifiable until the 1990s, it has since grown to tens of thousands of participants. The Bleiburg celebration also plays a major role in Croatian domestic politics, has been broadcast on television for years and dominates news coverage for weeks in May. It became a central reference point for Croatian nation building.

The meeting has taken place, until today, under the patronage of the Croatian Parliament, depending on the government's composition. Since the Yugoslav wars, in addition to the display of Ustaša / NDH symbols, glorification of individual war criminals or military units from the war in Yugoslavia and the parade of their symbols and flags have been part of the celebrations as well.

The organizer of the annual celebration is the „Bleiburg Honor Procession". The „Bleiburger Procession" is an association registered in Austria, founded by exiled Croat emigrants. Its main activity is the organization of the commemoration and the dissemination of historical revisionism and NDH glorification. The „Bleiburg Honor Procession" uses in its emblem not the checkerboard pattern of the Republic of Croatia, but the checkerboard pattern of the NDH state. This emblem was used as a sleeve insignia by the Croatian Waffen SS unit and can also be found on the memorial stone on the Loibacher field.

In 1976, the first memorial stone was erected in Bleiburg. Altered in 1985, it stands in the middle of the Loibacher field. The property belongs to the chairman of the „Bleiburg Honor Procession", Ilija Abramovič. The association or its officials, over time, bought more property. A covered stage was built several years ago.

A few trees stand at the center of the ever-growing memorial. They were planted long after 1945 to create an identifiable space for the memorial. It follows the motif of a painted picture, which stylizes the „myth Bleiburg" and is well known among exiled Croatians. This picture in no way represents the events of that time – it only reflects the historical revisionist remembrance of the massacre that never took place at this site. □





© David Lee / Focus Features

JURY AWARDS SPIKE LEE

Adam Driver and John David Washington

GABRIELE FLOSSMANN

The movie is a wake-up call, it shows that history just repeats itself !“ said the American film director Spike Lee, presenting his latest film *BlacKKKlansman* at the *Cannes Film Festival*. He was honored with a standing ovation by the festival audience at the gala show and finally with the jury‘s *Grand Prix at the Palm Award* ceremony. This wake-up call is not only aimed at the US, Lee clarified, because „right-wing bullshit“ threatens the entire world.

In his fight against the „radical right-wing bullshit“, the militant filmmaker draws on the same weapons already used by one of the legendary masters of the cinematic profession against Hitlerian fascism: irony and satire. As in *To Be or Not to Be* by Ernst Lubitsch, the protagonists of Spike Lee‘s *BlacKKKlansman* step right into the lion‘s den.

The film tells the sheer unbelievable, true story of a Jewish cop who infiltrated the Ku Klux Klan as an undercover agent in the 1970s to prevent racist attacks. The idea came from an African-American colleague, who had responded to a Ku Klux Klan newspaper advertisement by calling the organization, pretending to be a white nationalist. When the clan leader wanted to meet him, the black cop – in order not to blow his cover already at the first meeting – had to find a white substitute. That this substitute was a Jew led to further, racist-based complications. The movie reaches Lubitsch-like highlights in the phone scenes between the black cop and the clan guru David Duke, who assures that he can already hear over the phone whether his interlocutor is a “nigger” or a white man. Or when a suspicious KKK hardliner tries to get at the new clan member to check that he is not circumcised like a Jew. For the secular, religiously ignorant Jewish undercover agent, this experience is t h e moment for exploring his own roots. Spike Lee is never interested in cheap jokes - at the bitter end, the laughter would get stuck in one‘s throat anyway. His film also contains a reflection on how movies create stereotypes, when he shows how the silent movie classic The Birth of a Nation (1915) by D.W. Griffith and Gone with the Wind (1939) by Victor Fleming are worshiped by Ku Klux Klan members due to their nationalist and racist orientations. In a sense, Spike Lee‘s own work can be analyzed critically in this respect.

The film tells the sheer unbelievable, true story of a Jewish cop who infiltrated the Ku Klux Klan as an undercover agent in the 1970s to prevent racist attacks.

He did not always believe – as in *BlacKKKlansman* – that, in terms of racism, Jews and African Americans were sitting in the same boat.

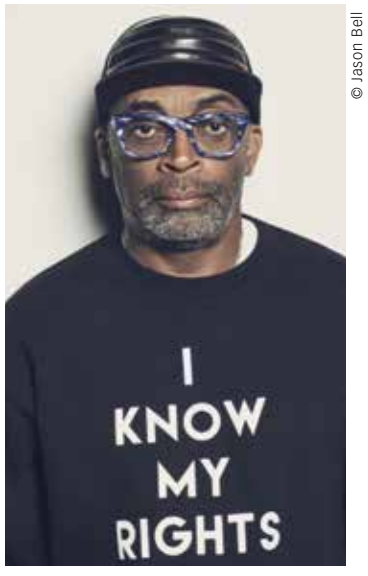
In his film *Malcolm X* (1992), Spike Lee appeared rather uncritical of the leader of the Black Panther movement regarding various demagogic issues addressed in fiery speeches: anti-Semitism, misogyny and racism against whites. In order to secure the movie rights for Malcolm‘s biography, Spike Lee had also pushed aside Anatevka director Norman Jewison, arguing that, as a white man, he had no right to a movie on *Malcolm X* – a subject only reserved to blacks. In the meantime, however, Spike Lee has turned milder, more mature, and apparently also more fair-minded. And as if to prove that he is serious, he wrote the script for *BlacKKKlansman* with the Jewish producer David Rabinowitz and cast John David Washington, son of the former Malcolm X star Denzel Washington, in the role of the Jewish policeman‘s black friend.

Originally, *BlacKKKlansman* should have ended with an alarm and the black policeman and his girlfriend Patrice seeing a burning cross from their home - „as a reminder that hate continues“, said Spike Lee in an interview with the Illustrierte Neue Welt.

One month after end of shooting however, there was an escalation of violence in Charlottesville, where a neo-Nazi killed a counter-demonstrator with his vehicle. „When I saw the report on TV, I immediately knew: this is the new end of my film“. Donald Trump had had the opportunity to denounce the Ku Klux Klan and right-wing extremists, but the president said that „both sides“ were „to blame“ for the clashes between neo-Nazi groups and counter-demonstrators. Donald Trump even went so far as to publicly state that there had also been some „very fine people“ among the ultra-right demonstrators. Spike Lee‘s movie ends with TV scenes from Charlottesville and Trump‘s reaction. It is scheduled to open in US theaters in August, to mark the riots‘ anniversary.

Interview Spike Lee

INW: The movie seems very contemporary, although it is set in the 1970s. Have you deliberately included allusions to the present day in the script?
SPIKE LEE: The references to current events happened naturally. Just think about the slogan „America first !“ Who says that today at every opportunity? Right: Donald Trump! But do you know where this expression originally came from? It was the battle cry of the Ku Klux Klan in the 1920s. It was used right from the start when persecuting Jews and blacks to defend what they call „white supremacy“. When we hear „America first“ today, all our alarm bells should immediately start ringing.
INW: How important was it for you to decry not only the Ku Klux Klan’s racism against blacks in this movie, but its anti-Semitic attitude as well?
S. L.: The movie targets not only the Ku Klux Klan, but also neo-Nazis and all those who persecute their fellow human beings, just because they have a different skin color, a different culture or religion, a different gender or another sexual orientation.
INW: And what about the #metoo debate?
S. L.: I have always rejected any form of verbal or brute force against women – and of course also against men!
INW: Do you want to address these topics in your future films as well ?
S. L.: I know that many people think that, so far, I have fought mainly for blacks and against whites. This may be true for *Do the Right Thing* and *Malcolm X*. But I‘m not an unconditional supporter of the Black Panther movement, which only makes angry movies on the topic. I want to be engaged in the fight against all forms of discrimination and injustice.



© Jason Bell

INW: In your latest movie you use the weapons of humor more than ever before. Who or what inspired you?
S. L.: Others have used the weapons of humor much better before me. I‘m just thinking of some of my big role models like Billy Wilder, Sidney Lumet, Ernst Lubitsch or Stanley Kubrick. They all were and are great teachers when it comes to making serious topics even more compelling through humor. It is important that you keep the right balance between seriousness and humor. I‘m not a physicist, but there was one who knew very well that balance was part of an upright posture - and that was Albert Einstein (laughs). □

MILOS FORMAN (1932-2018)



Foto: Petr Novák, Wikipedia

„No more movies, I'm on holidays", Milos Forman proclaimed on his 80th birthday. The holiday he certainly deserved after a highly successful creative career would not last more than six years. In April, the legendary Czech director died after a short illness in the US, his country of adoption.

GABRIELE FLOSSMANN

Forman, twice father of twin sons, recently lived with his third wife and his younger sons, born in 1998, in Connecticut in the US. He always remembered his difficulties, as an immigrant, to gain a foothold in the US. Honored for his life's work in February 2013 by the prestigious *Director's Guild* of Los Angeles, Forman expressed in a letter his thanks to his colleagues Sidney Lumet and Mike Nichols, who supported him in the 1970s when he was threatened with deportation from the US. At the time of the award, health problems prevented him from traveling to Los Angeles. In the preceding year, Forman had returned to filming once again – this time in front of the camera. Alongside Catherine Deneuve and her daughter Chiara Mastroianni, he played an actor in the French musical romance *Les Bien-Aimés* (*The Lovers - the Burden of Happiness*). The film takes place in Paris, Prague, London and the US. In the role of an aged Czech lover, Forman once again acknowledged his origins.

When Forman, his award in hand, thanked for his first Oscar for *One Flew Over the Cuckoo's Nest* in1976, his Czech accent was still clearly discernible. „America is a wonderful, hospitable and open country," he rhapsodized to assembled Hollywood celebrities. His psychodrama won altogether five Oscars, among others for directing and for the lead actor Jack Nicholson. Incidentally, the Oscar for "Best Film" can still be found in the apartment of *Viennale* President Eric Pleskow, in Stamford, Connecticut. At the time Pleskow, head of *United Artists*, had been instrumental in Milos Formans' success in Hollywood. Michael Douglas had presented the script to Pleskow for funding. Milos Forman's first Hollywood project, the generational satire *Taking Off* (1971), won a jury prize at the Cannes Festival, but flopped at the American box office. Regarding his crazy hippie epic, the director observed, that, at first, he had not been so interested in dramaturgy.

The consistent denial of any form of happy ending was too „European" – meaning too avant-garde – for American viewers. This led to a dry spell for the director, who lost his work contract and had to worry about his residence permit. „I was waiting for the offer that would change my life, and in the meantime, I accepted everything I could get, including free lunch", he wrote, looking back, in his biography. When he made long-haired hippies dance on tables, eight years after this flop and three years after his first Oscar, the world was more than just right for him: he was able to bring the highly acclaimed musical *Hair*, whose stage adaptation had so impressed him on Broadway, to the screen.

Hair had been created in 1968 in the wake of the Vietnam War – expressing, in songs and dancing, the hope for peace. Just the right first impression of American culture for Milos Forman after he had emigrated from the former Czechoslovakia to the US after Soviet tanks had squashed the Prague Spring in 1968. The students' street rallies in 1968 were a visible expression of societal change. In Forman's films, this change had already taken place.

Forman's biography explains, in part, his predilection for outsiders and rebels: Born in 1932 as the youngest son of a Jewish teacher, he witnessed, as an eight-year-old, his parents' arrest by the Gestapo. Both were killed in Auschwitz. At the orphanage, Milos discovered his love for movies with Buster Keaton and Charlie Chaplin. Forman found the job of his dreams early. His older brother worked as a set designer for a touring company, and the 10-year-old Milos enjoyed spending the night in dressing rooms, watching the actresses change their clothes. He noticed that there seemed to be one man to whom the actresses all looked up as if he were a god. He asked his brother who this man was and learned that he was the director. With film satires such as *The Loves of a Blonde* (1965) and *The Firemen's Ball* (1967) Forman – at that time already a graduate of the *Prague Film School* – was a pioneer of the experimental *New Wave* of Czechoslovak film. His satirical and sometimes quite biting observations of daily life where a thorn in the side of the Communist rulers in his home country. The international attention he gathered shielded him however for a while from censorship. After the crushing of the Prague Spring in 1968 his works were banned, and he emigrated to the United States.

After *One Flew Over the Cuckoo's Nest*, Forman collaborated on another movie with Eric Pleskow, who, at that time, had already founded his own company, *Orion Pictures*. In the joint project *Amadeus* (1984), Forman pulled a pink wig on Mozart's head and created a congenial cinematic tribute to the young music genius and his antagonist Antonio, demonstrating that a film about baroque composers in historical garb must not be dusty and boring. Amadeus won eight Oscars, among others, for "Best Director" and "Best Picture".

After this resounding success, Forman devoted himself to unconventional and socially controversial, marginalized figures: *Hustler* publisher and billionaire Larry Flynt and comedian Andy Kaufman. In 2006, he attempted once again the cinematic biography of a great artist in *Goya's Ghosts*. Javier Bardem played the inspired Spanish painter and the Israeli-American actress Natalie Portman his muse. It did not reach *Amadeus*' popularity or success. The plan of a "follow-up" to this success prevailed until the end, or more precisely, until Forman's "holidays" after his 80th birthday. With Eric Pleskow – with whom, after *One Flew Over the Cuckoo's Nest* and *Amadeus* he had also realized Valmont, after Choderlos de Laclos' epistolary novel *Liasons Dangereuses* – he wanted to come up with a grand finale at the end of his career. A conclusion which should re-connect with the beginnings of his US career: In 1972 Forman had staged the play *The Little Black Book* by Jean-Claude Carrière for the *Helen Hayes Theater* on Broadway. With Richard Benjamin and Delphine Seyrig in leading roles, the comedy became an immense success. Carrière, who had written screenplays for director-giants such as Luis Buñuel, Peter Brook, Pierre Etaix and Jacques Tati did however not want to adapt his play for the screen himself. Eric Pleskow and Milos Forman searched for and found an author for this project – Leon de Winter. Unfortunately, they were no longer able to realize this joint project. Eric Pleskow has since become president of the Vienna Film Festival *Viennale* – and still is. And Milos Forman is no longer with us. As a human being and as a filmmaker, he will remain irreplaceable to us. □

Incidentally, the Oscar for "Best Film" can still be found in the apartment of Viennale President Eric Pleskow, in Stamford, Connecticut. At the time Pleskow, head of United Artists, had been instrumental in Milos Formans' success in Hollywood.

He was able to bring the highly acclaimed musical Hair—, whose stage adaptation had so impressed him on Broadway, to the screen.



7 DAYS IN ENTEBBE

NEW MOVIE ABOUT ONE OF ISRAEL'S MOST SPECTACULAR MILITARY ACTIONS

ELLEN PRESSER

Following its premiere at the *Berlinale* in February 2018, the feature film *7 Days in Entebbe* was released at the beginning of May in theaters in Germany and Austria.

After several other films - fiction and documentary – the Brazilian director José Padilha explored a historical subject rich in story-lines: forward-looking political thriller, daring military action, history of an Israeli leader's personal trauma.

The question as to whether a South American filmmaker – without any biographical ties to the topic – can add a new facet to it is interesting. Gregory Burke, a thriller specialist, based his script on a book by historian Saul David. Director Padilha was less interested „in the military action, but primarily in the relationship between the Israeli politicians Yitzhak Rabin and Shimon Peres, as well as in the dynamics between the terrorists and their hostages".

Padilha tells the plot like an omniscient author for an audience who knows the outcome of the incredible events. He allows the viewer to follow the development of the two narrative strands for seven days, once within the Palestinian and German terrorists' environment, once within the political and military strategist camps in Israel.

The facts are quickly summarized: On June 27, 1976, a group of Palestinian and German terrorists boards the Air France machine 139 in Athens on its flight from Tel Aviv to Paris, hijacks it and, after a stopover in Libya, finally lands in Entebbe, Uganda. The Israeli hostages on board should be exchanged for Palestinian prisoners. Within a nerve-wracking seven-day ultimatum, the government in Israel must take a serious decision. Does it hold on to its previous maxim never to negotiate with terrorists? Or must everything possible be done to save the passengers' lives ? Because never again should Jews be subjected to a selection –

precisely one that the Palestinian terrorists and their German accomplices are organizing at the Entebbe airport.



The chronology of the events is reconstructed and explores the strained efforts of the Israeli Cabinet (led by Prime Minister Yitzhak Rabin and Defense Minister Shimon Peres), the kidnappers' coarse justifications, the French aircraft crew's behavior and the hostages' distress. Idi Amin is shown in his absurd role, seeing himself as a contender for the Nobel Peace Prize for the release of non-Jewish passengers.

This drama in seven acts that ends, for the Jewish hostages, with their physical liberation, thanks to a daredevil action by Israeli elite soldiers, is thrilling. The psychological repercussions for those who were liberated can only fathomed. How the Israeli nation perceived the drama's unfolding is shown through documentary footage.

The death of 30-year-old Yonatan, „Yoni" Netanyahu, Lieutenant Colonel of the Israeli Forces' special unit Sajeret Matkal, who died in the rescue operation at Entebbe airport, became a formative trauma for his younger brother Benjamin. „Bibi" Netanyahu has been Israeli Prime from 1996 to 1999 and again since 2009.

The death of 30-year-old Yonatan, „Yoni" Netanyahu, Lieutenant Colonel of the Israeli Forces' special unit Sajeret Matkal, who died in the rescue operation at Entebbe airport, became a formative trauma for his younger brother Benjamin.

As the film press release reveals, it was important for the Brazilian director José Padilha (Narcos, Tropa de Elite and Robocop) to „just get as many details right as possible". His team spoke with people who „were involved at that time" - with soldiers, technical and military advisers, some of whom had been in Entebbe. Padilha says: „Our objective was to go straight to the sources ... so I think we came very close to the truth."

The supporting roles of the two German terrorists are played by Golden Globe nominated actors Daniel Bruehl (Rush) and Rosamund Pike (Gone Girl). On board is also the great Israeli actor Lior Ashkenazi (Footnote, Norman, Foxtrot) as Yitzhak Rabin; Eddie Marsan (Jonathan Strange & Mr Norrell) as Shimon Peres and Omar Berdouni (Flight 93). How close this new movie comes to the full truth remains open. After all, it's not just about factual events, but also about the protagonists' mental states, which can only be conjectured, simulated or even fabricated. Fascinating examples in this respect are the private conversations between Rabin and Peres and their differing visions for pacification of the Israeli-Palestinian conflict. Or one last phone call from the German terrorist to her lover - on a nonfunctional phone in the Entebbe airport hall, which only reaches the viewer.

In any case, this film is disturbing. Because it confronts the viewer, on the one hand, with the terrorists' revolutionary slogans and justification discourses, their relentlessness and their contradictions. As well as the doubts on which direction to follow, on the Israeli side. On the other hand, it contrasts - an artistically original exercise by the director - the nocturnal rescue operation in Entebbe with the legendary, powerful dance performance Echad Mi Yodea by Mr. Gaga, the world-renowned choreographer Ohad Naharin.

Incidentally, the first film adaptation of Entebbe, created in 1977, was Operation Thunderbolt. Its director was the Israeli Menahem Golan. □



© Ticho House

ISRAELI-AUSTRIAN LIFE STORIES: ANNA TICHO

The artist Anna Ticho was born in 1894 and spent her youth in Vienna. She studied painting there and her husband Albert medicine. In 1912, both moved to Israel, where they established an eye clinic.

From 1924 on Anna and Albert Ticho managed the eye clinic together. The clinic was housed in a building of massive white stone blocks and situated in the center of Jerusalem. Today the Ticho-House is a museum and restaurant, as well as an insider tip for visitors. "Intellectuals, physicians and travelers met in the Tichos' salon to discuss, listen to music and eat apple strudel. Else Lasker-Schüler wrote her last work *I and I* in the garden of the Ticho-House, which also provided the play's setting", says Timna Seligman, the curator of the Ticho-House. Anna Ticho's works show mainly the beautiful landscapes of Jerusalem, its hills and valleys and the people.

Today, the artist's works also hang in the *Albertina* in Vienna, the *Museum of Modern Art* in New York, the *Stedelijk Museum* in Amsterdam, the *British Museum* in London - and, of course, in Israel. Anna Ticho died in 1980. She bequeathed the house and her collection of pictures and books to Jerusalem's residents. □


© S. Manowicz

SCHOTTENRING 35 – A „JEWISH CASTLE“...?

WOLFGANG GEORG FISCHER

On May 3, 2018, we inaugurated five memorial stones in the sidewalk in front of my birthplace, Schottenring 35, in remembrance of Dr. Ing. jur. Günther Fischer, lawyer (1907-1943, murdered in Auschwitz) and brother of my father Heinrich, Josefine Drach (1874-1942, murdered in Treblinka), Bertha Hofmann (1871-1942, murdered in Riga), Paula Kassowitz (1884-1942, murdered in Izbica near Lublin) and Josefine Nelken (1880 -1942, also murdered in Izbica near Lublin, Poland).

Of these five Nazi victims, only my uncle Günther had resided at this address throughout his life. The aforementioned Jewish women were apparently only housed there by the Nazi authorities after the „Anschluss“ (March 12, 1938) and after the loss or robbery and „Aryanization“ of their own houses and apartments in order to „gather“ them before their transport to the extermination and concentration camps Treblinka and Riga and to Izbica, a small town in the Polish district of Lublin in 1942. That year 4,000 Jews, including these four older women aged 71, 62, and 58 were, verifiably, deported From Vienna, the Gau capital of the Ostmark.

The names of these additional victims – apart from Günther Fischer – were only discovered during their research on this typical, historic Ringstrasse building by Hans Makart in the Gründerzeit style by the meritorious and very engaged association Stones of Remembrance (Daliah Hindler and her volunteer team).

Biographical material could however only be found on the oldest of the Jewish women, Bertha Hofmann (1871-1942).

Bertha Hofmann, née Steinhaus, was born in Tumatschau in Moravia in 1871, married the textile merchant Ignaz Hofmann in the community temple in Leopoldstadt and gave birth to four girls.

Shortly before the birth of her youngest daughter Leopoldine (1902), the couple moved into a villa in Baden near Vienna, where they could enjoy the life of a cultured Jewish upper-class family. Bertha shared with her husband especially the love of literature, particularly the German and English classics, Goethe and Schiller, but also Shakespeare, Swift, and Kipling.

Ignaz Hofmann died already in 1919. Bertha Hofmann raised and married her four daughters on her own. Her grandchildren had their own puppet theater built in grandmother‘s garden. She was also a great lover of nature and her grandchildren remember long walks through the Helenental.

After the „Anschluss“ Bertha Hofmann was expropriated by the Nazis (I consciously avoid the euphemistic word „aryanized“!) and assigned to the apartment Schottenring 35/6. From there she was deported to Riga in the transport # 15, where, murdered at age 71, she became a victim of the Holocaust.

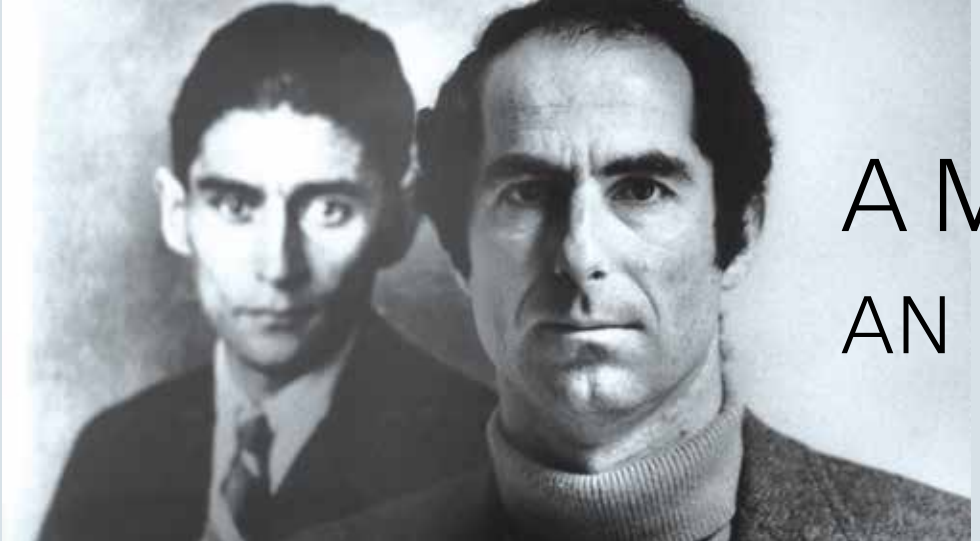
Nothing is known about the other three Jewish women, Josefine Drach, Paula Kassowitz and Josefine Nelken, except their year of birth, deportation or murder (1942). I will though pursue my research on them.

Dr. jur. Günther Fischer, my uncle, was able to enter his parental office at the age of 30 just after his legal clerkship year, before emigrating to Zagreb, the capital of Croatia in the former Kingdom of Yugoslavia, after the Anschluss. After the invasion of the German Wehrmacht in Croatia in 1941, he was deported to Berlin and then to Auschwitz. There he was murdered in 1943. (We hope that perhaps he died in the camp‘s prison hospital because his date of death - 9.2.1943 - appears in the death lists of Auschwitz.).

After writing this text, which exhausted and moved me very much, I withdrew and, as in a dream, reached for the volume of farewell letters by German resistance fighters sentenced to death by the Nazis: from Helmuth James Moltke to the Protestant theologian Dietrich Bonhoeffer.

From this poignant reading, I drew consolation as I did from reading the Bible in my youth, when I was still pious, but I could not sleep for long after that ...! □





A MASTER OF LANGUAGE

AN OBITUARY FOR PHILIP ROTH

ELLEN PRESSER

The Nobel Prize-winning Literature Committee has recently suspended itself. In addition to the financial irregularities that were discovered in November 2017, another scandal struck the venerable Swedish Academy in the context of the *#MeToo* debate, calling into question its propriety. According to the weekly magazine *Der Spiegel* of April 14, 2018, a local publisher, Svante Weyler, has pointed the way out of the crisis: If the remaining committee members „award the prize to Philip Roth, then all of this will soon be forgotten".

It is now known that the Nobel Prize for Literature will not be awarded in 2018 (and perhaps never again in its previous form). And Philip Roth, who has been passed over year after year, is now one of the illustrious, uncrowned heads who have been denied this distinction – along with Franz Kafka and Marcel Proust. Because he closed his eyes forever on May 22 in New York, at the age of 85 years.

Yet the American would have been a deserving laureate on all accounts. For Philip Roth has described Jewish sensibilities, American state of affairs and his personal crises not only in a way that made them universally apprehensible to a worldwide readership, but also in a most entertaining way. He wrote about human sexuality, especially male sexuality, with an openness, even boldness, that the puritanical United States – before and after the sexual revolution of the late 1960s – was not prepared to embrace. What a Nobel Prize speech he could have delivered to the supposedly free-spirited Swedes, if he had received the honor and lifted, once again, his self-imposed writing proscription in the fall! There was no shortage of awards in Roth's long life. In 2011, he received the *Man Booker International Prize* for his entire literary oeuvre in English. In the beginning, though, the word that he later mastered so well was not immediately at the fore. Philip Milton Roth was born on 19 March 1933 in Newark, New Jersey as the second son of Hermann Roth and his wife Bess. Her parents had originally immigrated from near Kiev or from Galicia into the promised land – America. Philip Roth's father managed to advance from agent to district director of an insurance company. The sheltered childhood in an assimilated-Jewish milieu as well as his experiences at the Weequahic High School (1946-1950), at *Rutgers University* (1951) and from 1952 onwards at *Bucknell University* in Lewisburg informed Roth's writing in one way or the other.

„I am an American writer who accidentally writes about Jews."

Philip Roth did not study law, as planned, but philosophy and English literature and founded the literary magazine *Et cetera*, in which he published his own works. In 1955 he graduated from the *University of Chicago* with a Master of Arts. In those years of traveling and studying, reading Saul Bellow's work must have been something of a revelation. Roth gave writing classes and published short stories in such renowned literary magazines as *Commentary* and *The New Yorker.*

Authenticity, credibility, the recognition of inadequacies in oneself, not only in others, and the characters the writer brought to life, became the key to his success. Roth knew every milieu he described, from Newark's bedroom suburb to the dynamics between lecturers and students, especially female students, on campus, to the writer's solitude in front of the blank page. The short novel *Goodbye, Columbus*, title story of Roth's first book, was awarded with the *National Book Award* in 1960. He laid the foundation for his worldwide fame in 1969 with *Portnoy's Complaint*. While some understood the monologue of a self-confessing masturbating young Jewish man as a discerning analysis of the relationship between sexuality and the guilt complex, others criticized the author for encouraging anti-Semitism. Later, Roth was accused of all sorts of other „isms" like anti-Americanism and misogyny.

Travel, political developments and encounters - not surprisingly - continuously inspired his work. In1963 Philip Roth visited Israel for the first time, followed the footsteps of Franz Kafka in Prague in 1972, and from1975 onwards even spent the winter in London, to please his partner, the actress Claire Bloom.

The McCarthy era on the one hand and later America under Richard Nixon on the other, but also the fate of Czech writers like Ivan Klima and Milan Kundera impressed Roth. He established the necessary distance in the context of a trilogy (1979/1981/1983) with the creation of an alter ego named Nathan Zuckerman, resurrected for the last time in *Exit Ghosts* in 2007.

Philip Roth's mother died in 1981, his father in 1989. *Patrimony: A True Story* is his literary tribute to his father and among the most moving, serene, intelligent and saddest books I have ever read. „He wasn't just any father, he was the father, with everything there is to hate in a father, and everything there is to love", Philip Roth writes of his father Herman, whom he apparently resembled in stubbornness and temper. His depressive relapses, the return to New York, the failure of his second marriage, nothing could stop his literary success. Any experience, however traumatic, led to another work capturing snapshots of American or American Jewish history: *Operation Shylock* (1993), *Sabbath's Theater* (awarded the *National Book Award* in 1995), *American Pastoral* (1998, honored with the *Pulitzer Prize*), *The Human Stain* (2000) and *The Plot against America* (2004), to name just a few of his over thirty works.

Published in 2010, a year after the death of his older brother, the novel *Nemesis* explores subjects of his recent experience, such as age and mortality. Two years later, Philip Roth publicly announced that he would not speak or write again. The author, whom Marcel Reich-Ranicki described as „one of the greatest writers of his time", found his final resting place at the cemetery of *Bard College* in New York, where Hannah Arendt is buried as well.□

NADELSTICHE

GEDANKEN ZU DEN GEDICHTEN TAMAR RADZYNERS

HANNAH MENNE

„Fragen dürfen nur Kinder
Nur sie dürfen glauben
daß irgendwo
der Antwortbaum blüht"

Tamar Radzyner sitzt an dem Tisch, an dem sie schreibt und kratzt den Dreck von der Oberfläche, zuerst verwundert, dann interessiert und zuletzt erschüttert und erbost. Die Dreifaltigkeit dieser Leseart ist sehr vielen ihrer Gedichte inne – es ist immer eine Verwandlung und eine Dialektik, hin zum Abgrund und zur Erkenntnis.

Sie sei zu jung gewesen, um die „Goldene Zeit" vor dem Krieg noch unbehelligt und bewusst erlebt zu haben, sagt sie. Und danach zu alt, um es nicht mit erwachsenem und wachem Auge gesehen zu haben, was sich in den Konzentrationslagern zugetragen hat.

Sie war also dazwischen: Zeiten, Sprachen und Identitäten spiegeln wider, dass sich das Dichten als nötiges und brauchbares Bindeglied für Tamar Radzyner erwiesen hat. Es ist kaum poetisch im lieblichen Sinn, was sie schreibt; immer ist da nur der erste Schein, das Keimblatt, das einen hoffen lässt. Dieses kleine Hoffen erfasst uns in der ersten Zeile, wenn vom Stern oder den Kindern die Rede ist – aber es ist immer rasch erkennbar, worauf sie hinaus will. Sie erinnert sich, und das, ohne sich selbst oder andere zu schonen. Nur der vermeintliche Nebel der Lyrik an sich kann es bisweilen ermöglichen sich selbst zu überlisten: „Das könnte man auch anders lesen."

Tamar Radzyner hat lange auf Polnisch geschrieben und viele ihrer Gedichte selbst ins Deutsche übersetzt. Hat sie dadurch eine erneute Verdichtung ihrer eigenen Worte herbeigeführt? Und: Was passiert da, wenn eine des jiddisch und polnisch Kundige sich entschließt, fortan auf Deutsch zu schreiben – zwanzig Jahre nach Kriegsende, als gerade nach Wien Gekommene?

Tamar Radzyner gelingt durch diesen Kunstgriff des unermüdlich „Dreckwegkratzens" am eigenen Tisch eine ironische Selbstdistanz. Ja sie traut sich, auch eine Waffe einzusetzen: Sie bemächtigt sich der Sprache derer, die sie im Ghetto in Lodz, in Stutthof und in Auschwitz gefangen hielten. Sie will verstanden werden, sie räumt die Hürde und Ausrede des „Nicht-kundig-Seins" einfach weg.

Dass ihre Lyrik dem Eigentlich-Lyrischen, dem Gesang, in weiterer Folge zugeführt wurde, kann als erneutes Grenzüberschreiten gesehen werden: Ist es möglich, den Schrecken der Worte zu mindern, indem man ihn auf einem fein angerichteten Silbertablett gesungen serviert? Georg Kreisler trägt also in

vertrauter Wiener Manier die Worte Tamar Radzyners vor:

„Heut werd ich einen heben
wie nie in meinen Leben.
Und morgen werd ich kotzen
in Dreck, in Schutz, in Mist.
Heut sauf ich wie besessen,
um einmal zu vergessen,
für eine Nacht vergessen,
wie mir zum Kotzen ist!"
(gekürzt)

Tamar Radzyners Schreiben, das beinahe gänzlich ohne Interpunktion auskommt, ist Automedikation und auch Substitution, für das, was sie hätte sein können, nachdem etwas aus ihr gemacht wurde. Zuerst als Shoah-Überlebende, dann als politisch Aktive und schließlich als Mutter – dem politischsten aller Berufe.

„Nachdem ich mein größtes Erfolgserlebnis – das Überleben – erreicht hatte, versuchte ich, meinen überschüssigen Idealismus mit der politischen Arbeit zu verbinden. Wie die meisten Versuche dieser Art schlug auch dieser fehl. Jetzt lebe ich in Wien als Hausfrau und Mutter und versuche mir den Psychiater zu ersparen, indem ich meine Ängste in Gedichten niederschreibe."

Man muss ihr widersprechen: Ihr Schreiben ist nicht das einer Gescheiterten, es ist ein Aufruf zum Nicht-Aufhören, eine Ode an die Selbst-Beobachtung: Hör und sieh genau hin, schreib auf und lies es laut vor!

Short Story
Erst kommt die Gier:
Neugier, Greifgier, Fressgier, Seinsgier
das Greifen, Beißen, Schmecken, Schlucken
der Wunsch, aus jedem Topf zu kosten
unter jedem Himmel
(gekürzt)

Zwei Stimmen sprechen aus Tamar Radzyners Versen und Chansons: die selbst als Inhaftierte bewahrte Hoffnung auf eine gerechtere Welt, und die Verzweiflung der Shoah-Überlebenden über Stalinismus und Antisemitismus in ihrer polnischen Heimat.

Geboren 1927, flüchtet sie 1959 mit ihrem Mann und den Kindern Joanna und Olga nach Wien, eignet sich die deutsche Sprache an, wird von Georg Kreisler als Chanson-Schreiberin entdeckt, von ihm und Topsy Küppers gesungen.

Der Gedichtband *Nichts will ich dir sagen* von Tamar Radzyner erschien 2017 in der Reihe *Nadelstiche*, im Verlag der *Theodor Kramer Gesellschaft*, welche im Frühjahr 2013 startete. Die Reihe *Nadelstiche* will die Marginalisierung der Poesie im Literaturbetrieb aufheben, gerade auch, indem Bände erscheinen sollen, die Poesie und Widerstand verbinden.

Die Bände sollen das lyrische Œuvre der AutorInnen nicht nur einem breiteren Publikum bekannt machen, sondern auch mit dementsprechenden biografischen Informationen ausgestattet sein. Neben einer sorgfältigen Gestaltung der Bände bemühen sich die HerausgeberInnen auch, dass es österreichweit und darüber hinaus zu regelmäßigen Lesungen der Gedichte kommt. Seit 2015 gibt es eine Kooperation mit dem Verlag *PROverbis*.

Weitere LyrikerInnen der Reihe, in der Exilierte, Widerständige, Verfolgte und ZeitgenossInnen publiziert werden, sind Stephan Eibel Erzberg, Grete Elbogen, Herbert Kuhner und Willy Verkauf-Verlon. Auch wurden drei Lyrik-Anthologien veröffentlicht, deren Herausgeber Herbert Kuhner, Nahid Bagheri-Goldschmied, Alfons Petzold und Marek Scherlag sind. Die vom Theodor-Kramer-Preisträger Herbert Kuhner zusammengestellte Anthologie *Wände .../ Walls ... Österreichische jüdische Lyrik/Austrian Jewish Poetry* – schon einmal in sehr kleiner Auflage in den 1990er Jahren erschienen – ist zweisprachig auf Englisch und Deutsch und beinhaltet neben Gedichten von Tamar Radzyner auch welche von Ilse Aichinger, Alfredo Bauer, Frederick Brainin, Mimi Grossberg, Elfriede Jelinek, Gertrude Krakauer, Theodor Kramer, Anna Krommer, Selma Meerbaum-Eisinger, Robert Schindel, Ilana Shmueli, Willy Verkauf-Verlon und des 2018 verstorbenen Heinz R. Unger.

Nahid Bagheri-Goldschmied, ebenfalls Theodor-Kramer-Preisträgerin, hat in ihrer zweisprachig persisch-deutschen Anthologie *Die Liebe kennt alle Sprachen der Welt. Persische Lyrik der Gegenwart*, Gedichte von 18 widerständigen LyrikerInnen aus ihrem Fluchtland, darunter so namhafte wie Forough Farrokhzad oder, deren im Exil ermordeter Bruder, Fereydoun Farrokhzad, übersetzt und zusammengestellt. □



Tamar Radzyner: Nichts will ich dir sagen. Gedichte und Chansons, Verlag der Theodor Kramer Gesellschaft, Wien 2017, 182 Seiten, 21 Euro (16,80 Euro für Mitglieder).

AMOS OZ IN MUNICH

Three years ago, the Department of Jewish History and Culture at the Ludwig Maximilian University in Munich added a center for Israel studies. The historian Michael Brenner, highly successful networker and its initiator, who years ago had already instigated the installation of a chair for medieval Jewish history, had voiced his idea about a visiting professorship for Jewish literature. No sooner said than done. End of May 2018 he was the first guest professor to welcome Israeli writer Amos Oz. Oz shaped contemporary Israeli literature, received nearly all prestigious literary awards, and taught at Ben Gurion University: „Those who not only want to learn about but also understand Israel's history must read the work of Amos Oz". It is not enough to find him in the footnotes of the works of historians who heavily rely on him. His stories and novels contain all facets of Israel' history.

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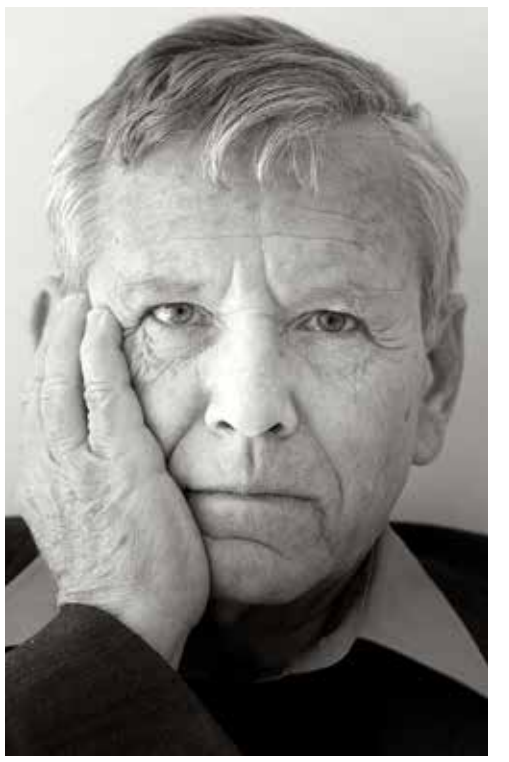
Amos Oz, unpretentious and humorous and in flawless English, started right away by telling stories, with his entertaining monologue „Where My Stories Are Coming From".

Every day, summer and winter, he gets up at four o'clock in the morning and goes for a walk. While still living in the kibbutz, years ago, he went out into the darkness; Today in Tel Aviv, he only ventures into the park. At night, things would look different. He saw the newspaper delivery man or a young man whose dog laid his head on his leg. Oz perceives this moment as the „embryo of a story". Every motive or noise stimulates his thoughts, as do watching people, listening, or catching scraps of conversations.

Amos Oz believes that this gift originated in his childhood, when adults often met in the small apartment full of books, to discuss significant, overwhelming questions. Not to disturb and to keep quiet was often rewarded with the luxury of ice cream when the debate continued in a café. According to Oz, the driving force for a writer is curiosity, the „cruel precondition for any intellectual work". From this point of view, he is probably slightly better suited as a partner, as a neighbor, even as a motorist, because a curious person can easily empathize with his fellow and anticipate his behavior.

For Oz, his job is that of a „storyteller", which is why he also titled his autobiography „A Story of Love and Darkness". People always told each other stories, full of wisdom, feelings, nightmares. And this long before writing existed. Storytelling is part of every generation, right from the beginning, when parents tell bedtime stories to their children.

Narration also includes gossip, its cousin. Because the unknown behind the facade arouses the imagination. Literature allows us to see the world from the perspective of our neighbor. Oz thinks of the title of a text he read ages ago: „All our secrets are the same". And sexuality plays a big role, every sexual encounter of a couple is a story. Oz sees human relationships less like John Donne („No one is an island"), but rather as a peninsula. We are tied and at the same time exposed to the environment. The romantic ideas that most people sustain cannot be satisfied by family. Oz quotes Tolstoy's first line in „Anna Karenina": "All happy families are alike, each unhappy family is unhappy in its own".



Oz, who knows the world literature from Faulkner to Chekhov and Marques, associates Hebrew with English at the times of Shakespeare. Hebrew is very old and simultaneously very modern. An „erupting volcano, fueled by the languages and cultural contributions by Jews from all over the world".

In an interview with literary scholar Rachel Salamander, Amos Oz confesses not to read his earlier works again. It's a frustrating enterprise. Either he would find something bad or fear he would never be able to produce something as good in the future. The arch extends from the book Where the Jackals Howl (1965), which goes back to the beginnings of his thirty years in the kibbutz, to his last novel Judas.

Amos Oz admits that he has an erotic relationship with language. In the novel, there are different people with different life experiences and expectations. Over the course of a story, things and relationships change. For his political essays Oz uses, as he says, „another pen". It's all about clear, strong positions. He knows exactly what he wants to say. Most recently, Oz did not only examine Judas, but the relationship between „Jesus and Judas," as he called his interjection, published at the Patmos Verlag in 2018. Oz considers the story of Judas's betrayal as „a poisoned history that has given birth to anti-Semitism" and that does not make any sense. For Judas came from a wealthy background and did no need to betray his companion for the sake of money. For Amos Oz, Judas is rather a fanatic who believed in Jesus' message - at any cost, while Jesus was doubting.

In the manner in which Amos Oz imparts knowledge of his country and literature, he has not only set a brilliant prelude as a visiting professor of Hebrew literature but has also shown that even in times of upheaval, one can point the way towards mutual understanding, and against antisemitism and anti-Zionism. □

Ellen Presser

Buch Ecke

Von einem, der auszog, das Leben zu lernen

Rabbiner sind Gelehrte der Schrift. Sie wirken als Ansprechpartner für den konkreten Praxisbezug jüdischer Lehre im Alltag. Als Talmudkenner entscheiden sie in religiösen Fragen und haben eine Vorbildfunktion inne, indem sie fromme Lebensweise und moralische Autorität repräsentieren. Sie betreuen und sorgen für die Gemeindemitglieder, erläutern die Gesetze und Traditionen, zeigen auf, wie die Gebote angewendet und geachtet werden sollen. Paul Chaim Eisenberg ist einer von ihnen.

Er wurde am 26.Juni 1950 in Wien geboren, absolvierte sein Rabbinatstudium in Jerusalem und war von 1983 bis 2016 als Oberrabbiner der *Israelitischen Kultusgemeinde Wien* tätig. Seit 1988 ist er Oberrabbiner des Bundesverbandes der Israelitischen Kultusgemeinden in Österreich. Ansehen und Respekt genießt er nicht zuletzt durch seinen regen Geist, ausgiebige Kenntnisse des Talmuds und die Fähigkeit, mit Begeisterung zu predigen, sowie religiöse Angelegenheiten gerecht und weise beurteilen zu können.

In seinem Buch *Auf das Leben!* vereint Eisenberg rabbinische Lehre mit Humor. Er legt sein Augenmerk auf jene Witze, die eine sinnreiche Botschaft in sich tragen. Ein guter Rabbiner sollte menschlich und nahbar sein und darüber hinaus ein Gefühl für die zeitgemäßen Probleme haben. Eisenberg gelingt es bemerkenswert elegant, das Judentum so darzustellen, dass es in seinem neuen, historischen Kontext ansprechend wirkt. Er bringt insbesondere auf den letzten Seiten die Rücksichtnahme in persönlichen Beziehungen nahe, weckt die Liebe zum Vaterland und der Menschheit insgesamt. Sein humorvoller und unaufdringlicher Schreibstil zeigt die Möglichkeit einer Harmonie zwischen der jüdischen Religion und der modernen Kultur auf.

Rabbinische Weisheit und talmudische Logik sieht Eisenberg in unzähligen Erzählungen, Anekdoten und Mythen dokumentiert, die er mit viel Einfühlungsvermögen leicht verständlich schildert. In diesem Buch, das auf den ersten Blick den jüdischen Humor thematisiert, geht es letztlich um eine viel tiefergehende Erkenntnis und den Umgang mit der Religion. Sowohl für Juden als auch Nicht-Juden erweist sich die Lektüre als erfrischend unbeschwerte Kost, selbst bei dem Streifen ernster Themen.



In jedem Witz steckt bekanntlich ein Funken Wahrheit: *Auf das Leben!* ist eine bunte Mischung, die mit Vorurteilen und Klischees aufräumt und dem Leser häppchenweise die jüdische Religion näher bringt. Biographische Komponenten und exakt platzierte Weisheiten bereichern den Leser. Eisenberg wählt kluge und humorvolle Geschichten, welchen er eine weitere Spanne der Wirksamkeit einräumt. So wie der jüdische Witz sein Wesen entfaltet, fächern sich auch Eisenbergs Ausführungen selbstironisch und liebevoll auf. Er erklärt die Feiertage wie Rosh Hashana, Jom Kippur und Sukkot, die Bräuche des Shabbat und erzählt dazu Geschichten, teilt seine persönliche Anschauung zu dem messianischen Gedanken und erörtert seine Theorie zu der Entstehung von Fundamentalismus. Er plädiert dafür, anderen mit Liebe zu begegnen, denn wir selbst müssen – nach Eisenberg – für ausgleichende Gerechtigkeit in dieser Welt sorgen. Anderen Menschen Liebe zu geben, die keine Gegenleistung erwartet, dies sei die wahre Kunst der Vergangenheit und Gegenwart. Menschen, die in Not geraten sind, müssen wir auf Augenhöhe begegnen.

Paul Chaim Eisenberg schafft es kunstvoll, ein ganzes Buch über Religion zu schreiben und dabei weder belehrende noch bevormundende Töne anzuschlagen. Keine Spur von Doktrin oder Strenge, hingegen ein adäquat dosiertes Maß an Abstraktion und Distanz. Die reinste Form des Lernens sieht Eisenberg nicht in dem alleinigen Studium von Bücher, sondern in der Lehrer-Schüler-Interaktion, bei der beide Seiten sich geistig bereichern und vorantreiben. Den Wissenstand des Lesers unterschwellig aufzustocken und ihm gleichermaßen kostbare Lebensklugheit mit auf den Weg zu geben – das ist Paul Chaim Eisenberg wahrlich gelungen! □

Viola Koriat

Paul Chaim Eisenberg: Auf das Leben! Witz und Weisheit eines Oberrabbiners, Brandstätter Verlag, Wien 2017, 144 Seiten, 19,90 Euro, e-Book 16,99 Euro.

Von phantasmagorischen Bleistiftzeichnungen und alttestamentarischer Wortgewalt

In der Begegnung mit Kindern werden wir uns des einstigen naturgemäßen Wechselspiels zwischen Kreativität und Inspiration gewahr: Sie erinnern uns an das unbefangene Wahrnehmen und den begeisterten Wissensdrang, an den arglosen Blick, welchen wir mit dem Erwachsenwerden nachdrücklich abzustreifen wünschten und nun unwiederbringlich zurücksehnen. Die in einer jüdisch- orthodoxen Familie aufgewachsene Psychologin Alice Miller proklamierte: „Die Fragen eines Kindes sind schwerer zu beantworten als die Fragen eines Wissenschaftlers".

Und tatsächlich: Jene von Kindern aufgeworfenen Fragen bringen uns aufgrund ihr Einfachheit häufig in Bedrängnis. Die 10-jährige Enkelin Arik Brauers brachte diesen mit der Erkundigung: „Was war eigentlich vor dem Urknall?" aus dem Konzept und gleichzeitig auf die Idee, sich künstlerisch mit dem Alten Testament auseinanderzusetzen.

Mit dem Erwachsensein kam auch die Erkenntnis, dass es keine unumstößlichen und beständigen Antworten auf unsere grundsätzlichen Sinnesfragen des Lebens geben kann. Es besteht lediglich ein Wissen über die Begrenztheit unseres Wissens. Dort, wo uns die Grenzen unserer menschlichen Erfahrungsfähigkeit bewusst aufgezeigt werden, setzt die Religion an.

Wissenschaft vermag es genauso wenig wie Religion apodiktische Wahrheiten zu deklarieren. Unser Glaube lehrt eben das, was man nicht wissen kann! Eine These ist immer nur so lange wahr, bis sie falsifiziert wird. Wie der Philosoph Arthur Schopenhauer bereits treffend feststellte: „Glauben und Wissen verhalten sich wie die zwei Schalen einer Waage: in dem Maße, als die eine steigt, sinkt die andere." Die Stärke unserer Überzeugung ist folglich noch kein Beweis für ihre Richtigkeit – doch spielt dies eine Rolle?



Das jüdische Volk gilt als Volk des Buches, ein Volk, welches sich stets wissbegierig und lernbereit zeigt. Das ihm als Fundament dienende Alte Testament besitzt eine Eindrücklichkeit, der sich selbst Arik Brauer als bekennender Agnostiker nicht entziehen kann. Die biblischen Erzählungen besitzen für ihn eine immense Aussagekraft, ohne dass sie jedoch final gedeutet werden könnten. Die Texte der Bibel galten jahrhundertelang als wesentliche Inspirationsquelle für Kunst, Literatur und Musik.

In diese Tradition reiht sich auch der 1929 in Wien geborene renommierte Maler, Grafiker, Musiker und Dichter, Arik Brauer, ein mit seiner, von schwarzem, jüdischem Humor sprühenden Nacherzählung der Bibel.

Gottesfürchtigen und leicht zu provozierenden Lesern sei von einem Blick in diese satirische Darstellung der Bibel abgeraten! Brauer hadert mit der Vorstellung eines als Krone der Schöpfung kreierten Menschen. Die einander widersprechenden Positionen von Religion und Wissenschaft beschäftigen ihn, er wählt die Schöpfungsgeschichte und weitere biblische Erzählungen, wie den Turmbau zu Babel oder Josef in Ägypten, bewusst als Zielscheibe für Witz und Spott. Brauer verfährt hier ganz im Sinne Friedrich Nietzsches, der den Glauben als die Angewöhnung geistiger Grundsätze ohne Gründe sah. Arik Brauer möchte sich bewusst von einer religiösen Motivation abgrenzen, bemängelt die Naivität der Bibel, hält sie für absurd und widersprüchlich, sieht die Essenz der Bibel in der Vermittlung des Bildes. Er beschwört in seinen eindrucksvollen und geisterhaften Illustrationen die undurchschaubare Welt und Natur des Alten Testaments herauf.

In der Bibel wird vergewaltigt, gemordet, gerettet, wahrhaftig geliebt und sich verkauft. Sie zeugt von absoluter Menschlichkeit. Wissenschaft und Religion schließen sich nicht aus, sondern zeigen lediglich verschiedene Perspektiven einer Wirklichkeit auf. Selbst Albert Einstein gab sich hinsichtlich der entgegengesetzten Anschauungen und Unauflösbarkeit der Problematik geschlagen: „Wie dem auch sei, bleibt uns Lessings tröstendes Wort, das Streben nach der Wahrheit sei köstlicher als deren gesicherter Besitz."

Fest steht: Im Glauben geben wir uns der Vorstellung einer Wahrheit hin. Und was soll daran verkehrt sein? □

Viola Koriat

Brauer, Arik: Das Alte Testament, Amalthea Signum Verlag, Wien 2018, 184 Seiten, 25 Euro, e-Book 17,99 Euro.

Israel, das bunte Land der Ambivalenzen

Das aus Österreich stammende Ehepaar Daniela und Ben Segenreich haben mit *Fast ganz normal* ein sehr beeindruckendes und informatives Buch über Israel verfasst. Auch Tochter Timna Segenreich hat bei diesem Buch mitgewirkt – sie gestaltete das Cover.

Wer wissen will, wie in diesem, vor 70 Jahren gegründeten, Staat gelebt wird, sei dieses Buch sehr ans Herz gelegt. Die Publikation zeigt – auch Daniela Segenreichs zuvor erschienenes Buch *Zwischen Kamelwolle und Hightech. Starke Frauen in Israel* – wie vielschichtig dieses Land ist, in dem verschiedenste Kulturen und Religionen zusammen leben – eine multikulturelle Gesellschaft eben.

In *Fast ganz normal* wird der Holocaust ebenso thematisiert, wie der Weg zur Start-Up-Nation, genauso wie das israelische Militär und die Kriege, Intifadas und Terroranschläge, denen dieses Land immer wieder ausgesetzt ist. Es wird ein Gaza beschrieben, das Anfang der 1990er Jahre auf dem Weg war, ein blühender Tourismusort mit neu gebautem Flughafen zu werden. Dass der Traum vom Frieden bald vorbei war und es anders kam, weil die Friedensverhandlungen gescheitert waren – das hat uns leider die Geschichte gezeigt. Ein arabischer Physiotherapeut antworte auf Daniela Segenreichs Frage, wie er die Lösung des Israel-Palästina-Konflikts sieht: „Es gibt keine Lösung." Arabische und jüdische Ärzt_innen arbeiten problemlos in israelischen Spitälern zusammen, da der Fokus auf den Patient_innen und nicht auf dem Konflikt liegt. So kann es passieren, dass ein Terrorist im selben Krankenhaus liegt, wie das Opfer.

Auch die politisch brisanten und wechselvollen Beziehungen zu Österreich sind sehr fundiert dargelegt: von Theodor Herzl, dem Gründer der Vorgängerzeitung der *INW, Die Welt*, und den Zionistenkongressen, lange vor der Gründung des Staates Israel, bis hin zu Bruno Kreisky, dem Eingeständnis einer Mitschuld Österreichs an den Gräueltaten im Nationalsozialismus durch Bundeskanzler Franz Vranitzky 1993 an der *Hebräischen Universität Jerusalem* bis hin zur FPÖ.

Selbst die Kulinarik kommt nicht zu kurz: vor allem die Wiener Küche, die man auch in Israel genießen kann – vom Apfelstrudel bis zum Schnitzel – werden beschrieben. Auch haben sich sehr viele deutschstämmige Ausdrücke ins Hebräische gemischt, wie „Schluck", „Biss" oder die „eisen doda", die

eine kumpelhafte, verlässliche und zugleich energische Tante versinnbildlicht. Es wird auch der Frage nachgegangen, ob aus Österreich eingewanderte Jüd_innen auch Jeckes, Donau Jeckes, seien.

Israelis sind verrückt nach Kommunikation und süchtig nach Nachrichten. Ben Segenreich geht davon aus, dass das allgemein in den Jüd_innen steckt: „Nachrichtensucht als erworbener Schutzinstinkt. Wenn man Pogrome und Verfolgungen erlitten hat, wenn man für irgendwelche Krisen immer als Erster büßt, dann ist es eine Überlebensnotwendigkeit, über die Entwicklungen im Nachbardorf oder in der Hauptstadt auf dem Laufenden zu sein."

Israel ist eine Demokratie, in der verschiedene Kulturen zusammenleben, hat ein funktionierendes Rechtssystem, kritische Medien und westlich-humanitäre Werte. Trotzdem wird dieses Land von allen Seiten aufs Heftigstes kritisiert. Die EU-Parlamentarier applaudierten Mahmud Abbas 2016, der von Brunnen vergiftenden Rabbinern sprach, ein Stereotyp aus dem Mittelalter. Nicht nur uninformierte Menschen, auch Intellektuelle sprechen sich gegen Israel aus. Der UN-Menschenrechtsrat sprach gegen Israel mehr Verurteilungen aus, als gegen alle anderen Staaten der Welt. Die UNO hat zwei Flüchtlingshilfswerke, die UNWRA nur für Palästinenser_innen und



die UNHCR für alle anderen Flüchtlinge auf der Welt. Es wird suggeriert, dass gerade Israel Frauen am schlimmsten unterdrückt. Gegenüber Staaten, wie Libanon, Syrien, Iran, Gaza... wo es tatsächlich keine Frauenrechte gibt, scheint man blind zu sein. Der Nahostkonflikt wird auf Israel-Palästina reduziert und das lenkt davon ab, dass es auch Konflikte in anderen Ländern im Nahen Osten, bzw. dass es auch andere Länder im Nahen Osten gibt. Deutschsprachige Medien greifen Themen erst auf, wenn Israel zurückfeuert und nicht schon, wenn Israel angegriffen wird und sich somit verteidigt. Auch auf dieses falsche Bild von Israel wird in dem Buch von Daniela und Ben Segenreich eingegangen.

Nichtsdestotrotz zeigt *Fast ganz normal* auch auf, wie viel Lebensfreude, Lebenslust, Kreativität, Energie und Wärme in den Israelis steckt. Die Wirtschaft boomt und Israel ist ein Start-Up-Wunder, den USB-Stick und den Flash-Speicher verdankt die Welt der Firma *M-Systems*, *Mirabilis* hat mit ICQ den Internet-Chat eingeführt, die Firewall stammt vom Tel Aviver Unternehmen *Check Point*.

Israel ist ein ganz normales Land... fast. □

Petra M. Springer

Ben & Daniela Segenreich: Fast ganz normal. Unser Leben in Israel, Amalthea Signum Verlag, Wien 2018, 224 Seiten, 25 Euro, e-Book 17,99 Euro.

Ort der Intrigen

Ein Gegenwartsroman, dessen Leitmotiv in etwa lautet: Nationalismus = Nationalsozialismus = Auschwitz; eine These, die zweifellos diskutabel ist. Für den Verfasser gilt als Antithese: Überwindung des Nationalismus, Überwindung der Grenzen. „Das Narrativ der EU-Kommission ist die Antwort auf den Holocaust: Das soll sich nie mehr wiederholen können, wir garantieren Frieden und Rechtszustand."

Nun leben wir wohl in einer Zeit nach Auschwitz, aber nicht in einer Welt, die bewusst „nach Auschwitz" nicht als Zeitbestimmung, sondern als moralischen Imperativ versteht. Dieses Ziel zu verwirklichen, obläge der Europäischen Kommission.

Robert Menasse suggeriert den Protagonisten seines Romans *Die Hauptstadt* eine große PR-Veranstaltung in Auschwitz, die dieser „nach Auschwitz"-Welt einen mächtigen Impuls verleihen, gleichzeitig aber die Bedeutung der Brüsseler Institutionen als Gralshüter aller Werte im ehrfürchtig aufblickenden Volk von Europa nachhaltig verfestigen sollte. Suggeriert wird somit ein hehres Vorhaben, dessen sich die Brüsseler Funktionäre mit Hingabe annehmen sollten. Ein Jahrhundertprojekt, ein Event ad majoram dei oder commissionem gloriam, das heißt: Es geht natürlich im Klartext nicht um eine „heile Welt nach Auschwitz", auch nicht um die Präsentation der EU, es geht banal um die eigene Karriere.

Es gibt immerhin 33 Generaldirektoren in der EU. Denn jedes EU-Mitglied muss für seine abgehalfterten Politiker, die irgendwohin ins Ausgedinge geschickt werden, deren Pfründe und rundherum – weil sie selbstverständlich einen Hofstaat brauchen – üppig ausgestattete Generaldirektionen garantieren. Und wie in jeder Organisation gibt es Ressorts, die begehrter und prestigeträchtiger sind, als andere. Und so beginnt das Intrigenspiel und der bürokratische Leerlauf auf Hochtouren zu rotieren.

In eifersüchtigem Kompetenzgerangel wachen die Ressorts über ihre Zuständigkeiten, vor allem über ihre Budgets, man zerfranst sich mit Statistiken, mit Tests und Evaluierungen, man sucht – vergeblich aber intensiv – nach Listen der Überlebenden von Auschwitz, aber die gibt es nicht oder jedenfalls wird gefragt: Wo ist sie, die Liste, hilft etwa Eurostat?

Wer hat das Copyright auf die Idee, wer darf gestalten und mitgestalten und dafür Anerkennung und vielleicht Beförderung kassieren? Solange, bis alles sanft versandet in leise, unergründliche Wege.

Man merkt, dass sich Robert Menasse intensiv mit den EU-Institutionen in Brüssel auseinandergesetzt hat. In die Drehungen des Europakarussells eingebettet sind verschlungene, teilweise sich berührende, teilweise von einander unabhängig verlaufende Handlungsstränge um einen irrtümlich begangenen Mord, der nicht aufgeklärt werden darf. Ein Agentennetz, das vom Vatikan und der NATO gesteuert wird wird sichtbar – auch ein Schwein taucht sporadisch auf, das angeblich durch die Brüsseler Straßen läuft und in den Medien gebührende Aufmerksamkeit erregt. Sogar eine Liebesgeschichte, in der die Karriereerwartungen nicht ganz irrelevant sind, wird angedeutet.



Viel Aufmerksamkeit schenkt der Romancier Menasse den kleinen Details des Alltags, quasi in Großaufnahmen, die dem Verlauf des Buches viel Lokalkolorit in plastischer Form verleihen. Dadurch erzielen die geschilderten Bistros mit ihrem eigentümlichen Flair sehr viel Unmittelbarkeit.

Wie es sich für die zeitgenössische Belletristik der gehobenen Sphäre gehört, endet der Roman ohne markanten Schlussakkord im herkömmlichen Sinn: Zwei Protagonisten könnten entweder durch Bomben oder einen Unfall, also durch Zufall ums Leben gekommen sein und das große Projekt lässt nichts mehr von sich hören. Die Farce hört einfach auf und das übrige Leben nimmt, wie gewohnt, so seinen Lauf.

Allerdings beendet der Verfasser seinen Roman mit den Worten „À suivre", was soviel bedeutet wie „Fortsetzung folgt". Sollte es dazu kommen, darf man gespannt sein. □

Heimo Kellner

Robert Menasse: Die Hauptstadt, Suhrkamp Verlag, Berlin 2017, 459 Seiten, 24,70 Euro.

Vertriebene Vernunft

Man weiß, dass viele Kulturschaffende dem Naziterror entfliehen konnten und diese Zeit in der Emigration verbrachten, ohne dass man genau realisiert, um wen es sich dabei im Einzelnen handelte. Von der Mehrzahl ist man sich heute gar nicht mehr bewusst, dass sie zur Auswanderung gezwungen waren oder sich aus moralischen, politischen, oder familiären Gründen – weil etwa den jüdischen Ehepartner Verfolgung oder Verfemung erwarten musste – dazu veranlasst sahen.

Der Journalist und Autor Herbert Lackner hat nun ein diesbezügliches Buch vorgelegt: In *Flucht der Dichter und Denker*, das im *Überreuter Verlag* vor einiger Zeit erschienen ist, wird das Ausmaß der erzwungenen Flucht geistiger und kunstschaffender Eliten durch den NS besonders deutlich.

Geradezu endlos ist die Liste der Geistesschaffenden, keineswegs nur Juden, die zu entfliehen trachteten. Unabsehbar war der geistige Aderlass, den Deutschland und Österreich dadurch erlitt: die Verödung des geistigen Lebens, die zum Teil noch bis heute nachwirkt.

Da tauchen Namen auf wie z.B. Franz Werfel, Karl Farkas, Carl Karlweis, Friedrich Torberg, die Brüder Mann, Lion Feuchtwanger, Robert Stolz, Alfred Polgar, Walter Hasenclever, Alfred Döblin, Vicki Baum, Friedrich Adler, Sailer, Golo Mann, Hannah Arendt, Roda Roda, Stefan Zweig, Erwin Piscator oder der Nobelpreisträger Pauli. Eine Enzyklopädie des Geisteslebens.

Dass die Auswanderung eine Wanderung im wahrsten Sinne des Wortes zu enormen Irrefahrten wurde, wird nun in Einzelschilderungen überliefert. Die Emigranten kamen aus Österreich, Deutschland, aus der Tschechoslowakei. Zuerst flohen sie nach Frankreich. Ab 1933 versammelte sich dort, vor allem in Paris, die Créme de la créme, die zwar nicht gerade auf eine Willkommenskultur stieß, aber doch, als Gegner des Naziregimes anerkannt, geduldet war. In der Nähe von Nizza konnten Joseph Roth, Herman Kesten und Heinrich Mann eine Villa mieten, die Feuchtwangers führten einen Salon.



Damals lebten rund 60.000 jüdische Flüchtlinge in Westeuropa. Mit Kriegsausbruch änderte sich die Szenerie auch in Frankreich. Plötzlich galten sie als feindliche Ausländer und der bisher verborgene, aber subkutan virulent gewesene französische Antisemitismus konnte sich endlich ausleben. In den ersten beiden Monaten des Krieges wurden zehntausende Flüchtlinge in eines der 21 Internierungslager gesteckt. „Auf dem Gelände einer aufgelassenen Ziegelfabrik werden 2.000 Flüchtlinge, unter ihnen Feuchtwanger, zusammengepfercht. Die Bedingungen waren unter jeder Kritik. Es gab keine Waschräume und nur eine Latrine".

Mit Fortschreiten des Krieges galt es dann wenigstens in die unbesetzten Teile Frankreichs, des Vichy-Regimes, zu entkommen. Aber auch dort erhöhte sich das Risiko, von den deutschen Häschern eingeholt zu werden. Denn das Vichy-Regime arbeitete mit der Gestapo freundschaftlich zusammen. So hieß es denn auf mühevollen und abenteuerlichen Wegen zu Fuß über die Pyrenäen nach Spanien zu entkommen. Schmuggler mussten bestochen, Pässe gefälscht, Bekannte und Verwandte in den USA mobilisiert werden, um ein Visum zu erhalten.

Manche glaubten, den Weg mit 12 Koffern antreten zu können, andere hatten gerade eine Aktentasche bei sich. Manche Flüchtlinge waren den Anstrengungen kaum gewachsen, verzweifelten daran die Strapazen einer weiteren Flucht auf sich zu nehmen. Hasenclever nahm sich mit einer Überdosis Schlafmittel das Leben. Obwohl sich der faschistische General Franco Hitler-Deutschland nicht unterwarf, konnte man sich seines Lebens auch in Spanien nicht sicher sein. Ziel war dann Lissabon, in der Hoffnung, per Schiff in die USA zu gelangen. Mithilfe eines portugiesischen Konsuls, der großzügig notwendige Papiere ausstellte, konnten so Otto Habsburg, Friedrich Torberg und Salvador Dali in die USA entkommen.

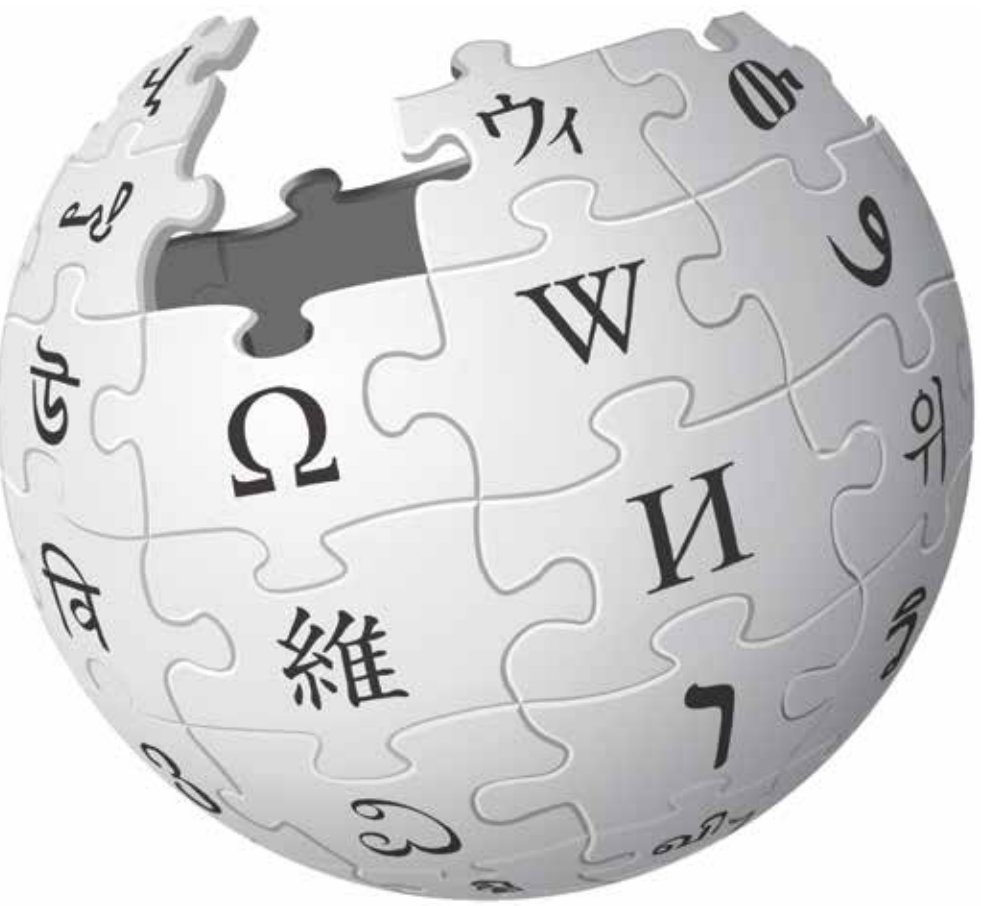
Nur wenige kamen nach Österreich zurück, um eine neue Karriere aufzubauen, wie Karl Farkas, Friedrich Torberg oder Robert Stolz. Für die meisten wurde eine Rückkehr nicht gerade erleichtert.

Aus den Erlebnissen dieser Menschen kann man noch getrost für Jahrzehnte den Stoff für Thriller beziehen. Lesenswert am Ende des Buches sind Interviews mit dem Wiener Galeriebesitzer John Sailer und der Pädagogin Minna Lachs. □

Heimo Kellner

Herbert Lackner: Die Flucht der Dichter und Denker. Wie Europas Künstler und Wissenschaftler den Nazis entkamen, Berlin 2017, Ueberreuter Verlag, 220 Seiten, 22,95 Euro.

"KOSHER" WIKIPEDIA



The wealth of information on the Internet threatens the values of Israel's ultra-Orthodox. That's why they are creating a kosher Wikipedia, which presents them with censored knowledge that does not challenge their beliefs.

BEN DANIEL

On the walls in Jacob's apartment, in a city west of Jerusalem, you can see nothing but books. Numerous volumes of the Talmud, the oral interpretation of the Bible, bound in imitation leather and decorated with golden letters, stand on the shelves that cover all the walls from floor to ceiling. Next to them, and stacked on all tables, chairs or boxes, even more treatises on Jewish customs.

And yet: The barely 30-year-old ultra-Orthodox family man never puts his entire library on display. Jakob conspiratorially bends forward in his chair until his brown sidelocks nearly touch his knees. Then he whispers meaningfully: „I have a secret cabinet". In it he keeps his true treasures - books that he actually is not allowed to own, by writers such as J.W. Goethe, the Israeli Nobel laureate Shai Agnon, his favorite authors Haim Brenner and Klaus Mann. These heretical works led to many a crisis with his deeply religious wife. That's why even she does not know about his "worst secret": unfiltered access to the Internet - and thus access to information that destroyed his belief in the foundations of Jewish ultra-Orthodoxy.

From the perspective of the ultra-Orthodox, Jacob's fate is a tragedy, and any similar fate of that kind must be prevented. To that end, a new initiative was undertaken. The organization Hamichlol launched a „kosher", censored online version of the Hebrew Wikipedia. This should allow the Haredim to access knowledge and prevent them from developing doubts, so that no one, like Jacob, renounces his faith.

With a birth rate of 6.9 children per family, the number of ultra-Orthodox in Israel is growing faster than any other population segment. Every eighth Israeli today is a Haredi (a God-fearing one), as the ultra-Orthodox call themselves. According to projections, Haredim will constitute a third of the population in 2065.

With a birth rate of 6.9 children per family, the number of ultra-Orthodox in Israel is growing faster than any other population segment.

This development presents Israel with a huge economic challenge: half of the ultra-Orthodox men do not work. They live on social welfare because they want to devote themselves exclusively to the study of the sacred texts. Meanwhile, over a million Haredim live in the country. Israel, however, can no longer afford their way of life. Benefits have been cut, forcing many to leave their isolated parallel world to go to work. Haredim like Jakob thus come into contact with ideas and facts that question their worldview, especially via the Internet. Haredim can access it at their workplace and increasingly also at home, it exposes them to all its temptations and information.

Hamichlol engages in its fight against too much knowledge from an office building, right next to Jerusalem's central bus station. Its headquarters are as small as the organization's goal to edit the around 225,000 entries from the Hebrew Wiki is big.

Josef Kaminer, director of Hamichlol, is a slender, 31-year-old family man. The glass cabin he has rented in an ultra-orthodox high-tech hub is so small that he still hardly manages to squeeze behind the desk into his office chair. Haredim, the poorest fraction of Israeli society, are frugal. They do not want to give up on the Internet though - despite its danger.

However, according to a 2017 study, 49 percent of the Haredim are surfing with filters blocking most pages: „The rabbis have drafted a white list. Websites of banks, health insurances, government agencies are freely accessible", explains Kaminer. Everything else is taboo, also Wikipedia, because of the „many entries that contradict our fundamental principles", says Kaminer. As is biblical criticism: „This is heresy, God has written the Bible". Or paleontology and cosmology, which deny the view that according to the Bible, the world was created 5778 years ago. Quantum theory is kosher, but the Big Bang is not.

This tunnel vision has devastating consequences: „Haredim cannot cope with everyday life because they have no access to information", says Jakob. Unlike girls, of whom 50 percent complete high school, only 13 percent of men graduate.

„Until sixth grade, I learned a little bit of English, just the letters", says Jakob. In mathematics, the teacher stopped after fractions and the rule of three. „I have no idea about squares. We learned some geography, so that we know about Israel.

After the age of 13, I learned only the scriptures. „Biology, physics, chemistry, history? „Never studied any of these subjects". Haredim are living „only physically in 21st century Israel." Mentally, however, this society is „stuck in sixteenth century Eastern Europe". The Internet though „pierces the high wall behind which we hid for so long".

About 15 percent of the religious leave their world and send their children to secular schools for a better future.

„When I started to read Wikipedia, I suddenly understood what an insignificant life we lead", says Jacob. The great sacrifices he made for his faith seemed absurd to him. Pornography aroused needs that had been suppressed all his life. Only twice a month Jacob is allowed to lie with his wife, and even then, he is not supposed to address her by her first name – tender touch is forbidden.

Driven by lust and frustration, he considered removing the black garb, shaving his beard, and becoming secular. At the age of 23, however, he was already married, father of children: „I can no longer leave this world". An ultra-Orthodox psychiatrist prescribed anti-depressants to him, a secular psychologist helped him to overcome his crisis.

Josef Kaminer's initiative is a ray of hope for him. A few months ago, he joined the many volunteers who diligently rewrite the secular Wikipedia for other Haredim. „The editors themselves select an entry in Wikipedia, to catalog it with us", Kaminer explains. „To help our users understand the kosher nature of our website, we initially focused on sacred concepts".

Around 70 percent of the articles are just copied. An entry that violates one of the numerous exclusion criteria however will be „quarantined" by the editor, who can click on one of the several boxes describing possible issues. There are boxes for „predates creation", „violence", „non-Jewish formulation" or „philosophical debate", and of course for „unchaste". Then the entry becomes invisible to others. In the long term, pledges Kaminer, he does not want to censor information, but „adapt" it. He dreams of the day when there is a kosher counterpart to every entry in Wikipedia, but only „after we agree with the rabbis on how to properly adjust difficult entries".

Until then, entire topics are erased: biblical criticism, evolution, philosophy, the term „secular" and biographies of gay celebrities cannot be retrieved in the „kosher" Wikipedia.

The same applies to pictures of women, even ministers in Israel's cabinet. Nevertheless, one year after its founding, there are already around 57,000 entries on Hamichlol. „We want modern knowledge without jeopardizing our faith", says Kaminer. He especially wants to appease hardliners in his camp who are afraid that the acceptance of even the smallest changes will pave the way for assimilation.

„After the Holocaust, we are traumatized," says Jakob. He now considers adaptation to be good and important: „Our society needs knowledge in order to be successful in modern times. A little bit of enlightenment will not hurt us".

A new Israeli study proves that apparently more and more Haredim share this view. About 15 percent of the religious leave their world and send their children to secular schools for a better future. Above all, Jakob is worried for his family: „I am rewriting Wikipedia to spare my children the crisis I had to go through". □

IS THE CAR OF THE FUTURE COMING FROM ISRAEL?

Lighter, more efficient and easier to maintain: This is the vision for a future generation of new engines invented in Israel, which could soon revolutionize the car world.

GIL YARON

Gal Fridman still remembers the day he met the man who completely changed his life: „He came into the room and said things I did not understand. I was bored", reveals the Israeli investor with a self-deprecating smile.

The former fashion photographer could not get excited when the stranger presented drawings of engines. What should be special about pistons moving back and forth instead of turning a crankshaft? „So what? I wondered and could not wait for the talk to finish". Fridman's co-investor who met with inventors near Tel Aviv in late 2014 to come up with ideas for new start-ups was nonetheless convinced. „He told me: if that really works, it's going to revolutionize the world," says Fridman. So they invested their money. Today Fridman is a fan of engines. Instead of retiring, as the 58-year-old had promised to his wife three years ago, Fridman now works as a sales manager around the clock at the startup *Aquarius*. From 2020 onwards, it wants to conquer the world with a completely new kind of internal combustion engine.

„You often hear of people who claim they have reinvented the engine," says Prof. Dr.-Ing. Roland Baar, Head of the Department of Powertrains at the *Technical University* of Berlin. The pressure to innovate is enormous; After all, hardly anything has changed in the combustion engine for over 100 years. Whether a Ford Model T from the 1920s, or the latest Ferrari: in principle, the drive works the same way. Pistons move up and down in cylinders driven by a fuel mixture that is ignited and burned in a controlled way every other cycle. The pistons thus turn a crankshaft, which transfers the resulting force to an axle. This classic engine has many problems though: it is inefficient, heavy, complex and requires extensive maintenance. All of this, says Fridman, would now improve: „Our engine weighs only about one-third of a comparable, conventional engine, at the same power. It is cheaper, more efficient, and since it consists of only twelve parts, of which only one is moving, it is also almost completely maintenance-free". That sounds almost too good to be true. Particularly considering that Shaul Jaakobi invented this new combustion engine.

Jaakobi is not an engineer, has not studied mechanics or mechanical engineering. He has however, „from childhood on, explored engines", says the now 52-year-old family man. He grew up on a farm in Nahalat Jehuda not far from Tel Aviv: „When I was 12 years old, I repaired a tractor on my own for the first time. It was a Fergusson", remembers Jaakobi. In the army he also repaired engines. Later he founded a repair shop for engines, which became one of the largest in Israel. He sold it when he was 27 and became an appraiser for engines. Until he realized a fundamental problem four years ago during a visit to the US: „We were introduced to electric cars. But it soon became clear to me that batteries will not be able to store enough energy in the foreseeable future to offer an alternative to the internal combustion engine. And the generators used in hybrid cars are not good enough yet". So he attempted to solve this problem. He tinkered for two months: „That was no flash of genius. I tried many things. Until I found the obvious solution: a linear motor."

> After all, hardly anything has changed in the combustion engine for over 100 years.

Its basic idea is simple: „An engine is a device that transforms one form of energy into another", explains Jaakobi. The chemical energy of the gasoline becomes the torque. „But there were so many parts that had to move. That means a lot of friction, where energy is lost". In addition, there is always only one active cylinder, the process of ignition is complex, and susceptible to interference. „The most efficient engine known had an efficiency of about 50 percent", says Berlin engineer Baar. This optimum is however only achieved under laboratory conditions at the so-called „best point". „If one deviates from this best point, one registers definitely worse efficiencies", so Baar. In a normal car ride, this best point is almost never reached. Thus, the actual efficiency of a car engine according to Fridman is more likely between 15-35 percent.

The prototypes of *Aquarius* allegedly already achieve an efficiency of 40 percent - and that all the time. This is due to the fact that only one piston is moving - the only moving part - from right to left, and always in the same, optimal frequency. „There are no valves, no lubricants, only 12 components", says Fridman. In fact, the engine does not generate any torque, but electricity. It is a generator. To get the product ready for series production, the Israeli company has now opened a research laboratory in Aachen: „This is the Hollywood of the motor industry", says Fridman". Finding engineers for aircraft or rocket engines in Israel would not have been difficult. Who wants to build a good car engine for cars however, must go to Germany". At the same time *Aquarius* wants to focus on another market: facilities that need their own power supply such as mobile phone antennas for the new 5G network in remote areas. „Around a third of the cost of power generation for such antennas originates from the generators' high maintenance costs. They are no longer necessary, because our engine simply cannot break", claims Fridman. He also wants to supply electricity to microgrids: military installations, hospitals that need emergency generators. Professor Baar is skeptical: „At first, maintenance will still be necessary. Which hospital will run the risk of servicing its emergency generators only every few years?"

According to the professor, things will get interesting once the engines are installed in ships and cars: „The idea that we could all soon be driving electric cars is rather unlikely" he says. There would be no capacity to produce the necessary amount of electricity in an environmentally friendly way, nor could the power grid simultaneously charge hundreds of thousands of vehicles. A lightweight, compact engine, however, could revolutionize the car market. Fridman estimates, „An *Aquarius* engine for a hybrid car should be about as big as a carry-on bag and weigh no more than 20 kilograms." With such an engine, hybrid cars could become far cheaper than today's models, with a range of up to 1.000 kilometers per tank filling. „They would be a mass product," says Fridman. Even the skeptic Baar finds this idea „clever, the approach exciting". The mass production of a car engine is, according to Fridman, still years away. „Many technical hurdles will have to be overcome for that" estimates Baar. That would be difficult, but certainly not impossible". □

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belauscht & beobachtet

Sehr viele Menschen sind der Einladung der israelischen Botschaft in Wien gefolgt, um im punkvollen Rahmen des Palais Liechtensteins den 70. Geburtstag des Staates Israel zu begehen. Unter den Gästen gab es zahlreiche Vertreter und Vertreterinnen aus Politik, Wirtschaft und Kultur. Bundespräsident **Van der Bellen** sprach von der besonderen Beziehung, die Österreich zu Israel hat und immer hatte und wies auf die Tatsache hin, dass Hitler Österreicher war. „Für die Gräueltaten trägt auch Österreich Mitverantwortung."

Auch Nationalratspräsident **Wolfgang Sobotka** bekannte sich zu dieser Verantwortung und versicherte, jeglicher Art von Antisemitismus vehement entgegen zu treten. Botschafterin **Talya Lador-Fresher** wies auf die enormen Errungenschaften, die Israel in den 70 Jahren seit seiner Gründung geleistet hat. 70 Jahre sind für die Entwicklung eines Staates nicht so viel, aber dieser kleine Staat musste viele Turbulenzen bewältigen. Trotz zahlreicher Kriege und ständiger Bedrohungen gelang es Israel, Millionen von Flüchtlingen aufzunehmen und sie trotz unterschiedlicher Herkunft zu integrieren. Darüber hinaus konnte sich dieses Land in relativ kurzer Zeit von einem Agrarstaat zu einer weltweit renommierten Startup-Nation entwickeln. Heute ist Israel auch ein sehr beliebtes Tourismuszentrum mit hervorragender internationaler Küche.

Für die musikalische Untermalung der besonderen Feier sorgte die hervorragende israelische Opernsängerin **Hila Fahima**, die von **Eloise Kohn** auf dem Klavier begleitet wurde.

Bei herrlichem Wetter konnte man noch im Garten das wunderbare und vielseitige Buffet genießen und mit vielen Freunden und Bekannten Neuigkeiten austauschen. □



Foto: Joanna Nittenberg

Im Rahmen des Festivals der Jüdischen Kultur und passend zum Jubiläum wurde die Ausstellung 70 Jahre Israel – **Von der Pioniergesellschaft zur Startup-Nation** eröffnet. Diese eindrucksvolle Schau wurde vom **Beit Hatfutsot** (*The Museum for Jewish People* in Tel Aviv) aus der Sammlung des *Bernhard H. und Miriam Oster, Visual Documentation Center,* zusammengestellt. Auf reich bebilderten Tafeln mit erläuternden Texten kommt auch immer eine Person zu Wort – es wird eine individuelle Geschichte erzählt. Die Erfahrungen von jüdischen Menschen aus aller Welt stehen im Mittelpunkt der Schau.

Die Ausstellungsräume am Rabensteig 3 waren bei der Eröffnung zum Bersten voll, als **Eva Haller** von der *Europäischen Janusz Korczak Akademie* zur Ausstellung sprach. Als Vorsitzende der *Österreichischen Freunde des Beit Hatfutsot* sprach die Chefredakteurin der INW, **Joanna Nittenberg**, sowohl über den Status von Jerusalem, als auch über das Diasporamuseum *Beit Hatfutsot*. Die Ausstellung ist noch bis 18. Juni 2018 zu sehen. □



Foto: Petra Paul

Israelflaggen schmückten das Wiener Rathaus, denn am 13. Mai wurde auf Einladung der **Österreichisch-Israelischen Gesellschaft** im Festsaal 70 Jahre Israel gefeiert. Die Begrüßung fand durch LAbg. **Peter Florianschütz** statt, auch IKG-Präsident **Oskar Deutsch**, der Gesandte **Hadas Wittenberg Silverstein** und BV **Martin Figl** sprachen Worte zum Geburtstag des Staates Israel. Durch einen sehr eindrucksvollen Dokumentarfilm wurden Eindrücke aus Israel nach Wien gebracht. **Hagit Yaso**, deren Eltern von Äthiopien nach Israel flohen, beeindruckte das Publikum mit ihrer einmaligen Stimme. Auch über die Sängerin aus Sderot wurde ein kurzer Film gezeigt. Yaso hat auch bei der Eröffnung der Amerikanischen Botschaft in Jerusalem gesungen. Nach einem Konzept von **Susanne Höhne** lasen **Tania Golden**, **Dagmar Schwarz** und **Tamara Stern** Texte bekannter jüdischer Autor_innen. Der Festakt endete mit der Österreichischen Bundeshymne und der israelischen Hymne *Hatikvah*. □



Foto: Petra Paul

Hagit Yaso im Rathaus



Foto: Gerhard Gottlieb

Uli Jürgens

Leon Zelman Preis 2018 für Dialog und Verständigung geht an die Wissenschaftsjournalistin **Uli Jürgens**.

Der *Leon Zelman Preis* wird heuer zum sechsten Mal vergeben. Ziel des Preises ist, die Personen zu würdigen, die sich im Sinne Leon Zelmans aktiv für die Erinnerung an die Shoah und den Dialog zwischen dem heutigen Österreich und den Opfern der NS-Verfolgung und ihren Nachkommen einsetzen. Er richtet sich an Bildungs- und Jugendarbeit sowie Projekte, die den interkulturellen Dialog fördern. Leon Zelman appellierte stets an eine verantwortungsbewusste Gesellschaft, die sich für eine Welt engagiert, in der Antisemitismus und Rassismus keinen Platz mehr haben.

Uli Jürgens steht als Wissenschaftsjournalistin für diese Haltung. In ihren Beiträgen und Dokumentationen auf Ö1 und ORF III beschäftigt sie sich ausführlich mit der Thematik des Erinnerns und setzt sich umfassend mit den Folgen von Flucht und Vertreibung österreichischer Jüdinnen und Juden auseinander. Sie berichtet aber auch über die mögliche Zivilcourage von Menschen während der NS-Zeit. Gerade in Zeiten des steigenden Antisemitismus und der Fremdenfeindlichkeit, in Zeiten in denen die Gefahr der Aushöhlung der Demokratie besteht, bedarf es JournalistInnen wie Uli Jürgens. Die Jury würdigt die Verbindung von Journalismus mit gesellschaftspolitischem Engagement und betont damit auch die Wichtigkeit des bildungspolitischen Auftrags eines starken öffentlichen und unabhängigen Österreichischen Rundfunks.

1980 wurde der *Jewish Welcome Service* auf Initiative des damaligen Bürgermeisters Leopold Gratz und des Stadtrates Heinz Nittel gemeinsam mit dem 2007 verstorbenen Leon Zelman gegründet. Präsident ist der jeweilige Bürgermeister der Stadt Wien. Weitere Aufgaben neben dem Besuchsprogramm sind die Unterstützung von Gedenk -und Erinnerungsinitiativen sowie Information und Service für jüdische Wien-BesucherInnen. Darüber hinaus organisiert der *Jewish Welcome Service* auch Einladungen für die jüngere Generation. □

Anlässlich des 70jährigen Bestehens des Staates Israel lasen im **Nestroyhof** namhafte Schauspieler wie **Katharina Stemberger**, **Erwin Steinhauer**, **Andreas Fellerer** und der aus Israel stammende junge **Iliya Roitmann** Texte von **Liora Eger-Glück,** die auch selbst mitspielte. Ihre Essays setzen sich mit Theodor Herzl und seiner Idee des Judenstaates und deren Auswirkungen bis in die Gegenwart auseinander. **Markus Kupferblum** führte Regie. Bemerkenswert und eindrucksvoll war auch die musikalische Präsentation von **Renald Deppe**.

Die Diskussionen finden in einem Altersheim statt und es werden verschiedene Themen angeschnitten – gewürzt mit jüdischen Witzen. Herzl und seine Idee stehen im Mittelpunkt. Seine Herkunft und Entwicklung werden thematisiert und auch die Wandlung vom deutschen Burschenschafter – die Wiener Studentenverbindung *Albia* schloss Herzl letztlich wegen seines Judentums aus – zum überzeugten Zionisten.

Niemand hätte es für möglich gehalten, dass Theodor Herzl, ein Mann der Gesellschaft, als Gründer des Zionismus weltweit in die Geschichte eingehen würde. Die Palette der Themen im *Nestroyhof* reichte von der Dreyfus-Affäre, den Antisemitismus der österreichischen Monarchie, über die Shoah bis zu den Auseinandersetzungen mit den israelischen Nachbarn. Ein interessantes Potpourri, das geeignet ist, sich mit der Thematik näher auseinander zu setzen.

Denn anlässlich des 70jährigen Bestehens des Staates Israel wird die Komplexität der zionistischen Idee und seines Begründers in den Medien eher einseitig präsentiert. □



Foto: Joanna Nittenberg

Liora Eger-Glück, Iliya Roitmann, Renald Deppe und Katharina Stemberger

Im März wurde die Wanderausstellung **Die Gerechten – Courage ist eine Frage der Entscheidung** im **Volkskundemuseum** in Wien eröffnet. Sie wurde von den **Österreichischen Freunden von Yad Vashem** über österreichische Lebensretter während des Holocaust organisiert.

An der Eröffnung im *Volkskundemuseum* nahmen ca. 150 Gäste teil, unter ihnen die Staatssekretärin für Inneres, Mag.a **Karoline Edtstadler** und det Kuratoriumsvorsitzende des Zukunftsfonds, Dr. **Kurt Scholz** sowie Gerettete und Nachkommen von österreichischen „Gerechten". Nach der Begrüßung durch den Direktor des Volkskundemuseums, Dr. **Matthias Beitl**, hielt Staatssekretärin Mag.a Karoline Edtstadler die Eröffnungsrede, in der sie es als wichtig bezeichnete, die Rettungstaten sichtbar zu machen. Ausstellungen wie diese, die Menschen und ihre Schicksale in den Mittelpunkt stellen, würden die Erinnerung lebendig machen. Die Staatssekretärin, die im Innenministerium für Gedenkstätten zuständig ist, zeigte sich bei der Führung durch die Ausstellung auch tief berührt von den Lebenswegen und Rettungstaten der österreichischen „Gerechten".

Nach einführenden Worten von Kurator Univ.Prof. Dr. **Michael John** bat der Co-Kurator und Historikerkollege, Univ.Prof. Dr. **Albert Lichtblau**, die Geretteten Dr. **Lucia Heilmann** und Prof. **Angelica Bäumer** auf die Bühne. Die beiden waren im Kindes- und Jugendalter von beherzten Österreichern versteckt und durch die Kriegsjahre hindurch vor Verfolgung beschützt worden. In den Schilderungen ihrer dramatischen Rettungsgeschichten wurde sowohl der Dank an die mutigen Lebensretter deutlich, als auch die Angst, von der sie zeitlebens verfolgt wurden.

Generalsekretärin **Ulrike Schuster** stellte die Schwerpunkte und „Highlights" der Ausstellung vor. Anschließend wurden die zahlreichen Gäste in Kleingruppen durch die Räumlichkeiten geführt, in denen eingangs die österreichischen Naziverbrecher und das dahinterstehende System gezeigt werden. Im zweiten Abschnitt geht es um die Lebensgeschichten österreichischer Retterinnen und Retter. Viele dieser mutigen Menschen waren der Öffentlichkeit bisher kaum bekannt. Derzeit gelten 112 Österreicherinnen und Österreicher als „Gerechte unter den Völkern". Diesen Ehrentitel verleiht der Staat Israel solchen Menschen, die unter Einsatz ihres Lebens Juden während des Holocaust gerettet haben. Der letzte Teil greift das Thema Zivilcourage auf und stellt Personen vor, die sich auch in der Gegenwart mutig gegen Unrecht stellten und dagegen aktiv wurden. □



Lucia Heilmann, Albert Lichtblau und Angelica Bäumer

Am 3. Mai 2018, dem Tag der Pressefreiheit, fand im großen Sendesaal des *ORF-Radio Kulturhauses* die erste Verleihung des **Ari-Rath-Preises für kritischen Journalismus** statt. Preisträgerin ist Dr.in **Alexandra Föderl-Schmid**, ehemalige Chefredakteurin und Co-Herausgeberin der Tageszeitung *Der Standard* und heute Israel-Korrespondentin der *Süddeutschen Zeitung*.

Der *Ari-Rath-Preis*, der auf Initiative von **Gertaud Auer Borea d'Olmo**, der Generalsekretärin des *Bruno Kreisky-Forums für internationalen Dialog* und mit Hilfe privaten Sponsoren entstand, soll Journalistinnen und Journalisten ehren, die sich für die freie Meinungsäußerung und kritische Berichterstattung einsetzen. Der engagierte und erfolgreiche Publizist Ari Rath (1925-2017) wurde 1938 als Kind nach der nationalsozialistischen Machtübernahme vertrieben und hat in Palästina und später im Staat Israel eine neue Heimat gefunden. Er gehörte zur Generation der bekannten Politiker Jizchak Rabin, Teddy Kollek und Schimon Peres und war Berater von Ben Gurion, Israels erstem Premierminister ab 1948. Über 30 Jahre war er für die *Jerusalem Post* tätig, 14 Jahre davon als Chefredakteur und Herausgeber.

In den letzten Jahren lebte Ari Rath großteils in Wien und wirkte als kritischer Mahner für eine demokratische und friedliche Zusammenarbeit der Menschen in Israel und in Österreich.



Foto: Joanna Nittenberg

Daniel Löcker, Peter Pelinka, Gertraud Auer Borea d'Olmo, Alexandra Föderl-Schmidt, Franz Vranitzky und Anna Thalhammer

Als Zeitzeuge des nationalsozialistischen Terrors plädierte er immer wieder für die absolute Ablehnung von Rassismus und Fremdenfeindlichkeit, die er in vielen Vorträgen und Gesprächen mit Schülern über den Antisemitismus hinaus als Botschaft vermittelt hat. Unvergessen sein Auftritt am Burgtheater in *Die letzten Zeugen* von Doron Rabinovici und Matthias Hartmann.

Alexandra Föderl-Schmid berichtet heute über Israel und die palästinensischen Gebiete. Eine Jury von Experten, unter dem Vorsitz von Gertraud Auer Borea d„Olmo, hat die gebürtige Mühlviertlerin einstimmig zur ersten Preisträgerin gewählt.

Die Laudatio auf die Preisträgerin hielt Altbundeskanzler **Franz Vranitzky.** Er unterstrich die Bedeutung des freien, unabhängigen Journalismus, der heute in Frage gestellt, wenn nicht sogar bekämpft werde, angesichts der Gefahr, dass Boulevardnachrichten, die sich oft als falsch erwiesen immer mehr an Einfluss gewinnen würden.

Vranitzky würdigte den Einsatz der Preisträgerin, die nun seit Oktober 2017 Auslandskorrespondentin der *Süddeutschen Zeitung* in Israel ist. In den letzten Jahren verband Alexandra Föderl-Schmid auch eine enge Freundschaft mit Ari Rath. Sie stiftet das Preisgeld für Schulen und Flüchtlingsorganisationen in Israel.

Nach der Preisverleihung fand noch eine interessante Diskussion mit Preisträgerin Föderl-Schmid, Franz Vranitzky, Gertraud Auer Borea d'Olmo und **Anna Thalhammer** (Die Presse) unter der Moderation von **Peter Pelinka**, statt. □

Von Wien nach Jerusalem ist der Titel einer kleinen aber bemerkenswerten Ausstellung, die im **Jüdischen Museum Wien** in Zusammenarbeit mit der **Moses Mendelssohn Stiftung Berlin** und in Anwesenheit des noch amtierenden Wiener Bürgermeister **Michael Häupl** eröffnet wurde. Sie zeigt Stationen der Lebensgeschichte von **Teddy Kollek**.

Während des Zweiten Weltkriegs war Kollek in geheimer Mission in Europa, um Juden vor der Vernichtung durch Nazi-Deutschland zu retten. Er war ein Unterstützer des ersten Ministerpräsidenten David Ben-Gurions und arbeitete von 1952 bis 1965 in dessen Regierungen. 1965 wurde er Bürgermeister Jerusalems und stand fast drei Jahrzehnte an der Spitze der Stadt, bevor er 1993 im Alter von 82 Jahren abgewählt wurde.

Ausserdem gab es noch ein Symposium, wo in verschiedenen Referaten der Persönlichkeit Teddy Kolleks Rechnung getragen wurde. Im diesem Rahmen hielt **Irene Pollak-Rein** im Namen der **Jerusalem Foundation** einen Vortrag mit dem Thema *Teddy Kollek. Gründer der Jerusalem Foundation*. Er gründete die *Jerusalem Foundation*, um das friedliche Leben aller Bevölkerungsteile in Jerusalem zu fördern. Diesen Wunsch führt die *Jerusalem Foundation* bis zum heutigen Tag weiter.



Jerusalem Foundation: Bundeskanzler Sebastian Kurz, Irene Pollak-Rein und Minister Heinz Faßmann

Teddy Kollek verbrachte seine Kinder- und Jugendzeit zwischen 1918 und 1934 in Wien und wanderte 1935 nach Palästina aus. Er beteiligte sich beim Aufbau des Staates Israel und war 28 Jahre Bürgermeister der Stadt Jerusalem. In dieser Zeit hat er sich vor allem für ein friedliches Nebeneinander der Bevölkerung eingesetzt, Juden, Muslime und Christen. Seine Pläne für die Stadt waren kostenintensiv und die Ressourcen der Stadt sehr begrenzt, so gründete er 1966 die bereits erwähnte *Jerusalem Foundation*. Mit Hilfe von deren Freunden wurden das Museum beim *David Turm*, das Jerusalem Theater, die *Jerusalem Cinematheque*, das *Mishkenot Sha'nanim*, das Wissenschaftsmuseum und der *Biblische Zoo* gebaut – heute alles Wahrzeichen von Jerusalem.

Auch der erste **Friedenskindergarten** im YMCA wurde von Teddy Kollek bereits in den 1980er Jahren eingeweiht. Er war ein großer Befürworter der zweisprachigen **Hand-in-Hand-Schule**. Der bestehende Campus wurde 2007, im Sterbejahr von Teddy Kollek, eingeweiht. Hier lernen jüdische und arabische Kinder vom Kindergarten bis zur 12. Klasse.

Die Hand-in-Hand-Schule ist weltweit die einzige, die zweisprachig in Hebräisch und Arabisch – vom Kindergarten bis zur Matura – geführt wird. Die Schule bekämpft durch ihre spezifischen pädagogischen und didaktischen Konzepte die Vorurteilsbildung, Ängste und Missverständnisse auf eine Weise, die sowohl die Empathie für Andere als auch den Dialog stärken.

Diese einmalige Einrichtung ist ein Modell und positives Beispiel für alle Bewohner Jerusalems. Die Jerusalemer Bildungsbehörde zeichnete die Schule 2017 mit einem Preis aus. Das Schulgelände wurde ursprünglich für 300 Schüler und Schülerinnen der Grund- und Mittelschule gebaut. Heute lernen dort 684 Schüler und es besteht eine lange Warteliste. Sie sind der Beweis dafür, dass der Wunsch Teddy Kolleks eines friedlichen Miteinanders weiter lebt.

Daher ist ein zusätzliches Gebäude für den gymnasialen Zweig dringend nötig, das auf dem Campus geplant ist. Die Bauerlaubnis liegt vor – die Sammlung für Spenden geht weiter. Die *Jerusalem Foundation* plant eine offizielle Grundsteinlegung am 16. Oktober 2018. □

Bundesministerium
Finanzen

Zoll: Gut informiert in den Sommer


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Informieren Sie sich pünktlich zur Sommerzeit über geltende Bestimmungen.

Urlaub ist für die meisten Österreicherinnen und Österreicher die schönste Zeit des Jahres. Umso wichtiger ist, bei der Rückkehr keine unangenehmen Überraschungen erleben zu müssen. Beim Einkaufen in Urlaubsdestinationen wird oft nicht bedacht, dass viele der erworbenen Waren nicht so einfach in die Heimat mitgenommen werden dürfen.

Zollkontrollen – Warum?

Transparenz, faire Rahmenbedingungen sowie Sicherheit für die Bürgerinnen und Bürger aber auch für die heimische Wirtschaft sind der Finanzverwaltung besonders wichtig. Daher sind Zollkontrollen im Reiseverkehr zur Bekämpfung von Schmuggel und Produktpiraterie, zum Schutz von Umwelt und Gesundheit sowie zur Sicherung von Arbeitsplätzen weiterhin wichtig.

Sicheres Shopping

Bei Reisenden herrscht oft Unsicherheit über die zulässige Menge und den Wert der Waren, die nach Österreich eingeführt werden dürfen. Informieren Sie sich vor Urlaubsbeginn über Einfuhrbeschränkungen und -verbote, um Verstöße gegen Zollbestimmungen zu vermeiden. Denn Unwissenheit schützt leider nicht vor Strafen.

Einreise aus EU-Staaten:
Waren für den persönlichen Ge- oder Verbrauch dürfen eingeführt werden, ohne in Österreich Zoll und sonstige Abgaben zu bezahlen. Ausnahmen bestehen generell für neue Fahrzeuge, Tabakwaren und alkoholische Getränke.

Einreise aus Nicht-EU-Staaten:
Grundsätzlich müssen Waren ab einem Wert von 300 Euro verzollt werden. Bei Flugreisen gilt eine zollfreie Obergrenze von 430 Euro, sofern die Waren nicht gesonderten Einfuhrverboten oder -beschränkungen unterliegen. Für Reisende unter 15 Jahren verringern sich diese beiden Freigrenzen auf 150 Euro (unabhängig vom benutzten Verkehrsmittel). Generell ist ratsam, die Rechnung der gekauften Ware dabei zu haben – das gilt auch für teure und neuwertige Geräte, wie etwa Kameras, die man bereits auf die Reise mitnimmt. Mögliche Unannehmlichkeiten bei der Einreise lassen sich so vermeiden bzw. schneller aufklären.

Lebensmittel – speziell Fleisch- und Wurstwaren oder Milchprodukte – dürfen aus bestimmten Ländern nur in beschränktem Umfang in die Europäische Union eingeführt werden.

- **BMF-App**
  Die BMF-App informiert über Zollbestimmungen, die bei der Einreise nach Österreich zu beachten sind. Das funktioniert auch im Offline-Modus und ist daher problemlos im Ausland verwendbar. Die BMF-App steht im jeweiligen Smartphone-Store gratis als Download zur Verfügung.

- **Zentrale Auskunftsstelle Zoll**
  Zollamt Klagenfurt Villach, Ackerweg 19, 9500 Villach
  E-Mail: zollinfo@bmf.gv.at, Telefon: +43 (0) 50 233 740

- **Zoll Info – Tipps für die Einreise nach Österreich**
  Die Folder des BMF sind in den Finanzämtern, in den Zollämtern, auf den Flughäfen und auf bmf.gv.at > Publikationen erhältlich.

Entgeltliche Einschaltung