

Aufbau

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Celebrating With Food



A tasty selection of some temptations of the season.

Maybe it is nature's way of padding us for winter that holidays like Thanksgiving and Chanukah come one upon the other bringing thoughts of food to the fore. Thanksgiving, with its agreed upon replay of a legendary menu supposedly shared by the Puritans and the Indians several hundred years ago, is the one concession of a multi-cultural society to a national culinary myth. The celebrants of Chanukah, a less settled people, are satisfied with sharing the single ingredient of oil, or its fatty equivalent, to symbolize the miraculous fuel that appeared to be just enough for one night's light but then burned for eight after the Maccabees retrieved the Temple from

the Syrians. Thus Chanukah fare might be potato latkes in the U.S., jelly doughnuts in Israel, or fried pastries in Greece. Jewish cooking is both expansive, having absorbed influences from its neighbors all over the world, and restrictive, when it obeys the rules of kashrut. The inevitable segregation from others demanded by the latter, probably contributed to the continuity of a people and their religion over two thousand years. In this issue we put some thoughts to food in a few of its multifarious guises. Chanukah fare has pride of place in an exploration of its rich regional variations and legends. A more general view, inspired by an

almanac of Jewish food, examines such quintessential aspects of Jewish eating as the bagel, the centrality of food and wine in Jewish ritual, and whether a national cuisine can be discerned in Israel. Zeroing in on the real thing is a review of a restaurant famous for its kosher desserts, complete with a holiday recipe. And those intent on watching their waistlines, might turn to the vicarious pleasures to be had in watching a new genre of film—the food movie.

SEE PAGES 8-11 FOR
THE FOCUS SECTION

Ein Anwalt erinnert sich

Von Lorenz Wolfers

Es ist eine edle Sache, sich für das Wohlergehen anderer Menschen einzusetzen. Daran hat sich unlängst auch der umstrittene Anwalt Edward Fagan erinnert. In einem dieser Tage Richter Edward Korman zugestellten Brief bittet er darum, dass einige maßgeblich an den Klagen gegen Schweizer Banken beteiligte Holocaust-Überlebende zusätzlich Geld bekommen sollen.

An erster Stelle nennt Fagan Gizella Weisshaus. Frau Weisshaus war die erste Person überhaupt, in deren Namen 1996 eine Klage gegen die Schweizer Banken eingereicht wurde. Bekanntermaßen führten diesen Klagen schließlich zum Vergleich zwischen Banken und jüdischen Klägern über 1,25 Milliarden Dollar. Frau Weisshaus, die heute 73-jährige Frau aus einer traditionellen jüdisch-rumänischen Familie, ist bislang bei der Verteilung des Geldes leer ausgegangen.

Es wäre also nun nicht unangebracht, wenn Frau Weisshaus Geld bekommen würde. Nur Frau Weisshaus hat sich an dem Vergleich gar nicht beteiligt, zu groß war ihr Misstrauen gegenüber Anwälten und jüdischen Organisationen. Sie verachtet verzweifelt, noch immer direkt Geld von den Banken zu bekommen, wohl ein Kampf gegen Windmühlen. Als sie bei einem Besuch in der Redaktion des Aufbau über Fagan sprach, verwendete die orthodoxe Jüdin aus Brooklyn viele nicht druckreife Ausdrücke. Die Vertrauensbasis zwischen Anwalt Fagan und seiner ehemaligen Klientin ist seit langem zerstört.

Warum setzt sich dann Anwalt Fagan so plötzlich wieder für seine ehemalige Klientin ein? Die Rechnung ist einfach. Die Chancen sind recht gut, dass Gizella Weisshaus von Richter Korman einen größeren Geldbetrag erhalten wird. In einem ähnlich gelagerten Fall hatte Richter Korman Greta Beer 100.000 Dollar zugesprochen. Die Anwälte, die Frau Beer vertreten haben, erhielten beim Bankenvergleich insgesamt 1,5 Millionen Dollar, die sie notabene für einen wohltätigen Zweck gestiftet haben. Fagan soll aber nur 350.000 Dollar Honorar erhalten, aus seiner Sicht viel zu wenig. Nun führt er all die außergewöhnlichen Menschen, die er einst als Anwalt vertreten hat, quasi als Beweismittel für seine Güte und Qualität vor. Dass sie ihm alle das Vertrauen längst entzogen haben, das zu erwähnen hat er offenbar in der Hitze des Gefechts vergessen.

The Generations

Mixed Responses

Bringing small stones from his garden in New York to lay on the graves of his ancestors in a small town about an hour north of Frankfurt, Steve North embarked on a return visit to the land of his forebears after twenty years.

He found a country in which the older generation still had trouble facing the past, while young people, in contrast, were not only eager but active in confronting and understanding their history. He came back home feeling "the light of hope."

SEE PAGE 13

cryptus

Das ganze Spektrum

Was haben der stellvertretende Verteidigungsminister Paul Wolfowitz, der New York Times-Kolumnist Thomas Friedman und die Eiskunstläuferin Sarah Hughes gemeinsam? Sie gehören zu den 50 wichtigsten amerikanischen Juden, die die Wochenzeitung Forward wie jedes Jahr nominiert hat.

Das politische und gesellschaftliche Spektrum der Forward-Auswahl ist so breit wie das jüdische Leben in den USA. Die Redaktion bewertet nicht die Ansichten der Top 50, sondern die Tatsache, dass sie in diesem Jahr Bedeutendes geleistet haben. Und so finden sich die rechten Hardliner neben linken Peaceniks, die Politiker neben denen, die nur innerhalb der jüdischen Gemeinschaft wirken.

Cryptus hat eine eigene Herangehensweise an solche Auflistungen. Die erste Frage ist: Wie viele Frauen haben es in die exklusive

Runde geschafft? Das Ergebnis ist recht zufriedenstellend. 18 der 50 Nominierten sind weiblich. Dass dies mehr die Bemühung der Redaktion um Proporz widerspiegelt als die Realität, ist aber offensichtlich. Die in der Öffentlichkeit bekannten Namen und Gesichter sind nämlich männlich: Der stellvertretende Verteidigungsminister Paul Wolfowitz, ADL-Chef Abraham Foxman, Senator Joseph Lieberman, der links außen stehende Rabbiner Michael Lerner, der Historiker Daniel Goldhagen und der Journalist Thomas Friedman.

Bei den Frauen haben es – außer der Olympiasiegerin Sara Hughes – wenige ins öffentliche Bewusstsein geschafft. Am nächsten kommt Hughes wohl noch die Demokratin Nita Lowey, die für New York als Abgeordnete im Repräsentantenhaus sitzt.

Aber nicht nur in der breiten Öffentlichkeit, auch innerhalb jüdischer Organisationen dominieren Männer. Dass sich dies verändert, daran arbeitet Shifra Bronznick, die es mit diesem Engagement ebenfalls in die Top 50 geschafft hat. Bronznick hat sich einen Na-

men als Beraterin für jüdische Organisationen gemacht. Ihr größtes und liebstes Projekt, „Advancing Women Professionals and the Jewish Community“ will Frauen innerhalb der jüdischen Organisationen in führende Positionen bringen. Nach ihrer Einschätzung liegen die Gruppen in diesem Bereich weit abgeschlagen hinter Universitäten, Stiftungen und Konzernen.

Dass bei ihr als einziger Person erwähnt wird, dass sie auch noch zwei Kinder großzieht, hat wohl eher mit dem Ehemann zu tun. Der wird namentlich genannt als ein Vater, der sich an der Kindererziehung beteiligt. Das ist immer noch nicht selbstverständlich und lobenswert – auch und besonders, wenn der Mann, J.J. Goldberg, der Chefredakteur des Forward ist.

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[Europe]

How Teaching Hebrew Became Political

The Story of a Hebrew Course at a Berlin University

By Adam Sacks

In April 2002, the *Sprach- und Kultur Börse* ("Language and Culture Market"), a well-known, much-liked language institute at the Technical University (TU) of Berlin that offers dozens of informal, affordable courses in over 25 languages, was denied its Hebrew course. Sharon Schneider, an Israeli hired to teach Hebrew in the summer of 2001, decided to cancel his course in what was said to be the first incident of its kind at the SKB, Berlin's only international, student-run, university language institute.

A month earlier, in March—just days before enrollment for the upcoming summer course—the Israeli Embassy and Berlin Senate had issued declarations advising Jews to keep a low profile, including the now-infamous suggestion that Star of David neck-chains not be worn openly. This was also the time of massive pro-Palestinian demonstrations in Berlin, and, says Schneider, "I was afraid." He took his concerns to Hamed Al-Drubi, the Jordanian-Palestinian in charge of course registration, who himself teaches three Arabic language courses at the institute. Although Schneider's fears at first surprised Al-Drubi, he said they were "more important than reality

dent, in which Israel, purportedly in search of accused terrorists, was accused of committing "massacres" (the United Nations and others later said no massacre took place), he says he couldn't recall whether the atmosphere on campus at the time was particularly heated. In the end, the planned dialogue was canceled. "We tried everything possible to make it happen," says Al-Drubi.

SKB administrators then hit upon a series of ideas designed to make the Hebrew course and Schneider less conspicuous. First, they decided to remove information about the Hebrew course from the public course listing in a university hallway, opting instead to distribute Schneider's phone number to each student individually. Then, the course location was changed from an isolated spot on the sixth floor to a ground-floor classroom, sandwiched between Al-Drubi's Arabic course and another language course. Yet, Schneider's anxieties around the prospect of having to leave the building alone at night remained.

In a last-ditch attempt to save the course, someone suggested hiring a security guard, but most felt that the university would neither cooperate nor pay for such an

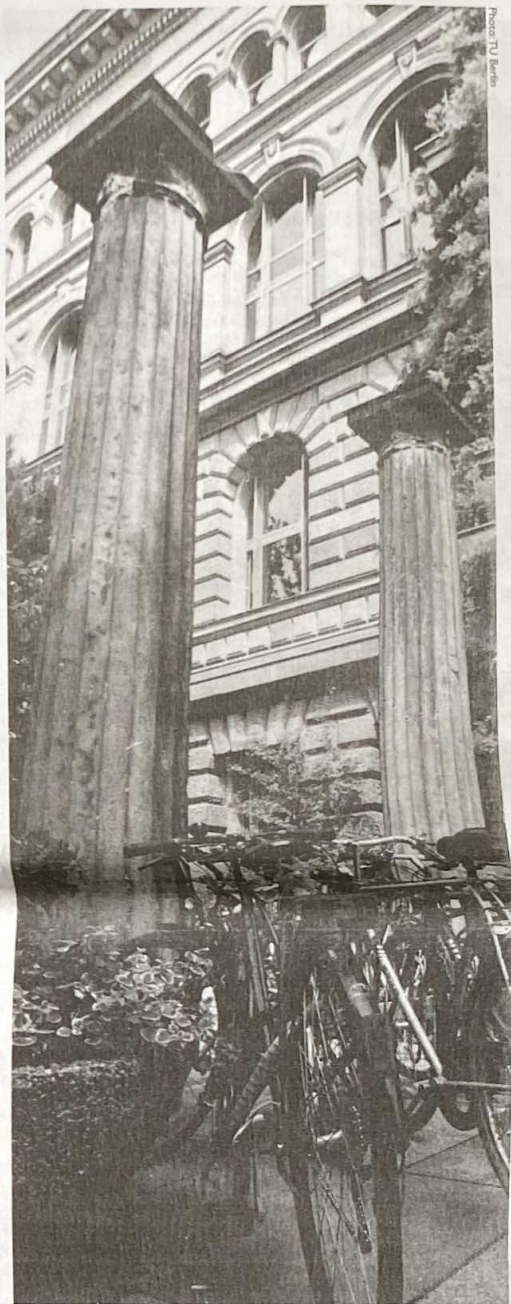
course, because of a political theme, was canceled." He says he regarded the university as a "Heile Welt" (a protected world) and thought nothing like this could happen there, especially at a university that boasts the internationally renowned Center for Research into Anti-Semitism. SKB, says Al-Drubi, was a further "safe haven" within this protected world. Schneider says he had never before viewed the teaching of a Hebrew language course as a political act and was surprised at how it took on political overtones. "You sit here in Europe and have to be afraid," he said. "It's amazing... Let them win. As long as it concerns my safety, I don't care. I don't have to do that."

When first contacted, Kristina Zerges of the Technical University's press office said she was unaware the course had been cancelled. She added that while "we had a heightened sensibility after September 11th and have a traditionally large foreign population, hovering around 20 percent—including many Muslims and students from developing lands—there were no incidents, neither with German students nor among foreign students." Zerges would later confirm that the course had indeed been canceled, but said it would soon be reinstated.

According to the TU's press office, nearly 16 percent of all "foreign students" enrolled in the 2002 summer semester were Arab. This figure does not include those foreign students who already have a German high school diploma or another German degree; such students are counted with the rest of the student body. For the same semester, the press office stated there were 38 Israeli students and 5,677 students from Islamic countries enrolled. Jewish students in Berlin generally enroll at the Free University—an institution set up by the post-war U.S. military government—or they enroll in the newly refurbished Humboldt University, situated in the former East Berlin.

Al-Drubi says it's possible the large numbers of Arab students congregating in the university cafeteria and student cafes create "a collective atmosphere that can appear threatening." When asked whether there might be Hamas and Hizbollah supporters or even activists among these students, Al-Drubi replied: "They are a mirror of the society from which they come."

Although Schneider's Hebrew course was reinstated for the current fall semester, the TU has more recently been in the media spotlight as a perceived center of extremism. At an October 27th event in the school's cafeteria, titled "Iraq: A New War and Its Consequences," the audience reportedly included supporters of Islamic extremism as well as members of the German extreme right-wing, the National Democra-



The Technical University of Berlin has been the site of heightened tensions between Israeli and Arab students.

tic Party (NPD). Racist and anti-Semitic remarks were reportedly made among the crowd. TU President Kurt Kutzler sharply criticized the event and tried to distance the university from it. He cited the "decades-long tradition at the TU of furthering understanding between foreign guests and partners and of hosting students and researchers from all over the world." He said he regretted that an event hosted by the "University Organization for Culture and Science" had become a platform for racist and anti-constitutional statements. The TU press office said space for the event was provided by the Student Union, which is also responsible for approving any event's content. Reportedly, no links between the Student Union and extremist activities have yet been found. At

the TU, meanwhile, Kutzler said supplying event space will be subject to closer scrutiny in the future.

In a press release, the Jewish community responded by condemning the "anti-Jewish slogans of agitating Islamic groups" and pointed to the participation of the NPD Chairman Udo Voigt and of Horst Mahler, who is now infamous for having praised the 9/11 terrorist attacks. The Jewish community expressed dismay that university facilities were apparently provided for the expression of anti-Semitic propaganda and "murderous slogans directed against Jews." The community also noted the "macabre" irony that the same institution had recently celebrated the twentieth anniversary of the Center for Research into Anti-Semitism.

It's possible the large numbers of Arab students congregating in the university cafeteria and student cafes create "a collective atmosphere that can appear threatening."

and must be taken seriously." He added that he understood Schneider's fears in the context of the long history of persecution Jews had suffered in various lands. Some Jews, however, have reportedly long felt a hostile climate at the TU, which is attended by thousands of Arab and Muslim students, many of whom are passionate about the Israeli-Palestinian conflict. "When a Jewish student looks for a university, it is seldom the TU," says Dinah Gelernter, chairperson of Berlin's Jewish Student Union. "It is not a good atmosphere, and there have been several minor incidents involving negative remarks."

Hoping to save the course, the two decided to hold a public, student-run Palestinian-Israeli dialogue. There were problems from the beginning, though. Schneider, afraid even to speak Hebrew in private conversations with friends around the university, said he was fearful of handing out flyers for the event. And Schneider says Al-Drubi was likewise concerned for his own safety, for possibly appearing friendly to Israel. Al-Drubi says that although he remembered there being much debate about the recent Jenin inci-

arrangement. Al-Drubi says he does not recall this suggestion and said that neither Schneider, nor the students, would have approved. "A guard at the door would have turned students from subjects into objects," he said. And, in any case, he added, "Schneider would have said no if the university had sent ten armed guards." Al-Drubi, however, says he suggested the course be moved to the Jewish Student Union's basement, near the Joachimstalerstrasse Synagogue. But this was rejected by the Jewish community's security department, he says, due to its own security concerns.

Schneider's Israeli friends in Berlin urged him to simply cancel the course altogether. "You're crazy," Schneider recalls them saying. "If they really want to find the information out they will... It's unsafe. You're representing the Jewish/Israeli culture for anybody who wants to do anything." Schneider finally walked into the office of the SKB and canceled the course. Nine students—mostly Germans and one Iraqi—had already enrolled. There was no replacement.

Al-Drubi saw it as "unfortunate, a real shame that a language

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