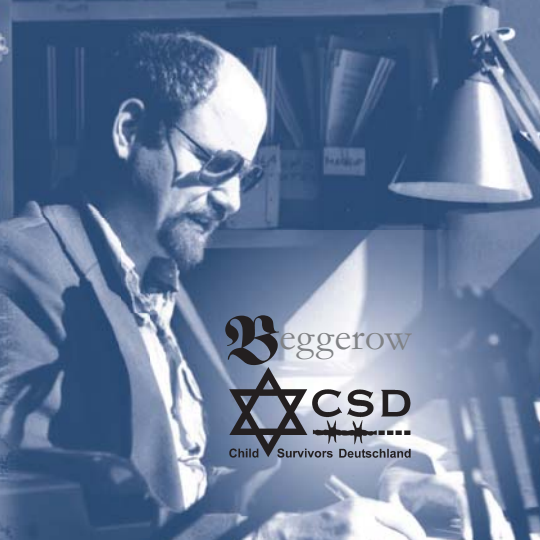
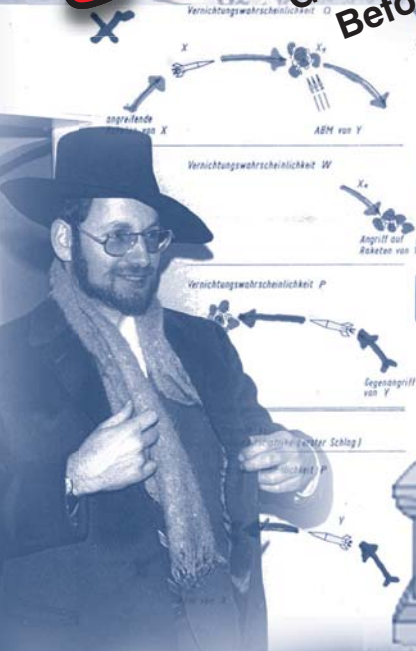


Philipp Sonntag



FOREVER ALERT

German Child Survivors in Action Before 1945 and Beyond 2019



Beggerow
CSD
Child Survivors Deutschland

Philipp Sonntag

Forever Alert

German Child Survivors in Action
Before 1945 and Beyond 2019

Volume V of the Book Series:
Die Unruhe der Zeitzeugen des Holocaust
The Restlessness of the Contemporary Witnesses of the Holocaust
(Four volumes in German and one volume in English)



Beggerow

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der Child Survivors Deutschland e. V.

(Hrsg.: Philipp Sonntag)

Volume V of the Book Series:

The Restlessness of the Contemporary Witnesses of the Holocaust



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Introduction

We “Child Survivors” survived the Holocaust as children. On April 13, 2001, we founded our membership association “**CSD**,” 56 years after the end of the Holocaust:

Child Survivors Germany –
Surviving Children of the Shoah

Child Survivors Deutschland –
Überlebende Kinder der Shoah e.V. (**CSD**)
www.child-survivors-deutschland.de

Common Understanding

Our group, initially modest in its aims, soon became a vital new organization, which served as a kind of “surrogate family” for many survivors. It offered them a retreat, as well as much needed social and emotional support. Survivors could provide each other with a common understanding of their shared experiences.

Our bi-annual meetings are essential for our members:

In Petershagen, we are particularly warmly supported by the local “Association of the Old Synagogue Petershagen” and its chairman, Wolfgang Battermann. Together we organize events, such as public musical evenings and lectures, visits to Jewish museums and memorial sites.

No Competition

Our Child Survivors Germany association decided there would be no competition among its members as to who had the worst fate. It is obvious that each survivors’ experience was trying and every victim tells a different “story.” Of course,



Child Survivors at a meeting in Petershagen in 2018



Child Survivors at an old Jewish cemetery near Petershagen in 2018; on the left side, Wolfgang Battermann

there were and are varying intensities of suffering, before 1945 and until today.

The basic messages of this book consist of the common characteristics Child Survivors share. Our individual fates (in camps, in ghettos, in hiding, etc.) vary. Nevertheless, there are similar challenges we have to overcome. From the association's founding in 2001 through 2019, we have experienced many adventures and have had a lot to share.

Unsettled Before 1945 and Beyond 2019

In this book, we present our experiences as witnesses, who apply their experiences to present-day problems. This is supplemented by expert opinions about us.

We distinguish and focus on three points in time:

- Persecution and plight until 1945
- Frustration after 1945, as German society granted neither mental (empathy) nor adequate financial compensation
- Inner restlessness in 2019, and according actions.

In order to become survivors, we had to constantly be alert until 1945. From 1945 until now, we have had to cope with our wounded identity. We have to be alert in order to protect our wounded inner selves, even when we are alone or when we are having nightmares. We feel that this challenge will last until our deaths.

We are aware how much damage the Holocaust has done to our descendants, mainly to 2G (our children, second generation) and to 3G (our grandchildren, third generation), and beyond. Our descendants are aware of the long period of anti-Semitism and its cruel impact – thus, many will also be “forever alert.”

For human beings, society poses an ongoing challenge. For us, it was even more difficult, for instance, to cope with hard

work in the workplace. We had to compete in spite of our disadvantages, such as more frequent illnesses, less education, forced adaptation to adverse conditions and so on. In our old age, as survivors, preparation and presence are still difficult for us. Even when trying to relax, we may remain nervous – alert!

Reports about us talk a lot about our suffering during the Holocaust. However, this book also focuses on our achievements, whereby we have to cope with several limitations. For instance,

we tend to be too cautious, too shy, too easily alarmed by too many issues and so we may lose composure quickly – but then we may become alert, and fight.

The Main Topics of the Eleven Chapters

Chapters 1 and 11 characterize and summarize our specific sufferings and reactions to the challenges we face. Our concerns and nightmares keep us alert. We consider our “shy resilience” during the Holocaust, as well as our sensitivity to basic dangers in 2019 to be unique characteristics.

The question remains: what can a Child Survivor do in defiance of the Holocaust? In chapters 2, 8 and 9, I use my own personal experiences as an example. I report on my life, first during the Holocaust, then my attempts to cope as scientist and then as an artist afterwards. The reason I could achieve anything in my life was mainly due to my privilege as a child of a mixed-marriage. Thus, I was among those who had a better chance to survive and I did not have to face the horrifying situations other child survivors did, such as imprisonment in a camp or in a ghetto. Until I was 50 years-old, I didn't even consider myself a victim. However, I had to realize that I had several basic deficiencies, which are characteris-

tic of all Child Survivors. Thus, I am just another example of how we Child Survivors are “forever alert,” given

our common “inner restlessness.”

During the Holocaust, four out of five Jewish children were murdered. Many survivors became overwhelmed by cruelty and tried to hide for the rest of their lives. Nevertheless, as soon as we had the chance, some of us displayed enormous resilience and made great achievements.

In the meantime, any damage anti-Semites cause to victims usually hurts their own society, nation, identity, etc. The “achievement” of the fascist culprits created remarkable damage to their own country: the destruction of Jewish life was also

damaged German society

because it lost its own Jewish citizens and their contributions. However, after 1945, even though most Jewish children had been killed, the few Child Survivors and their descendants immediately made valuable contributions to the recovery and rebuilding of German society. We, as surviving victims, still wait for an according admiration from the perpetrators, who, as fascists, prefer to revel in evil hallucinations about us. In Germany Jews, as survivors and German nationals receive both support and rejection. For me, German and even global society seem to be far away from peace and tolerance, as

mankind is in a pre-stage of civilization.

As an “80 year-old child” I protest, I refuse to get used to this. For me as victim, “forever alert” exists amidst a somewhat odd global society:

I have asked myself all my life:
in this world, what should be “normal”?

I presented questions about the situation and our tasks to our members and many responded. Chapters 3, 4 and 5 describe the results of our recent books about CSD, published in German in 2017 and in 2018. We are witnesses not “only” to the Holocaust, but also to its destructive impact until today. Nothing we do seems sufficient in the face of the rise of right-wing movements across Europe, so we are caught in the position of being “forever alert” in never ending protest without escape.

Several members of CSD have published numerous books and articles. One example is the recent book by Horst Selbiger (see chapter 3).¹ He is a founding member of our CSD association, a long-time chairman of the board, current honorary chairman and, despite his age, often present in the public. He was born in 1928 and suffered great injustices throughout his lifetime. It is amazing how he, as an active journalist, became a master of justice, a righteous man engaged in promoting real justice. His life is a reminder that one can create a better future.

Furthermore, there are eight volumes at two publishing houses, which I edited in 2017 and in 2018 (see chapters 4 and 5). These examine the experiences and recommendations of more than a hundred Jewish Holocaust survivors and experts on the subject. These eight volumes aim to emphasize the traumatic memories of the Holocaust (pre-1945), frustration after 1945 and inner restlessness in 2019.

Chapters 6, 7 and 11 focus on specific current and future dangers and challenges. What enrages us Child Survivors, and actually tortures many of us in nightmares, is a bad, menacing situation, where we feel we are helpless. What depresses us is being in a situation, in which we are aware of the dan-

¹ Horst Selbiger, *Verfemt – Verfolgt – Verraten. Die unglaubliche Lebensgeschichte von Horst Selbiger*. (Baunach, Spurbuchverlag, 2018).

gers around us, while society seems to ignore the indicators and neglects according investigations.

What gives us hope is benevolent support for us within – although not yet really as an accepted part of – German society. Jewish opportunities are better than in previous centuries. Fine Jewish culture is re-establishing itself. We may even hope and try to become integrated, to feel at home in a modern Germany, in an accordingly new way.

World Federation for Jewish Child Survivors of the Holocaust & Descendants in 2014 in Berlin

Together with Max Arpels Lezer, the European president of Child Survivors associations, I organized the 26th annual meeting of the WFJCSH&D in 2014 in Berlin.²

Throughout the planning process, I was inundated with questions from participants regarding whether or not they, as a survivor, would be safe in Berlin. Lezer and I took care to ensure that precautions for the meeting were taken and we advised participants to avoid wearing a kippah in town. Everything went smoothly.

The participants were visiting numerous Jewish sites, including museums and synagogues.

None of the participants were attacked – as told to Lezer and me by the security service we had ordered. But there were a number of anti-Semitic incidents in Berlin in 2014 and in the years thereafter, and some positive public reactions. Again and again disturbing events were reported by the Jewish community of Berlin³, such as an anti-Semitic agitator assaulted a man wearing a kippah with a whip while onlookers failed to inter-

2 “2014 Berlin Conference of the World Federation for Jewish Child Survivors of the Holocaust and their Descendants,” Child Survivors Deutschland, Aug. 27, 2014, <http://wfbc.child-survivors-deutschland.de/>

3 www.jg-berlin.org

vene; a rabbi and his daughter were attacked in the street; Jewish cemeteries were vandalized with swastikas and Jewish children were attacked at school. Yet, the public response has not been one of passivity. On April 25th, 2018, there was a well-publicized demonstration supporting the wearing of kippahs with both Jewish and German organizations participating.

Alert for the Future

As Jews, we are able to be resilient, modern, innovative, even spiritual. Given this background, I use chapter 10 as a science-fiction utopia, which is quite the opposite of a nightmare. This chapter shares dreams about themes, which might help to prepare for a better future for Jewish Germany and beyond.



Top four board members of WFJCSH&D in 2014 at the 26th annual meeting, their first time in Berlin; from the left: Melissa Hacker, Philipp Sonntag, Stefanie Seltzer, Steven Adler and Max Arpels Lezer.



Orthodox Synagogue, Berlin,
Joachimsthaler Str. 13; © Miriam Magall



Liberal Synagogue, Berlin, Pestalozzistr. 12–14; © Miriam Magall

1. Alert as Witnesses Today and Beyond

When remembering the Holocaust, the question arises: “did we get stuck in the past?” or, in other words: “are we fixated on our destroyed childhood?” The answer to these questions should (?) simply be: “no.” However, as Child Survivors of the Holocaust, our lives remain forever influenced by the experiences of the past. In our questionable state, we are confronted with provocations. Every current anti-Semitic attack and anti-Israel initiative by right-wing movements is a hair-raising issue for us. It keeps us on alert. The fear of an impending catastrophe can prove an exhausting and frustrating experience. Even in our old age, we still try to warn the public and draw attention to dangers in the context of wild anti-Semitic provocations.

Many of us are over 80 years-old,
and we try our best to remain active, alert, full of vitality
and keenly aware of current challenges.

How to Deal with Challenges Now?

Above all, it would be a late and adverse effect of the Holocaust, if we were hindered to live, even depressed, when

WE WANT TO LIVE!

We want to achieve a meaningful life and want to enjoy life. There are two books by Saul Alinsky I find helpful, as they stimulate a lot of meaningful ideas about how to make your point peacefully and still have a powerful impact. He quotes Rabbi Hillel on the first page:⁴

⁴ Saul Alinsky, *Rules for Radicals – A Pragmatic Primer for Realistic Radicals*, (New York, Vintage Books, 1989), x (prologue).

“Where there are no men. Be thou a man.”

Alinsky is right on target with his other book, first published 1946 and updated in 1969:⁵

“The organized Christian Church is much older and much more entrenched in Europe than in any other part of the world – yet fascism and war came to Europe.

The organized religion, organized labor, and all other organized institutions of the people were completely impotent in preventing fascism and war. We must learn from this, and learn it now, that only in the united effort of all People’s Organizations working together in concert lies hope for peace, security, and happiness.”

For us, it is not easy to use such advice and follow these examples, when 75 years after the end of Holocaust only a few groups of survivors try to unite. Our very old survivors are passing away.

Many of our children, called

the “2Gs” even now in 2019 still suffer
from the negative consequences of the Holocaust.

These impacts came partly from us: we were simply incapable of acting like “normal” parents. We never had a chance to learn about “normal family”, but we hope that at least our further descendants, 3Gs and 4Gs, will overcome these destructive behaviors. The late after-effects of the Holocaust are in a way still a form of the “Holocaust.” We should limit such damage. As this book will show, typical everyday occurrences can trigger extremely stressful reactions for survivors. I have encountered many Child Survivors and descendants still struggling with their past, who can confirm this.

5 Saul Alinsky, *Reveille for Radicals*, (New York, Vintage Books, 1989), 202.

One purpose of this book is to stimulate and depict a growing powerful, self-reliant and confident role of Jews, who should be recognized globally as a precious part of our future world.

A challenge: our individual fates are remarkably different. Within our group, there are dissenting opinions on such topics as the definition of 'Jewish life,' the nature of anti-Semitism and the state of Israel. Additionally, after the Holocaust, Child Survivors faced mental health problems, which made them feel separated from "normal" society. This has subsequently resulted in a heightened sensitivity to shifts in mainstream politics and a particular awareness of the rise of the far-right.

Unsettled and Yet Fighting Unsociability

As an editor of survivor testimonies, I have become familiar with a wide spectrum of experiences. There are reports, in which the authors intentionally exclude the most striking or disturbing facts related to their experiences. In part, they withhold these details because of an uncertainty of how their audience will react. They believe that the public may be reluctant to hear or read this information. For example, discussing crimes that occurred after 1945 can prove incredibly contentious. At times, public agencies are prone to cover up such crimes rather than reveal the continuation of Nazi-ideology in post-war violence.

As a result, Child Survivors sometimes find it impossible to fully and accurately express the entirety of their experiences to others. When a survivor experiences a highly personal traumatic event, this can contribute to an inability to publicly share experiences. For example, one survivor's son was hospitalized after being severely beaten by neo-Nazis. He had wanted to "avoid being timid" when provoked by the right-wing extremist group and proudly asserted his Jewish identity. Though the culprits were caught, they only received mi-

nor punishments. The parent of the survivor could hardly speak, much less deliver a public statement about this traumatic episode.

Children Forever?

For decades, the experiences of Child Survivors were dismissed because it was assumed that their youth isolated them from a clear understanding of the events. The extreme mental effects of the hardships they suffered were ignored partially just because they seemed to be implausible. Yet, in recent decades, attitudes towards their experiences have become more accepting. Now, there is an acknowledgement of the harmful impact of their experiences on their health, identity, career and family development. Additionally, it is now understood that older Child Survivors, born in the 1930s, did possess a deep understanding of the political fascist crimes, injustices and terror that surrounded them. On the other hand, babies could not understand the political background of these crimes. However, babies especially could become more sensitized and could feel at their core that something was fundamentally wrong. A danger of this is getting stuck in childhood. The long-term impact this had on their lives was disastrous.

Whether they were teenagers or babies, for decades,

the ‘silent cries’ of survivors
remained unheard or misunderstood by society,

partly even by their own family – if there was a family. The Kafkaesque lack of understanding further worsened the suffering of this group.

All these common feelings led to the foundation of our association in 2001 and to continuous bi-annual meetings, where we enjoy mutual understanding and support from each other.

For several members, CSD is a kind of “family,” essential to combating loneliness at our age. This would not be possible without the intensive care and organization of Andrew Hilkwitz, chairman of our board, and board member Thomas Gabelin. Hilkwitz also manages our group’s social media, organizing a group on WhatsApp, for example. He is also responsible for our internal exchange of messages and feelings and for public relations in our many engagements as contemporary witnesses. We fight and we see results. More information is available on our website:

<https://www.child-survivors-deutschland.de/>

2. My Victimization: My Experiences as an Example of Mixed Marriage

A mixed marriage is a marriage between two people of different religions, nationalities, social classes and the like. Some children from a mixed marriage with one Jewish partner had a better chance of surviving than other children of Jewish origin⁶.

My mother was Jewish.

Unique and Yet Typical

While the individual fate of every Child Survivor was unique and the horrors experienced varied, all Child Survivors still have some basic features in common. All had traumata and enormous fear. All were aware of the horrible crimes committed.

Thus, my report about myself is:

- on the one hand misleading, as the fate of murdered children and even of most survivors was much worse,
- at the same time characteristic insofar, as *all* Child Survivors share long-term physical and psychological wounds as a result of the Holocaust,
- and characteristic of the long-term impacts of the Holocaust. After 1945, it took decades for the impact of my traumas to weaken. If liberation succeeds, e. g. as supported by therapy, then enormous power may be set free, and it may become active in society.

Overall, the Jewish part of my extended family can be seen as an example of “diversity destroyed” – this was the name of an exhibition of the German Historical Museum in Berlin

⁶ <https://www.juraforum.de/lexikon/nuernberger-gesetze>

2013⁷, which discussed the remarkable contributions of the Jews before the Nazi period, in science, art, etc., as a vital part of German society. To the extent that Jews can contribute to society, they do so. Today, opportunities are better than ever before.

Uncertainty, How Something was Terribly Wrong

In 1945, as a six year-old child, I already knew that something was terribly wrong.

This uncertainty has shaped and influenced me all my life.

As a child of a “mixed-marriage,” I was at risk of being deported, despite the desperate efforts of my parents. The Nazis pressured my parents to divorce; if this had occurred my mother, my older brother and I probably would have been murdered. By mid-1944, my mother was aware of the fate of her brother, Albert. He had been killed, along with his wife and three children, in Auschwitz. At the same time, her sister, Hanna was at risk of being discovered every day. She hid in various locations in Berlin, which was a difficult and always dangerous challenge. In Halle/Saale, where our family lived, such attempts to hide would have been impossible for my mother. The Nazis threatened my father, telling him that he would be forced to join a suicide mission if he remained married to my mother. If he had died on such a mission, our whole family would have been deported. Out of desperation, my mother committed suicide in August 1944, in order to give her children and husband a chance to survive. After the death of my mother, my father was pressured into remarrying an Aryan woman. He did so, in order to give my brother and me the best chance for survival.

7 <https://www.dhm.de/archiv/ausstellungen/zerstoerte-vielfalt/en/>

Unfortunately, at my young age of five, no one attempted to explain this tragic event to me. The adults in my life had informed me only that my mother was ill and that I was not allowed to see her. On the day of her death, our family doctor visited our home with a very serious face and then left. I waited at the bottom of the stairs for news and would scream whenever an adult tried to move me to my bed. After a long time had passed, I was finally told to “say goodbye” to my mother. I stumbled up the stairs and was thrust at her bedside, so I could grab her unresponsive cold hand for a moment before being pushed out of the room and down the stairs again. At that point in time, I somehow believed that if I had only been allowed to hold her hand sooner that might have prevented her death. Although I could not understand the situation, I do remember my mother’s death and my own sense of helplessness and total confusion.

“You Should Never Have Been Born!”

After being told, “Your mother went away,” my reply was, “Why didn’t she take me with?” My question was met with confusion and silence. One day, a close relative of mine, who was a teenager glowered at me and said:

“You should never have been born!”

I was stunned and asked why. The only answer I received was that I was too young to understand. Such lack of clarity typified my childhood.

Years later, I learned that my Aryan stepmother had had “difficulties” with me. She was by no means strict, but was only interested in her own children. I became an unwanted guest in my own home. After my mother’s death, I was alone all day in my room and hid under the heavy covers of my bed. I was neglected and my behavior became erratic.

At my age of sixteen, my brother, eight years my senior, left the family.

My behavioral problems related to my early trauma intensified. I felt very much left alone. Later this limited my ability to secure a job and to establish a life. Like so many Child Survivors, I still carry these scars today.

Though I realize that the fate of a child from a “mixed marriage” was mild in comparison to the sufferings of those interned in concentration camps and ghettos, my life was still influenced by the trauma of my childhood, the death of my mother and the failure of the adults in my life to clarify the situation.

Looking for a Political Wife

Under the impact of societal tensions reflecting my personal fate and sufferings, I decided early on to combat violence within and between societies. For this basic purpose, I studied physics and political science simultaneously in Munich and I worked almost every day and every night.

My private life was increasingly neglected as a result. What I focused on was my political vision and task! I even denied myself the love of a marvelous young woman named Agnes after seven years of close friendship. Our love had been so strong that we agreed we had to separate completely and that we should even strictly avoid any contact. My love-sickness was desperate. I even smashed an entire piano with a sledge-hammer. I mourned for 43 years while, on every birthday, I allowed myself a solemn ritual of stroking, gently caressing a curl of her hair, taking care not to lose a single strand.

After these 43 years, I had “had enough” from ruined relationships. No friend had matched my vision of a “political wife.” I decided to stay alone rest of my life. And yet, I was

dreaming: but, of course, if Agnes could be with me, that would be perfect. My mind kept asking: had I ruined her life? Using my detective skills, I found her address. It took me several months to write my apology letter to her.

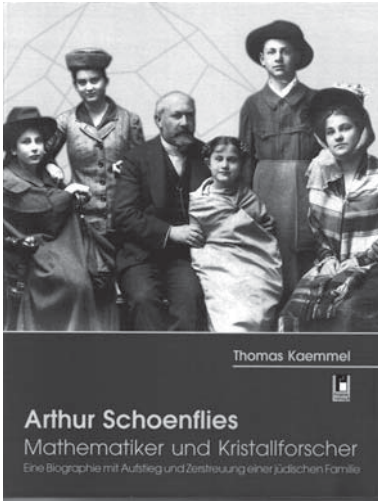
When she received my letter, after 43 years in 2006, she immediately recognized my handwriting and felt that the letter might change her life. For three days, she carried my letter along with her and before opening it. It turned out to be just the right time for “re-unification” in both our lives. Now, in 2019, we have already lived together in delightful harmony for 12 years. Ever since, I believe in miracles.

What had happened during these 43 years? I had looked for a “political wife,” ready to join my cause, but I took it too far, working for peace “like a soldier in war.” For instance, I refused to take any vacations, as I assumed that a soldier would hardly have a chance for a day off. No wonder none of my relationships with women succeeded. While they somehow started with hope, they still ended full of stress.

My Jewish Family

When I was 50 years-old, my cousin **Anna Leung** from London addressed me as if I was a Jew. She just assumed it as a fact, of which I should naturally be aware, but before that moment it had never crossed my mind that I might really be Jewish. I answered that while I know I have some Jewish ancestors, I never had a Jewish education. She told me about Halacha. Assisted by my other cousin Thomas Kaemmel in Berlin, I became more and more acquainted with Jewish culture.

My cousin **Thomas Kaemmel, a CSD founding member**, who died in 2013, wrote a book covering about 300 years of history of the extended Jewish Schoenflies family, describing the dramatic fate of several family members through the pres-



Book by Thomas Kaemmel about Arthur Schoenflies with his five children, two of whom did not survive the Holocaust.

ent time, with special attention given to the events of bitter fate under the Nazi regime.⁸

The intensive research on the networks of the Schoenflies family led to a large number of links to other famous families. A great number of documents, which are mentioned in this book, invite further research.

His book did focus on our common grandfather, **Arthur Moritz Schoenflies**, and I assisted with the work. Schoenflies, a professor of mathematics, was born in 1853 in Landsberg on the Warthe and died in 1928 in Frankfurt/Main. He came from a Jewish family, whose ancestors had been living in Germany for more than 300 years. He was great-uncle to Walter Benjamin and Gertrud Kolmar.

His wife, Emma, née Levin, was born in 1868 in Berlin and died there in 1939. They had five children, three of whom survived the Holocaust. Ten out of fourteen of their grandchildren survived in Germany and in England. Other

⁸ Thomas Kaemmel, *Arthur Schoenflies – Mathematiker und Kristallforscher. Eine Biographie mit Aufstieg und Zerstreuung einer jüdischen Familie* (Halle: Projekte Verlag, 2006).



Festive Passover celebration in Haifa with Liesel Binzer's family

personalities, in this and related families, include archaeologist Gustav Hirschfeld, author Julie Elias, sister of Emma Schoenflies and her husband, the man of letters (*homme de culture*), critic, specialist in Nordic culture and collector, Julius Elias.

Arthur Moritz Schoenflies, an outstanding mathematician and theoretical crystallographer, made a very important contribution to crystallography. Each kind of crystal is now defined by both its chemical composition and its unique crystal structure. The innovative proof of the lattice structure of the crystals, which Laue and his colleagues in Munich verified by using X-rays in 1912, was essential for the material sciences and, therefore, for modern industry. Once this point was reached, research focusing on the knowledge of the crystal structures of individual kinds of crystals was immediately intensified. Schoenflies was “lucky” insofar as he did not live

long enough to see the Nazis come to power and murder many of his family members.

Our board member Liesel Binzer introduced me to Jewish culture in recent years and took me to see her daughter Gabi Laufmann in Haifa/Israel.

Of course, Liesel Binzer also brought me to Jerusalem and, in 2017, I attended the annual WFJCSH&D meeting in Jerusalem.



At the Wailing Wall in Jerusalem in 2017

Studying the Holocaust and Deriving a Task

All my life, I had to cope with the impact of fascism in Germany. Only when I began studying political science (along with physics) from 1958 until 1964, did I understand the extent of the Nazi terror and the Holocaust and their impact on my extended family. My main goal was to fight against violence in general, especially against warfare.

And yet, it took decades until I realized how I might and should contact other Child Survivors, who had similar, even more drastic experiences and similar interests. A few years after the German group Child Survivors Deutschland e. V. (CSD) had started in 2001, I joined them. As I was rather “young” (born December 1938) within the group, soon I became treasurer, contributed publications and became responsible for international cooperation.

A Daily Tightrope Walk

Time and again, I ask myself: how can I be both as cautious as necessary and, at the same time, as uninhibited as possible, as I go about my life? I was startled by the experience of one grown “2G,” the son of a former CSD member, who had been provoked by neo-Nazis and would demonstratively stand up for being Jewish; he suffered severe wounds and endured a long stay in a hospital.

Seventy-four years after the end of the Holocaust, we want to feel free and act free without interference. We want to lead normal lives just the same as other citizens. Of course, this should have already been possible from mid-1945 onward. Before and during the Holocaust, most of us kids were not street fighters, but there were some exceptions. For example, one can look at how Horst Selbiger learned boxing as a boy and fascist schoolkids respected him for it. Now, in our old age, we shall stay alert and rather avoid any “street-fighting.” If there are a few young Jews ready to fight any provocation, without undue risk, of course, that would be just fine.

In fact, right after 1945,

many of us worked hard and fought
and cared for our new families.

Even when we work hard, we can still be shy and live withdrawn lives. We know that even decades, even an entire lifetime, may not be sufficient to cope with a traumatic childhood.

From Implosion to Explosion

As a child, I was shy, cautious, small and easily scared. I was alone and felt this deeply. I knew that bursting inward must come to an end. When my brother left home, I decided at the age of 16 to deliberately disregard unconvincing “advice” from adults and, rather, to mind my own business. I tried to find basic meaning and a life plan that went along with this. My emotions served as a fine guide. I knew it would be smart to continue school. My teachers (and even I) could hardly read my chaotic handwriting, but I still managed.

After starting my university studies in 1958, my self-esteem and success exploded, as I finally got all the professional information, stimulation and explanations that I had always desired. I felt strong enough to study physics, political science, some economic subjects and methods, even Japanese theater, and could visit wonderful concerts all at the same time. I had to earn money working on construction sites and even before I got my diploma in physics, I was the accountant of an electronics company. But then, I wanted a job with societal responsibility. When I got it, I had to cope with the emotional challenge.

Can I Be My Own Drug?

My first job was researching nuclear war for Germany. In this position, I had to calculate escalation models and details of collateral damage. Some nights, I had nightmares that I was feeling symptoms of radiation sickness and the influences

of biological and chemical weapons. I often went to my local pub, “Tom Suden” in Hamburg. Suffering from an intense stomach ache, I went to a family doctor: I had ulcers in my stomach, as a result of consuming too much alcohol. From that day, I avoided consuming any alcohol for half a year, allowing myself a gentle restart.

Dangerous drugs can sometimes be taken in a desperate effort to cope with oppression and even violence can result as a coping mechanism. A milder approach may be to relieve stress through physical activity, art, therapy, even through the stimulation of “natural drugs,” such as the adrenalin in one’s own body.

In Berlin, my home-town since 1979, acting out dramatizations of being a victim is always possible. I know that my mother liked to declaim poetry and that enticed me to take a closer look. There are plenty theatric, even drastic forms of how to indulge in histrionics. Sado-masochistic (S/M) cults are a popular method used to get rid of stress. I am intrigued by such and other kinds of catharsis, as long as it gives me a chance to reveal theory for the purpose of revealing secrets about human violence, even desperation and alienation. An excerpt from an interview with an expert on the “healing effect” of S/M reveals just this:⁹

Mark Thompson: “Are you saying, there’s a powerful healing effect – a kind of soul curing – that happens as a result of the intense erotic experiences you describe?”

Purusha the Androgyne: “Yes. Self understanding, working out the problems, and healing ourselves of the negative conditioning that we received in many cases, and

9 Mark Thompson, “Erotic Ecstasy: An Interview with Purusha the Androgyne”, in *Leather Folk – Radical sex, people, politics, and practice*, ed. Mark Thompson, (Los Angeles, Daedalus Publishing Company, 1991/2004), 292–293.

opening out into the ecstatic states. I want to push ecstasy. To me, that's the biggest problem: Ninety-nine percent of all the people in this country are not only touch-starved, they're ecstasy-starved. They are not experiencing regular ecstasy, other than perhaps a few seconds when they have an orgasm. What I'm trying to say is that there are ways not only of having much more ecstasy on the way to orgasm, but there are ways of prolonging it after orgasm. This changes the whole way in which we look at life and live life. I think the whole world is going to be a lot better off the more ecstasy it experiences."

Such utopic (and even playfully violent) ideas touch on the magnitude of change that can be expected of Child Survivors dreaming of a world that would be largely free of violence. It touches on the amount of emotional, existential, wild and yet peaceful change needed in order to really get rid of the fascist movements throughout global society, including their psychological background.

Who is a victim? Fascists are victims of their own primitive inclinations and violent drives. Racists look at solutions contradictory to their actual needs and options. Both fail to detect education as the most effective tool for their own success. Both fail to notice, how robots and automation in general, rather than immigrants, might "steal" their jobs. Therefore, using the strategy of looking at other races as "the culprits" of such problems cannot work, since the genetic structure of chimpanzees is 98 % the same as human beings anyway¹⁰:

Chimpanzees are our closest living relatives, sharing more than 98 percent of our genetic blueprint. Humans and chimps are also thought to share a common ancestor who lived some four to eight million years ago.

10 <https://www.nationalgeographic.com/animals/mammals/c/chimpanzee/>

In this sense, all primates belong to the same race and the differences between humans are minimal, as are their capabilities and their sufferings. We might as well be breaking a mirror, when we try to kill “that enemy” as the culprit – or, after a closer look, a picture of ourselves.

The fascist idea of reinforcing peace with violence requires alcohol and other hallucinogenic drugs, in order to be carried out. As a scientist, I studied how drugs, under certain circumstances, can influence the actions of criminals, dictators, executives, soldiers, managers in armament factories – of various deciders, especially those who cause all kinds of violence. As a Child Survivor, I studied the role of alcohol and other drugs given to mass murderers, notably to Germans, involved in the Holocaust. Furthermore, I was interested in the influence of the “human factor,” including psychic, cognitive and social preconditions, while dealing with the dangers of socio-technical systems. I studied the emotional preconditions of escalation leading to nuclear warfare. For instance, I was aware of a detailed study about American presidents and other leaders, where certain illnesses, corresponding mental disorders and obvious mistakes were consistent; these were three coinciding facts.¹¹

Today, I say:

“I am my own drug!”

My life suits me and stimulates me, so I don't require any drugs outside of myself.

Love and Innovation

At night, I often have new ideas. Then, I jump out of bed, even several times a night, at maybe 2 AM or 4 AM, making

11 P. Accoce and P. Rentchnick, *Ces malades qui nous gouvernent*, (Paris: Stock, 1996).

a note, playing solitaire, going back to bed happily and fit in the morning to judge whether the idea I had in the middle of the night was helpful or useless. I love to be stimulated and there are so many causes, events and chances to grasp at this.

When I went to Boston on sabbatical in 1972, after a short time, I was invited to a Jewish academic group. Much to my surprise, for them, it was clear that as Jews, they were elite and this was what they expected from me: exuberant self-confidence, enthusiastic hard work and successful joy in life. This was mentally stimulating and I loved it!

The Dalai Lama presents the importance of *globally* treating children well in the context of basic societal demands:¹²

“It has been proven that most people who have no social awareness lacked love in their early childhood.”

I admire him and I guess he is right. But how, then, is it possible that many Child Survivors evidently display an extraordinary social awareness? Taking a new look at my life, a terrible strain caught my attention: my mother had felt persecuted and in great danger, starting well before my birth in 1938 and until her suicide in 1944. For a long time, I wondered what the meaning of the tragedy was for me. I did not know how to live with it – and what it might imply for my responsibility. I wondered: what would my mother expect?

Puzzling over the challenge, finally I chose my own answer: I have a life-task and so I must be here. Simple, but it works. The background: As a teenager, I could look at the precarious situation before I was born and I try to understand: my mother had been scared to death for her children and for herself. Therefore, I can imagine that I received an abundance of love from her until her death in August 1944, when I was five and a half years-old. This may have, perhaps, contributed lat-

12 Dalai Lama und Sofia Stril-Rever: Der neue Apell des Dalai Lama an die Welt – Seid Rebellen des Friedens. (Wals, Benevento Verlag, 2018), 39.

er to an unusual urge to give and receive love. However, during the time of the Holocaust, I felt its horrors without a chance to comprehend them. It is no wonder that the loss of my mother was an immediate loss of my entire orientation of this world.

I had to learn how exacerbation feels. Later when I was 16, as my elder brother left the family, again, I felt alone, often bullied. I despise any late “triumph” of the Nazis, so we shall overcome and blossom. I had to find my own kind of chutzpah! Today, I say to survivors: try to give yourself a chance, let a thousand flowers bloom right where you are!

3. Horst Selbiger: Abused, Persecuted, Betrayed – Demolition of My Life

We Child Survivors recently published nine books, all in German. Their contents are presented here in English. One book is a biography by Horst Selbiger.¹³

He tells us: after the Holocaust, racism *always* remained imminent in the post-war years after 1945 until now. Horst Selbiger is a founding member and honorary chairman of CSD.

In his book, Selbiger describes his bitter experiences in three German states, first until 1945 in Nazi Germany, then in the (East) German Democratic Republic (GDR; Deutsche Demokratische Republik: DDR), where he supported the at-



Andrew Hillkowitz (President of CSD, left side) and
Horst Selbiger (Honorary President of CSD)

13 Horst Selbiger, *Verfemt – Verfolgt – Verraten: Abriss meines Lebens*, (Bau-nach, Spurbuchverlag, 2018).



Horst Selbiger (on the left side) with Wolfgang Battermann, the first chairman of the association of the Petershagen Old Synagogue.

tempt to establish a socialist state, and, finally, in the Federal Republic of Germany (FRG; Bundesrepublik Deutschland: BRD). His fate is characteristic of the bitter experiences of many Jewish Child Survivors.

In the FRG, he applied to the courts for modest compensation because of the chronic illnesses he suffered, evidently, caused by his time as a forced laborer exposed to dangerous chemical liquids. Based on an “expert” opinion, in 1977, the judge in this case argued that his illness was not caused by his persecution, but rather by the “generally bad genes of the Jewish race.” Neither the “expert” nor the judge were ever held accountable for their racist statements and the verdict they had decided.

This was by no means an isolated incident. German Chancellor Konrad Adenauer had enacted Article 131 of the German Basic Law (the German Constitution) in 1951, which reinstated civil servants, including many high-ranking fascist officers, to their former governmental positions, to top positions in research institutes and to other public positions of authority. Consequently, Selbiger faced continued mistreatment even in post-war years, as has also occurred in many other cases. In his book, Selbiger provides a detailed analysis of the horrible crimes committed particularly by high-ranking Nazis until 1945 and the uninhibited careers of these criminals in the FRG and the subsequent high pensions they received.

Selbiger reports on the exorbitant amount of fascist staff in Federal Ministries, including 77.4 % in the Ministry of Defense and 68.3 % in the Ministry of Economy. Of course, close cooperation with former Nazis in top positions of the German economy was effective. Selbiger mentions (see page 140) that a former active member of the NSDAP, Kurt Georg Kiesinger, later became chancellor of the FRG. His career continued even after a public provocation in 1968:¹⁴

“With a slap in the face for Chancellor Kiesinger, Beate Klarsfeld became famous fifty years ago. The gesture was about Kiesinger’s Nazi past – and roused the West German public.”

After the end of the GDR, the FRG founded an institution for the investigation of documents concerning the Stasi (Staatsicherheitsdienst, State Security Service of the GDR). Selbiger reports that this institution had a staff of 1,687 people, 20 years after the end of the GDR. He compares it with an equivalent institution for investigating Nazi crimes, which 20

14 Barbara Kostolnik, “Ohrfeige für Kanzler Kiesinger: Beate Klarsfeld – auf einen Schlag berühmt”, ARD-Studio Paris, Tagesschau, November 7, 2018, <https://www.tagesschau.de/inland/beate-klarsfeld-103.html>.

years after the end of WWII and the Holocaust had a staff of only 121 people. Currently, only 16 of them are still there.

Selbiger documents the impertinence of former Nazis, in many cases honored and decorated by the FRG, and the according excessively low prosecution of Nazi crimes. His table of former NSDAP members and their subsequent positions in FRG ministries, established political parties, etc., covers 17 pages of his book!

In a recent interview, Selbiger characterizes the current situation as provocative:¹⁵

Question: “Do you believe that events from the 1930s and 1940s can reoccur in Germany?”

Answer: “Sure. It has happened before and can happen again. It is in the realm of possibility, but I do not think that would be possible again, even though the strength of the Right is currently catastrophic, but all in all, still, we democrats are the majority. It’s about rallying people now. That’s so important! Most people, I believe 75 to 80 percent, are against the right wing. But they do not articulate that. These are bystanders and silencers (allowing for these provocations, remaining silent). My concern is that they do not let themselves be lulled.”

Question: “What do you emphasize as especially important?”

Answer: “The fact that the Nazis transformed a relatively democratic republic into a fascist terror regime within 100 days. For me, it is important to make clear how fast that was possible within really short time intervals.”

15 Alexandra Förderl-Schmid and Konrad Rufus Müller, *Unfassbare Wunder – Gespräche mit Holocaust-Überlebenden in Deutschland, Österreich und Israel*, (Vienna, Cologne, Weimar: Böhlau Verlag, 2019), 159.

4. The Four Volumes of the Book Series: “Bitter Past! – Better Future?”

The basic messages of these four German language volumes will be described here in English, partially as a summary of their content and partially amended by quotations from other English publications or further data. This is the first of our two-book series, published in 2017:

„Bittere Vergangenheit! — Bessere Zukunft?,
editor Philipp Sonntag
Hentrich & Hentrich Publishing House –
<https://www.hentrichhentrich.de>

Through these four publications, we attempt to deal in different ways with the diverse experiences of Child Survivors within the complexities of German society. We intend to communicate these experiences intelligibly to audiences unfamiliar with our history and the difficulties we face. Furthermore, we hope to create solidarity amongst Child Survivors within Germany and beyond.

Volume 1: Philipp Sonntag: Survivors in Action¹⁶

The main purpose of the book series was to allow victims to write about their experiences. However, as the editor of these publications, I experienced many delays from the contributors. Why was this the case? Though survivors intended to submit their texts, I would often hear that they would “break out in tears” and that “the past just overwhelmed” them. Fur-

16 Philipp Sonntag, *Wir Überlebende des Nazi-Terrors in Aktion* (Berlin: Hentrich & Hentrich, 2017).

thermore, illness, depression and fatigue also further impeded their work. Yet, the motivation to write was still strong and contributions did finally arrive, often after more than a year of delays. In fact, in 2018 the book with several reports of Child Survivors finally became Volume I of the second book series named “Child Survivors as Sensitive and Resilient Witnesses from Back Then Until Now,” see Chapter 5.

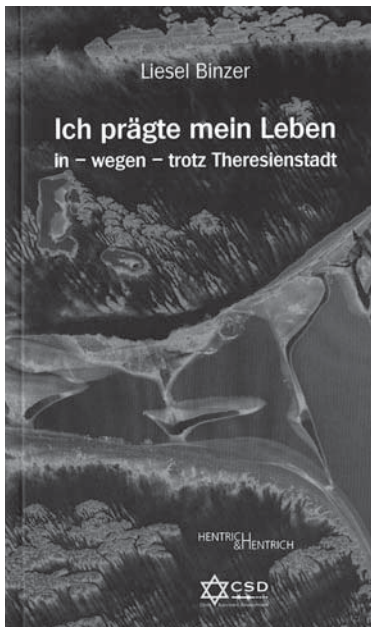
Therefore in order to start, I decided to write “Volume 1” in 2017 myself, as a general introduction. This volume explores the unique difficulties Child Survivors experience. Often as Child Survivors, we ask ourselves, “Are we especially nervous, wounded or traumatized compared to others who have experienced traumatic events?” We ask, in what way the uniqueness of the Holocaust has, in turn, created a unique trauma with which we must cope. Past memories always threaten to come into the forefront of our experiences, making our past trauma a burden in the present.



Introductory book
about the Child Survivors

With respect to our own ability to speak about our past and current traumas, our group has depended on the support of professional therapists. Today, the Holocaust continues to have a destructive impact on our physical health, our limited education and our ability to maintain stable, healthy relationships with others, even amongst members of our own family. It is a burden when we try to establish our role in society.

It is the aim of our group to ensure that our past tragedies and current sufferings are better understood and respected by the wider public. Yet, our organization has encountered increasing difficulties to find funding to support our projects and ongoing initiatives. This is even in spite of the fact that the German government currently provides hundreds of millions of euros to support medical care for survivors (which we welcome, of course) and to fund some public memorialization and education initiatives. Unfortunately, this support has been misused for some negative backlash in the wider



Liesel Binzer was in the Theresienstadt Camp

public's perception. For instance, forty percent of youth in Germany believe that "Jews use the Holocaust to gain financial advantages." An idiotic, impertinent provocation.

This volume explores how nowadays we and other Jews in German society perceive and react to challenges. It includes an approach towards Israel and Israeli politics. It touches upon the current refugee crisis in Germany and particularly the plight of refugee children from Syria. It helps to understand their mental state. How they have been welcomed to Germany will influence the impact of their experiences, including the experiences of subsequent generations.

Volume 2

Liesel Binzer: I Shaped my Life in, Because of, and in Spite of Theresienstadt¹⁷

The second volume of the series focuses on Theresienstadt. It tells the fate of **Liesel Binzer**, a Child Survivor, and how the Holocaust impacted her and her family both before and after 1945. The volume describes Binzer's experiences in Theresienstadt, her later life as a mother of three children, her later work in a finance office and her current work visiting schools as witness to the Holocaust. Three generations of Binzer's family are included in the volume and contribute in varying ways. Her story reveals how the complexity of her experiences continues to influence her life.

Through Binzer's experiences, this volume explores the difficulties Child Survivors face in later years as parents. Traumatic pasts often injure children in unintended and unexpected ways. For example, children of survivors are able to sense the inner struggles and stresses of their parents and may, as a result, suffer from panic attacks. The underlying causes

17 Liesel Binzer, *Ich prägte mein Leben in / wegen / trotz Theresienstadt* (Berlin: Hentrich & Hentrich, 2017).

of these attacks can remain unclear and indiscernible, as they are a subconscious reaction to an unspoken tension within the family. In many cases, a child may discover the underlying causes of these reactions only through extensive therapy and then learn to reconcile with their parents and cope with lingering issues of resentment and anger towards them. In this volume, Binzer's children spoke of recognizing the enormous efforts of their mother to try to hide the effect the Holocaust had on her. One of her children remarked, "Our mother never told us about the Holocaust, but her tension has been present all the time."

Binzer thoughtfully reflects on the impact the Holocaust has had on her life. Since the end of the Holocaust, she has found success as a mother and acquired an education and career. As one of the few children to survive Theresienstadt, Binzer describes the burden and responsibility to speak about her experiences and to tell her story. Even though she finds this difficult at the age of 81, she continues to accept invitations and is eager to share her experiences in the hope of creating a better future. In this volume, she reflects on the fact that her achievements are both in spite of and because of her experiences in Theresienstadt. Her words express an emotional ambivalence, as she recommends, on pages 48–50:

"I grew up as an adult much too early in Theresienstadt, and I still miss my lost childhood. I never got rid of my inner restlessness, my nervous readiness for danger – even in my now, by and large, peaceful surroundings. My intention, to establish my own life, has always been challenged, and then strengthened. I am always especially alert with regard to anti-Semitism. I have a never-ending drive to warn society, particularly in light of injustice, and the necessity to fight it in all its evil forms. What I would love to experience and enjoy, is simply a

peaceful and relaxed world and mood, interrupted only occasionally by real danger that would need my response.”

And:

“I see anti-Semitism as a sort of exalted respect because it is quite absurd how our enemies believe that we could do almost anything, how they marvel at our power, skills, influence. Have we defended ourselves too little before 1945 and then too much? I mean, presumably the Israeli version of the claim that we will never be terrorized again – we were attacked by several Arab countries right after the foundation of the state – is to be respected first of all.”

The story of her life, her message and her work hold a straightforward and reflective message that appeals to everyone, young and old.

Her heart was almost broken when her grandson Roi Laufmann was at risk and had to defend Israel as a soldier in the IDF from 2011–2014. When Laufmann said to me that Hamas are terrorists during my visit to Haifa, I suspected that he just reported a common understanding in the army. However, his contribution in the book by Binzer clearly shows that he differentiated the local conflict without making black and white judgements. In an excerpt of his ideas, he says:

“Nothing is more important than including the Holocaust at school, not only in Israel, but worldwide, as it is an example for all mankind. Such fate should not occur to any people. I don’t hate Germany or anybody there, current generations are not responsible for the horror until 1945.

I was involved in a special unit at Gaza. I think Israel is strong enough to survive. But war is not a way to solve the local problems. Israel is alive, as it always had been, ready for peace. But one should not ignore the fact that Israel had to destroy 16 tunnels in the Gaza Strip that led into Israel. The vast majority in the Gaza Strip are innocent people who want to live their lives but are controlled and oppressed by a terrorist organization called Hamas. For survival, the peaceful Jewish tradition is important, but not the Jewish religion, as it just only fights for ownership of land and is not willing to compromise.”

Pavel Hoffmann: Current Challenges

Pavel Hoffmann, another Child Survivor, who survived Theresienstadt, is also a member of our organization. He has a complete overview of the Nazi crimes in the area of the Czech Republic and he is preparing a book about the details of this. In preparation, he provided the following messages. He especially draws attention to the fate of his innocent fellow Czech Jews, who were not fortunate enough to survive the greatest crime in human history. For instance, he reports about the fate of the so-called Czech family camp in Auschwitz-Birkenau.

He also focuses on current challenges in this excerpt of his speech on “Israel Day:”¹⁸

“This year, Jews around the world celebrated the founding of Israel 70 years ago. A state that guarantees that no one dares to destroy the Jewish people anymore. It is almost a miracle that after 11 wars and 70 years of war, Is-

18 Pavel Hoffmann, contribution to “Israel Day”, Nov. 24, 2018 in Frankfurt/Main; excerpt from notes by Pavel Hoffmann for his presentation

rael is so strong today that it has become a symbol of freedom for the oppressed peoples such as the Yezidi, Iranian or Kurdish people. Not even the creation of a “Palestinian” people in the 1960s by Arafat and the Arab States, which finally pursued the goal of destroying the Jewish state, has brought Israel to its knees. Nevertheless, as the only democratic state in the Middle East, the Jewish state with more than 7 million Jews and 1.2 million Arabs, has to face the overly critical attitude of a considerably large amount out of 500 million Europeans and the strong rejection of most of the world’s 1.5 billion Muslims.

Three years ago, the last Shoah survivors and many state leaders walked solemnly through the former camp of Auschwitz – presumably for the last time in such a constellation. But there was also something that made sense of the day and gave it dignity. Like every year Israeli jet fighters thundered over Birkenau on January 27th. This was not a violation of Polish air superiority and no artistic exercise of an aerobatic team. Not even a reminder that the Allies had failed to bomb Auschwitz when the gas chambers were still in operation. It was a clear message:

‘You mourn for the dead, we take care of the living, and by the way, if there had already been one of us, nobody would have dared to slaughter you, so be glad that we exist.’

From the past the Germans and the Jews have learned different lessons. ‘No more war’ say the Germans and ‘no more victims’ say the Jews. The first promise is now obsolete; let’s hope the second one will last forever.”

Specifically, some of the Jews are Germans and some of their families have been around for centuries. It would be convinc-

ing, if these German Jews took responsibility for both promises and if this would be noticed and recognized in society.

Terezín Initiative

Our members, Liesel Binzer and Pavel Hoffmann, keep our contacts with Czech Child Survivors up to date.

Ludmila Chladkova wrote a booklet in English, including exceptional pictures.¹⁹

Michaela Vidlakova was the official delegate from Prague at the WFJCSH&D Conference in 2014 in Berlin. In June 2014, she wrote to us (CSD) about the Terezín Initiative (TI), during the preparation of the WFJCSH&D conference in August:

The Terezín Initiative – International Terezín Association is the union of the Shoah survivors of ghettos and concentration camps, living in or coming from the Czech Republic, and their direct offspring. The name of the union originates from the fact that under Nazi rule almost all Jews were first deported to the “Theresienstadt Ghetto” assembly camp in what was known as the “Protectorate Bohemia and Moravia,” (the former garrison town of Terezín) before being deported to the extermination camps.

The aims of the TI, formulated when the TI was founded in 1990, are threefold:

- TI educates the young about the Shoah. Our suffering is given meaning if we, who happened to survive, do our share to help prevent a similar recurrence. Our activities in this field are directed at an audience, mostly school classes, both at home and abroad. Our members meet these groups in Terezín, Prague or other places here or

19 Ludmila Chladkova, *The Terezin Ghetto* (Pardubice: V RAJI, 2005), 56.

abroad and hold lectures and discussions with them. We collaborate with several interested organizations here and abroad, especially in Germany.

- TI keeps the memory of those who did not survive alive. Usually, whole families were exterminated, so there is often nobody to remember them. Therefore, we organize or participate in memorial days and see to it that memorials or memorial plaques are installed on special sites connected with the Shoah. We have also facilitated the publishing of the Terezín Memorial Book (an exhaustive list of those deported) and cooperate in regularly publishing works by historians dealing with various aspects of the Shoah in our country.
- TI takes care of the present social, medical and material wellbeing of the survivors in our country. Often having lost most or all of their family, the Shoah still gravely influences their present situation. Many live in isolation and often on a living standard just above the poverty line. The funds for the social and medical programs come mostly, but not exclusively, from the Conference on Jewish Material Claims Against Germany and the American Joint Distribution Committee. Both these bodies acknowledge our position and use us as a channel for their social programs in the Czech Republic. Not all survivors are members of our organization, but the programs we manage aim to help all survivors.

We publish a bulletin called *Terezínská iniciativa*, which usually appears three to four times a year and is sent out to our members for free. Every spring, we hold a convention for our members, which is also a social event.”

Volume 3: Character, Anger and Resistance – What Experts Say About Us²⁰

In this volume, experts from different fields discuss the varying attitudes, achievements and problems faced by Child Survivors today. Experts in the field of psychology describe post-traumatic stress disorder, which manifests in the form of extreme alertness, excitability, irascibility, irritability, enhanced distrust, suspiciousness and an inability to form healthy relationships. For elderly Child Survivors, often in poor health, this volume includes advice on how to establish a safe environment, cope with challenging situations and establish more control over their own decision-making process.

Child Survivors suffering from post-traumatic stress disorder must cope with varying forms of stress, especially with the rise of far right-wing groups. For example, in 2011, during the last election campaign, the neo-Nazi NPD party put up posters throughout Berlin with the wording, “Gas geben” (English: “Give, apply gas” or (!) “Step on the Gas”): Although this was a clear provocation and allusion to the murder of Jews by poison gas during the Holocaust, the NPD claimed that it was an innocuous reference to riding a motor-bike. Despite protests against the poster, the NPD won its case in the courts.

Similar provocations have come from the far right-wing AfD (Alternative for Germany) party, which continues to grow in popularity. A shift toward a more resilient democracy is possible, but by no means guaranteed without an awareness of these issues by the wider German society.

Given the current political climate, Child Survivors struggle to cope with such provocations. We can experience the ill

20 Charakter, Zorn und Widerstand – *Child Survivors aus Expertensicht*, ed. Philipp Sonntag, (Berlin, Hentrich und Hentrich, 2017).

intentions of provocations with more intensity than others, due to our experiences and lingering trauma. Therefore, our environment is, at times, a mixture of friendly and hostile surroundings, which keep us in a constant state of stress, anxiety and wariness. These factors cause unavoidable stress for our families, producing an unstable and frustrating situation at home and in public. As Child Survivors, we cannot avoid these issues and we require reassurance and support. We want to find and maintain a respected role in society.

As reported by **Eva Nickel**, everyday objects can sometimes trigger unexpected, intense negative responses for survivors. For example, one survivor in a home refused to shower and instead insisted on bathing. The nurses at the home at first refused to allow her to do so and the survivor was unable to explain her unwillingness to use the shower. It was not until an experienced and insightful caretaker, who was herself a second-generation survivor, spoke with her that it became clear that the showerhead reminded the survivor of her experiences at Auschwitz. Thus, the reason for the survivor's reaction became clear.

Survivors can sometimes experience callous or insensitive reactions to their traumatic experiences. One nurse, while caring for a patient, saw the number tattooed across the arm of the survivor and happily commented, "How practical, you got your phone number tattooed right there." The survivor became numb, pale and mentally froze. She faintly protested and totally withdrew into herself. From that point forward, the survivor cried and protested whenever the nurse approached her. The administration dismissed the incident and demanded that the survivor should have been amused by the nurse's comments. They advised the survivor to be less sensitive.

In part, Child Survivors today have achieved a level of acceptance and inclusion in German society, which is much better than it has ever been in the past. The current president

of the Central Council of Jews, Josef Schuster, has correctly stated that Jews in Germany now have better options available to them than ever before. Empathy towards our history and our experiences has improved considerably over the past few decades.

**Volume 4:
The Unknown Holocaust in Eastern Europe –
Old Cruelties and New Challenges²¹**

This volume is a 72-page booklet, which contains excerpts from a lengthier document describing the fate of Child Survivors, who emigrated from the former Soviet Union to Germany. We published the full detailed report as part of the other book series, see: “Volume III: Injured Childhood ...” in Chapter 5. This shorter volume is intended for students, teachers and politicians, as it contains a condensed version of the original text’s essential findings. As an introduction and summary, the booklet is easier and more readily accessible to readers unfamiliar with this part of history.

21 Alexej Heistver, ed. *Unbekannter Holocaust im Osten Europas – Alte Grausamkeiten, neue Herausforderungen* (Berlin: Hentrich und Hentrich, 2018)

5. The Four Volumes of the Book Series: “Restlessness of Contemporary Witnesses of the Holocaust” and Other Experiences

In this chapter, I will describe the results of the second of our two-book series, published in 2018, that is to say, Volumes I through IV of our book series:

“Die Unruhe der Zeitzeugen des Holocaust”,
editor Philipp Sonntag

See Beggerow Verlag = [http://www.beggerow-verlag.de/
pages/buchreihen-von-zeitzeugen/childsurvivors.php](http://www.beggerow-verlag.de/pages/buchreihen-von-zeitzeugen/childsurvivors.php)

Several themes, as described in these four books, will be expanded upon with further relevant experiences.

Volume I

Philipp Sonntag (ed.): Child Survivors as Sensitive and Resilient Witnesses from Then Until Now²²

Child and second-generation survivors have written extensively about their experiences and emotional struggles. Their works have expressed their frustrations with German society in previous decades up to the present day and have also expressed their hope for and belief in building a better future. Volume I of this series explores a wide range of these emotions, aspirations, hopes and disappointments through a collection of works by Child Survivors and their descendants.

This group is comprised of those whose parents chose to remain in Germany, as well as those who chose to immigrate to

22) *Child Survivors als Zeitzeugen für damals bis jetzt*, ed. Philipp Sonntag (Berlin: Beggerow, 2018)

Germany in later years. This includes many survivors from Poland, as well. Children of parents, who chose to stay after 1945 often faced disbelief that their family, as Jews, would wish to stay in the country of the perpetrators. Yet, the choice to stay was a complex one. Individuals who remained often wished to maintain their ties to their hometowns, familiar people, jobs and habits, even in spite of potential conflicts and tensions.

Conflicts emerge not only externally with society at large, but also internally within families amongst second, third and even fourth generation descendants.

Their individual struggles to cope with their past traumas, while still maintaining their everyday lives, illustrate their impressive resilience. This volume explores the enduring psychological effect of the Holocaust on Child Survivors, as revealed by an article by a survivor expressing their feelings of helplessness and bitterness after enduring a lack of understanding from others. Time and again, variations of such stories appear, testifying to the destructive, corrosive effect of the Holocaust on their lives, including the spiritual health of survivors.

All articles in Volume I address enduring traumas. Two examples follow as such:

Anna Andlauer investigated a dedicated attempt to help survivors immediately following the Holocaust. This took place at the Children's Center, founded by the UN Refugee Agency, in Markt Indersdorf in 1945. The beginning of her article states:²³

“The international children’s centers in the monastery Indersdorf 1945 – 1948.

From July 1945 to July 1946, hundreds of traumatized children and adolescents from more than 20 nations

23 Anna Andlauer, “Die internationalen Kinderzentren im Kloster Indersdorf 1945–1948” in *Child Survivors als Zeitzeugen für damals bis jetzt*, ed. Philipp Sonntag (Berlin: Beggerow, 2018), 19–25.

found a provisional home in the first international children's center of post-war Germany, in the Bavarian monastery of Indersdorf, occupied by the U.S.

As Jewish children under the age of 12 rarely survived the Shoah, the center mainly took care of adolescents over the age of twelve, but also of children under the age of three.”

The conclusion here is: committed, reliable and compassionate care was the utmost important help for the victims, in order to regain a sense of security and trust in the world. See her English book for more details on the subject.²⁴

In Volume I, in her article **“Inner Struggle, External Turbulence,” Salomea Genin** reflects on her past attitudes²⁵:

“For decades I believed that I need national roots, like air to breathe. I did not want to be Jewish. As a teenager I was convinced, I could choose my identity, and that I could become happy only, if I went to the German Democratic Republic (GDR, communist East Germany) to help build a just society, and if I became German.”

This is a fascinating report. I am happy to know her. All her life, Genin fought to find herself. Like all children, she needed love and attention, which she could not get in her dysfunctional family. This situation was made much worse by the fact that everyone around her lived in fear of Nazi perse-

24 Anna Andlauer, *The Rage to Live. The International D. P. Children's Center Kloster Indersdorf 1945–46*, (Weichs, self-pub., 2012) also as eBook on <http://www.amazon.com/sb/Boo8F5DRCU>.

25 Salomea Genin, “Innere Kämpfe, äußere Turbulenz,” in *Child Survivors als Zeitzeugen für damals bis jetzt*, ed. Philipp Sonntag (Berlin: Beggerow, 2018), 50–64.

cution. At the time, it was not understood that children absorb the fears of their parents.

She felt very much alone and tremendously threatened. In her English book, which was also printed in German, she reports a typical example of Nazi discrimination, even between children, when she was six years-old and found herself alone in the street at the end of 1938:²⁶

“At the corner of Georgkirchstrasse she looked up, startled. A boy twice her age and almost twice her size suddenly appeared in front of her. She knew him from the neighborhood. Hands pressed against his hips, a giant looking down on her, he planted himself in front of her like a wall. He yelled, ‘What are you doing here? Don’t you know, Jews are not allowed to show their faces in the street today?’ Salomea was seized with terror. The hatred in his eyes and the thundering voice paralyzed her. She could neither answer nor move. She became a disgusting, worthless beetle, good only to be trampled underfoot. She waited. She was sure, she would be killed.

‘Get yourself home!’ the boy commanded. ‘If I catch you again, I’ll report you to district headquarters. Don’t you dare come down again before tomorrow morning!’

His command dissolved her paralysis. She ran as fast as she could, glad that the blow had not been fatal. When she got upstairs, she said nothing about it, and the fear wormed its way deep into her inside.”

The impact of terror has influenced the rest of her life:

26 Salomea Genin, *Shayndl and Salomea: From Lemberg to Berlin* (Evanston: Northwestern University Press, (1997), 126, 138.; Salomea Genin, *Scheindl und Salomea* (Berlin: vbb Verlag für Berlin-Brandenburg, 2014).

“Was the boy’s name Hans? By the time, I was fifty-three years old, I had fallen in love with four men called Hans... I returned to Berlin from Australia in search of a place where I could feel at home, or so I believed. I did not know, that in reality I was seeking acceptance from the ‘Aryan’ to make up for the mistreatment I had received. Whenever an ‘Aryan’ took me in his arms, I was jubilant – I am not a disgusting beetle after all.”

Her nightmares started right away in January 1939. In February 1939, Genin got into the habit of crying at bedtime. Bedtime stories, fairytales, even good night kisses, were unknown to her mother and sister. Even when she cried after being put to bed, she received no attention, much less was she comforted.

It is important to understand, how persecution by the Nazis suppresses the inner-self of the persecuted and, thus, their will to “live.” It suppresses the attempts to educate their own children, the 2Gs, who are deeply affected by such traumatic experiences. When one’s entire life has become numbed, then the chance of finding one’s own identity, one’s own happiness, is impossible for many. Therapy, too, cannot always relieve pain from the past.

Genin tried to contribute to a better society in the GDR, but was increasingly frustrated when she came to realize that it was a police state. In her second book, she serves as an authentic witness to the societies of East and West Germany.²⁷

Currently, Genin is still active as a historical witness, even on stage.²⁸ On October 8, 2016, the documentary play “Atlas of Communism” premiered in the Gorki Theater in Berlin-

27 Salomea Genin, *Ich folgte den falschen Göttern – Eine australische Jüdin in der DDR* (Berlin, Verlag für Berlin-Brandenburg, 2009).

28 “Salomea Genin,” Wikipedia, Nov. 26, 2018, https://de.wikipedia.org/wiki/Salomea_Genin.

Mitte. In the play, a man and seven women talk about their lives and their connections to the GDR. Genin was the lead narrator in the production, guided by Lola Arias, the Argentine writer, musician, actress and director.

The 19 articles in Volume I contain a broad spectrum of experiences. The report by **Eve Rider**, who now lives in Grand Rapids, Michigan, USA, is especially harrowing. She survived terrible medical experiments, when she was eight years-old. She had to watch how babies were killed, how adults were flogged and shot. The children were not allowed to talk about it, not even amongst each other, and after 1945, she had to watch as none of the criminal doctors were sentenced to even one day of jail time for their crimes. In 2019, she now suffers enormously from the terrible injuries that can hardly be treated medically, while she fails to get adequate help.



Eve Rider, aged eight, and seven children, who were exposed to medical experiments in Sachsenhausen.

Volume II

Karin Weimann: Remembrance and Responsibility – Child Survivors as Guests in the Ruth-Cohn-School²⁹

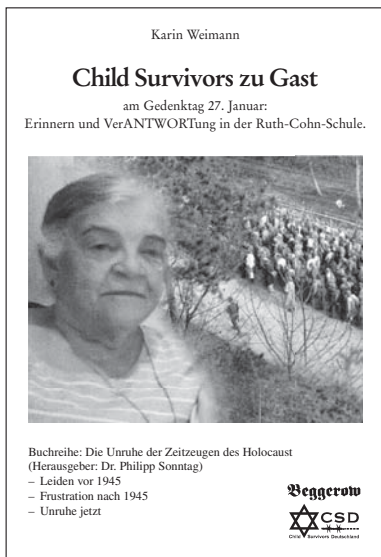
On January 27th, the day Auschwitz was liberated, the Ruth-Cohn-School in Berlin invites survivors to visit a class and tell students about their experiences. Between five and eight members of CSD were present there each year through 2019. Karin Weimann, an educator at the school and contact person for our organization, provides a vivid description of these dramatic encounters.

Weimann and her colleagues aptly prepared their students for this visit and successfully fostered an open and understanding environment for them. Through these visits, an enduring friendship developed between Weimann and **Sara Bialas**, a survivor of the Gross-Rosen concentration camp in Silesia, Poland. The students listened to Bialas' story with respect and fascination.

For example, Bialas testified to witnessing the selection of sixteen young girls for gynecological experiments when she was in a concentration camp. Six of the girls suffered complete mental breakdowns; only one girl from the original group was ever able to become pregnant after the experiments. Bialas herself survived being tortured in the camp and speaks about her experiences to school classes. In her discussions, she tries to focus on themes that are appropriate for younger audiences. For example, she discusses what it was like for her to lose her family and home.

Even though these younger students were not told explicit or cruel details of her experiences, they comprehended the fundamental tragedy of the Holocaust and reflected on what

29 Karin Weimann, *Child Survivors zu Gast am Gedenktag 27. Januar. Erinnern und VerANTWORTung in der Ruth-Cohn-Schule* (Berlin: Beggerow, 2018).



Book cover of Volume II with a picture of Child Survivor Sarah Bialas

it would mean to lose one’s entire family, as Bialas had. Most importantly, students were taught that it is not the responsibility of one single generation or group, but rather the responsibility of everyone to ensure that such tragedies do not happen again.

Based on Bialas’ speaking engagements with younger students, Weimann developed a guide on how to prepare classes for witnesses of tragedies to help facilitate similar opportunities for students.

Weimann’s text provides a systematic and comprehensive strategy for organizing such events and, thus, functions as a de facto handbook for educators and schools to coordinate similar events with Child Survivors. These experiences are for students from about 12 to 20 years-old.

With far more time and effort, older students at universities should be prepared for responsible tasks, such as later teaching about the Holocaust. There are exemplary examples, but unfortunately altogether regrettable omissions. Within our German book series, we included an article about education at

universities. We are primarily concerned with the interaction between information provided and its impact on society.³⁰

In addition, I mention a current systematic overview about university teaching:³¹

“The aim of the project is to ascertain, describe, and point out special features and trends in the actual state of affairs of teaching about the Holocaust at universities in Germany. By means of a two-stage survey procedure, combining an empirical evaluation of academic calendars with a content analysis of interviews with experts, the status quo will be quantitatively and qualitatively described, thus creating a differentiated picture of academic teaching about the Holocaust in Germany...

In contrast to the relatively extensive academic engagement with teaching about the Holocaust in secondary schools, teaching about the Holocaust at the university level has thus far received little attention.”

Volume III: Injured Childhood – Holocaust Survivors out of the Former Soviet Union in Germany³²

While a wealth of documentation on the Holocaust in countries such as Poland exists, there is much less known about the scale of the terror caused by the Holocaust further east. Over 426 pages, Volume III in this series explores the

30 Gerd Baader and Philipp Sonntag, “Der Holocaust im Unterricht” in *Charakter, Zorn und Widerstand – Child Survivors aus Expertensicht*, ed. Philipp Sonntag, (Berlin, Hentrich & Hentrich, 2017), 81–95.

31 Verena Nägel and Lena Kahle, *University teaching about the Holocaust in Germany*, trans. Roderick Miller (Berlin: Freie Universität Berlin, 2018) 7–8, <https://refubium.fu-berlin.de/handle/fub188/22444>.

32 Alexej Heistver, ed., *Verwundete Kindheit – Holocaust-Überlebende aus der Sowjetunion in Deutschland* (Berlin: Beggerow, 2018)



Map of Eastern Europe

details of this history through Child Survivors, who emigrated from these regions to Germany after the fall of the Soviet Union. These accounts reveal many frustrations from 1945 until the collapse of the USSR under Gorbachev.

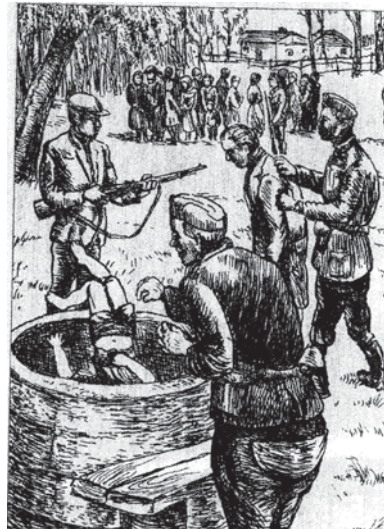
After 1990, more than 200,000 Jewish refugees migrated to Germany from the former Soviet states of Belarus, Estonia, Latvia, Lithuania, Moldova, Ukraine and Russia. As a result, a large Russian-speaking Jewish immigrant population formed in Germany. Roughly, one thousand were Child Survivors and, in 2006, they founded their own association of post-Soviet Child Survivors:

Phönix, Deutschlands Bundesassoziaton der Holocaustüberlebenden – Immigranten aus den postsowjetischen Staaten e. V. (Phoenix, Association of Holocaust Survivors in Germany – Immigrants from Post-Soviet States), President Dr. Alexej Heistver, see www.Holocaustonline.de.

Their emphasis is on the circumstances, which allowed the survivors to survive the Holocaust. This volume also explores how methods of mass murder in this region differed from what took place in Auschwitz. For example, those interned in camps in the former Soviet Union were isolated in winter and were denied basic food and shelter. Local pogroms had occurred even before the arrival of the Nazis.

Desperate reports of Child Survivors about details of the horror are “confirmed” by meticulous documentation of the Nazi culprits about their own evil deeds. Alike the absurd provocations of contemporary Nazis about “Auschwitz Lüge” (Auschwitz Lie) virtually claim that the reports of the former Nazis about their deeds in Auschwitz would be a kind of “proud lies”, with an abundance of faked photos and other documents.

The victims were completely without rights, they had no way to fight back. The following pictures are intended to illustrate the arbitrariness, the suffering, the despair to which they were subjected. Two are drawings by unknown victims.



Child thrown into a well in the ghetto Slavuta (Ukraine)



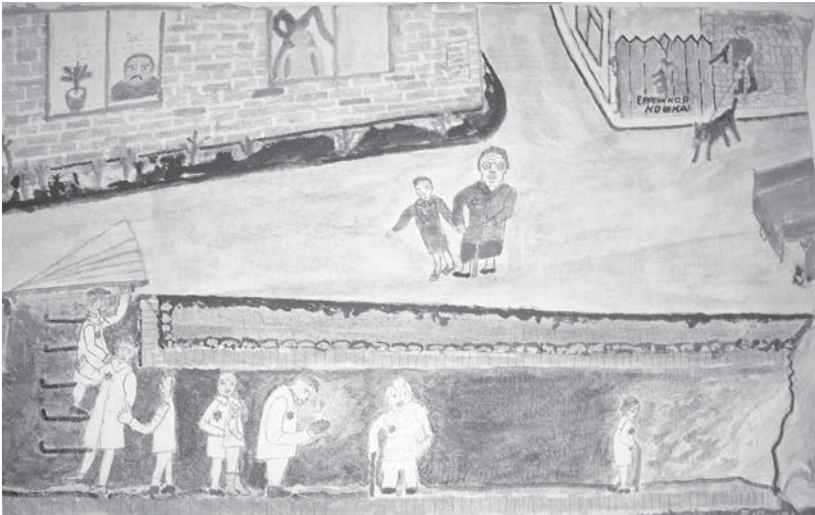
Mother giving her baby to a stranger through barbed wire

Two reports from Moische Tifbenkel:

Search operation in the Schmerinka ghetto: A 12 year-old girl is caught because the hatch in the hiding place had already been closed when she wanted to come in. At the fence, on the top right, hangs a dead cat with a sign reading: "Jewish cat."

Even after the end of the Holocaust, anti-Semitism continued both in the government administrations and in wider society. Therefore, Child Survivors found little to no respite in the post-war years, but rather a continuation of poor and hazardous conditions, which at times proved deadly.

It seems to be a characteristic for Child Survivors and their groups to endure ongoing mental stress and to have only a weak lobby amidst influential and powerful groups. This goes hand-in-hand with a feeble financial standing and with old age, as survivors have to cope with dwindling energy. For example, Phoenix, the group of Child Survivors, who were invited to come to Germany from the former Soviet Union, our sisters and brothers in fate, have been put on the lowest possible level of social welfare. Some public administrators even treated them



On the picture, in Russian language: “Family Kenolewskii, in 1944, hid me and my mother in the bunker under the pigsty.”

as if they were unwilling to work, when they were actually not even allowed to work. Some public servants treat “such people” as work-shy riffraff. I know an experienced surgeon, who, on

the one hand, was not allowed to work in Germany much to his dissatisfaction. On the other hand, he was put on welfare with common bureaucratic obstacles and restrictions, so as to insist on his contribution to society. As a consequence of that, no wonder, he receives such a low pension.

For twenty years, the Phoenix association has, again and again, applied for better conditions. For instance, it would have helped, if the same amount of money would have been provided in the form of a rent subsidy. Then, Child Survivors would no longer have to annually apply for social welfare. A recent effort “Zedek” (Hebrew: Justice), supported by many experts and politicians, might perhaps achieve an amendment in the government;³³ a realistic view might be that the “biological solution” for victims of the Holocaust will prevail until less than one percent of the victims can receive a small subsidy for their rent, if anything at all.

As an association, Phoenix tried hard to promote the basic interests of its members. “In principle, yes” types of improvements are even theoretically in sight. Right now, in 2019, ZWST (Zentralwohlfahrtsstelle der Juden in Deutschland: Central Welfare Office of the Jews in Germany) issued a press release from Frankfurt on February 21, 2019:

“Fight old-age poverty of Jewish immigrants

ZWST welcomes the proposal submitted by the opposition in the Bundestag (Federal Parliament) to provide an old-age security of pension for Jewish quota refugees (Kontingent-Fluechtlinge).”

The fact is, such a proposal had already been launched by Phoenix multiple times. Likewise, the Federal Council of

33 Paul Starzmann, “Kampf gegen Altersarmut,” *Tagesspiegel*, February 3, 2019; <https://www.tagesspiegel.de/politik/kampf-gegen-altersarmut-union-lehnt-heil-plaene-fuer-grundrente-ab/23943698.html>

Germany (Bundesrat) had proposed that Child Survivors from the former Soviet Union should at least get a small rent subsidy (instead of complex “welfare”), but the German Federal Parliament (Bundestag) denied this.

At CSD, we tried to support this. I sent in a petition three times, but they were all denied. Even though similar initiatives might “soon” finally succeed, this would still be too late for most Child Survivors. At the same time, for decades, there have been misleading rituals of formal public recognition without helpful consequences.

Volume III collects testimonies from this group, as described by Wladimir Solonari, a professor of History, at University of Central Florida in the U.S. (p. 52):

“This book is full of horrible experiences – and yet, it is basically misleading, because these are the stories with a relatively ‘happy end’ in comparison to those who perished, and never could report their sufferings.”

By their very nature, survivor testimonies are exclusively from those who survived the horrors of the Holocaust. These stories continue through liberation and beyond the war. The stories that exist from those, who perished in the Holocaust would be fundamentally different and remain untold. Stories of survival are atypical cases with roughly sixty percent of the European Jewish population perishing in the Holocaust. This exceptionalism is especially true for survivors of Eastern Europe, where the chances of survival were particularly low.

In Volume III, we include 64 Child Survivors as witnesses and eleven experts. These 64 survivors give bitterly moving testimonies of the Holocaust east of Poland and the dramatic impact it had on their tender minds. The book also contains contributions from Germans who are engaged as exemplary sympathizers for these victims from the East, such as from the “Initiative January 27”.

2G, the second generation of post-Soviet survivors, have been dedicated to establishing new lives in Germany. Their efforts have been met with often impressive degrees of success with many achieving high academic standings.

Moreover, a rich source for information in a databank allowing for research on specific issues relating to Child Survivors is:

[http://www.vha.fu-berlin.de/fu/summer_schools/
summer_school_2019/index.html](http://www.vha.fu-berlin.de/fu/summer_schools/summer_school_2019/index.html)

Here, I would like to further supplement impressions of bitter fate, as reported in a current book by our Polish friends.

2018 Book from Poland: *We Couldn't Understand Why*

A recently published book by Polish Holocaust survivors focuses on an impressive number of reports about the fates of children during the Holocaust. Again, it is evident that any such report can be misleading: children and adults, who were murdered cannot report. The fate of the survivors was the exception. Nevertheless, even a few indications, a few sentences, give an impression of the overall tension.

These recollections were written nearly 50 years after the Holocaust and published by Anna Kolasinska-Galazka; for example, when the parents of 11 year-old **Wiktor** **Sliwowska** realized what the term “deportation” really meant, they tried to hide and save their child. The following is an excerpt from her testimony:³⁴

“Disaster came at the end of July 1942. Deportations, which were called actions, began. Every family was in grave danger. It wasn't until then that our choking, numbing, fear barged its way into our household. We learned

34 Wiktor Sliwowska, *We Couldn't Understand Why*, ed. Anna Kolasinska-Galazka (Warsaw, Association of Children of the Holocaust in Poland, 2018), 64.

new words: ‘blockade’, ‘hiding place’, ‘good job’, ‘in the shed.’ We were probably still on Chlodna street when the first such round up occurred. I don’t know, where the adults hid, Jerzyk and I were covered with pillows and duvets, choking from the heat and the terrifying fear that they would find us. We heard steps, the clatter of hob-nailed boots, and the noise of the flat being searched. Then everything went quiet and we came out of hiding.”

The essential themes of this chapter were, of course, the conditions in the ghetto, including the uprising. The chapter, “On the Aryan Side” (p. 93 – 197) displayed the evil intentions of the hostile intruders, including the intentions of “Foster Mothers,” who, in many cases, just wanted to acquire property (p. 185). The chapter, “The Righteous” (p. 241 – 268), is quite distinct in that it recognizes courageous helpers under dangerous circumstances:

“Anyone hiding Jews in occupied Poland was liable for the death penalty.”

On page 255, the sub-chapter, “Jewish parents” begins:

“Very few Jewish parents managed to save their children.”

Similar to our situation as Child Survivors in Germany, the Polish Child Survivors also had problems reestablishing themselves after 1945. The Polish book neither summarizes the societal “diversity destroyed” by the Holocaust nor does it present a systematic overview regarding Jewish cultural or political undertakings after the Holocaust. However, in both themes, the reports of witnesses reveal many fascinating details, making the similarities to our books quite evident:³⁵

35 Halina Szostkiewicz, “Instead of an Afterword,” in *We Couldn’t Understand Why*. (Warsaw: Association of Children of the Holocaust in Poland, 2018), 269.

“Those rescued from the Holocaust (both children and adults) suffered from identity problems after the war. They were only too aware of who they were: after all they were Jews who had been persecuted by the Nazis. Many were burdened by the question of who they wanted to be (and who they wanted to be perceived to be). To a large extent anti-Semitism, resentment and even hostility from Polish Christians towards Jews formed the basis of these dilemmas that were experienced during and after the War (and still do to this day). They also suffered from the peculiar shame of being Jewish. A constant drumbeat of propaganda from fascist, nationalist, and Polish sources also presented Jews as dirty, filthy, immoral, and disgusting non humans.

Some who were rescued lacked the strength to fight for their place in society. They hid (and still hide) their Jewish origins. They were afraid of losing their jobs or being excluded from families they had married into. The prospect of loneliness was too much to bear and they needed friends, even ones they didn't completely trust. By concealing themselves in this way however, they only confirmed their Jewishness to themselves.

Others genuinely lost their Jewish identity ...”

How to Welcome and Integrate Victims

Post-Soviet refugees came to Germany and other countries at different ages. While the degree of intensity differs, the characteristics of mental stress and the requirements to meet refugees' basic needs are still similar. Various countries have reacted to refugees in remarkably different ways. And migrants have either tried to separate, or to integrate themselves, according to the level of education they brought with them,

and the level of understanding, they encountered. There are inquiries available that reveal enormous differences in the early reception and later success of refugees:³⁶

“Around one million women, men and children tried the new beginning on the eastern edge of the Mediterranean (Israel), more than 300,000 between the Pacific and the Atlantic and more than 200,000 between the Rhine and the Oder...Remarkable in comparison with many other migrant groups is that the Jewish immigrants from the ex-Soviet Union in their second generation experience almost no integration problems.”

This article makes it clear how post-Soviet migrants in Germany were particularly poorly integrated into society. Their descendants were highly motivated, and through their effort many achieved to get fine education, jobs and also general integration.

In contrast, according migrants in Israel were immediately supported, and thus soon able to make valuable contributions to society within a short amount of time. This was possible in Israel due to services, such as job-specific language courses and reception centers that specifically targeted and promoted specialized scientists and technicians. This procedure differs significantly from the German method with its xenophobic “security thinking” and political nervousness. The Israeli approach was and is the best way to avoid xenophobia, terror (!) and other dangers and costs.

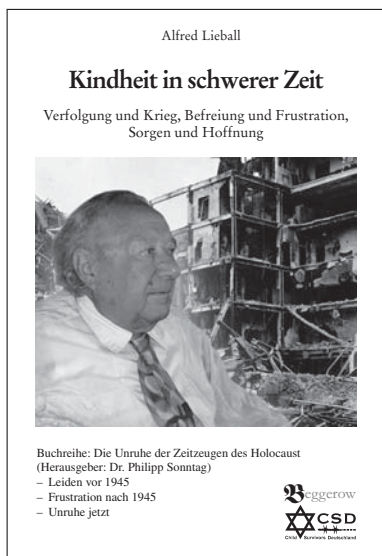
36 Olaf Glöckner, “Neue Heimat. Anderthalb Millionen sowjetische Juden wanderten ab 1989 nach Israel, Amerika und Deutschland aus – Wie kamen sie zurecht?” in: *Zukunft* (Berlin: Informationsblatt des ZdJ, Aug. 2018), 5.

Volume IV:

Alfred Lieball: Childhood in Dire Straits – Persecution and War, Liberation and Frustration, Sorrows and Hope³⁷

In this volume, the story of a Child Survivor is explored. **Alfred Lieball** survived as child of a mixed marriage; his father was Jewish. He survived many dangerous incidents and was a witness to the persecution of Jews in Berlin, as well as to the bombings of Berlin. In recent years, Fred served as a fighter for democracy.

He died just shortly before his book was printed. He told me three weeks earlier about his rather vague hope that his progeny might be interested. Goodness, what an understatement – his book was very much appreciated by his family! After his funeral, his 2G and 3G welcomed and included me, as if I was a member of the family.



Alfred Lieball, Cover of Volume IV

37 Alfred Lieball, *Kindheit in schwerer Zeit – Verfolgung und Krieg, Befreiung und Frustration, Sorgen und Hoffnung* (Berlin: Beggerow Verlag, 2018).

I love bringing such experiences to my members. I try to spark some hope: “Look, it may be you are loved much more than you think; just give your own family another chance.”

Further German Publications and Other Public Engagements

Professor Gerhard Baader of CSD is our “senior statesman” (Ehrenpräsident). At the age of 90, he is still teaching the history of medicine at the Free University in Berlin³⁸. He continues to do active research on anti-fascism and on the role of medicine under the Nazi regime. Furthermore, he is studying medicine in the Talmud and its relation to Greek medicine. His research on emigration concentrates on the influence of German medical organizations and on the creation of similar structures in the health system of Palestine/Israel. At the same time, Professor Baader volunteers as a Gabbai, assisting in the running of a synagogue. He also represents the Masorti group of Jewish organizations in Europe, which has formed a partnership in order to share experiences working with volunteers.

Our member **Margit Siebner** was interviewed by Viola Karl for a book about her life.³⁹ The last two words she heard from her father were: “... learn English!” (p. 1), then he went to Shanghai and she kept in close contact with him by exchanging letters, but he never returned. In a “letter to her grandchild,” (page 138 in the book) she reported about her engagement as a witness to the Holocaust.

Our member **Inoszka Prehm, Lady of Camster**, experienced catharsis as an artist. Her vivid cartoons in her book

38 https://www.geschkult.fu-berlin.de/e/fmi/institut/mitglieder/Ausserplanmaessige-_und_Honorarprofessorinnen_und_Professoren/baader.html

39 Viola Karl, *Es gab auch gute Menschen – Margit Siebner erzählt ihr Leben* (Erfurt: Canon Deu. Bus. Center, 2017), 156.



“Fascism – Racism” by Inoszka Prehm; She told me: “I was in love with a black woman, fascists would ban this”

demonstrate a reorientation of passion.⁴⁰ Out of her tragedy, she tries to embrace modern society, including its adventures, spanning from its delights to its sufferings.

This book is her release from mental conflicts and inner tensions through emotional and practical realizations in her own life, along with her own desires. She had suffered utmost horror in the Stutthof extermination camp. She has already proven that she is “forever alert”: she survived, despite “incurable diseases.”⁴¹

We keep consistent contact with **Eva Szepesi**, another Holocaust survivor. She published a German report in 2010 called “A Girl’s Fight Alone.”⁴² When the German army occupied Hungary in 1944, the persecution and murder of the

40 Inoszka Prehm, *Inoszka Prehms (Tier) Leben. Cartoon*, (Norderstedt: BoD – Books on Demand, 2012)

41 Inoszka Prehm: „Ohne Überschrift“ in *Child Survivors von damals bis jetzt*, ed. Philipp Sonntag (Berlin: Beggerow, 2018), 129

42 Eva Szepesi, *Ein Mädchen allein auf der Flucht – Ungarn – Slowakei – Polen (1944–1945)*, Bibliothek der Erinnerung (Berlin: Metropol Verlag, 2011).

Jews started immediately. Szepesi was eleven years-old and in early 1944, her mother sent her to Slovakia by herself; it was a dramatic flight! While she was on the run, kind families helped to hide her, but finally she was caught. She was in Auschwitz, when the Red Army came on January 27, 1945. It was 50 years before she was able to talk and write about her experiences.

There are several more Child Survivors we admire. For instance, the German Federal Parliament pays heed to Child Survivor **Inge Deutschkron**. Members of parliament listen with demonstrative awe to her stories as a witness to the Holocaust, but this is quickly forgotten: there are no basic consequences, no new thoughts about compensation or about help for 2Gs or the like. Of course, Deutschkron is aware of this fact. She is brilliant; hardly anyone could serve as a better witness to this time period. Her publications are impressive. Even at 87, she published a new book with detailed comments about the omissions of German institutions, which are in charge of limiting right-wing provocations, but failed to fulfill these duties.⁴³ She was awarded several prizes and assisted in the creation of the memorial “silent heroes” about those, who, in spite of the dangers, still helped Jews during the Holocaust. See:

<https://www.gedenkstaette-stille-helden.de/gedenkstaette/>

We are aware that Germany is a rather rich country. It makes it that much more bitter to think how hard many of us had to work and fight to earn a living and get along with a variety of illnesses. We were exhausted after 1945 and had little or no education. The worst for us was the exclusion we endured – we were not welcome back home. Compensation for victims was intentionally and systematically limited.

43 Inge Deutschkron, *Ich trug den gelben Stern, und was kam danach?* (München, Dtv, 2009), 510.

A basic characteristic of German society is that Jews can even be well integrated – as long as they avoid mentioning that they are Jewish. As **Hans Frankenthal** reported, he had survived Auschwitz, but nobody wanted to listen to the horrors he had endured.⁴⁴ That was by no means an exception. After returning home, many survivors have experienced incredulousness and disbelief when they attempted to share their experiences.

Frankenthal had hoped that he would be welcomed “home” after surviving the war at the age of nineteen. When he arrived in his village of Schmallenberg in the summer of 1945, after having survived five years in Auschwitz, Monowitz and Theresienstadt, he was shocked to find that his neighbors showed little empathy or interest in his experiences. Although he eventually became integrated into local life in Germany, he encountered members of a sports club one day discussing their ‘heroic’ experiences during the war. When his turn came, he told them that he had been imprisoned in a concentration camp. They disputed his claim, telling him that such horrible stories were impossible and that he should stop telling such disgraceful lies. His account reveals the enduring effect of the Holocaust and the long and difficult path towards establishing a wider knowledge of the genocide that occurred. Frankenthal died in December 1999, so he was still able to see the publication of his book in July 1999.

Frankenthal described forms of deliberate suppression of the experiences of the few survivors, as if the Nazi ideology were still valid. He described how officials use all kinds of restrictive regulations in order to avoid granting compensation payments. During the first decades after the Holocaust, psy-

44 Hans Frankenthal, *Verweigerte Rückkehr – Erfahrungen nach dem Judenmord* (Frankfurt/Main, Fischer Taschenbuch Verlag, 1999)

Hans Frankenthal, *The Unwelcome One: Returning Home from Auschwitz* (Evanston: Northwestern University Press, 2003).

chological suffering was not recognized and wrong diagnoses were given by superficial, irresponsible psychiatric “experts.”

It is our impression that Child Survivors worldwide have to cope with similar challenges and provocations. All groups have to reassess their own identity, their political role, and their often modest strategies, time and again.

Within our groups we find fellow sufferers, but what can we achieve as companions of misfortune? The first step is to start with our common awareness. Most of us are active for our families – if we are not totally alone, as is often the case.

After 1945, we were active in our work and wanted to be independent. However, here in Germany, many had a limited education and progressed in their careers only little by little – and accordingly many have a limited retirement pension.

Some Child Survivors have applied for monthly compensation of about €300 and some do receive this, I have helped in some cases to achieve this. It is helpful and acknowledged as a decent, while modest gesture. It is welcome – as long as we “forget” the fact that almost all top Nazi officers, civilian, as well as military, had and kept top positions in public service, and receive a monthly pension of more than €3,000. This sum is paid *automatically* as a consequence of their civil servant status (Beamtenstatus)⁴⁵. The result: the worst culprits receive much more than the victims. Returning adult victims, who had lost their jobs before 1945, were almost systematically excluded from their former jobs. Most children had no education. They suffered the mental impact of cruelties and the social impact of poverty.

How should we deal with such an impact? An ability to “forget” is necessary because on the one hand, we cannot survive now if we brood over the Shoah day and night. On the other hand, any disposition to forget must be self-controlled.

45 <https://www.beamtenbesoldung.org/beamtenpension.html>

This turned out to be too much of a burden and a challenge for many victims.

As disaster victims, we are extremely alert to potential future disasters. Former Federal President Theodor Heuss put it in the following terms, already ten years after the Shoah:

“To forget is both a mercy and a danger at the same time.”

We are hypersensitive, often vulnerable and that can be quite a challenge. We often perceive common “normal” reactions from society as provocations. There are real provocations all over Europe, such as anti-Semitic threats and the exclusion of immigrants – and Jews may be excluded even if their family has lived in Germany for many generations. At the same time, there are clear signs of inclusion and of friendship. There are both many understandings and misunderstandings in German society of all kinds of minorities.

Both victims and perpetrators should have engaged in therapy after the Holocaust. To be engaged in therapy as a “patient,” you need to really want it and you need to display resilient patience for your own catharsis. The worst perpetrators had the least desire for therapy, while victims had mixed feelings and mixed experiences with therapy.

Therapist **Alexandra Rossberg** is the co-editor of a useful German book entitled “Breaking the Silence – Lessons on Late Effects of the Shoah in Berlin.”⁴⁶ It describes the damage done to Child Survivors, especially their pondering silence for decades, as the victims would hesitate to report their experiences in their society, which was neither interested nor displayed empathy.

The authors, many Child Survivors, experts or both, opened up a broad systematic insight into the human trage-

46 Alexandra Rossberg and Johan Lansen, eds. *Das Schweigen brechen – Berliner Lektionen zu Spätfolgen der Schoa* (Frankfurt/Main, New York: Verlag Peter Lang – Europäischer Verlag der Wissenschaften, 2003)

dy. For instance, on page 127, in a table (copied from Hans Keilson: *Sequentielle Traumatisierung*, 1979), the age of the victims were arranged according to their age at beginning of Nazi-terror; in two columns, “normal developments” were put in contrast to “long-term consequences” suffered by the victims. It took decades until experts figured out that the very young children had, by all means, suffered the most, as they were more aware of the horrors than their parents had ever considered possible. Due to their young age, their natural lack and intense refusal to understand brought a special kind of despair along with it.

Theory is one thing; application in practice is quite another. Our experiences in a therapy group guided by Rossberg, called ESRA, was bad. She polarized us, even referring to one group as “good” and the others as “bad.” Quarrels within the group, including 2Gs, were dramatic. Eventually, most of us quit ESRA and founded our own association in 2001. Against Rossberg’s warnings that tensions would destroy us, we managed to organize our meetings very well and achieved much better moods. The German ESRA group soon crumbled.

At the beginning of our association, we were a bit nervous, as there was a break filled with uncertainty. We came to the decision to invite three new therapists, who accompanied us for a few years. Two of them were 2Gs; all were benevolent and helpful.

Another decision we came to in 2001 was to continue without our descendants, so we recommended that they should form their own group.

6. Tensions with 2G

We Child Survivors love our children (2G) and grandchildren (3G). We quarrel, fight, dispute, give up, regain hope, remain uncertain what to do and, finally, often rather withdraw into our dreams.

It is feasible to do a better job and we can do this! I would like to mention that I have often encountered situations, where 2G and 3G loved us much more than we had assumed. One example is that of Alfred Lieball; see the description of Volume IV (his book) in Chapter 5. My impression is that it happens more often. I try to entice all to be open for improvements.

Quite often, late in life, Child Survivors withdrew with resignation – and, thus, never found out that there had been much more love for them than they had hoped for and that had ever been perceived by them. Of course, I am also aware that there is no easy solution. I became disturbed by some tensions between the generations at conferences of the World Federation of Jewish Child Survivors of the Holocaust and Descendants (WFJCSH&D). Frustrations and misunderstandings can be stirred up easily, even by a well-intended, yet misunderstood remark.

Of course, we are aware how tensions between us and our descendants cause stress for both generations. A main cause was that many Child Survivors never had a chance “to learn about family.” It would have been essential to experience common and effective problem solving between family members. It must be benevolent and powerful, a well-balanced mixture, flexible according to each situation. It should be convincing, even easy-going, so that love can exist and grow.

During its founding in 2001, our CSD originally excluded their own second generation. Within the families, there had

been too many difficult tensions between the first and second generation. In vain, we asked 2Gs to form their own group and then to somehow try to have limited, friendly contact with us. In 2015, there was a scientific conference about 2G and I invited them to a discussion right after the end of the conference. About 30 came and, indeed, thereafter they started their own “2G group,” and started meeting about once a month. They discussed the ways in which their own lives have been shaken by horrific experiences and by the alienated behavior of us, the survivor generation. They acknowledged that they themselves lead stressful lives.

2Gs and some 3Gs had missed normal family support from their parents. For instance, many 2Gs and some 3Gs were ‘over protected’ as children. Few were raised in functioning or healthy environments and often faced extreme scrutiny or baseless accusations over minor issues.

For example, one daughter returned to her parents’ home two hours later than expected after going out dancing. Upon returning home, she faced intense reproach from her parents and then complete silence. During the Holocaust, being late could signify deadly causes, such as sudden deportations. Even rationally knowing the drastic difference of the situations long ago and in the present, emotional reactions were hard to control – at least at such a moment in the middle of the night. The parents’ over reaction was related to an exaggerated sense of danger and fear, brought on by their past experiences. Thus, the trauma faced by survivors continues to damage the later generations in insidious and often surprising ways.

Meanwhile, roles in society are changing. 3G are becoming quite different “memory keepers.” Judy Montagu asks:⁴⁷

47 Judy Montagu, “Memory keepers,” Jerusalem Post (2014): <https://www.jpost.com/Opinion/Columnists/In-my-own-write-Memory-keepers-350126>.

“Will the ‘Third Generation’ carry forward the story of the Shoah?”

The answers from psychologist Eva Fogelman:

“The second generation grew up at a time, when Holocaust survivors were shunned in society,” ... “the grandchildren of survivors grew up at a time when Holocaust survivors had regained their sense of dignity ... We have a transformation from shame to pride in the third generation.”

“Shame to pride,” what a liberation, in the context of so many – still existing – problems! In scientific studies, typical problems have been described in detail. An all-encompassing summary and further evaluation has been compiled in English by psychologist Kurt Grünberg, himself a 2G, and one of our former therapists. His characterization of social relationships follows as such:⁴⁸

“Already in early investigations, some of the researchers were struck by the fact that the children of survivors were not adequately integrated in their environment. They had frequently borrowed their parents’ negative outlook on the world, which was described as dangerous or hostile. They were afraid of their social environment and were full of mistrust and suspicion when they encountered other people.

Survivors’ children often felt that they were different, even if the other people they were dealing with were Jews. They saw themselves as ‘outsiders’, who felt alien, and were not understood by their ‘non-Jewish’ environment. Other

48 Kurt Grünberg, *Love after Auschwitz: The Second Generation in Germany* (Piscataway/N.J.: Transaction Publishers Rutgers University; and Bielefeld: transcript Verlag, 2006), 39.

children of survivors, for whom they immediately felt a certain affinity and with whom they sensed a tacit consent, were an exception. Some survivors' children also harboured positive feelings toward the state of Israel; apart from that, they frequently felt that they were not part of a community and were living so to speak in a 'social vacuum'. They described themselves as lonely or isolated."

We are familiar with feeling "lonely and isolated." Deficits of mutual understanding can enhance that feeling in both 2Gs and us. Are we and 2Gs still in an emotional "childlike state"? Maybe we never reached, and never could go through, a common level of "playful quarreling." Such considerations are not easy for us, as we are anxiously concerned with the fate of our children and grandchildren. However, within our association, tensions had become dramatic and we had to separate. Therefore, now in 2019, we still do not have 2G or 3G members in our association, but we are in contact and, indeed, we would like to become closer to them. Temporarily, for a few years we even had the hope that 2G might become a distinct group within our organization. There could have been potential for a lot of interaction, including support for us. So far, it seems to be a "dream never come true."

Perhaps the tensions between the generations are more dramatic and widespread in Germany than in other countries. There is little public recognition of 2Gs and even 3Gs. To promote their specific needs, the characteristics of 2G and 3G should be recognized. Support would be needed, but in fear of demands for funding, there is almost no political awareness of the situation. "Experts" told me that "aggressive demands" would make the German Ministries angry and would, therefore, be counterproductive.

Misery impacts several generations, as in detail revealed for instance by "Save the Children", who in 2018 operated in

118 countries around the world, providing unique care and attention to children,⁴⁹. We know how it feels, and it is no consolation at all, that we as former victims watch the fate of current victims:⁵⁰

“420 million girls and boys live in a conflict area. Thus, almost every fifth child worldwide grows up with war and violence. This is clear from the report “War against Children” of the organization “Save the Children”. The ... most dangerous countries for children are therefore Afghanistan, Yemen, South Sudan, the Central African Republic, Congo ... “

Over several decades this inevitably leads to more than a billion children with serious damages to their health, education and readiness for peace, impairing the basic characteristics needed for the wellbeing of people and society. The amount of suffering is gargantuan. A complex problem is, to what extent and how military force should be used more against dictators. Accordingly we would have appreciated, if Allied Forces during the Holocaust would have destroyed concentration camps.

A scientist might try to capture a fraction of the suffering economically. A fraction at best because when victims live in a hunger crisis without a dollar left, then the usual “value” of a dollar does not matter; the situation as a victim is much worse. I wish, that scientific economics would care more to investigate such dilemmas. That is a difficult task – I was once engaged in a project on “national income and expenditures,” in order to find out “what GNP means to people,” (for “standardized” people as covered in official statistical reports) and that implies to define and aggregate economic and social

49 <https://www.savethechildren.org.uk/>

50 Marvin Tarek Große, “Krieg gegen Kinder” Tagesspiegel, April 1, 2019, 4. <https://www.savethechildren.de/news/kein-krieg-gegen-kinder/>.

indicators as precisely as possible.⁵¹ Here, I can only indicate the order of magnitude and the necessity of a serious scientific approach that would reveal the damage caused by fascists and terrorists in economic and social terms. For instance, assuming that the monthly wage of an adult (former victim as a child) would be \$ 100 (in industrialized countries \$ 1000) lower than normal, the simplified merely economic damage to one billion victims every year is more than perhaps \$1,200,000,000,000 per year. The social damage – and poverty impact thereof – is much worse.

It is also an indicator of what a nation is losing by suppressing its minorities, who would have contributed much more if they were safe – and alive. Anti-Semitism harms the anti-Semites at least as indicated by the large number. Nations that slander their minorities, rather than promoting them, harm themselves (!) enormously. It is an economic dead end. After a Holocaust and also after intense warfare and other disasters, usually victims do not have the chance to receive fair, adequate compensation. A hope might be to receive at least some consolation and pragmatic help – in the spirit of goodwill. This is what the societies concerned should try to do. Even better, of course, would be the prevention – at the least limitation – of destruction and suffering.

Conclusion: It would be economically worthwhile if societies would strongly support 2G and 3G Jews, Roma and Sinti, children in the Gaza strip (as suppressed mainly by Hamas), many children in Africa, etc.

51 Reich, U.-P.; Sonntag, Ph.; Holub, H-W.: “Labor-Consumption Accounting (LCA) A Suggestion from a Household-Oriented National Accounting System” in: *Quality and Quantity*, 15 (1981), Amsterdam: Elsevier Scientific Publishing Company, 5. 111–123.

And: Reich, U.-P.; Sonntag, Ph.; Holub, H-W.: *Arbeit-Konsum-Rechnung – Axiomatische Kritik und Erweiterung der Volkswirtschaftlichen Gesamtrechnung*. (Köln: Bund Verlag, 1977) 252.

By all means, a powerful global engagement for 2G and 3G would be beneficial for a global limitation of deprivation of violence. In Europe, supporting children and youth would create a basis for a potential thriving democracy and would also be vital in the fight against the right-wing. A reason would be that 2G and 3G will feel more welcome as a given part of society.

7. Anti-Semitism and Pro-Bureaucracy

In previous chapters, we have seen several examples of individual Child Survivors opposing anti-Semitism after 1945 in public and in the political sphere. In Germany, we had to fight against negative manifestations of public authority. There were mainly conflicts due to bureaucracy (red tape) within German society. Germany and the European Union are notorious for strict and frustrating actions by administrative machinery. There is a wide spectrum between negligent and deliberate. There is a wide spectrum between benevolent and evil. During the Holocaust, the Nazi regime combined both evil anti-Semitism and strict administration in its apparatus.

It is important to realize how inhumane such a combination was, applied by evil and strict Nazis rulers, who were experts in misguiding their own followers (soldiers, police, administrators, etc.) into obeying criminal orders with evil and strict intention. Hannah Arendt has characterized this phenomenon of obedience in the context of the Eichmann trial, in all its consequence:⁵²

“In every bureaucratic system the shifting of responsibilities is a matter of daily routine, and if one wishes to define bureaucracy in terms of political science, that is, as a form of government – the rule of officers, as contrasted to the rule of men, of one man, or of the few, or of the many – bureaucracy unhappily is the rule of nobody and for this very reason perhaps the least human and most cruel form of rulership. But in the courtroom this definition is to no avail. For the answer: ‘Not I but the sys-

52 Hannah Arendt, *Responsibility and Judgement* (New York: Schocken Books, 2003), 31.

tem did it in which I was a cog,' the court immediately raises the net question: 'And why, if you please, did you become a cog under such circumstances?'"

The same challenges have persisted over two thousand years. Some provocations against Jews are absurd and yet have survived the last 2,000 years. A strange dead end! It seems to be even more strange that common sociology, psychology, theology, etc. cannot satisfactorily explain, and then cause to eliminate, the dead end – as it persists in many forms. Absurd! Maybe an absurdity has to be built into the method of investigation. We may at least try to open up our spirit for a better feeling and recognition by using Sociology amplified with Kafka; see the following glossary in German:

www.sociologie-mit-kafka.de

With a “Kafkaesque method” you can see the craziness in the common reports about a “normal” society much better. Gradually, you can feel absurdities immediately, without any time delay.

There are provocations, where anti-Semitism and pro-bureaucracy overlap. Both can mutually reinforce each other. In some cases, this occurs intentionally. I will try to illustrate the enormous variety with several examples.

A Matter-of-Fact Observation

As Child Survivors, we can complain about the extent of anti-Semitic incidents in Germany and also about failings of state authorities to address them. The almost daily attacks by right-wing populists seem absurd to us, but a matter-of-fact, objective way of looking at things is important. As a starting point, two studies carried out with particular care are valuable. It is important that such studies will be applied to edu-

cation in schools in Germany. Fortunately, I can say that I am impressed that the project leader, Dr. Julia Bernstein of the Frankfurt University of Applied Sciences “Health and Social Work” Faculty is very active in promoting the findings in the special field of “Investigation of Discrimination and Inequality Experiences Through Biography Research.” These studies are based on interviews of Jews and experts in Germany, and statistical analysis.⁵³ For the study, “Mach mal keine Judenaktion! ... ” there is an English report. The following is an excerpt with some findings and recommendations:⁵⁴

“Subject to this study is antisemitism in Germany as perceived and experienced by Jews. By focusing upon Jewish perspectives on antisemitism, we emphasize a notion commonly neglected in the past by German public discourse as well as scientific approaches into antisemitism. Instead of dissolving the link between antisemitism and people it affects, in this study antisemitism is to be examined empirically through their perspectives...

53 Julia Bernstein, *Mach mal keine Judenaktion! Herausforderungen und Lösungsansätze in der professionellen Bildungs- und Sozialarbeit gegen Antisemitismus* (Frankfurt: Frankfurt University of Applied Sciences, 2018), www.frankfurt-university.de/antisemitismus-schule; Julia Bernstein, Andreas Hövermann, Silke Jensen and Andreas Zick, *Jüdische Perspektiven auf Antisemitismus in Deutschland – Ein Studienbericht für den Expertenrat Antisemitismus* (Bielefeld: Institut für interdisziplinäre Konflikt- und Gewaltforschung, Universität Bielefeld, 2017), https://uni-bielefeld.de/ikg/daten/JuPe_Bericht_April2017.pdf

54 English text, not yet published, courtesy of Julia Bernstein (2018): Julia Bernstein, Andreas Hövermann, Silke Jensen, Andreas Zick, “Summary: Jewish Perspectives on Antisemitism in Germany. A study report for the expert commission on antisemitism.”/Jüdische Perspektiven auf Antisemitismus in Deutschland. Ein Studienbericht für den Expertenrat Antisemitismus (Bielefeld: Institut für interdisziplinäre Konflikt- und Gewaltforschung, Universität Bielefeld, 2017) – For a summary of the German report, see https://uni-bielefeld.de/ikg/daten/JuPe_Bericht_April2017.pdf

Nearly every interviewee experienced antisemitic attacks at school. There are three major categories of antisemitic actions among pupils and teachers:

I. Actions echoing national socialistic antisemitism, such as using national socialistic symbols, doing the Hitler salute or talking about gassing Jews. These actions are seen as provocation often.

II. Actions following a strong anti-Israel resentment

III. Using the term ‘Jew’ as a slur or insult (“Du Jude”)...

All interviewees experienced antisemitism related to Israel. Antisemitism related to Israel flourishes because it is broadly socially accepted and considered critique. Antisemitic stereotypes, libels and conspiracy theories are communicated without mentioning Jews, but by referring to “Zionists” or “Israel”. So, the same old antisemitism presents itself in contemporary fashion.

Many Interviewees experienced demonization of Israel, which serves the purpose of delegitimizing the existence of the Jewish state (i.e. fake news about Israel, blurring the causation of events in the Middle East in order to make Israel appear like an aggressor arbitrarily suppressing people deemed innocent, or comparing Israel to or equating it with an apartheid regime)... Jews living in Germany are perceived as ambassadors of Israel and representing it – apart from their actual connection to Israel. They are blamed or held responsible for actions of Israel or for those Israel is accused of.”

“Coping mechanisms and wishes are emphasized: ... The wishes of Jews living in Germany as reconstructed are as follows:

- Ignorance toward and acceptance of antisemitism must stop – Antisemitism related to Israel must be recognized as a key issue
- Jewish Identity and religious practice must be accepted as a normality
- Educational work on antisemitism must be intensified
- Media coverage about Israel should not be biased
- Muslim communities in Germany should take responsibility in combating antisemitism
- People affected by antisemitism should be empowered by trained experts.”

Integration, Exclusion and Bullying

As we try to contribute as historical witnesses, we have to be realistic, which demands that we stay informed and keep looking at the basic causes of anti-Semitic success and failure. Thus, our common approach as a group of Child Survivors, of course, is to become better integrated in German society. We try to stay informed, for instance, by participating at conferences of the ZdJ (Zentralrat der Juden in Deutschland, Central Council of Jews in Germany) and with experts as guests to our meetings. We have to deal with confrontations; we need to react. Compared to younger Jews, we Child Survivors feel that we are perhaps neither much less, nor much more interested and engaged. However, we are certainly more alarmed, more frightened, more desperate, regarding what might happen and what should be done.

In light of what happens on public schoolyards, we Child Survivors feel that we are probably more shocked and engaged compared to younger Jews – of course, with the exception of those children, who are attacked nowadays. An omission of a school administration to defend young Jews against

anti-Semitism is often deplored in public, but there is seldom a response to make a change.

In recent years, reports about provocations have increased. Assaults are getting more violent. *Stern* magazine has compiled common recent intrusive attacks on schoolyards, such as the following:⁵⁵

“Sophie and Julian G. live in Chemnitz. Julian is eleven years-old, a rather quiet boy, who likes to read “Harry Potter.” About a year ago, he comes home with an arm full of bruises. His mother asked where the injuries came from. Julian answers: ‘Hitler.’

Then he says, children from his class would show the Hitler salute at school, even in history lessons and joked about Auschwitz. He said that they should stop. After that, four classmates had ambushed him after class and beaten him.

Sophie G. complains to the headmaster. He is said to have suggested that these were normal scuffles among children. ‘I was shocked at how little the school administration was interested in the blatant slogans,’ said the mother. For Julian, he is a representation for his class, then a martyr. He was beaten several times, smeared with swastikas and no longer dared to go to school for several weeks. One of his friends allegedly payed protection money, so that he wouldn’t be badgered. Another student considers suicide as the result of bullying.”

55 Andreas Hoidn-Borchers, “Was machen die mit unserem Land? Man spürt es in Schulen, in Vereinen, im Bundestag: Die Rechten wollen die Republik verändern. Und sie sind schon ein Stück weit gekommen,” *Stern*, January 2019, 28.

Mixture of Both?

How come police won't interfere? And how dangerous might it even be, if they would interfere? What kind of question is this, not only during the Nazi-regime, but now amidst common forms of democracy? And then to what extent are such frustrating events caused by:

- Bureaucratic and automated forms of administration, perhaps increasing with digitalization,
- anti-Semitism or
- a – partly reflexive and partly intended – mixture of both?

Police as a Special Part of the Administration

What is the attitude of the police towards interfering? Police take care of the maintenance of order and security, especially when it comes to controlling violence. What police do ranges widely from very mild to very violent. This can depend on their subjective perception of people and the context.

I have seen them act friendly, helping handicapped people in Volkspark Berlin-Wilmersdorf, abundant with flowers in sunshine, smiling benevolently, as they helped with endless patience.

I get nervous when I notice police violence, whether on TV or when reading a report. Fortunately, I have never gotten involved myself. I quote an article that explains why people like me “usually don't get entangled with the police” when a scene becomes brutally violent. Nissan Shor reports on a violent act against evidently innocent people. This is a report from Israel, but a common, global phenomenon. Shor also tries to find out what might “drive them crazy” enough to act so brutally:⁵⁶

56 Nissan Shor, “Brutes in Blue,” *Haaretz*, May 2015, 11.

“I hate cops, but I don’t blame them. Their violence is built into their job description. ... I was standing at the entrance of a bar in Tel Aviv where I often hung out, when suddenly, on the other side of the street, a drunken brawl erupted between some punk types and partiers. Within minutes the area filled up with police vehicles, which blocked the entire street, as though a terrorist event was unfolding. The flashing lights painted the night sky blue. Police officers poured out of the vehicles in a combative mood, and started to strike at everyone they came across, even though the brawl had already ended, with no untoward provocations...They exacerbated and inflamed the situation with such devotion that you’d think they were getting erotic pleasure from the violence. Brutes in blue, eyes streaked with red, a bulge in their pants.

The policeman gets the license and authority to behave as he does from above. He’s not to blame. He’s the way he is because, deep down, we are all like that...The police in Israel are probably no worse or more corrupt than other police forces...It’s an attempt to establish control by means of lack of control...He’s the emissary of the legislators: They cynically make use of the particular character traits possessed by most policemen: a desire to show superiority over others, hidden aggression, feelings of inferiority, concealed or overt racism, vengefulness.”

Shor also described how he tried to calm the situation and got punched, handcuffed and carried to a police station and was lucky that the next morning a lawyer came and he was released. He adds in his article:

“People like me, whitish cowards...usually don’t get entangled with the police...there is nothing amusing about this. It remains with a real trauma...Anyone who has ev-

er experienced police violence will never again be able to trust cops.”

There is evidence that similar situations exists in Germany more often than previously thought:⁵⁷

“Police violence is more common than suspected. Rarely have cases of police violence come to court and even more rarely do citizens succeed with lawsuits.”

Child Survivors Perceiving “Violent Politics”

I ask, how then might a Child Survivor avoid panic when seeing a uniform if they had encountered similar violence from people in uniforms for months or years during the Holocaust, without any prospect of a lawyer (as with Nissan Shor), who might “come the next morning” with resolute action to demand their release? Even more disturbing might be the violent attitudes of politicians – especially when they receive votes in democratic elections.

In Europe, the political interpretations of democracy differ greatly. A significant danger are those conservative politicians, who are obsessed with “security,” trying to be “better” than right-wing politicians. This attitude has a negative impact on what right-wing extremists dare to do in public. Several “conservatives” are themselves somewhat right-wing politicians, including Heinz-Christian Strache and Herbert Kickl in Austria. I summarize:⁵⁸

Austria’s former Vice Chancellor Heinz-Christian Strache resigned after a video scandal, in which he sug-

57 “12.000 Fälle im Jahr – Polizeigewalt häufiger als vermutet,” *Berliner Morgenpost*, July 27, 2019): <https://www.morgenpost.de/politik/article226604475/12-00-Faelle-im-Jahr-Polizeigewalt-haeufiger-als-vermutet.html>

58 Herbet Kickl, “Österreichs streitbarer Innenminister, *Tagesschau*” May 20, 2019: <https://www.tagesschau.de/ausland/kickl-117.html>

gested he would accept bribes from Russia. For Interior Minister Kickl, the lapses of former Vice Chancellor Strache should reason to give up an office.

Essentially, the responsible legislators and executives in Germany in the federal government and 16 federal states are the Ministers of the Interior. The official backing is important and usually commendable. When Dr. Florian Herrmann, Minister of the Federal Council of Germany, met Jewish representatives Dr. Charlotte Knobloch and Dr. Gideon Joffe, he declared:⁵⁹

“We do not tolerate anti-Semitism in Germany and, with all the strictness of the rule of law, we proceed against those who want to see it differently. Jews must continue to feel at home here permanently.”

“Feel at home” is exactly what we want to read – and feel! The question remains: what is the reality? We, as well as many German citizens – sometimes often those, who once had been victims themselves – are worried and alarmed.

Sensitive Victims

Severe traumata may cause strict withdrawal or sensitive alertness. We have both phenomena in our association of Child Survivors and it is important to understand and respect withdrawal – even if someone’s own suffering was later completely forgotten. Nathan P. F. Kellermann describes various kinds of traumata and then discusses their common consequences:⁶⁰

59 “Perspektiven Jüdischen Lebens in Deutschland,” Jüdische Gemeinde zu Berlin. May 2019. <http://www.jg-berlin.org/beitraege/details/perspektiven-juedisches-lebens-in-deutschland-i954d-2019-05-01.html>

60 Natan P.F. Kellermann, *Holocaust Trauma. Psychological Effects and Treatment* (New York: iUniverse, 2009), 58.

“Finally, as a result of overwhelming pain, powerlessness, and isolation, primitive defenses were frequently developed in order to survive emotionally. Such defenses served to help them not to feel anything as children, and certainly not to express their feelings because “Children who cried, died.” But when perception of reality became too threatening and overwhelming, *speechless terror* left experiences beyond words. Thus effects were often dissociated and totally forgotten. As adults, this is sometimes manifested in a kind of emotional encapsulation, psychic numbing of responsiveness, and total amnesia of the past. Less dramatic survival strategies include not being seen, not standing out, and being quiet, obedient, and well behaved.”

While the Holocaust is unique, basic features still are common, where catastrophes and evil perpetrators have a large impact together. Especially brave women in Mexico, for example, are alert to the murderous drug cartels and a corrupt government. Their feelings, as they lose family members, are framed in a similar way:⁶¹

“From the interviews that I have conducted, it strikes me that the language of these women is special. They speak of a broken heart, of inner emptiness, of an aching soul, of intuitions and inspirations, of tear-soaked paths, of shattered lives, of motherly love, of the babies who once lay in their cradle. And they cry at the smallest occasion.”

Warlam Shalamov conveys a completely different impression from Stalinist camps. Nevertheless, there are similarities in the attempt to find freedom from total oppression, also in

61 Marcela Turati, “Der Mut der Mütter,” *Tagesspiegel* May 12, 2019): 7.

an attempt to ward off state terrorism. The following is an excerpt from Shalamov's conclusions:⁶²

“I have realized that man retains his bitterness for the longest time.

I realized that Stalin's “victories” were won because he killed innocents. An organization, ten times smaller in number, but an organization would have swept Stalin away in two days.

I am convinced that the camp – always – is a negative school; not even an hour should be allowed to be spent in it – it is an hour of decomposition.

I have learned to “plan” my life a day in advance, not further.

The camp has never given anything positive to anybody. For all – inmates as well as free people – the camp has a decomposing effect.

I understood that it is very difficult to change from the state of the camp-prisoner to the state of the free; it is almost impossible without a long detachment phase.

I've seen that the only group of people who behave a little humanly, despite hunger and derision – are the religious, the cult members, almost all of them, as well as a lot of the popes.

The easiest and first to be corrupted, are the party officials and the military.”

The last item may be the case as well for stubborn administrators, already under by far milder circumstances.

62 Warlam Schalamov, *Durch den Schnee – Erzählungen aus Kolyma I*, (Berlin: Matthes & Seitz, 2007), 289–293.

Such conclusions may remind us how hard it is for victims, who have to be completely quiet as long as peril to their life is imminent – and then later how comprehensible it is that they “cry at the smallest thing.” And last, but not least, we can realize that

the initial reaction of a survivor is their excessive sensibility.

From there, a victim requires a tremendous effort to be alert, verify new dangers and to then be active in public to warn a richly-bourgeois, lazy and fractious – as the case may be – even adversarial society.

Alert: To Do What?

The current ambivalence in Europe poses a complex challenge. We love to keep hope alive, as German poet Friedrich Hölderlin said, “But where there is danger, the saving actions also grow”.⁶³ Indeed, there are political initiatives supporting manifold actions to limit anti-Semitic influence. This will be a continuing dispute within German society and especially within Jewish communities.

Sawsan Chebli is the official State of Berlin Delegate to the Federation and Permanent Secretary for Active Citizenship and International Relations. Two years ago, she created the “Working Group against anti-Semitism”, which presented its recommendations for action in December 2018:⁶⁴

In an interview, Walther Friedemann asks: “Ms. Chebli, what led you to launch the Working Group against anti-Semitism?”

63 Friedrich Hölderlin, *Gedichte von Friedrich Hölderlin*, (Leipzig: Reclam, 1873), 133.

64 Walther Friedemann, “Berlin refuses to look the other way! Interview of a Sawsan Chebli,” *aktuell aus und über berlin / from and about berlin* (2019): 30.

Answer: “Anti-Semitism has become increasingly unashamed and aggressive. I think it’s vital to send out a clear, unequivocal message: Berlin refuses to look the other way! Berlin is on the side of those affected and is taking decisive action.”

Question: “What are the Working Group’s recommendations for action?”

Answer: “First and foremost, to ensure that Jews in Berlin can live in their city without fear. They need to know that the German state and Berlin’s urban society are vigilant and refuse to tolerate anti-Semitism. Concretely, the Working Group recommends expanding the preventative measures in nursery schools, daycare centers, schools and youth work, sensitizing young teachers to anti-Semitic patterns of thought, strengthening the police as an actor, and further improving the security of Jewish institutions and facilities.”

Question: “What do you say to those who feel insecure wearing a kippah?”

Answer: “That makes me sad and angry, also as a Muslim. We must create a social climate that condemns anti-Semitism.”

A Mosaic of Good and Bad Impressions

The intensity of right-wing violence depends on the region. Even within Berlin, there are remarkable differences. I received a friendly invitation to visit a school and all the students were well prepared with democratic attitudes. The next day, I read a report about another school, where fascist kids bullied migrants, Jews and foreigners. Altogether, Jews in Germany have ambivalent, even conflicting feelings, about

how they are perceived. The variety of impressions is confusing.

The German majority is for democracy and against violence. But

this rather “silent majority” leaves the fight to defend democracy to public authorities, to bureaucratic institutions, to political parties, that is to organizations which take democracy for granted anyway.

Fascists of all kinds like to provoke people in public, especially in some areas in East Germany, which was already clear before reunification.⁶⁵ They love to appear quarrelsome and ready to fight. Fascist parties, like the NPD (English: “National Democratic Party of Germany”) and Die Rechte (English: “The Right”) test what provocative sayings the courts allow them – in courts where, among others, right-wing populist lawyers and lay assessors are active. Then, the AfD knows exactly how far it can go without facing resistance. Especially protests against Israel (before the court in Germany “judged as: no sedition”) are popular and common as a kind of particularly frivolous anti-Semitism. Open provocations against Jews, red tape by the EU and counter measures against the influx of migrants are certainly increasing. As endless reports reveal, violent fascists can act quite blunt in public. The aggressive right-wing minority is becoming more visible, as it perceives that democracy tolerates a lot of provocations. However, they still remain a minority. In Germany,

honest friendly remarks of the majority toward Jews are common.

65 Henryk M. Broder, *Deutschland erwacht – Die neuen Nazis, Aktionen und Provokationen* (Köln: Kiepenheuer & Witsch, 1978).

This is well-established in both political and general public spheres. There are many official Christian agencies, such as “Christen an der Seite Israels” (English: Christians with Solidarity for Israel), who provide active help together with the local relief organization, Hineni in Jerusalem. A recent report reveals how many Holocaust Survivors live below the poverty line and how members of two religions can achieve a fine cooperation and provide help for 15 years already.⁶⁶

Several positive acts toward Jews are real, beneficial and pleasant. “Das Amt des Beauftragten der Bundesregierung für jüdisches Leben in Deutschland und den Kampf gegen Antisemitismus“ (English: Office of the Federal Government Commissioner for Jewish Life in Germany and the fight against anti-Semitism”) was established in 2018 at the Federal Ministry of the Interior and has made outstanding achievements. Since May 1, 2018, Dr. Felix Klein has been active as the first commissioner. I respect him as a particularly sensitive, diplomatic keeper of our concerns, especially when he represented the foreign office for relations to Jewish organizations and supported the annual meeting of the WFJCSH&D in 2014 in Berlin.⁶⁷

The overall picture is ambivalent. The mosaic of good and bad impressions is difficult to evaluate. The multifaceted friendly acts have manifold human factors as their basic causes. The unfriendly acts comprise an outstanding combination of two elements with a combined effect.

66 “Christen an der Seite Israels”, *Freundesbrief*, Nr. 97 (2019).

67 Dr. Felix Klein, “Beauftragter der Bundesregierung für jüdisches Leben in Deutschland und den Kampf gegen Antisemitismus,” Bundesministerium des Innern, für Bau und Heimat, 2019. <https://www.bmi.bund.de/DE/ministerium/beauftragte/beauftragter-antisemitismus/beauftragter-antisemitismus-artikel.html>

The Bureaucratic Element Assists Evil Intentions

There is evidence that, in addition to anti-Semitic terror, a kind of “administrative terror” has to be considered, which I will explain with several examples. Combined these two have a lot of power.

The provocations of both – separate and combined – by no means come across by accident; they are intentional. There are different motives for this. To serve a specific task, such as answering a Jewish application for financial support, the usual answer comes from administrations, who “do their best” and, of course, this is in the context how they interpret their official regulations and bureaucratic habits. The margin of discretion applied often is at the discretion of those in power, and calls for Kafkaesque interpretation.

To begin with, it is important to realize, that not all refusals have an anti-Semitic background. Eager civil servants too often have an built-in reflex to say no, in order to avoid work and limit expenditures, and thereby to please their boss. As soon as this is combined with conservative or fascist hierarchies, it can escalate, as seen in “Der Hauptmann von Köpenick” (English: The Captain of Köpenick), a film about the power of assumed hierarchy.

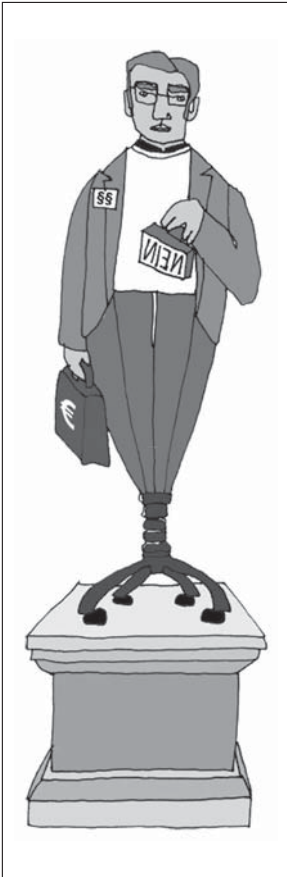
Whatever the facts may be, the first response of many bureaucrats is to say: “no!” (in German: “Nein”) I asked designer Wienke Treblin to provide a sketch, and I love it.

An advancement of civilization in the ancient Romans was the protection of a defendant in court and generally against arbitrariness. It was expressed by the saying:

“In dubio pro reo”:

In doubt for the accused.

In reality, even now two-thousand years later, it often would be necessary, to put emphasis on “in dubio pro reo”.



Monument of the Kafkaesque Bureaucrat
© Wienke Treblin

But bureaucratic agencies may be liable to rather put emphasis on their own importance, or on the safety of those in power who pay them, than on human rights. That is currently a global phenomenon, as can be seen in many regions. Then the accused may feel and be helpless, I put it that way:

“In irritatione pro institutione”:

in confusion for the institution

This implies that whenever administrators become confused or nervous after receiving an application (i.e. a demand

from a victim), they tend to prefer to “defend their own power, keep their money, let nobody get a chance to challenge those in power.,” rather than to satisfy the demands of applicants, especially of minorities they dislike anyway.

The applicant is treated as a petitioner, not as a person with justified claims! Of course anti-Semitism can best hide behind such options, so it is not always easy to detect the underlying drive.

Might some administrators and their environment, for instance their therapists be aware of their underlying drive? A specific group is immediately aware of the inner tensions:⁶⁸

“Prostitutes repeatedly report that there are judges, prosecutors, senior officials, tycoons, and other “rulers” who come to them with the concern of being reprimanded, scolded, and chastised.”

“Diversity Destroyed”

Official governmental policy clearly displays the intention to present impressions of justice, respect and peace towards Jews. Beyond that manifold personal engagements and friendships of all kinds of citizen in their private and public roles is also very important for us – for both Jews in general, as well as for Child Survivors and their descendants in particular.

We are always ready to enjoy
respect, care, hope, and create honest bonds of affection.

In Berlin, the 2013 program and exhibition, “Diversity Destroyed” was a marvelous example of combined friendship, sensitivity and powerful public support. It showed a lot about Jewish life in Berlin before the Nazi regime and the

68 Ernest Bornemann, *Lexikon der Liebe*, item „Erziehungsmasochismus“ (München, List Verlag, 1968), A-K 296.

enormous Jewish contribution to Germany, as an effectively integrated part of German society. This included science, arts, sport, everything.

For our future, this “diversity” suggests what we want to re-establish as our role for a strong future Germany. Former Central Council of Jews in Germany president, Dieter Graumann has outlined potential futures for Jews in Germany in his book, presenting barriers we have yet to overcome.⁶⁹ In the title of his book the words “Nachgeboren” (English: “born after”) points to our second and third generations, and “Vorbelastet“ (English: “disadvantaged, underprivileged in the early stages”) point to Jewish feelings of being under stress caused by challenges and difficult starting conditions for Jewish lives.

2G and 3G suffer from the stress they were exposed to by their parents, who are the *still* (!) traumatized Child Survivors. Furthermore 2G unavoidably also have to cope with stress, amidst a challenging and complex Jewish identity in transition. Graumann tries to provide mental and spiritual guidelines for this kind of difficult situation. Beyond that, he emphasizes a common Jewish future as a brilliant option, urging us to establish our chutzpa. This has to include our 2Gs and 3Gs, who carry a societal awareness about both violent and peaceful potential in societies. They are a special kind of wounded victim, either depressive or full of dynamic drive. Altogether Jewish diversity can be of basic value for an, indeed, splendid future.

Polishing and Policing Monuments

The deterioration of the various victims continues. They suffer from deteriorating health, low-income jobs, poverty

69 Dieter Graumann, *Nachgeboren – Vorbelastet? Die Zukunft des Judentums in Deutschland*, (München: Kösel Verlag, 2012), 219.

and impaired communication. That was and is a heavy load, partly relieved by enormous efforts. The Claims Conference is a major actor for the rehabilitation of Jewish society. It has provided billions of dollars (or euros) from the German government for the health care of victims, which is needed and helpful. A normality was achieved, as the German government supports the Central Council of Jews in Germany with millions of euros annually:⁷⁰

“In the future, The Central Council of Jews in Germany will get much higher support from the federal government: they agreed with the Federal Interior Ministry on Friday, an increase in the annual state performance of ten million to 13 million euros, as both sides agreed. Thus, the Federal Government makes an important contribution to the preservation and maintenance of German-Jewish cultural heritage and to the further development of the Jewish community in Germany.”

However, as soon as we ask for a few thousand euros as an association, it is systematically refused except for a few limited, while essential projects, such as our bi-annual meetings financed by the Claims Conference. Thereby, these meetings became the most important event for our association. However, our association can only occasionally, by no means annually, send at least one member to the global World Federation meetings. In order to be present in public, we old survivors have to achieve all the work writing our own texts, correspondence, archives, use private computers (annoying with their whims), etc. Altogether within German society any kind of

70 “Unterstützung des Bundesregierung: Zentralrat der Juden bekommt mehr Geld,” *Spiegel Online* (July 6, 2018): <https://www.spiegel.de/politik/deutschland/zentralrat-der-juden-bekommt-mehr-geld-von-der-bundesregierung-a-1217060.html>

effective (!) respect for our group of Child Survivors is by no means self-evident.

All the more, we appreciate those persons (Jews and others!), who are friendly to us, even benevolent, and helpful.

What we must notice is: there are expenditures of millions of euros for heavy monuments, for instance. Costs for them can include cleaning and polishing them, policemen in front and speeches there. Might that help to educate school classes?

I asked 2G Sabine Kaemmel, an artist, to draw a sketch of how children or teenagers might perceive such a monument. Next to the monument, she drew two polishers and a police woman.

But all this will not change the fate of the many very poor Child Survivors worldwide today – despite or even due to all the perfected regulations and administrations. My impression



How children might perceive – © Sabine Kaemmel

from bitter cases is that those with the worst fates may have the least proof at hand. For instance, we had a member, who had seen how a house was completely destroyed by fire caused by fascists, and her parents died in the flames. While surviving as a child, she had no passport, no administrative papers whatsoever, to prove the disaster – and so she could not get support after 1945.

It might happen that fraudsters are wrongly compensated, but much worse is that impoverished victims are denied help.

In the meantime in Germany, there are examples of the obsessive waste of millions, stuck in the past, like those celebrating horrifying Nazi initiatives:⁷¹

“Every year, around 300,000 visitors from all over the world visit the former Reich Party Rally Grounds in Nuremberg. The system is falling more and more, some parts have been blocked for a long time. Now the federal, state and city want to invest massively in the terrain.”

This is counterproductive. We should rather present a modern museum for future democracy instead, maybe with a few deterrent pictures of the site before 1945 and a few lines about its final demolition.

Similarly, clumsy monuments of Jewish suffering can also be counterproductive and expensive. Another obsessive waste and misleading dramatization is a monument built with 72 tons of concrete, which is transported throughout Germany⁷². The monument is said to be reminiscent of a gray bus transporting Nazi victims to concentration camps as part of T4 Euthanasia Program. A new gray bus built without or just

71 Claudia Henzler, “100 Millionen Euro für das frühere Reichsparteitagsgelände,” *Sueddeutsche Zeitung* (2018).

72 <https://www.erlebnisraum-frankfurt.de/aktuelles/aktuelles-veranstaltungen/492-ein-72-tonnen-schweres-mahnmal-der-graue-beton-bus.html>

with a small amount of concrete might look almost the same and achieve the same purpose.

Reading a few words from

Hannah Arendt is more instructive and future-oriented than such clumsy monuments,

which usually remain mentally stuck in the past. For us, revelations provided by her can even be a greater mental support than medical help and stone monuments. She can evaluate the essentials of democracy for everybody and she may even help us to answer this question:

Should We Leave Germany?

Child Survivors will soon succumb to a “biological solution” (i.e. the end of our lives). Support is needed for our descendants rather than for us. An overall Jewish alertness is important when considering injustice and upcoming dangers.

Whenever I see a statement by Michel Friedman, I am alert, as he is always well-informed and, in his deliberate and controversial way, pinpoints potential current and upcoming dangers. At the 2019 Munich Security Conference, he mainly argued in exchange with and approval from three other experts, that (short summary):⁷³

Increasing anti-Semitism and hate in Europe will reach a decisive amount during the next five to ten years. Accordingly the Conference of European Rabbis had presented the question: “Should Jews stay or leave?” Friedman responded that he was not sure whether he would still live in Germany ten years from now. He argued that not only Nazis and neo-Nazis were interested in rewriting history, but even official representatives of nations

73 “Sorge wegen des Judenhasses,” *onetz* Feb. 24, 2019; <https://www.onetz.de>.

would present such an interest. There are governments trying to rewrite history by arguing that they were victims much more than Jews – or even because of Jews, as the Polish prime minister had argued in Munich in 2017.

I will stay in Germany. I understand the protest and those who leave. I myself refuse to feel helpless now in 2019, and I don't expect to feel helpless in upcoming years – while of course I also have to stay alert, in order to notice in time, if I should really leave Germany.

It is thrilling to study the beginnings and fundamentals of the Nazi regime. As highlighted by Horst Selbiger, Nazis took power and criminalized the entire judiciary system within 100 days!⁷⁴ It had to do with the preconditions of 1933. While these are different today, it is not easy to tell what might happen in the future.

For the careful consideration of turning points, Hannah Arendt has offered valuable clues, including manifestations at universities (before 1969) as an illustration, for example:⁷⁵

“A legally unrestricted majority rule, that is, a democracy without constitution, can be very formidable in the suppression of rights of the minorities and very effective in the suffocation of dissent without any use of violence. But that does not mean, that violence and power are the same.

The extreme form of power is All against One, the extreme form of violence is One against All. And this latter is never possible without instruments. To claim, as is often done, that a tiny unarmed minority has successfully,

74 Horst Selbiger, *Verfemt, Verfolgt, Verraten* (Baunach: Spurbuchverlag, 2018), chapter „Der Aufstieg Hitlers“ (the rise of Hitler), p. 47–57

75 Hannah Arendt, *On Violence* (Harcourt: A Harvest Book, 1969), 42.

by means of violence – shouting, kicking up a row, et cetera – disrupted large lecture classes whose overwhelming majority had voted for normal instruction procedures is therefore very misleading. ... What actually happens in such cases is something more serious: majority clearly refuses to use its power and overpower the disrupters; the academic processes break down because no one is willing to raise more than a voting finger for the *status quo*.”

I had a similar impression in 1968, as a college lecturer at the “Hochschule für Politische Wissenschaften” (Academic College for Political Science) in Munich. Today, especially when reading Kafka and during discussions as a member of the KTG (Kurt Tucholsky-Gesellschaft; English: Kurt Tucholsky Society – a satiric writer, prosecuted and possibly killed by Nazis in Sweden 1935), my impression is that

global society is in a preliminary stage of civilization.

I might argue, either as a scientist, or as an artist, that most animals, even plants, might expose a lot about reckless, ruthless, even “ego-maniac” human behavior. This provokes alertness, as our underlying evil habits are completely unnecessary for broad and pleasant common survival.

“Forever Alert” includes a realistic awareness and surveillance of the extent to which a party with fascist features and a “democratic appearance” could develop into a potentially murderous group.

Alertness to the Fascist Intentions of the AfD

In Germany, the right-wing party AfD⁷⁶ (Alternative für Deutschland; English: Alternative for Germany) is the only

76 “Alternative for Germany,” Wikipedia, September 6, 2019: https://en.wikipedia.org/wiki/Alternative_for_Germany

truly, growing right-wing party. It displays a confusing combination of middle-class and fascist characteristics. It would have been important to consider their contradictory and inconsistent statements and actions and the complex relations of the AfD in relation to other right-wing parties in Europe. A fatal consequence is the increasing possibility that the AfD could establish itself as a “protest party” and receive many of votes from frustrated people especially in east Germany. In the recent election on September 1, 2019, the AfD doubled its numbers in the parliament in the federal state of Brandenburg, giving them 23.5 % of the seats and they almost tripled in Saxony giving them 27.5 % of the seats. It was considered a “relief” by some that at least in both states the AfD did not achieve its goal of becoming the party with the highest number of votes.⁷⁷ While this is alarming, the overall situation in Germany is less dramatic. The AfD received 11 % of the German vote in the recent European Parliament elections in May 2019, which was less than expected, but was still a 7,1 % rise since 2014.⁷⁸

The overall position of the AfD in Germany, according to recent surveys is:⁷⁹

In the latest survey of general elections, the AfD currently holds 13.5 % in Germany. In the old federal states (West Germany), the AfD retains 9.2 % and in the new federal states (East Germany, including Berlin), 20.5 %. The highest poll rating is achieved by the AfD in the federal state of Saxony (27.5 %). In contrast, the AfD acquires its lowest poll numbers in the states of Schleswig-

77 Massive Gewinne für die AfD im Osten,, Kretschmer und Woidke bleiben vorn. in Tagesspiegel, Sept. 1, 2019, p.1

78 Mattias Kamann, “AfD erreicht mit Mühe ihr Wahlziel,” *Welt*, May 26, 2016, <https://www.welt.de/politik/deutschland/article194228693/Europawahl-2019-AfD-erreicht-mit-Muehe-ihr-Wahlziel.html>.

79 “AfD Neueste Umfragewerte in Wahlumfragen,” DAVUM, <https://dawum.de/AfD/> on Sept. 5; the website provides a continuous update of surveys

Holstein and North Rhine-Westphalia (NRW) (7 % each) and Bremen (6.1 %).

Aggravation in recent years is evident, as the AfD has established itself across many fields. Right-wing populist groups take advantage of a too weak, even partly fascist German judiciary system. For instance, with the intent to obstruct justice, right-wing groups try to install jury members (lay assessors) in the courts and common democratic citizens are comparatively much less interested in applying for such jobs.⁸⁰

The annual Verfassungsschutzbericht (Constitutional Protection Report) for 2018 was published by the Ministry of the Interior in June 2019 and highlights antisemitism in several areas, including in modern media.⁸¹

There has been a sharp increase in anti-Semitic comments on social media, blogs and online comments. Anti-Semitic stereotypes are often used and the hatred of the Jews is put into alleged “Israeli criticism.” The superficial anonymity of the Internet also tempts anti-Semites to openly articulate their hatred of Jews. The verbal anti-Semitic hate rhetoric leaves the virtual space, especially when the perpetrators believe they articulate the “people’s will” and to act in consensus with parts of society.

An amazing fact is that the AfD, as the largest right-wing organization, is not even mentioned in the report among the “right extremist political parties,” although it attracts not only middle-class people, but also a particularly large number of outright fascists. The AfD is only referred to as right-wing extremist on page 112 by left-wing extremists. In fact, there are various groups ready for violence in Germany, which are not

80 Philipp Sommer, “So wollen rechte Gruppen die Justiz unterwandern,” *Vice*, March 5, 2018, <https://www.vice.com/de/article/437man/so-wollen-rechte-gruppen-die-justiz-unterwandern>.

81 “Verfassungsschutzübersicht 2018,” Bundesministerium des Innern, für Bau Heimat, 2018: https://www.verfassungsschutz.de/de/download-manager/_vsbericht-2018.pdf.

mentioned in the 2018 annual report. One example is the following from an article in the *Tagesspiegel*:⁸²

“The right-wing extremist group “Nordkreuz” plans politically motivated murders all over Germany. On its “death lists,” the network has collected names and addresses of political opponents nationwide, the newspapers of the editorial networks in Germany, citing interrogation protocols of the BKA (Federal Criminal Police Office).”

The AfD claims not to be motivated by anti-Semitism. A small group of Jews are even members of the AfD. While top AfD politicians try to appear as common conservative, non-radical actors, they are aware that the AfD is mainly elected by fascist people, who demonstrate violence wherever the police and courts “tolerate” such behavior.

Fascists can be very active within their groups. They can fight with enthusiasm for their arguments, organize themselves in many kinds of public organizations, on the street, in sports, etc. Public reactions to this are limited. Many German citizens think democracy would be a kind of administrative issue, while engagement within democratic parties is diminishing. In May 2019, the WZB (Social Science Center, Berlin) presented a systematic investigation of the structure of democracy in Germany. One conclusion they came to is the following:⁸³

“There is quite a bit of evidence that democracy is taken for granted by many, seen as a matter of fact, while its vulnerability and fragility are overlooked.”

Democracy has to assert itself on a whole new battleground. It has become more and more of a “digitized democ-

82 “Bundesweit Morde geplant,” *Tagesspiegel*, July 7, 2019: 1

83 Sascha Kneip and Bernhard Weßels, “Keine Demokratie ohne aktive Demokraten,” *in touch – Forschung und Gesellschaft*, (2019): 7.

racy,” which leads to political battles on Twitter, Facebook, etc. We have to be alert. Fascists are especially using the internet intensely to promote their own viewpoints:⁸⁴

“... it is mainly the rule breaking and deliberate transgressions on the digital platforms that remind us that an extended period of democratic normality has come to an end and that we are in a phase of upheaval... The digital publication platforms have given the citizens’ right to freedom of opinion a certain amount of wings. One of the first political forces to recognize this and to use it effectively was the new right, which had been largely marginalized by the mass media.”

A recent representative poll called “Middle-Study” (about the political center of society) clarified current challenges. A summary at the beginning of the study points out:⁸⁵

“Unfortunately, as we have to deal in this scientific argument with extreme right-wing and misanthropic attitudes in our society, we have to note that right-wing extremist, populist and anti-democratic attitudes and tendencies in the middle are deeply rooted and that the normalization of right attitudes is becoming more and more established in the middle and solidified. The much-cited right-hand-er clearly shows, for example, based on the new center data about the connectivity of new right themes and about the radicalization of right-wing populist groups.

It also shows as we look upon the dissemination of conspiracy myths and related complete rejection of previous-

84 Jeanette Hofmann, “Die Digitalisierte Demokratie,” *in touch – Forschung und Gesellschaft*, (2019): 9–10.

85 Wilhelm Berghan, Beate Küpper and Andreas Zick, *Verlorene Mitte – Feindselige Zustände: Rechtsextreme Einstellungen in Deutschland* (Bonn: J. H. W. Dietz, 2019), 320.

ly recognized sources of knowledge, be it science, public education or the established media. The simultaneity of pro-democracy advocacy and the growth of anti-democratic and authoritarian orientations, the division and polarization that we describe in this center study – between those who approve and disapprove of democracy, between East and West, old and young, are not just a theoretical problem, but interfere practically into our common lives.

How do we reach these people who want democracy, but do not apply this in their life?”

Former Foreign Minister Sigmar Gabriel is quite pleased that the “Middle-Study” shows that 86 % of people think democracy is the right form of government and 86 % also think that it would be good to strengthen the EU. However, he is displeased that 54 % of respondents have prejudices against asylum seekers and notes:⁸⁶

“The new study by the Friedrich Ebert Foundation shows that the Germans are democratic. It is irresponsible to talk about the “lost middle” anyway. Not just to the respondents...Unfortunately, the relatively low number of asylum seekers and refugees, who do not abide by our legal system determine the perception of the public much more than the large number of absolutely lawful immigrants.”

These are sober arguments in a living democracy, but absurdities go way beyond such facts. One example is the AfD’s official support of Israel, expressed on March 14, 2019. The following occurred (as summarized by me) from the detailed protocol of the German federal parliament:⁸⁷

86 Sigmar Gabriel, “Die behauptete Krise,” *Tagesspiegel*, Apr. 28, 2019: 8.

87 German Bundestag – 19th Election Period – 86th Meeting, Berlin, Germany, Mar. 14, 2019.

“The FDP (Liberal Party) wanted the German Bundestag to move for Germany to stop approving of many resolutions of the UN against Israel. Deputies of the FDP and the AfD (!) voted in favor, while the CDU/CSU, the SPD and the Left voted against it and the Green party deputies abstained (all parties were almost concordant per whip and group pressure in parliament).

The background: There were 26 UN resolutions in 2018 strictly censoring states for violating UN principles. Twenty-one of these resolutions were directed against Israel! It is well-known that the Palestinians again and again submit scathing requests for such resolutions. To make it possible for countries of the EU to agree, the content is attenuated and Germany is especially active toward this goal, partly in agreement with Israel. The FDP wanted to end the one-sided votes against Israel.”

The problem is ambivalent: would it make sense to continue to mitigate and then approve of the still quite strict requests of the Palestinians? Or should one rather reject those requests instead and let a majority in the UN (mainly poor countries, in South and Central America, Africa and Asia, for example), which are motivated against the U.S., create scathing resolutions against Israel?

Within a few minutes, three deputies of the German parliament (mis)used the difficult question for simple answers in a quarrelsome dispute, as recorded by the protocol of the Bundestag:⁸⁸

“Bijan Djir-Sarai (born in Teheran, the pro-Israel foreign policy spokesman of the FDP faction; in Iran, he is considered an enemy of the state, but enjoys immunity

88 German Bundestag – 19th Election Period – 86th Meeting, Berlin, Germany, Mar. 14th, 2019.

through his office in Germany): “In the morning, in the plenary session, the federal government tells us: We stand at the side of Israel. – On the evening of the same day, representatives of this federal government go to the Iranian embassy and celebrate 40 years of the Islamic Revolution. – What is the position of your federal government? What do you represent and what specifically do you do for the security of the State of Israel?”

...

Roderich Kiesewetter (CDU/CSU): “If a state has a jubilee, then it is important to accept that at the diplomatic level...And it also means that we must do everything we can to get the peace process moving again in the Middle East, that we keep the channels of communication open, dear colleague Djir-Sarai, also to Iran. Therefore, we must do everything to ensure that the voice of Israel receives strong support, just as we have to convey legitimate concerns and legitimate criticism of Israel.”

...

Dr. Anton Friesen (AfD) quotes the speech of chancellor Angela Merkel at the Knesset in 2018 and then requires the following actions: “Nowhere is the difference between claim and reality, between appearance and being as clear, as in the German Israeli Policy. (Applause from the AfD). Solidarity expressions are free...In 2018, Germany has approved 16 anti-Israeli resolutions in the UN General Assembly and abstained in four more – out of a total of 21 resolutions against Israel. The same is true in the United Nations Human Rights Council, in which such “illustrious human rights defenders” as China, Cuba, Pakistan and Saudi Arabia are members...It’s a bitter irony, no, it’s historical cynicism, that of all things Germany has a mi-

gration policy, which includes the mass import of Islamic anti-Semitism. (Applause from the AfD). Israeli flags are already being burned, kippah porters are harassed in the street and synagogues are attacked. We say: give hatred against Jews no chance. We have to combat any form of anti-Semitism in Germany. For me, as a member of the German-Israeli Society, this is a matter of the heart.”

There is other evidence every day that members and supporters of the AfD are and act anti-Semitic.⁸⁹ It is interesting to look at quotes from AfD politicians like Alexander Gauland and Björn Höcke on the Internet with criticism of opponents and then see how the AfD will adapt their own statements to democratic attitudes, applicable law and political correctness. On TV talk shows in 2019, Jörg Meuthen of the AfD has often displayed middle-class attitudes. Currently, the surprising power of the AfD is a result of support by both violent fascists and also those who just want to act as frustrated protesters, for instance, against “rich and lazy mainstream activists,” who are by and large seen as responsible for their own poverty and unwinnable situation.

The utmost combination of horror would be a fascist nuclear bomb. While it seems not to be imminent, it is important to watch indicators.

Fascist interest in nuclear bombs

All my life, I was curious why fascists of all kind displayed no interest in nuclear bombs. After all, the gigantic Manhattan Project to innovate the first nuclear bomb had been intended

89 Björn Höcke is chairman of the AfD parliamentary group in the Thuringian state parliament and country spokesman of the AfD Thuringia. He shares his views on <https://www.facebook.com/Bjoern.Hoecke.AfD/> and https://de.wikipedia.org/wiki/Bj%C3%9C_B6rn_H%C3%B6cke documents the political debate with him in detail.

for use against Germany. Of course, the many common small groups are technically very weak, but for how long, as technical progress may open up new options for many countries? In 2019, India successfully tested the destruction of its own satellite with an “anti-satellite rocket”⁹⁰. On the long run Muslim and fascist co-operation, even the terrorist way, must be observed. In this context secret services, and Ministers for the Interior shall be obsessive regarding security. In a debate with military strategist Hermann Kahn in Bonn (in 1976) he told me that he (he said “sloppily” in his typical way to systematically look at futuristic options) had mentioned the possibility of a Mexican nuclear bomb – and immediately Mexican politicians got very upset and wanted to know more. Recently, I was surprised to hear from a German anti-fascist group about an “AWD” in their journal *antifa*, where they noted:⁹¹

“The Atomwaffen Division (English: Atomic Weapons Division) is a neo-Nazi terrorist network. Formed in 2015 and based in the United States, it has since expanded across the United States and it has also expanded into the United Kingdom, Canada, Germany, and the Baltic states... Atomwaffen encourages flag desecration, the burning of the United States Constitution, and attacks on the federal government of the United States, minorities, gays, and Jews... On June 1, 2018, in a video in German and English titled, “AWD Deutschland: Die Messer werden schon gewetzt” (English: “AWD Germany: The Knives are Already Being Sharpened”), the group announced the establishment of a cell or branch in Germany, followed by the promise of a ‘long fight’.”

90 „Rückschlag für Indiens Mondpioniere“. *Tagesspiegel* Sept 8, 2019, p. 32

91 Janka Kluge, “Nur Posen? ‘Atomwaffen Division’ (AWD) kündigt Terror an,” *VVN-BdA: antifa*, (2019): 8; “Atomwaffen Division,” Wikipedia, Aug. 20, 2019: https://en.wikipedia.org/wiki/Atomwaffen_Division

My impression of the site is that AWD uses the word “Atomwaffen” (nuclear weapons) to attract some attention and frighten people, while they are acutely dealing with quite different crimes.

A new arms race is imminent, prolonging poverty in Russia and weakening Europe. Sanctions strengthen the separation and could start a new Cold War. The strategy of the AfD is quite different, as AfD Spokesman Markus Frohnmaier explains:⁹²

“It is the reality that Crimea is now Russian Crimea. The critics could not change that either. Crimea will not come back and I think you just have to accept it now. ... If Germany accepted the annexation of Crimea, the sanctions could fall.”

Therefore, the AfD tries to hurt mainstream parties in Germany, which essentially represent the official position of NATO. Members of the Russian parliament invite AfD members as welcome visitors to Russia and they coordinate with each other to support each other mutually, as they issue similar statements about the Crimea.

The AfD even requires the removal of American nuclear weapons from Germany, a very popular move, as if the AfD would be a mixture of left-wing parties and peace movements. AfD Member of Parliament Jörg Urban elaborated on this on October 6, 2016:⁹³

92 Claudia von Salzen, “Die Russland-Reisen der AfD: Die Krim ist jetzt die russische Krim“. In kein anderes Land fahren Abgeordnete der AfD so oft wie nach Russland und in die von Moskau kontrollierten Gebiete der Ukraine,” *Tagesspiegel*, Apr. 18, 2019.

93 “US – Atomwaffen sofort aus Deutschland abziehen.” AfD Fraktion Sachsen. Oct. 6, 2016. <https://afd-fraktion-sachsen.de/presse/pressemitteilung/us-atomwaffen-sofort-aus-deutschland-abziehen.html>

“German citizens are concerned that the tensions between the US and Russia are increasing again. Germany is still a central location for US nuclear weapons in Europe and thus would be at the center of a military conflict on European soil, if it were not possible to resolve the conflict of both states by political means.

The AfD has always been in favor of friendly relations with both the USA and Russia. Now, the deployment of 20 new nuclear weapons in Germany, which together have the explosive power of 80 Hiroshima bombs, is a flagrant violation of the declared will of the German people. The Bundestag had already decided in March 2010 that the Federal Government should, in contact with the American allies, engage emphatically for the withdrawal of US nuclear weapons from Germany. This decision must be implemented immediately, the US nuclear weapons should be withdrawn from Germany.“

This is a skilled move in the political debate. The utmost decisive question is whether the AfD would threaten the status quo that Germany should avoid producing its own atomic weapons. To demand German nuclear armament would be the utmost criminal action. In the electoral program of the AfD in 2017, the AfD demanded a “national security strategy,” but avoided any statement on the nuclear strategy.⁹⁴ Thus, even arms-control experts have no chance to evaluate the basic intentions of the AfD.

Any hostile confrontation between the AfD and Russian politicians would certainly recall Russian traumas from the former intrusion of Russian territory, especially through 1945. The AfD claims a strong conventional defense. A sus-

94 “Wahlprogramm der Alternative für Deutschland für die Wahl zum Deutschen Bundestag, am 24. September 2017. § 3.4 Für eine nationale Sicherheitsstrategie, 19.” Alternative für Deutschland, <https://www.afd.de/wahlprogramm>.

ceptibility towards the escalation of violence remains perhaps the utmost danger to Europe. Any friendly contact with Putin may be valuable. As all Russians, Putin remembers the betrayal, which occurred during the German attack on Russia in 1941 and, of course, he remembers the withdrawal of the Soviet troops in the course of the reunification of Germany:⁹⁵

“The Supreme Soviet of the USSR only gave its approval to the ratification of the treaty on 4 March 1991, after a hefty debate.”

Russia is “forever alert,” against fascist buildup of arms, and nuclear arms would be the utmost provocation, further intensifying the trigger-prone overkill. A conventional war can escalate into a “local” nuclear warfare, and then escalation into more intense nuclear war would be hard to avoid, as neither technical, nor military, nor political control measures would be reliable; that was true 1985⁹⁶, and it is even more dangerous 2019, because of cyber-warfare tools.

The AfD is active in a long time tradition. For instance, as “diplomats” former Nazis of German Ministries hindered and worsened the NPT (Treaty on the Non-Proliferation of Nuclear Weapons) while hoping, in the spirit of Franz Josef Strauß (as former minister of defense), to develop a German nuclear bomb, see in this chapter below in detail investigations about Nazis in German ministries.

95 “German reunification.” Wikipedia. Aug. 13, 2019, https://en.wikipedia.org/wiki/German_reunification.

96 Peter Otto and Philipp Sonntag, *Wege in die Informationsgesellschaft* (München, dtv wissenschaft 4439, 1985); especially chapter 6: *Entwicklung und Steuerung der Militärelektronik*, pp. 206–257

Defender of basics for Survival

It is an artist, who was most alert and outspoken in 2019 to point to dangers for democracy and ecology. Artist Rezo often publishes music and comedy videos, but in May 2019, he published a video on YouTube with dedicated warnings, artful and dramatic, as he attacked *all* mainstream parties as worthy of blame for poverty and upcoming climate catastrophes⁹⁷. He received fifteen million clicks within a few days just before the European election in May 2019. Perhaps he contributed to the poor results for CDU/CSU and SPD and to the success of the Green Party. While he strictly accused the AfD of having “no solution”. Established parties reacted with weak statements against Rezo’s actions – instead of dealing with the content. Quite noticeably, the president of the Berlin Technical University confirmed that Rezo had good arguments with respectable quotes of scientific facts.⁹⁸

We Child Survivors perceive the AfD as a clear step towards a fascist claim to political power. In public, the seductive idea is promoted to “educate” the AfD and several CDU politicians have publicly discussed potential coalitions with the AfD in parliament. Considering this, we warn not to forget how incredibly fast fascists had demolished democratic foundations and human rights in 1933. According to sociologist professor Dr. Harald Welzer, we have to confront “how

97 Rezo ja lol eh, “Die Zerstörung der CDU.” YouTube video, 54:57. May 18, 2019. <https://www.youtube.com/watch?v=4Y1lZQsyuSQ>; “Die Zerstörung der CDU,” Wikipedia, Aug. 2, 2019, https://de.wikipedia.org/wiki/Die_Zerst%C3%9Cbung_der_CDU.

98 Christian Thomsen, “Rezo zitiert sauberer als so mancher Minister,” Tagespiegel, May 26, 2019, <https://www.tagesspiegel.de/wissen/tu-praesident-unterstuetzt-video-des-youtubers-rezo-zitiert-sauberer-als-so-mancher-bundesminister/24383156.html>.

ordinary people became mass murderers” and how “killing within a few weeks can become a job done like any other.”⁹⁹

Challenges vary. It is not easy to be alert in every situation. We have to be alert to German politicians, administrators and voters. The amount of vulgar profanity coming from the AfD is a result of its bizarre acceptance by some German institutions, especially by the police, courts, local administrations, public media – and by missing democratic protest-power in public. Furthermore AfD, as well as various right-wing parties throughout Europe profit from the:

- Broad discontent with both EU (i.e. frustration with its bureaucratic attitude) and
- mainstream political parties, including the unproductive disputes of the established parties, with consequences, such as the injustice of a growing division between rich and poor.

There are right-wing people, who just want to have more power, regardless of whether it is “within” or “in addition to” democratic regulations. They, as well as European society in general, are discontent, angry and want change. Right-wing parties offer change without a democratic concept, but with credible anger. Meanwhile, it is also hard to believe that conservative parties will have a credible concept for change.

Of course, hardly anyone in Europe wants to have a Nazi Germany again, but throughout Europe, there is a broad variety of people, who remember and may even glorify past dictators, who had achieved influence in their local societies. With this background, aggressive parties can receive votes by addressing angry, even rowdy voters, regardless of whether they themselves are socially disadvantaged or not. The scene

99 Harald Welzer, *TÄTER – Wie aus ganz normalen Menschen Massenmörder wurden* (Frankfurt/Main: S. Fischer, 2005), 323.

is changing fast. Any attempt to characterize it by quoting voices from these movements might already be obsolete before it is printed.

The visible devotion of the right-wing populists looks provocatively courageous, while in reality it is based in fear. Even leaders (many are academic!) are playing with fear; it is their voters' fear (often lacking education) that they will not be able to find a job. To them, refugees, who are eager to learn, are an intimidating menace, a severe competition. My impression is that perhaps they are barking up the wrong tree because modern technology, automation, digitalization, artificial intelligence, etc. might increasingly cause more people to lose their work than refugees seeking employment. However, they may fear looking too ridiculous, so they better avoid confessing (or just suppress) their own ignorance. It looks too awkward and weird to hate robots. That may be true for many voters, but then many people higher up in the AfD are quite distinct. There are seemingly "well-educated," right-wing members in the AfD, even with academic backgrounds, for instance in industry, interested in orders.

How should we react? A widespread reaction of Child Survivors, as well as Jewish communities, is to simply act appalled at how the AfD, with its many Nazi members, is gaining more and more attention, votes and influence. We should not allow ourselves to retreat from reality. While retreating may be a shared common characteristic from our traumas, we have to face the fact that such a reaction is by no means sufficient. The danger is real and unfortunately the weakness of democracy keeps us alert. I expect that in the new parliaments of Brandenburg and Saxony, the AfD will present "sensible" proposals, which they themselves will never realize – but they are clever in anticipating how democratic parties will avoid following "proposals by the AfD".

Manfred Güllner, director of public-opinion poll institute Forsa, has summed up, what currently characterizes the AfD:¹⁰⁰

“AfD voters, ... are a largely homogenous, predominantly male-dominated, sworn community, united by a great deal of mistrust of all other people, with a sense of subjective deprivation coupled with extremely pessimistic economic expectations, a contempt for the entire political system, and a high susceptibility to folkish-racist thought.

The number of AfD followers is not growing”

Provoking Disaster

We cannot stay cool when perceiving various evil intentions and dangers. The strategies of the AfD are complex and it is necessary to evaluate them in context. For instance, we should not stay cool when perceiving features of the Cold War with stubborn concepts of “the enemy,” along with the “flexible” positions of the AfD.

An example of this can be seen in a dangerous context: mainstream NATO politicians criticize Russia’s occupation of Crimea as a breach of international law. But they do not mention the Russian viewpoint, that contrary to the agreements with Gorbachev, Russia has been increasingly constricted. Western intelligence services have been active in former Soviet regions. Inevitably, the question is controversial whether the West might have supplied weapons to Ukraine and other states in Eastern Europe.¹⁰¹ To the extent, that

100 <https://www.berliner-zeitung.de/berlin/brandenburg/landtagswahl/gastbeitrag-von-forsa-chef-manfred-guellner-afd-auch-in-brandenburg-keine-volkspartei-33125696>

101 “Ukraine-Krise: Westliche Staaten dementieren Waffenlieferungen,” Spiegel Online, Sept. 7, 2014: <https://www.spiegel.de/politik/ausland/ukraine-westliche-staaten-dementieren-waffenlieferungen-a-990315.html>

mainstream politics applies – or appears to apply – fascist kind of expansion strategies, and attitudes (!), it can strengthen fascist parties. For peace in Europe, the worst development is the surge of fascist parties in several countries.

Jewish Future Alertness

Our role is mainly to stay forever alert regarding any existential threats to Jews. Forever? Yes, fascist movements may come to an end sometimes, but they might reemerge, so we must be alert and flexible forever. Furthermore, timely and opportune actions may hopefully help our descendants, who as 2G, 3G, etc. should also be on alert. In addition to the AfD, there are many other dangerous initiatives. Problems we have had to confront since 1945, of course, came from various fascist and bureaucratic attitudes that existed long before the AfD appeared as a political force in 2013.

Immediate readiness is required regarding our Jewish fate. Charlotte Knobloch, born in 1932, was president of the “Central Council of Jews in Germany” from 2006 until 2010. In a recent interview, she made clear statements about the current, rather new situation:¹⁰²

“Question: ‘Can you imagine that Jews will be persecuted again?’

Charlotte Knobloch: ‘Absolutely! We are again at the beginning of a similar development. What is happening now is quite different, beyond comparison. But there is hate, directed against Jewish people.’ After a moment’s thought, she adds: ‘They will not kill us, that’s not it,

102 Alexandra Förderl-Schmid and Konrad Rufus Müller, *Unfassbare Wunder – Gespräche mit Holocaust-Überlebenden in Deutschland, Österreich und Israel*, (Wien/Köln/Weimar: Böhlau, 2019), 117.

but we're already cornered. But you only feel that when you're affected.'

Question: 'What do you specifically fear?'

Charlotte Knobloch: 'I do not see any rosy times, I would like to know what's going on with Jewish life here in ten years.' Above all, the rise of the AfD makes her worried. 'If the AfD has a willing majority government at its side, Jewish life will be wiped out. So how might then a believing Jew live here?' The party program of the AfD contains: a ban on shehitah (kosher butchering), prohibition of circumcision, interdiction of financial subsidies. They do not have to kill us, they can do it that way.'"

While this correctly characterizes the current situation in Germany, it is not new. Rather, it is the result of a continuously worsening situation during recent years. Much has been written about Nazi provocations and the lack of governmental responsibility. The actions against the legislative, judiciary and administrative fields and their comments depend a lot on the initiative taken by individuals. These might have been initiatives by former Nazis and maybe now by neo-Nazis, while right-wing conservatives with their civically intended behavior, often make the greatest impact. Nevertheless altogether, there is much official support for Jews, but a lot depends on the attitude of responsible officials.

At the moment, whenever there is a suspicion that murders might have been committed by right-wing activists, there are immediately violent protests in German society against such crimes. A rejection of political murders also existed before 1933, but then many people learned to quickly consider the viewpoints of the Nazis as "normal" or to accept their murderous actions through official authoritative channels.

It remains unknown how many persons have been killed by neo-Nazis since 1945. The “NSU murders” are an example of how for years authorities covered up or suppressed possible right-wing causes of the murders.

As soon as the failure of authorities (i.e. police, court, secret services etc.) can no longer be hidden, a basic reform might occur. Then, a gigantic, even gargantuan effort may be triggered to “reveal” fascist influences causing manifold damage. Until then there will be no democratic consequences and, therefore, neo-Nazis will not be disturbed. Their embarrassing, Kafkaesque “freedom of expression” and violent assaults will remain undisturbed. As a routine, failing “intelligence services” will be further expanded. The following is a short overview of how German democracy is accustomed to failure by misleading fears and investigations:¹⁰³

The so-called National Socialist Underground (NSU) was a neo-Nazi terrorist organization in Germany, which was formed around 1999 to murder fellow citizens of foreign origin for racist and xenophobic motives. The NSU murdered nine migrants and one police woman between 2000 and 2007 and carried out 43 assassination attempts and three explosive bombings. The grossly negligent treatment by the secret service and police has brought about a greater awareness in German and European societies that “something” is wrong in both institutions, which covered up NSU crimes and allowed them to get away with murdering people simply because they were “not German.” Forty undercover agents (“V-people”) assisted the police in vain.

103 “Nationalsozialistischer Untergrund,” Wikipedia, Aug. 19, 2019, https://de.wikipedia.org/wiki/Nationalsozialistischer_Untergrund.

For me, it seems to be kind of a built-in failure.¹⁰⁴ At least eight such agents were close to Islamic terrorist Anis Amri, who drove a car into a Christmas market in Berlin in 2016, where he killed 11 people and injured 55.

Reasonable grounds for suspecting them were again ignored when it might have prevented the murder of the German politician Walter Lübcke in 2019. For instance, the NSU had him on a list of “enemies,” but this was only considered in detail after the deed.¹⁰⁵

As a Child Survivor, I recommend the intentions against Nazis in 1945 and desire for a powerful democracy should be remembered. German society should also start (!) to be adequately alert in detecting and warding off violent activists (i.e. fascists, anti-Semites, racists, etc.) who:

- Demand that human rights be ignored (i.e. for Jews, immigrants, or opposing politicians),
- during a lack of democratic control actually kill these people,
- uphold the traditions of Hitler and claim that the Auschwitz concentration camp never existed and call it “Auschwitzlüge” (English: “Auschwitz lie” – a provocation, which especially hurts Child Survivors who had survived Auschwitz) and
- are – more or less – protected against protesters during their provocative fascist demonstrations by what I call “a more or less democratic” police. In Germany, I could see both, commendable, but also fascist policemen. The essential cause of this dilemma are Ministers of the Interior (both Federal and in the 16 states), who argue that “freedom of opinion” must be protected – I assume they would

104 “Anis Amri,” Wikipedia, Aug. 18, 2019, https://de.wikipedia.org/wiki/Anis_Amri.

105 “Walter Lübcke,” Wikipedia, Aug. 8, 2019, https://de.wikipedia.org/wiki/Walter_L%C3_%BCbcke

not argue that way for pedophiles or cannibals. Why actually?

Child Survivors in Confrontation

CSD attempts to challenge the rise of neo-fascism and neo-Nazism through a dedicated effort to educate the public about the continued horrors of these movements in all their forms. Today, society remains limited in its readiness to combat far right-wing movements. An understanding of the experiences of survivors and the impact of genocide and racism is formally present in German society, but only has a limited effect. There is little inhibition toward exporting huge amounts of weapons. Some politicians feel bad because of their guilty feelings towards Jews, but not bad enough to prevent the export of weapons to almost any interested country, including enemies of Israel.

The actions and policies of the Federal Government of the Regional States and of smaller communities are contradictory and vary depending on many factors. This can include the number of Nazis and Nazi sympathizers in legislative, executive and judiciary positions, as well as the amount of stubbornness in the official administration.

These factors cause injustice and damage. I have my own experiences with such outcomes. For example, I was a rather poor college student and could hardly afford basic books. An extra \$100 would have helped a lot. However, my application as victim for financial compensation was rejected and, after my protest, a complicated process and enormous delay followed. Finally, I was granted compensation in 1964, a few months after I had received my academic degree and had started to earn money. I was 25 years-old. I almost refused to accept the "compensation." I put it playfully into a new electronic firm.

Long-Term Nazi Influences in Governmental Ministries and Agencies

In many cases, as Child Survivors applied for compensation, it was denied, sometimes in tragic fashion, when the judges or officials were the same people, who had served under the Nazi regime. This phenomenon was widespread in the German legal system, even in ministries. German society by and large ignores such occurrences. It may seem hard to believe, but when reading the book by Horst Selbiger in detail, it becomes evident how, on the one hand an analysis of German society does, time and again,

reveal injustices and the existence of the negative impact of fascist administrators, judges, etc. after 1945.¹⁰⁶

But on the other hand, there have

rarely been any consequences for the fascist perpetrators:

A masterpiece of common German practice to effectively protect perpetrators was revealed in the 879 pages of *DAS AMT* (English: *THE OFFICE*).¹⁰⁷ This reveals that in Adenauer's era, 40 % of the staff at the Ministry of Foreign Affairs were former Nazis. Covering up former crimes was a routine matter and old comrades would help each other. This has been documented in detail. The well-cultivated legend that the Foreign Office had been a center of resistance against the Nazis was completely exposed. They knew that civil servants were well-protected and no matter their crimes, nothing would happen. The past positions of former Nazis were

106 Horst Selbiger, *Verfemt, Verfolgt, Verraten* (Baunach: Spurbuchverlag, 2018).

107 Eckart Conze, Norbert Frei, Peter Hayes and Moshe Zimmermann, *DAS AMT UND DIE VERGANGENHEIT. Deutsche Diplomaten im Dritten Reich und in der Bundesrepublik* (München: Blessing/Random House, 2010) 879.

known anyway, so a meticulous list of the 40 % of former Nazis on staff hardly made a difference: past crimes were not investigated. Even worse, all the damage done by these perpetrators after 1945 was ignored. Those providing the project money were confident that no judicial or other action against the few remaining former Nazis would occur. They could trust that so called “independent historian commissions” will only reveal what was known among experts anyway and, thus, would go without consequence.

My impression: the typical ambivalence of political currents in Germany is evident in the official presentation of the book. On the one hand, an honest portrayal of the past with verbal self-criticism is possible; on the other hand, practical consequences of a restriction of right-wing radicals stay marginal in 2019, as they have been since 1945.

A report about the official presentation of the book *DAS AMT* in 2010 reveals at least former Foreign Minister Joschka Fischer enforced a ban that former members of the Nazi organizations NSDAP, SA and SS should not receive an official governmental “honorable memory” (i.e. Federal Cross of Merit, etc.).¹⁰⁸ However, already mentioning such an inconsequential act in a way confirms missing consequences over the decades, as if perpetrators should be in such an office in the first place (while it was already too late for a sentence or dismissal from the office in 2010). The large number of Nazis mentioned in *DAS AMT* was only possible because after the Holocaust, Chancellor Konrad Adenauer had protected the old Nazis and promoted them to high offices. The result is what we Child Survivors cannot ignore: Nazis in office protected defendant Nazis and limited restitution for Jews. That was a clear mistake; it caused a lot of neo-Nazi terror against

108 Hans Monath, “ Auswärtiges Amt in der Pflicht.” *Tagesspiegel* , Oct. 8, 2010: 3.

German society. Thereby, it caused the current high costs for the protection of the Constitution, for police, prosecutors, etc. This would have been avoidable. The democratic intent of the Allies, as declared in the Potsdam Agreement of August 2, 1945 (i.e. the annihilation of National Socialism) was never implemented.¹⁰⁹ Exactly this omission is what we Child Survivors still painfully miss. Of course, who could be more alarmed than us as survivors of terror? Our message: everybody should be alarmed!

Several ministries have been inspected accordingly. All such projects displayed similar tendencies and had different consequences, according to their subject. For instance, the former Ministry for Nuclear Technology is currently being investigated.¹¹⁰ I was present at an internal project conference and when I inquired, I was told there was “no project money” for investigating the consequences of former Nazis’ actions in their jobs within this federal ministry. I can understand these honest, upright professors and their cautious adaptation to limited mainstream eagerness in scientifically interesting contexts, which are kept “serious” (often just cumbersome and overly meticulous), while political or even juridical reactions toward justice are systematically excluded, as in the decades before. Therefore, over the years, political decisions look normal, resulting investigations became routine and for the general public,

109 “Potsdamer Abkommen,” Wikipedia, Apr. 22, 2019, https://de.wikipedia.org/wiki/Potsdamer_Abkommen.

110 As Prof. Dr. Thomas Raithel / (Institut für Zeitgeschichte (IfZ), Leibniz Institute for Contemporary History, Munich and Berlin) told me in June 2019, a detailed report is upcoming. In the meantime, for the intentions of the project see: Prof. Dr. Thomas Raithel and Dr. Niels Weise, “NS-Belastungen im bundesdeutschen Atom – bzw. Forschungsministerium, 1955–1972,” Institut für Zeitgeschichte, 2015, <https://www.ifz-muenchen.de/forschung/ea/forschung/ns-belastungen-im-bundesdeutschen-atom-bzw-forschungsministerium-1955-1972/>.

scandals are left unnoticed –
but, of course, not for us Child Survivors,

as soon as we really look more closely.

For instance, as “diplomats” former Nazis of both Ministries hindered and worsened the NPT (Treaty on the Non-Proliferation of Nuclear Weapons) while hoping, in the spirit of Franz Josef Strauß (as former minister of defense), to develop a German nuclear bomb. Among other consequences that fact made it later much easier for Iran to hide bomb preparedness in civil areas for power plants. Details should have been researched by the Ministry of Foreign Affairs and at several other ministries, where former fascists were active. I will quote a few independent studies, proving this point beyond reasonable doubt.

The two outstanding initiators of broad re-integration of former Nazis in high offices were Konrad Adenauer and Franz Josef Strauß. This is especially true in the context of their determined efforts to develop a German nuclear bomb.¹¹¹ German diplomats were aiming to leave a door open to find an option to produce German nuclear bombs.¹¹²

In the context of the “Non-nuclear Nuclear Weapons Treaty (NPT),” the group of non-nuclear weapon states had enforced the contract negotiations with the Federal

111 Tilmann Hanel, *Die Bombe als Option. Motive für den Aufbau einer atomtechnischen Infrastruktur in der Bundesrepublik bis 1963* (Essen: Klartext, 2015), 73–82.

112 Roland Kollert, *Die Politik der latenten Proliferation. Militärische Nutzung „friedlicher“ Kerntechnik in Westeuropa* (Wiesbaden: Deutscher Universitäts-Verlag, 1994), 29; a footnote on page 29 includes a reference to Matthias Küntzel: “Die Bundesrepublik Deutschland zwischen Nuklearambition und Atomwaffen-Verzicht,” (Dissertation, University of Hamburg, 1991): It is a detailed analysis about the NPT and the German role during the NPT treaty negotiations, Also see: Matthias Küntzel, *Bonn und die Bombe – Deutsche Atomwaffenpolitik von Adenauer bis Brandt* (Frankfurt/Main: Campus Verlag, 1992).

Republic of Germany's "inalienable right" to develop nuclear technology "without discrimination" for "peaceful purposes" and the corresponding know-how and material should be allowed to be transferred freely (Article IV). This was a factual option for latent proliferation.

Nazis in other Ministries have been investigated. The following three examples are especially interesting for Jews, but the results are also discussed in public.

Recently, the Finance Ministry and its initiatives during the Holocaust were documented and over 668 pages it became evident that it was not an apolitical authority; tax increases became the most profitable anti-Semitic measure, particularly from the exploitation of Jews fleeing the persecution measures.¹¹³

A basic feature of the Holocaust was the abolition of the basic rights enshrined in the constitution by the Nazis within a few months of taking power in 1933. Therefore, the role of "former" Nazis in the Ministry of Justice after the Holocaust is interesting. In 2012, a scientific commission started investigating this and the results are politically relevant.¹¹⁴ During the first decades of the ministry, more than half of the top executives had been among the former perpetrators. For instance, former public prosecutor Eduard Dreher became integral in putting forth an important criminal commentary (German: *Strafrechtskommentar*) and even achieved a law amendment that caused a shortened statute of limitations for aiding and abetting Nazi crimes.¹¹⁵ At a conference for the

113 Ralf Banken, *Hitlers Steuerstaat. Die Steuerpolitik im Dritten Reich* (Berlin/Boston: De Gruyter/Oldenbourg, 2018).

114 Manfred Görtemakert and Christoph Safferling, *Die Akte Rosenberg. Das Bundesministerium der Justiz und die NS-Zeit* (München: C. H. Beck, 2016).

115 Jost Müller-Neuhof, "Nazis im Recht – Justizministerium stellt sich brauner Vergangenheit," *Tagesspiegel* (2016): 4.

Jewish Department of Education the Federal Minister of Justice, Katarina Barley presented a concise statement about the results of the project:¹¹⁶

“There was no break with the past, but continuity.”

The Ministry of Labor provided, inter alia, regulations for labor service and forced labor. In the 1960s, 70 % of the top executives were former members of the NSDAP (German: Nationalsozialistische Deutsche Arbeiterpartei; English: “National Socialist German Workers’ Party” – led by Adolf Hitler from 1921 onward).¹¹⁷

Conclusion for Alert Child Survivors

As victims, we realize the kind of farce such projects aimed “to reveal former Nazis in governmental institutions” can be. However, current historians follow the established trend and perceive it as significant progress that the past has “finally” worked up,” that at least many culprits have been officially named. The viewpoint of the established historians can be described as realistic because it is nothing new, as has been the case for seven decades, that Nazis have rarely been held accountable. Hopefully some future historians will live in a different kind of “mainstream,” so they may take a closer look. Long ago, historians and other mainstream scientists forgot how they repressed that information, which is decisive for the democratic future, such as how former Nazis in official positions damaged basic democratic values. Thus, most of the painstaking, yet politically rather boring documentation is in vain, as long as potential consequences, such as

116 Heinz-Peter Katlewski: Unselige Kontinuität. In: Zukunft, Informationsblatt des Zentralrats der Juden in Deutschland, Nov. 2018, 3

117 Alexander Nützenadel, *Das Reichsarbeitsministerium im Nationalsozialismus. Verwaltung – Politik – Verbrechen* (Göttingen: Wallstein, 2017).

punishments and removal of responsible posts, in order to avoid actual and future crimes, are systematically ignored.

My emotional reaction to common documentation and official (governmental) media reports in Germany about Nazis is to protest. Therefore, I remain alert that:

- The presentation of names of former influential Nazis is not sufficient,
- the inclusion of their former and current positions in recent institutions is not sufficient,
- I am alarmed because almost none of those Nazis are accused in court or otherwise held responsible and
- I am especially discontent, because altogether all essential negative influences of these fascists and sympathizers (committed since 1945), will never be investigated, regardless of their harmful impact on democracy and Europe.

What we as Child Survivors have to endure seems absurd to me and clearly an imposition. How do we cope? Our Kafka has already been dead several decades and as long as we do not learn to enrich sociology with Kafka and to watch politics with an awareness of Kafkaesque interests, we will remain at a common political dead end. Perhaps Kafka might have written a fine novel about Brexit – even in time before it happened and he would have included some sensible, even somewhat reasonable politicians, and illustrate how they were becoming increasingly absurd. Nobody would have believed him.

As we realize the amount of Nazi influence in Germany after the Holocaust, it may seem unlikely, that we had positive experiences with staff of various agencies. Fortunately, especially in recent years, there have been remarkable positive encounters.

Ambivalent Responses

In recent years, I enjoyed meeting or watching several splendid officials, administrators and experts at governmental institutions, who had a deep understanding and support for Child Survivors and Jews in general. Altogether, there is a broad spectrum of positive and negative responses. Many members of our group, who receive treatment as patients have told me how some physicians, civil servants and others treat them in an absolutely insensitive way when they are confronted with the traumatic experiences of Child Survivors. For instance, a medical doctor asked whether any of his other relatives had suffered from the same illness. When the Child Survivor answered, “I have no relatives,” the doctor questioned whether that was possible. When the Child Survivor answered that he had lost his entire family in Auschwitz, their reply was: “That doesn’t interest me.”

Amazingly, witnesses of the Holocaust often speak at the Bundestag. For example, the Bundestag received a delegation of Kindertransport survivors and their descendants led by Melissa Hacker in July 2019, which also included a report in a local newspaper.¹¹⁸ On July 5th, immediately after this event, Child Survivor Rolf Wolfgang Möllerich told me how moved he was to tell the Bundestag about his desperation during the “Kindertransport” to the UK. I know from my contacts how moved some members of parliament and especially their assistants were. Kamil Majchrzak, currently a member of the office of Brigitte Freihold, whom I know from many common events and who also helped to integrate the Kindertransport delegation, was particularly moved.

118 Til Biermann, “Als Kinder nahmen sie allein den Zug – ins Überleben,” *Berliner Zeitung*, July 6, 2019, <https://www.bz-berlin.de/berlin/mitte/als-kinder-nahmen-sie-allein-den-zug-ins-ueberleben>.

And yet, it may not be amazing that the Bundestag received these witnesses, as it is just another example of public consideration without an effect upon compensation for current plausible needs of Child Survivors, or on limiting neo-Nazi provocations.

On the other hand, of course, we find very sensitive, compassionate, caring people, who cultivate a special, positive personal relationship with Child Survivors. However, the general attitude in agencies toward anti-Semitism can include sulkiness, confusion, embarrassment and nervousness. How can such confusion create and keep up systematic anti-Semitic attitudes over centuries? One basic cause could be systematic theories, ridiculous while at the same time seductively consistent. One example is as follows:

Conspiracy Theory

For more than 2000 years, Jews have especially been victims of conspiracy theories, as outlined by Michael Barkun, who has pinpointed three characteristics essential to conspiracy ideologists:¹¹⁹

- Nothing happens by chance; everything has been planned,
- everything is interconnected and
- nothing is as it seems to be.

Nothing/everything unwittingly indicates that the evil cannot always come from the same group. The aggression against Jews is partly irrational as it has been over the centuries and partly comes from a rational background, as many people are frustrated by real and felt injustice – rich and poor diverged and the social market economy became less social and more capitalistic. There is politically unnecessary hardship. There-

119 Michael Barkun, *Culture of Conspiracy: Apocalyptic Visions in Contemporary America* (Berkeley: University of California Press, 2003) 243.

fore, even conspiracy theories have a rational background. To believe that Jews are the only cause is absurd.

We are accused of influencing the entire development of the globe as a secret group, nowadays by using modern communication methods. In a recent interview, Michael Butler emphasizes that the internet currently is:¹²⁰

“Allowing conspiracy ideologists to be seen more often – also for their networking and thereby enabling them to reassure each other.”

He then emphasizes how their offensive, anti-Semitic writing makes it easier for the Jewish communities to detect, verify, evaluate and, where appropriate, criticize their writings.

In an official handbook against fascism, supported by the “Bundeszentrale für politische Bildung” (Federal Agency for Civic Education) and the newspaper *Die Zeit*, we find:¹²¹

“Neo-Nazism and Fascism are not an opinion, but demonstrably a crime.”

We Child Survivors have to confront how our political quarrels are unique. Living in Germany, we have to cope with the utmost fascistic perpetrators and their sympathizers. Thus, tensions and confrontations in everyday life or before the courts are happening all the time.

120 “Alles hängt mit allem zusammen,” Interview with Michael Butler about Conspiracy Theories,” *iz3w* (2019): 20.

121 Albrecht Schröter, *Sind Sitzblockaden eigentlich strafbar?* In *Das Buch gegen Nazis, Rechtsextremismus – Was man wissen muss und wie man sich wehren kann*, eds. Holger Kulick, Holger and Toralf Staud, (Cologne: Kiepenheuer & Witsch, 2009), 173.

Bizarre, Suddenly-Emerging Democrats

As Horst Selbiger emphasized at the end of the Holocaust and WW II that a strange miracle happened in 1945:¹²²

“During the night from May 8th to 9th, a great miracle happened again in this bombed, devastated country: The utmost evil fascist criminals and murderers of yesterday, overnight, became the best, well-behaved democrats of today – and any and all, everybody, had not known anything of the past, had not seen, not heard anything.

The murderers were still among us. What kind of lie after all is worse: ‘We didn’t know anything about it,’ or the lie – as now often asserted – that almost every German had helped a Jew, had a Jew as a friend, had hidden a Jew, protected a Jew, cared for a Jew? Is that the way ‘Millions of Jews had been saved?’”

In an interview with President Josef Schuster of the Central Council of Jews in Germany, he was asked: “Why do resentments always fall on fertile ground?” He answered:¹²³

“I think that the number of people with anti-Jewish prejudices has not changed. According to studies about 20 percent of the population has remained open to anti-Semitic ideas for many years. But what has changed: this thought is openly articulated again.”

122 Horst Selbiger, *Verfemt – Verfolgt – Verraten: Abriss meines Lebens* (Baunach: Spurbuchverlag, 2018), 110.

123 “Zentralrat der Juden: ‘Die roten Linien werden verschoben,’” Heilbronner Stimme, March 20, 2019, <https://www.stimme.de/deutschland-welt/politik/dw/Zentralrat-der-Juden-Die-roten-Linien-werden-verschoben;art295,4170157>.

It is a challenge to confront the abundant absurdities in Germany. One practical hope may be that populists make a lot of noise. They proudly “announce” their increasing frightening violence, while the overall share of fascists and followers so far has remained constant over the past decades. Right now, provocation throughout Europe is rising.

But nobody can cheat those, who as experienced victims – deep down and outwardly alert – know the truth. In dramatic contrast, both former and upcoming perpetrators act in a kind of self-inflicted amnesia. They know deep down the truth about their lies, the violence of their hallucinations, the rationalization of their conspiracy theories. They know they will go to hell anyway and so they feel free to create hell. They use their desperation as a kind of battery power for violence, but in an upcoming civilization there cannot be an unlimited flat-rate for anti-Semitic or other crazy habits. As soon as mankind will succumb to this, its scapegoats will be an extinct species.

We as Jews, as Israelis, etc. work hard to find a way beyond the current pre-stage of civilization. Our vigilance keeps us

Forever Alert!

8. My Life as a Scientist in Political Exasperation

Lives of Child Survivors are unusual and not easy. Like most Child Survivors, I often feel uneasy. Might my identity be called “nervous” or “alert” or rather “deranged/derailed” or “trying to remain alert?” After all, who or what might I try to be? Maybe the reader has an answer – or a reviewer.

I know all too well that the fate of every Child Survivor, including my own fate, may forever be incomprehensible. And yet, I rejoice in every attempt to explain it. I seem to be an “eternal student” and I love it.

As a teenager, I followed my inner driving force. I had no role model, although someone like Thomas Buergenthal¹²⁴ might have been one for me. He had a much more bitter fate than my own. He had already survived Auschwitz and Sachsenhausen by the time he was ten years-old and yet, he was very successful in his professional life. He is one of the most respected lawyers in the field of human rights and he became a judge at the International Court of Justice in The Hague.

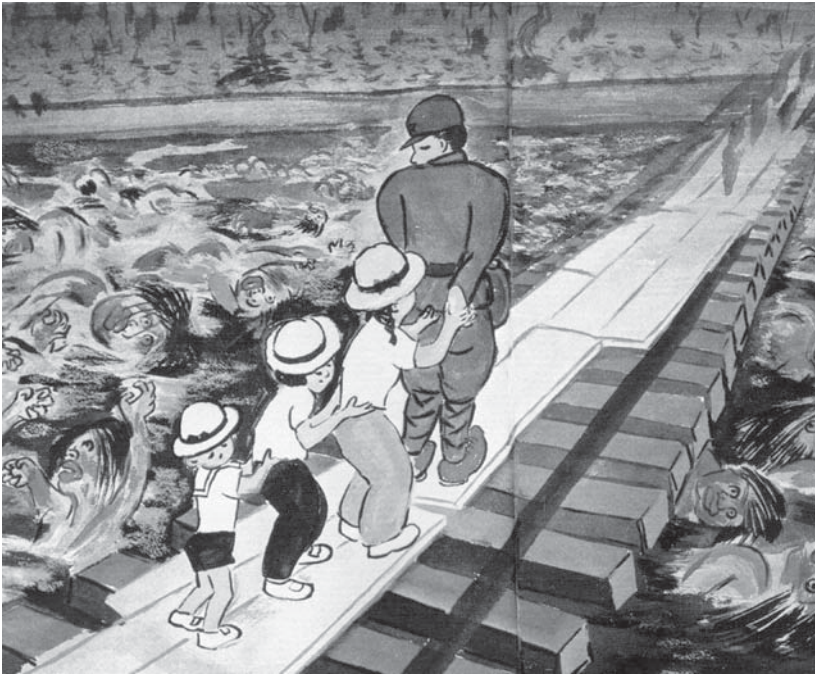
From 1958 – 1964, I studied both physics and political science, day and night. My purpose was to “fight against war” with a dedication on par with a soldier during a war. Still, I know that many of such “fights” have led to results that were called war or violence later in history. The task is delicate. The Holocaust is unique. I refuse to call any other issue a holocaust – with one exception, where I am thoroughly aware of the also unique, if different sufferings that occurred:

124 https://en.wikipedia.org/wiki/Thomas_Buergenthal

Nuclear Holocaust

What does frighten me most besides the Holocaust is, indeed, a nuclear war, which might crush any society beyond repair. “Hibakusha” is the Japanese term for victims of the nuclear bombs, which destroyed Hiroshima and Nagasaki. I met several Hibakusha and was impressed by the similarity of their deep traumas to those of Holocaust survivors.

Twenty years after the first warlike use of nuclear bombs, Japanese television asked the survivors to paint pictures of their experiences. Many tried and burst into tears at first – but similar to our authors, they did not let up.



Children led by a soldier over an emergency bridge in Hiroshima, looking at dead bodies in a canal. © Toshiko Kihara, 1976

The nuclear bomb had been built for use against the Nazis, in order to destroy Berlin, not against Hiroshima and Nagasaki – but then, of course, the Japanese children also became inculpable victims.

The Holocaust caused by Hitler is unique – so far. Nuclear war is perhaps the only risk of similar over-destructive human behavior. It was my basic concern. In 1964, I got the utmost appropriate job by joining a research group investigating nuclear warfare in Germany. I investigated two basic subjects using computer programs:

- Escalation scenarios
- Collateral damage in Germany

For escalation scenarios, I had a close cooperation with my colleague Horst Afheldt.¹²⁵ By systematically varying the numbers for quantity and quality (hit probability) of weapons, we examined the preconditions for stability and explored the dangerous, escalation-prone configurations.

But what harm could be done in Germany?¹²⁶ We investigated a great number of nuclear warfare scenarios, counter force (military battles) and counter city (annihilation).

This concerned the theoretical destruction of all kinds of buildings, networks of infrastructure and preconditions of attempts towards civil defense. It included issues, such as injuries, impact of radioactivity, medical challenges if hospitals would be destroyed – mainly applying experiences from Hiroshima and Nagasaki to scenarios in Germany.

125 Horst Afheldt and Philipp Sonntag, “Stability and Deterrence Through Strategic Nuclear Arms,” *Journal of Peace Research (JPR)* 9; 10 (3) (1973): 245–250.

126 Philipp Sonntag, “Mathematische Analyse der Wirkungen von Kernwaffen in der BRD,” in *Kriegsfolgen und Kriegsverhütung*, (Munich: Carl Hanser Verlag, 1971), 75–198.

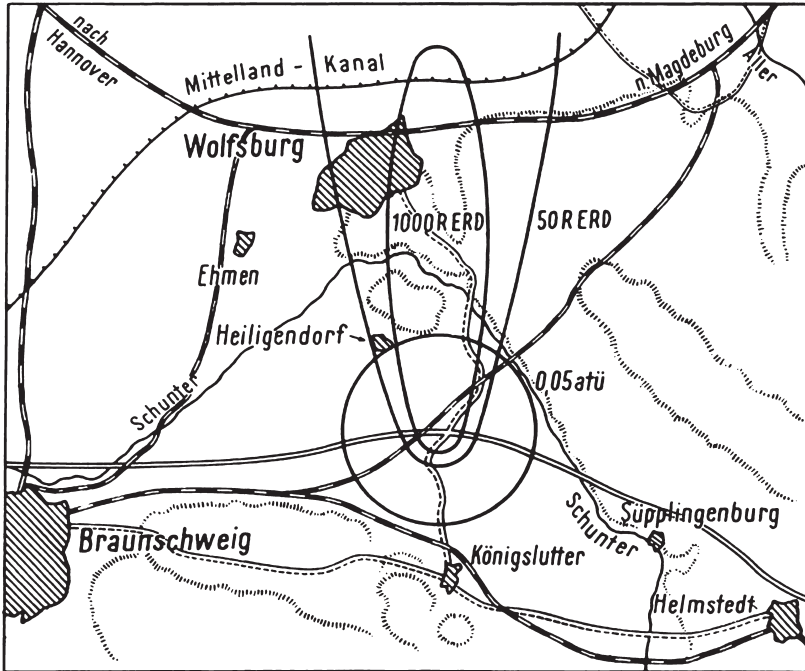
There was just one computer in Hamburg sufficient for the job. I found myself a room close by, so I could have access to the office all night. Sometimes I had nightmares at night, then programmed in the morning and read basics in a bar in the afternoon, while putting notes, like a crib sheet on the cover of a book edited by Samuel Glasstone, presenting formulas and tables for systematic evaluations, as derived from the impact (i.e. debris, radiation sickness, etc.) in Hiroshima and Nagasaki.¹²⁷

A small percent of the Soviet nuclear bombs might destroy Germany “beyond repair.” It might even cause a kind of “Abolition of the Days of Creation.” Already one single nuclear bomb detonated on the ground (thus, causing more radioactivity than in Hiroshima) might cause remarkable damage. For an estimate, we have to look at the details, such as the wind direction. One example is a single nuclear bomb exploding on the ground on the outskirts of Wolfsburg (including the Volkswagen car manufacturer). On the one hand, the detonation might “only” cause quite limited damage, if the wind would “only” transport radioactivity to small villages nearby. However, if Wolfsburg would be downwind, then a fast evacuation would be necessary and Volkswagen would be completely out of operation for several months or longer.

Otherwise, a nuclear bomb might have a large impact, if Wolfsburg itself would be hit and destroyed. That would cause injuries, illnesses and death to many people. Even if Wolfsburg would be far enough away to avoid mechanical damage to buildings (“0,05 atü” see picture “One nuclear bomb ...”), a nuclear bomb detonated on the ground nearby would cause a crater and, thereby, radiation over a large area leading to illnesses (50 R ERD = 50 Roentgen Residual Dose)

127 *The Effects of Nuclear Weapons. Prepared by the United States Department of Defense*, ed. Samuel Glasstone, (Washington: US Atomic Energy Commissions, 1957), 730.

or death (1000 R ERD). Further consequences might follow, such as putting Volkswagen out of operation for some time. Thus, one single bomb might effectively start to damage the economic structure of Germany, if Wolfsburg would have to be evacuated.



One nuclear bomb in tactical warfare,
with damage depending upon many factors.

Preceding our study was a declaration of the “Göttinger 18” atomic physicists, who refused to build nuclear weapons for Germany in 1957. It created such a major political impact that German Chancellor Konrad Adenauer and Chairman of the Christian Social Union in Bavaria Franz Josef Strauß had to give up their project. A strong movement against German nuclear weapons became supported by many engaged citizens, involving entire institutions, such as church-

es, trade unions, women's organizations and various professors at universities. I provided an all-encompassing documentation on this with official statements by most political actors, which included wild debates in parliament with furious attacks by Franz Josef Strauß in favor of German nuclear bombs – all in vain. This has remained a taboo in Germany until today.¹²⁸

Working with escalation scenarios, I created a close cooperation with my colleague Horst Afheldt.¹²⁹ By systematically varying the numbers for the quantity and quality (hit probability) of weapons, we examined the preconditions for stability and explored the dangerous, escalation-prone configurations.

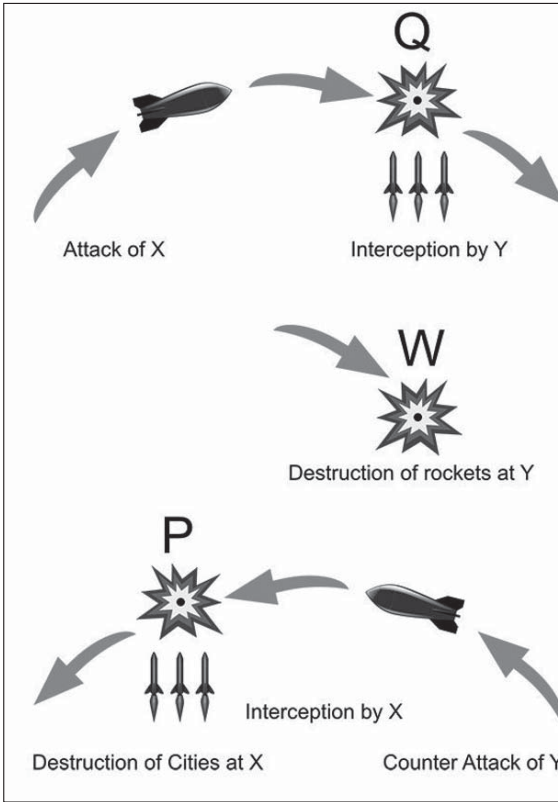
Digression for the experts:

Technical input: As both X and Y (could be the U.S. and Soviet Union, for example) have 1000 ICBM and 4000 ABM, while X has 200 submarine-based missiles, Y has 700. Hit probability $W = 60\%$ for destroying rockets on the ground therefore, disarming the enemy to some extent.

Strategic output: Then, point B would result with an assumption of $Q = 30$, $P = 20$: B is at the border of strategic position "5," which is the area where X can be disarmed creating instability. The according area "4" (vulnerability of Y) is smaller, as Y has more submarines. This main political result is: with a small shift from $P = 20$ (at point B) to $P = 40$ (at point C), stability position "1" (mutually assured destruction) is reached; same results are shown with a shift from $Q = 30$ to $Q = 15$ (at point D). The white areas with no number

128 Philipp Sonntag, *Der Streit um die atomare Bewaffnung – Argumente der Ära Adenauer* (Frankfurt: MILITÄRPOLITIK DOKUMENTATION, 1982): 113.

129 Horst Afheldt and Philipp Sonntag, "Stability and Deterrence Through Strategic Nuclear Arms," *Journal of Peace Research (JPR)* 9;10(3) (1973): 245–250.



Nuclear warfare: hit probabilities Q, W and P influence strategic stability

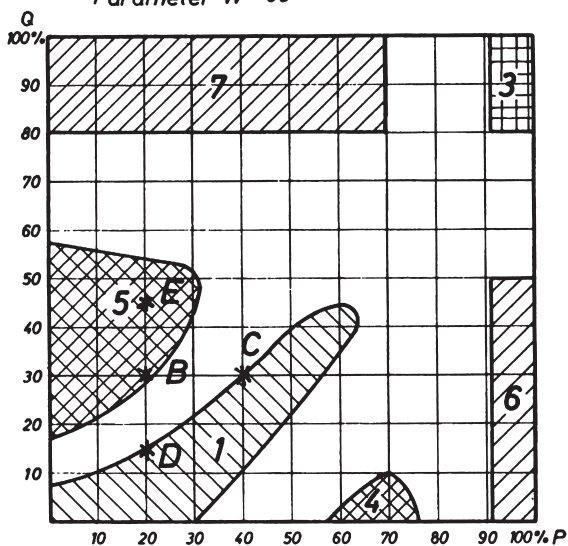
are areas of uncertainty and, therefore, possibly high strategic (and thus, political) escalation proneness.

Why would we vary hit probabilities of P and Q all the way from zero to one hundred percent? The best espionage tactics to evaluate hit probabilities would have no chance of finding out what the engineers of the opponent cannot say and what even engineers of both opponents working together could not know. Even if they could, very specific combinations of P and Q would be needed to cause an area of stability and any result would be influenced by external factors, such as weather, cyberwarfare or EMP (electromagnetic pulses from former nuclear explosions, disabling electronics).

Parameter $W = 90$

Nuclear warfare:
stability 1, 3, 6 and
7, and instability 4
and 5, as a function
of hit probabilities

Q and P



Commercial firms, such as Raytheon would claim that their intercepting rockets are high tech and effective, but they would say the same about their rockets for attack. The overall result: after a nuclear war has started, control is hard to achieve. I calculated more than a hundred variations of probabilities and weapons. The overall result was: failure to control nuclear warfare is imminent on all three decisive levels:

Technical, strategic (military), or political
control of nuclear war will likely not succeed.

Desperate Attempt

As an employee in several scientific institutions, I used arms control methods to investigate various escalation dynamics. Such methods are essential to evaluate why and how high-tech sophistication can urge military experts to engage in preventive strikes. The results can provide options towards better security. After tremendous efforts by scientists and pol-

iticians, in 1987, a major disarmament move, the “INF Treaty” (Intermediate Range Nuclear Forces Treaty), signed by Michael Gorbatschov and Ronald Reagan, became possible.¹³⁰ This is essential for Germany because a nuclear war carried out within Germany to defend it would completely destroy the country. I calculated in detail how the best civil defense has no chance to avoid such a systematic annihilation.

Today, military experts of the “Arms Control School” warn politicians that cancelling the INF may lead to very dangerous strategic situations. Resulting tensions in the Middle East are worsening, while Iran and now Saudi Arabia are turning their attention to their own nuclear armaments.

In a somewhat desperate attempt, I tried to apply the rules governing arms control to the ongoing arms race in the Middle East. For example, I wrote an article about “Confidence-Building Measures in the Middle East – with special emphasis on avoiding a nuclear Holocaust,” which was published in February 2011 in the *Jüdische Zeitung*.¹³¹ I wrote related articles, for instance, about a Pugwash conference.¹³² I consider these conferences essential for survival in the atomic age:¹³³

“The ‘Pugwash Conferences on Science and World Affairs’ is an international organization that brings together scholars and public figures to work toward reducing

130 “Intermediate Range Nuclear Forces,” Wikipedia, Aug. 20, 2019. https://en.wikipedia.org/wiki/Intermediate-Range_Nuclear_Forces_Treaty.

131 “Vertrauensbildende Maßnahmen – Die atomare Bedrohung im Nahen Osten ist größer denn je,” *Jüdische Zeitung* (Berlin) February 2011.

132 “Rüstungskontrolle für Atomwaffen in Nahost – Die 59. ‘Pugwash’-Konferenz Juli 2011 in Berlin weckte Hoffnungen,” *Jüdische Zeitung*, (Berlin) October 2011.

133 “Pugwash Conferences of Science and World Affairs,” Wikipedia, July 9, 2019. https://en.wikipedia.org/wiki/Pugwash_Conferences_on_Science_and_World_Affairs.

the danger of armed conflict and to seek solutions to global security threats. It was founded in 1957 by Joseph Rotblat and Bertrand Russell in Pugwash, Nova Scotia, Canada, following the release of the Russell–Einstein Manifesto in 1955.”

The current development of armaments in 2019 leads to dead ends of stability and a tightrope walk of political control. Given the contemporary arms races, indicators of arms control methods are alarming. Completely new constellations become possible.

We Child Survivors know, when “confidence-building measures” with those in power fail, survival may become as difficult and rare, as we had experienced. Of course we understand why our warnings were ignored – confidence-building measures seem to be far away from current global tendencies, almost as far away as during the Holocaust. Thus we are rarely recognized as “authentic experts,” even less so as kinds of prophets and further less as experts on the future.

The Middle East might become more dangerous than before with nuclear armaments from several states, such as Iran and Saudi Arabia (as increasingly discussed recently¹³⁴). Israel needs a balancing act to survive. Even if Israel holds back strongly, it could become damaged by a local nuclear war, as well as by technical accidents, which include the release of radioactivity. In Haifa, I have seen how civil defense in Israel seems to be exceptionally well-prepared to limit any resulting damage – under the precondition that escalation will be avoided or limited.

Technical progress will provide cheaper carrier arms for both, attack and defence. Technical superiority and military

134 <https://www.dw.com/de/saudi-arabien-und-die-atomare-versuchung/a-47605256> and https://en.wikipedia.org/wiki/Nuclear_program_of_Saudi_Arabia

experience might have worked for decades, but throughout history there has always been a turning point. I believe that in the long run, only confidence-building measures can present a chance to avoid a nuclear holocaust – a holocaust, where *especially* the culprits might be the first victims of escalation.

The Organization for Security and Co-operation in Europe (OSCE) is the world's largest security-oriented intergovernmental organization and might be a promising model for the Middle East.¹³⁵ I know how hard negotiations in the Middle East would be. I had to acknowledge this fact even at a Pugwash Conference on Science and World Affairs, which was held in August 1977 in Munich with many well-meaning scientists at work. Delusions will not help the idea that “arms control will provide safety” over a longer period of time, or the idea that “the opponent will stay bad eternally.” Kenneth E. Boulding¹³⁶ is one of those few experts, who could express the amount of paradigmatic change necessary and the importance of:¹³⁷

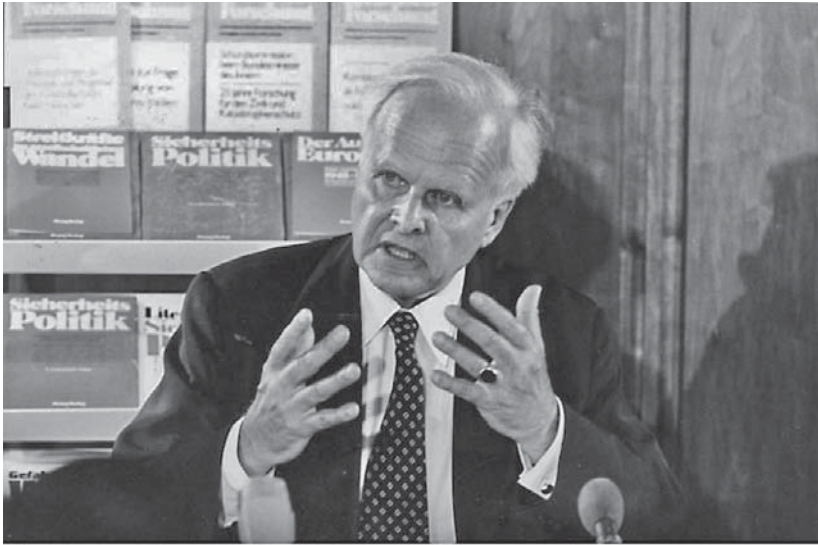
“... redirecting the culture and image of the military toward stable peace and conflict management rather than winning fights.”

He continues, “If deterrence were stable, it would cease to deter. If the probability of nuclear weapons going off

135 “Organization for Security and Cooperation in Europe,” Wikipedia, Aug. 13, 2019. https://en.wikipedia.org/wiki/Organization_for_Security_and_Co-operation_in_Europe.

136 “Kenneth E. Boulding,” Wikipedia, April 29, 2019. https://en.wikipedia.org/wiki/Kenneth_E._Boulding. *(1910–1993, several scientific institutions elected Boulding as their president, including the American Economic Association, the Society for General Systems Research, the American Association for the Advancement of Science (AAAS), and the International Studies Association)

137 Kenneth E. Boulding, *National Defense through stable Peace*, (Laxenburg: International Institute for Applied Systems Analysis, 1983), 21, 27, 32.



Bundesarchiv, B 422 888-0174.
Foto: Hiberath, Kurt, 1963

The physicist and philosopher Carl Friedrich von Weizsäcker, my director 1964–1986.

were zero, they would not deter anybody...Once we have transistor radios, we are part of the world society... There is no frontier. The world is full and is likely to get fuller, so if anybody conquers anybody else, all they make for themselves is trouble! They will get nothing out of it.”

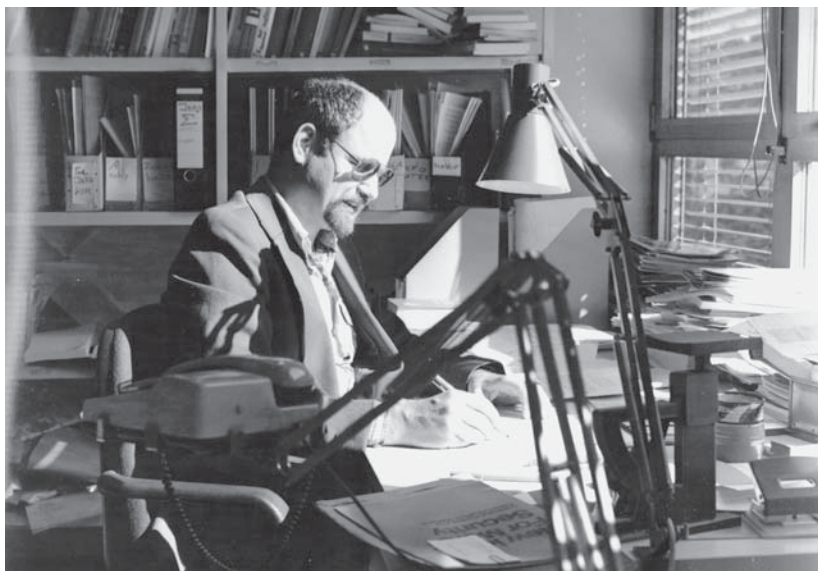
The study about nuclear warfare required a lot of detailed work from 1964–1971 and, in the end, our publication with Carl Friedrich von Weizsäcker, as spiritus rector and editor, had a major impact in Germany, mainly contributing to avoidance of any and all plans to produce German nuclear bombs of any kind.¹³⁸ Our impact study had enabled politicians and citizens to realize how warfare with detonations of American, French or Russian nuclear bombs might destroy

138 *Kriegsfolgen und Kriegsverhütung*, ed. Carl Friedrich von Weizsäcker (München: Hanser, 1970), 699.

Germany, including what kind of disastrous short and long-term effects would occur.

Next, I tried to study the human preconditions leading to a nuclear catastrophe in civil and military areas.¹³⁹ The main chapter in my study of this is about the influence of the human factor on escalation and lack of political, military and technical control.

This is an approach that may alarm us today when we watch Donald Trump, but this is by no means unique. Regarding American presidents (among others), there have often been connections between mental disturbances and dangerous acts carried out by these world leaders.¹⁴⁰



My workplace at the Social Science Center in Berlin

139 Philipp Sonntag, *Verhinderung und Linderung atomarer Katastrophen* (Bonn: Osang, 1981), 284. ; out of print, but obtainable from me at phil.sonntag@t-online.de

140 Pierre Rentschik and Pierre Accoce, *Ces malades qui nous gouvernent* (Paris, Srock, 1976).

In 1979, I joined Karl W. Deutsch at the Social Science Centre in Berlin. Together with Peter Otto, I published a study about the information society, including a chapter about the control of electronic warfare.¹⁴¹ In this context, I published several English articles about the human factor influencing the danger of escalation, for example presenting results in Hiroshima.¹⁴²

Industry

My scientific background allowed for manifold engagements in various industries, mainly in machinery and electronics. The success of my Jewish grandfather Arthur Schoenflies, a professor of mathematics and crystals, gave me confidence for my systematic studies and networking with institutions, such as the “General Systems Society.” From my other grandfather Karl Sonntag, who had married the daughter of Philipp Holzmann (owner of same named construction engineering company), I had earned nothing, but the name Philipp – and an almost romantic attitude towards attempting commercial adventures.

My scientific career was mainly oriented toward technological assessments and impact studies, but I was also active as a physicist (with an additional 5 semesters studying economy) in industry.

I became a co-founder of several firms, mainly for innovating and manufacturing machinery, like transformers and electrical motors, forklifts, digital looms, wire-stretchers, bi-onic saws and so on.

141 Peter Otto and Philipp Sonntag, *Wege in die Informationsgesellschaft* (München: dtv, 1985), 359.

142 Philipp Sonntag, “The attempt to have atomic bombs and to be sane” (presentation, International Symposium on Damage and After-effects of Atomic Bombing on Hiroshima and Nagasaki, Hiroshima, 1977).

I wrote various business plans and project concepts, as a partner of several “limited liability” companies:

- Rossmann Feinelectric GmbH, Gauting/Munich, 1963–1968. Products mainly included transformers and 3-phase AC motors; I was active in business management and controlling.
- FTS Fördertechnik, automated forklifts, my role was to assist my son, Leo.
- PI Patent Interconsulting GmbH, 2003 – 2008. I was active in business management and controlling. I provided my private service of marketing presentations on the internet for microsystems and MEMS components, 2003 – 2006. I co-invented and innovated (i.e. made fit for production) a wire-stretcher, which I got patented, commercially innovated, manufactured (in Slovenia) and marketed from 2003 – 2006.
- Biberzahn GmbH, Ilmenau. 2006 – 2013. The attempt to produce the bionic saw failed.

My main industrial effort was toward the development of the bionic saw, which was developed by Inventor Christoph Rossmann in 1993. As an innovator, I worked hard to get it produced in industry. The new sawing technology applies a new form of cutting and raking teeth. These “beaver teeth” enable unprecedented smooth cutting and produce exceptionally plain surfaces. The cutting teeth first separate the fibers on the left and right side. Then, the raking teeth take out the separated parts. We came close to, but never achieved, commercial production.

With my business plan for the bionic saw in 2000, we succeeded as one of five Start-Up victors and were formally acknowledged by Chancellor Angela Merkel. See:

<https://www.presseportal.de/pm/32452/141931>

USPs (unique selling propositions) of the new bionic saw would allow immediate commercial benefits for the user. The energy needed for sawing is remarkably reduced, similar to the energy exerted by beavers, which can fell a tree with 12 Watts. The extended sharpness durability is unique. The surface of the wood is proven to be much smoother compared to the cuts from any other available saws. That way, the user can save a lot of steps, like planning, polishing or even varnishing. The precision of positioning cuts is improved. It can save a lot of money for industry and handicraft. Barely any oil is needed at all and safety is enhanced in a way, which is structurally impossible for all other types of saws. The result is an unprecedented, very handy tool.

Reduced energy consumption makes such battery-driven chainsaws meaningful. It could establish a market area all of its own. It should become the “cutting edge” of saws. The prototype, when given to carpenters, gardeners, etc. created an immediate demand and a readiness to pay a much higher price than for all other types of saws, but the form is not easy to manufacture and further investment would have been necessary before the patent expired. Still, with current technology-improving precision, an Israeli company fitting in the field of mechanical engineering might succeed with a bionic saw, which adjusts to current ecological requirements.

At VDI/VDE-IT (a limited liability company), I evaluated the outcome of innovation projects, which had been supported by the EU,¹⁴³ including potential broad use of such

143 Heinrich Revermann and Philipp Sonntag, “Keytechnologies – Industrial Transition in Turbulence,” *FAST (Forecasting and Assessment in Science and Technology)* 5 (1987): 153; Ulrich Brasche and Philipp Sonntag, *Intelligent Sensors Technology, Applications and European Markets* (Berlin/Offenbach: VDE Verlag, 1989), 128.

innovations,¹⁴⁴ and similar projects supported by the local senate in Berlin.

Laudation for a Jewish Whistleblower

Quite distinct from my playful industrial adventures, even in 2019, I have continued some scientific and political endeavors. This was a consequence of my inner disquiet as a Child Survivor. I feel a seemingly never-ending turbulent restlessness, which does not allow me to terminate my scientific recommendations to society. One example is my speech of laudation for Dr. Léon Gruenbaum, who was granted the “Posthumous Whistleblower Honorary Award” on Friday, October 16, 2015 in the Civic Hall of the Town Hall in Karlsruhe.¹⁴⁵ It was part of the event organized by VDW (Unification of German Scientists) and IALANA (International Association of Lawyers Against Nuclear Arms) to grant the official German Whistleblower Awards for 2015. A video of my short speech can be found at:

<https://www.youtube.com/watch?v=ITwbwZ1BeAU>

A few remarks thereof:

144 Evaluation of SPRINT (CEC: Commission of the European Communities) – Action on Transnational Networks of Interfirm Technology Cooperation: Country Report Denmark, 12; Country Report Germany, 15; Reports on Networks, 27, 8/1992; Jan Grunwald and Philipp Sonntag, “A few decisive issues are essential for industrial use of RTD results” ADVISER II (Research Project in the “Telematics for Research” sector of the European Fourth Framework Telematics Application Programme (DGXIII), final report, 2/2000

145 Philipp Sonntag, “Posthum-Whistleblower-Ehrenpreis and Dr. Léon Gruenbaum – Laudatio,” in *Whistleblower Enthüllungen (Revelations)*, eds. Dieter Deiseroth and Hartmut Graßl (Berlin: BWV Berliner Wissenschafts-Verlag, 2016), 129–140.

Dr. Léon Gruenbaum received the Posthumous Whistleblower Honorary Award in October 2015, particularly for three basic contributions:

1. He revealed both the fascist activity in Paris before 1945 and the post-war, anti-Semitic misbehavior of his boss, Dr. Rudolf Greifeld, who from 1957 to 1974, was a managing director of the KfK (Kernforschungszentrum Karlsruhe, Nuclear Research Center Karlsruhe).
2. He unmasked several former Nazis, who were employed on high posts in the KfK.
3. He revealed how these former Nazis were active for many of Germany's damaging contributions to the NPT (Non-Proliferation Treaty), so as to keep a door open for a German nuclear bomb, as intended by Franz Josef Strauß, the German Minister of Defense.

Problems we have now with nuclear armament in Iran, North Korea, etc. are an immediate consequence of this damage done by German “experts” during the preparation of the NPT. There had also been support for “civil” atomic infrastructure in Argentina, Brazil, Israel, South Africa, Pakistan, India and more countries, where secrecy was optimal for avoiding a public debate. The purpose was to support German nuclear institutions and companies.

Furthermore, I put emphasis on the fact that Dr. Léon Gruenbaum was a Child Survivor, for whom it was of the utmost stress to encounter old Nazis with disastrous influence after 1945.

In his famous book, *Der Atomstaat* (English: *The Atom State*), published in 1977, Robert Jungk exemplified how democratic institutions became more and more endangered,

as mainstream politicians, nuclear industry and German bureaucracy promoted nuclear technology and economics in unison with each other. Jungk had intense contact with Léon Gruenbaum and described his systematic suppression in detail. The cause was the amazing influence of fascists on German science and politics. Therefore, Gruenbaum had no chance of getting a job. The mainstream was in control of jobs and research topics.¹⁴⁶ This was common in many cases, where Child Survivors and their parents would not be recognized as valuable and plausible mainstream partners.

Solutions with Israel

Regarding our central problem – Israel – it is hard to find solutions. I never could systematically analyze the tensions in the Middle East, as I never worked in an institute specializing on this issue.

I read many studies by experts looking for solutions. I am impressed how many proposals of experts for a better future are almost immediately refused by other experts. When I try to apply the basics of “arms control” or “confidence building measures” to the problems in the Middle East, “experts” often immediately refuse and even have a hard time understanding such a systematic approach toward solutions.

There is always hope, though. I was able to watch incredible achievements. One example came from the tough Camp David negotiations. I was curious and looked into the preconditions:¹⁴⁷

146 Robert Jungk, *Der Atomstaat – Vom Fortschritt in die Unmenschlichkeit* (Reinbeck bei Hamburg: Rororo), 98 – 101.

147 Philipp Sonntag, “Aspekte einer Anwendung von statistischen Rechenverfahren auf Rüstungsausgaben,” in *Arnoldshainer Schriften zur Interdisziplinären Ökonomie*, eds. Jens Harms, Christian Leipert and Philipp Sonntag (Frankfurt/M: Haag & Herchen, 1982), 147.

Egypt and Israel signed a peace treaty in 1979. Egypt's government led by Anwar el Sadat had been more vulnerable to domestic pressures from lack of supplies than to the risk of war and its consequences. On average, about \$ 15,000 (monetary value then) was spent on average for each Egyptian soldier; a Mirage aircraft already costs millions of dollars, but a teacher had to teach 76 children with minimal teaching aids. For a few cents, the children had to collect pests in the heat on the field, driven by teenagers, possibly their siblings, with long whips. Egypt put emphasis on enmity because of a claim to Israeli territory, but the population growth in Egypt was already greater within five years than the total population of Israel!

At first, I just couldn't believe this and investigated several times with care: there was no doubt! In the meantime, the chaos and suffering of countries near Israel is by no means better.

As a Child Survivor, I cannot avoid having spontaneous reactions and I will forever remain hopeful. I note my impressions here, even my vague fantasies and highest hopes. Disputes keep responsibility alive. Indispensable are both a powerful defense and a pragmatic vision for peace. Those who attack Israel destroy their own country, as well as their youth through wasted violence. Israel does flourish, while paying the high price of expenditures and risks.

As a precursor of the OSCE (Organization for Security and Co-operation in Europe), the CSCE (the Commission on Security and Cooperation in Europe) shifted a dreadful East/West confrontation towards nuclear disarmament.¹⁴⁸ The

148 "Commission on Security and Cooperation in Europe," Wikipedia , Aug. 23, 2019, https://en.wikipedia.org/wiki/Commission_on_Security_and_Cooperation_in_Europe.

Middle East also desperately needs an escape from total destruction. Mentally, a solution seems far away, while actual facts should be promising Palestinians – hitherto hostage to a terrorist organization – who may out of desperation someday try to break the deadlock, hopefully before another war, as soon as they finally detect an excellent and friendly chance to cooperate with Israel. That is not close, rather tough and by no means foreseeable. Preconditions for survival can be tough. Whoever ignores facts and wallows in falsities and self-pity will pay a high price, the same as Hitler, who wanted to conquer living space in Eastern Europe – and lost his own space.

Modern agriculture is a domain of Israel and is exactly what Palestinians need. Peacefully sharing the space would help everybody. Today, such goals are too far out of sight. Local terrorists, “politicians” and misled youth refuse to realize their options by cooperation altogether.

Shall I criticize aggression of Arab youth? No, I always want more and more friends – and I also know their craving for love is gargantuan. It is urgent, imminent:

We use the same demons, let us share the same angels.

9. My Life as an Artist: Tasting a Whiff of Freedom

As a child of a mixed marriage, I suffered much less compared to most other Child Survivors. Nevertheless, I felt haunted by the same kinds of problems. We Child Survivors feel an inner voice, as if we need an ambulance after an accident, but we do not have a telephone or the telephone number. What remains is an inner unrest that wears us down. As (almost) nobody gives us consolation, we improvise by ourselves. For this purpose, the WFJCSH&D had the following theme for its meetings, which was presented by president Stefanie Seltzer:

“We cry all day and we dance all night.”

After such a meeting we go back home. Forever alert, all of us feel the urge to do something – but what? I love to write stories about life in a paradise – but how to get there, that part at the beginning of the story is difficult.

I always felt an almost devastating responsibility to fight against violence and suppression in all its destructive forms. A common reflex is to fight suppression by using violence. This reflex is so deep within the suffering human soul, after a long evolution, that it is hard mental work to realize: A furious fight for peace is already the next war. The challenge is tough: How to be safe along an effort towards peace?

My feeling, my hope is that – as soon as we achieve the end of most violence and injustice – we might have enough surplus worldwide to provide food, living space and communication for everybody. The challenge to overcome hunger, for instance, has been investigated and is complex.¹⁴⁹ There is

149 “Hunger,” Wikipedia, Aug. 14, 2019, <https://en.wikipedia.org/wiki/Hunger>.

progress, but overall it is far too slow. My combination of alertness and desperation hurts. Kenneth Boulding best characterizes my own feeling of being “forever” alert:¹⁵⁰

“Just how does one encourage hope? Well this is part of the task of the artistic and cultural communities. It seems to me, that the people who hold the key to this are the novelists, the playwrights, and the television performers. These are the people who make the world. I hate to tell you this, but it probably is not the model builders. It is the poets, damn them! The trouble is, poets are generally so bad. We can only hope perhaps that our models will inspire better poetry.”

“This ancient military culture, which depends on an ethos of fighting, is now deeply threatened by the change in weapons technology. Pushing a button and burning children alive is not the ethic of Achilles and Hector!”

Would I push the button? If I were in a bunker and pressing that button might be my only chance to stay alive for the next few minutes, and I might achieve destroying the atomic weapons aimed at my bunker, then why not? Of course, the opponent would think the same way. All in all, it would be worse than a stalemate for both sides, worse than a dead end, because “preventive escalation” is deadly on a broad scale for everybody.

Nobody can survive mentally while being in tense alertness every second. Once in a while I asked myself whether my extensive model-building might entice – or hinder – me to create “adequate” poems? Usually scientists would answer: “You are no longer a scientist” and poets: “You will never reach that level of art.” True, I practiced on a ukulele to accompany

150 Kenneth E. Boulding, *National Defense through Stable Peace*, (Laxenburg: International Institute for Applied Systems Analysis, 1983), 18, 22.

my poems in song and saw for myself: quite nice within the family, but in public rather embarrassing.

What I then tried to do is to develop my own art forms, such as downloading “talk shows” from the future into the present. In 2019, we are used to seeing common “talk shows” on TV with politicians, scientists, etc., commenting on current problems, as well as former omissions and their consequences and hopes for a better future. On a future talk show, failures of our time may be bitterly bemoaned – or good ideas for the preservation of our civilization may become praised. I like to use this format as a kind of essayistic stimulant. On a future talk show, maybe in 2039 or in 3019, there might be quite a lot of emotion about what we do here today. Examples (so far in German) can be seen here:

[http://www.sociologie-mit-kafka.de/
berichte-aus-utopien.html](http://www.sociologie-mit-kafka.de/berichte-aus-utopien.html)

“Forever alert” means I always have to look anew, to verify and watch out for surprises. Even as a frustrated Child Survivor, I might conclude that I really love Germany after a major improvement in the inclusion of Jews and an effective avoidance of disasters. It is a matter of informed consciousness. Most German – and Japanese – people refuse to let their governments build, have, use or threaten others with the use of nuclear bombs. In a sense, they act in a way always requested by wise “prophets of survival,” such as Kenneth Boulding and Carl Friedrich von Weizsäcker.

Over the course of several decades, I was shocked by all the decadent and expensive hobbies people undertook, such as carriages with eight horses, bourgeois disputes over trivia, pointless monuments, extremely specialized research projects, exorbitant – at the same time wonderful – space projects. But then, I verified that in a powerful society it was almost what had been hoped for during the Cold War period: there was

no more obsession with armament, no Cold War, less racism, so I said to myself: keep it up!

Still I tried to include my concerns in the selection and execution of scientific projects, especially in regard to engagements with avoiding nuclear war, but then it is hard to get any amount of the abundant mainstream project money for military issues. I would not join what for me seemed to be “helpless projects,” hopelessly unfit for finding fundamentally new societal options. Frustrating for me are the sheer endless historical documentations, where technology, military strategy and political decisions are definitely outmoded. A bitter example is the last official German Weißbuch (White Paper of the German Ministry for Defense) in 2016, which avoided reporting on information about German politics concerning nuclear arms.¹⁵¹ My impression is: the amount of emphasis on such documents and their vague interpretations for present-time problems is irresponsible.

While solutions are hard to find in reality, skillful and somehow informed art may open up new options. In light of the tough challenges, art is “artificial” in a way and yet may focus on failures in reality, sometimes better than science. Often, I could not sleep enough at night and when awake, I had all kinds of fantastic ideas suited for science fiction, for satiric or romantic poems, even for Kafkaesque societies. I learned to use utopias as an escape to console my inner tensions.

Thus, through the course of decades, both work and dreams were real for me. While I was longing to feel, to be and to create just the same as everybody else, I got the feeling more and more that I had to go beyond science, perhaps into religion or arts or even further – but where would I go?

151 “Weißbuch 2016,” Bundesministerium der Verteidigung, Aug. 23, 2019, <https://www.bmvg.de/de/themen/weissbuch>.

I might have recreated
myself as a rabbi ...
... but the picture shows me at a
scientific conference long ago.



Time and again, I studied religion, while searching for the causes of creating and ending violence, for understanding and creating peace and even happiness. These were my efforts to overcome my “political desperation.” It became essential for a “utopia” (see chapter 10).

My endeavors already started in 1957 with my cybernetic simulation model for understanding why and how humans try to believe in the existence and even the companionship of gods. See “Project Cayenne,” as later documented at IFIAT:

<http://www.ifiat.org/projekte.html> see the column on the left to click project 33.

33. „Cayenne-evolutionäres Lern- und Lehrmodell“

I also started to write down my various fantasies of a round-about civilized world. It takes guts to be aware of how far away we are from what we might dare to call civilization. We may dare to anticipate eventual success, but I guess we need

much more common creativity. In the meantime, I love to read and write about utopias, while

we live on planet Earth in a dangerous
pre-stage of civilization.

EMO Handbook

How does one “survive” daily stress? People argue a lot, even in everyday life. They argue too much sometimes, often in a conflicting style and even inappropriately violent. For this reason, I wrote a manual for everyday soothing:¹⁵² EMO is my innovation, as a Child Survivor, for playful, even artful compensation to deal with common forms of stress – not crimes or similar horrific events.

Many things rattle our nerves. While acts of nature and ideas of innovative machinery may be notorious for this, in most cases there is still a human being behind these nerve-splitting provocations. An appropriate reaction may be to send an “EMO,” that is, an “emotional charge” or an “emotional bill” or an “emotional invoice.” It may be presented, in order to let our stress be known, while we ask for a playful compensation of stress caused to us by someone else. The reward can be dollars or any other form suitable to the writer.

People experiencing common forms of stress lack the same things as Child Survivors: recognition, respect and some sort of compensation. The EMO expresses this. It is a tool that can illustrate the person’s needs and their feeling of experiencing a lack of respect.

152 Philipp Sonntag, *EMO Handbuch – So schreibe ich eine Emotionale Rechnung* (Berlin: Leonhard Thurneysser, 2007) 117; out of print, currently obtainable from me at phil.sonntag@t-online.de; I plan to extend the book to include reactions after positive experiences in a „WiDuMi-Handbook“ (“Wie du zu mir, so ich zu dir;” “As You Do to Me, I Do the Same to You”(or short; Same to You”).

As a writer of an EMO, in most cases, you might not expect a real payment – but rather a sensitive response. Handing an EMO to the “culprit” (nothing serious, but some stress involved) may very well trigger a second thought and gently let the person consider a more gentleman-like behavior. I enjoyed innovating such a mental tool because too often common stress excites, even shocks former terror in us Child Survivors. In the meantime, I guess everybody may be open to write (and receive!) EMOs.

Tools for Writing an EMO

See the description in English here:

<https://www.philipp-sonntag.de/EMObills.pdf>

Make a printout of the blank form, so that you can fill it out:

<https://www.philipp-sonntag.de/EMObillForm.pdf>

The reader may choose to write an EMO and copy the page 275 for this purpose – or the next two pages, providing an example for the receiver.

Even kids might easily use an EMO:

(an example from Chapter 9 of: Philipp Sonntag: “Forever Alert”)

EMO = My Request for Emotional Compensation

My dear brother Max,

What do you mean, you are sorry? You left my budgie Mario’s cage open while feeding him and now he is starving and freezing in the park or he might be being devoured by a cat. It drives me crazy! It does not help that Mama wants to get me a new budgerigar.

Mama says this is common boorishness at your age, but not with me! I say: You won’t get away with it just like that. Here, I write you my:

EMO = Emotional Bill

What You Have Done	Some Comfort for Me
You let Mario fly away, which is negligent torture of a fine family member – yes Mario was one of us.	You take me along to the Baltic Sea, during the entire holiday week with your girlfriend – don’t worry, I won’t bother your smooching.
Your far too grumpy, dodgy reaction, when I told you we lost Mario.	Three 1-hour table tennis lessons with really good training.
Sum: I request better respect in the future.	Sum: So far, a modest reparation for me.

Take better care in the future! Your no longer „little“ sister,
Juliane

EMO

Dear _____

I am sending you my emotional reaction, after I received one of the following from you:

- a fine impression and I would like to confirm and encourage with this EMO that: we are on good terms
- or
- some stress, which I feel and which I would like to illustrate in this EMO, so that the future can be better for both of us.

EMO = My emotional reaction and offer for reward/compensation

What You Have Done	My response

Best wishes, from _____

Example of the result after writing a fine EMO, it might be for acknowledgement after joy or for compensation after stress.



The Reward; © by artist Sabine Kaemmel / Berlin

The basic intent has a serious, while not horrifying background.

We do not get accustomed to bad products, unsatisfactory service, public scandals, environmental pollution and bad experiences within the private sector. We launch an according protest with an EMO (Emotional Charge) in the form of a letter to the person or institution that caused the stress. EMO as a tool will illustrate the emotional protest in a dramatizing and yet conciliatory form.

The emotional charge will be immediate and address the point of actual suffering. EMOs are neither suitable for general accusations, nor for crude blackmail. There is a person in charge of the stress and so there should be a charge presented to this person. Anything can be required: money, good deeds, at least understanding and apologies. Money is suitable, even though it is not expected that the receiver of the EMO should pay. Rather, the amount of money presented within the EMO should dEMOnstrate how much would be needed for compensation and, thereby, what according amount of emotional stress has been caused – and suffered.

An EMO should succeed as a training tool, written to alarm an insensitive culprit, who should get a chance to realize what damage he caused, probably without any intention to do harm. The good will of the “victim and culprit” should be evident before an EMO is written. One hope, among others, may be that through mutual understanding, more difficult confrontations can be avoided. It is also an exercise in understanding how victims emerge and how they feel. EMOS would help as early in life as possible, for instance, to avoid harassment in a kindergarten, which later in life may help to avoid fatal confrontations.

Early EMOs would help to avoid later stress, violence or egomaniacal behavior. At best, it may contribute toward a better future, in addition to other actions, as:

A tool for avoiding culprits and victims.

EMOs should be written as sensitively and with as much care as you feel necessary. You may be away from home and taken aback by something and an immediate reaction might be a good idea. Take an empty short form of an EMO, make a printout and carry it in your wallet. Receivers will understand your message just fine. EMOs are playful; they are for improving human relations. There can be many well-suited themes of their application; there is hardly any limitation to how to use them. I compiled examples in several chapters of the EMO-book:

Contents of the EMO-Manual

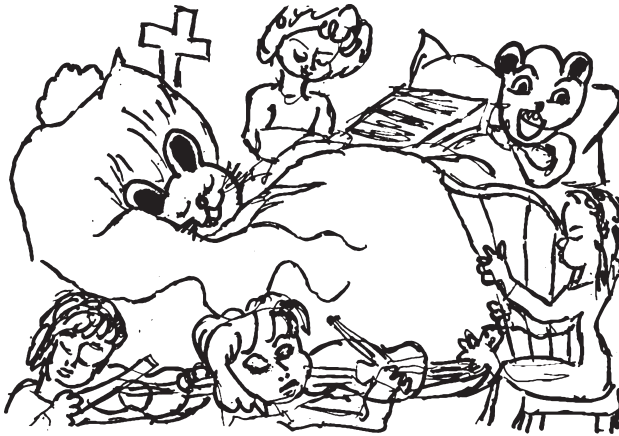
1. What is an Emotional Invoice?
2. How Do I Present My Emotional Invoice?
3. How to Confront Politicians with Their Impact?
4. Let the Bureaucrats Know, How They Affect Me
5. Beyond Farewell with Social Welfare
6. When Do I Give EMORE Instead of Amore?
7. Violence Tax Applied
8. Wipe Out Drugs
9. Repair the “Repair”
10. Instruction Manual Deconstructed
11. How to Present a Good Answer to Bad Software
12. Let Animals Invoice “Humans”
13. Avoiding or Provoking Scandals?
14. Assist New Ideas Toward Breakthroughs
15. Swallow Megabits or Throw Mega Bites?
16. Fair Play Re-Organized
17. Answers to FAQs, Democratic Foundation
18. Got an EMO – What Should I Do?

A similar reaction is possible after enjoyable interactions, so I have extended the EMO to the wider form of a “WiDu-

Mi” (“Wie Du zu Mir, so ich zu Dir”: “As You Do to Me, I Do the Same to You”). In English, the tool is just called an EMO. EMOs may very well be useful in positive – not too serious – situations for a mild and friendly “thank you,” while avoiding too much effort. A benevolent person may have pleased you somehow and then you want to send a little present, at least in high spirits. With a playful EMO, you can explain what the receiver has done and what you liked about it.

Children’s Books

In two children’s books, I integrated drawings and paintings by my grand-cousin Sabine Kaemmel, an artist and daughter of Child Survivor Thomas Kaemmel. One book is a detective story called “Jaul” (English: Yowl).¹⁵³ The other book, “Liebesknurren (English: Growl for Love) is about a mouse, who has a hard time surviving living close to human beings.¹⁵⁴



The mouse dreams of her funeral – © Sabine Kaemmel

153 Sabine Kaemmel and Philipp Sonntag, *Jaul, Detektivgeschichte für kleine und große Kinder* (Berlin and Basel: Leonhard-Thurneysser, 2007), 51.

154 Philipp Sonntag with graphics by Sabine Kaemmel, *Liebesknurren – Als Maus unter großen Trampeln* (Berlin: Thurneysser, 2012), 56.

The mouse is a bit sad and confused watching the abundance of a friendly meal of a human couple, while asking: why do these humans make it so hard for me and my mouse family to survive? But then, he is welcomed by this couple.

My idea as author was: what story would a Child Survivor, as grandma or grandpa, like to tell a grandson? They would like to share a story where their grandchild can empathize with the mouse about its struggle for survival. Finally, the mouse dreams of a friendly funeral before her death. A grandma or grandpa, reading the book and showing the pictures to their grandchild, will be touched. Both readers and listeners will share the common sense of feeling alive, of a hope to achieve a common a paradise – for everybody.

Creative Therapy

I enjoy an abundance of stimulations from “all kinds of” mental phenomena. I studied “gurus,” such as Sri Aurobindo, C. G. Jung, Erich Fromm, Thomas Schelling, the Dalai Lama and Stanislaw Lem. I love mental exercise. I even explored Scientology courses, as designed by L. Ron Hubbard and was in charge as a senior case supervisor in Berlin for several years until I quit, disapproving of their increasingly strict commercial approaches. I was happy to find good friends in *all* of these areas.

I was open (maybe too open?) to human minds with revolutionary power. Maybe that was my personal response to my fate and alertness as a Child Survivor. I could not be happy without becoming engaged with handling somewhat dangerous, even dramatic potential outcomes. Societal transition is needed, while at the same time, it may turn out to be dangerous for survival. What I love most in reading, as well as in writing, is science fiction, concerning the designs of positive utopias.

Itsy Bitsy – Jolly Dolly

In Berlin, life is serious and wild. Of course, I join in.

While earning my living through serious science, I had to visit dull conferences. Thereby, for several years, I was young enough to suffer sexual frustration. I wrote poems, such as:

The creation of sex

God said
“there shall be love”,
and so it was
all over the place.
The devil got upset
and he wanted to shout:
“forget it”,
but he was so mad,
he just uttered
“fuck it”,
and ever since,
quite nice,
so it was.

I love to play with rhythm. I keep inventing new forms of poems, even investigating forms – mostly in German, but I have also indulged in a few experiments in English, for instance through a playful puzzle:¹⁵⁵

155 Philipp Sonntag, *Ungereimtes und Gereimtes – mit malerischen Interpretationen von Sabine Kaemmel* (Halle/Saale: Projekte Verlag Cornelius, 2009), 147; (Eng.: *With and Without Rhyme*; with colorful interpretations by Sabine Kaemmel); the book is out of print, but obtainable from me at phil.sonntag@t-online.de

Heart start → jolly dolly

Heart start
Sweat beat;
Love tough
With kiss;
Smash trash,
Poke joke;
Wonderful,
Wonder fool;
Gridly fiddly
Nitty gritty;
Cheeky cheery
Itsy Bitsy;
Easy busy;
Rally tally,
Jolly dolly.

Another example – too sexy to be printed here for those who might easily faint, but – for those who “love to faint,” I mention the spot on my own website:

<https://www.philipp-sonntag.de/AssortedLimericks.pdf>

Winner Spacemeal 2003

As a nervous Child Survivor, like so many of us, I seemed never to be really satisfied with myself. Never? At least once in my lifetime I achieved the feeling of satisfaction, even feeling proud, happy, when I had won the trans-galactic competition of space meals at the local UFO “c-base” (picture of the UFO at <https://c-base.org/>) in Berlin, see:

<https://c-base.org/cv50f/cult/spacemeal/2003/sm03.html>

“spacemeal 2003,
the ultimate galactic food-artists competition

The winner was c-base member, time-machine-navigator ‘lila phila’ with his presentation, ‘Magenfresser’ (stomach-eater).”

Forever Alert, Never Relaxed?

I sang at the WFJCSH&D meeting in 2017 in Jerusalem a song by the Rolling Stones, which has been following me for more than 50 years, like a catchy tune:

“I can’t get no satisfaction / and I try and I try and I try and try ... “.

It reflects my often nervous alertness exactly. My feeling of a vague imperfection that is not really tangible remains. It remains even though I am, by and large, satisfied with my results in science, in the artistic field, in everyday human life and I am satisfied with “the world” anyway – she is fantastic. All along its way, the world is often unnecessarily cruel – too many people are left to their old instincts that they have taken from the jungle. It seems natural and yet, I cannot get used to it. I often ask myself: how might I be on the alert – and satisfied at the same time? I see how many Child Survivors are trying to resist, as the right-wing populists are getting stronger. This is worrying, but still mild compared to the time between 1933 and 1945.

So, why am I so exhausted in my alertness? It should be my natural state to live confidently. I long to be completely satisfied, and to get out of these tensions. I observe similar emotions and efforts in several Child Survivors I know: we made every effort after 1945 to succeed with our families, at work and in society. We forced ourselves to be “Forever Alert,” after we started 1945 as shy children.

For groups like CSD, the “biological solution” has already become a reality. Politically, it is a hopeless release of the

vague guilty feelings of society. Therefore, unfortunately, it remains with resigned embarrassment and without powerful consequences.

By “consequences,” I no longer mean a general supply of money (beyond a bit for few specific projects) for our association. As treasurer of our club, I can say, we get along now, and will do so somehow for our few remaining years. We manage to meet, we bring our messages to society. We improvise, we practice our current “survival,” which, of course, is much gentler than the period through 1945 – while still maintaining similar feelings.

I feel the same way now. This is different than before. For example, my life as a student from 1958 –1964 should have been much less strained. Day and night, I was active, I studied and worked on construction sites until exhaustion. Those efforts are over.

Now, even if a large amount of money would be given to us or to me as a “reparation” or “compensation” by an officially neutral, rather bureaucratic administration, it would never change our frustrations of feeling unwelcome in society. Important, also for us Child Survivors, is how mainstream politics and offices (i.e. police, etc.) protect Jewish society, as an established part of Germany. That is decisive for the difficult question regarding whether to stay in Germany or not.

We are German and yet special – and alert. The problem first and foremost is exactly the same challenge that Hans Frankenthal felt on his return from Auschwitz.¹⁵⁶

I summarize: He was not welcome in his hometown and his worst experiences were even called lies! Such very sad impressions still are real and ambivalent.

156 Hans Frankenthal, trans. John A. Broadwin, *The Unwelcome One: Returning Home from Auschwitz* (Evanston: Northwestern University Press, 2002).

How can I escape desperation? With her book, published in 2019, Isabella Guanzini revealed and confirmed a secret from my life that I had always suspected; she wrote a book about the connection between the lack of tenderness and the bitter consequences of the exhaustion that characterizes our power-oriented society. She applies this to victims, such as refugees from Africa drowning in the Mediterranean Sea. She writes:¹⁵⁷

“The endemic depression of wealthy societies and the naked despair of the robbed peoples are coming face to face today, on the paths of an extremely fragile and naked society that can only be saved by the tender readiness of one to bear the burden of others. Only gestures of tenderness will compensate – albeit only partially – for the violence and neglect suffered.”

And: “This is reminiscent of a mystery because there is something mysterious in being touched by someone and feeling tenderness for someone. When it surprises us deeply inside, that tenderness is much more than a vague sense of closeness and compassion – it is a basic perception of the fragility and transience of all things. For without the consuming consciousness of our finiteness and mortality, there is no tenderness.”

Some Jews, who were persecuted as Jewish Germans and survived came back, nonetheless. In any case, there was (almost) nobody who even tried to comfort them. Any material “reparation”, often only after several years, could not serve as sufficient compensation. What was missing might be called decency for human beings. Life after 1945 was hard. The life

157 Isabella Guanzini, *Zärtlichkeit – Eine Philosophie der sanften Macht* (München: C. H. Beck, 2019), 206.

of every Child Survivor is an impressive work of art and a desperate attempt to achieve a reasonably normal life.

I write this book as if I were – maybe because I am – chased by demons. Scientifically, I can describe demons, but cannot grab them, or get hold of them. Being pursued by anonymous demons, nightmares, enemies is frightening.

But sometimes it feels pleasant, alike a guardian angel. I suspect circumspectly that the mystery might be the tenderness of my mother. For five years, probably even before I was born, I felt her desperation. She saw a deadly calamity on our family and she was constantly losing Jewish relatives and friends. Eventually, she tried to save her two children with the desperate act of her suicide. I guess she hugged me with overflowing tenderness for years. I remember she had taught me compassion for suffering little animals in the garden, an attitude I had not seen anywhere else in this way as a child.

After her death, I missed tenderness, loving caring, caring for my worries and questions. Gradually, over the years, for me the usual lack of tenderness in society became a special topic. Charity was preached, but even the pastor seemed to have only an abstract idea of it.

In every woman, I sought the lost tenderness. I learned how a harmony of body and soul can be a very fine work of art. A work of art for which every human being is accessible. Living symbols could be beautiful skins, delicate blossoms, lyrical poems – I knew my mother liked to recite poems. I learned how living tenderness could be the finest work of art. Our world can be full of magical tenderness in the midst of its despair over unnecessary torment. It shall open a hopeful confidence for all living creatures.

10. Future Research Themes

As a Child Survivor, I am alert to care for a decent future. I expect and demand basic progress. As a scientist, I know how critically projects with fundamental changes are viewed. Literature offers more freedom, so I write this chapter as a writer – with some suggestions for innovative projects – which also includes some scientific aspects. By “innovative,” I mean new ideas for lifestyle, technology, society, art – altogether for better human survival.

I try to find ideas for new projects. Some may be similar for the prospective business plans of commercial “start-ups.” Anyone can become a “Start-Up” for a better society. Any new commercial company, human being, political group, greedy bacteria, squeaky jazz club, can attack, grow, establish and win. What kind of expert could foresee what might happen in the future? Israel’s first prime minister, David Ben-Gurion, playfully pinpointed the challenge:¹⁵⁸

“All the experts, are experts on what was. There is no expert on what will be... To become an ‘expert’ on the future, vision must replace experience.”

In science, as soon as you “confess” or even demonstrate that you are interested in “visions,” you risk losing your status as an expert. In literature, you may write novels based on visions, which may even be respected a hundred years later, but chances of an immediate political impact are minimal.

A novel might perhaps best represent what we are currently moving to: if a major climate-catastrophe or an escalating all-out nuclear war would allow only one out of five human be-

158 Dan Senor and Saul Singer, *Start-Up Nation – The Story of Israel’s Economic Miracle* (New York: Twelve/Hachette Book Group, 2009) xiii; 378.

ings on the planet to survive, this would be an outcome similar to the survival of the only one of five Jewish children persecuted by Nazis and their followers.

We, as mankind, can and should do a better job. In a humanity, which is “Forever Alert” to stopping the main perpetrators, almost everybody could

Survive!

My need to revel in disasters is overdrawn. I would rather pursue positive approaches to avoid them. I want to try manageable steps of targeted improvement. Such steps should add up to those fundamental changes we need. There are good prospects because a paradigm shift does happen all the time in reality, as has occurred recently to deal with climate change, to avoid cigarettes, to enjoy sexual freedom and much more. We have to recognize counter-intentions and fight against them. We have to realize how the “mainstream” prefers to finance irrelevant themes with tremendous expenditures. The usual themes supported are cautious topics, which seldom worry the established powers – until it is too late, even for them. Only eventually, might the mainstream slowly try to care – for instance, to limit current environmental disasters.

I want projects preparing for visionary leadership. These must go beyond established scientific habits – while, of course, respecting scientific foundations is indispensable; scientifically nonsensical projects must be avoided with care. This requires a tightrope walk.

At the beginning, some brainstorming can be helpful in widening perspectives and options – a stimulating method, which I particularly like to apply, as a board member of the “network future!”¹⁵⁹

159 I contribute articles about how we, as society, are “digitally nervous,” what “data freedom” has to do with welfare, etc., see <http://www.netzwerk-zukunft.de/index.php/veranstaltungen-publikationen.html>

I intend to look out for existential, relevant challenges. For all my intents and purposes, I want to apply my scientific background to evaluate the fundamental, basic chances of survival! Who or what might give us hope? As mentioned in Chapter 9, Kenneth Boulding argued:

“...not the model builders. It is the poets, damn them! ... We can only hope perhaps that our models will inspire better poetry.”

I have programmed many models about deterrence, but no poet was interested. I might take up the issue, as a writer and, for instance, write a novel about escalation – but would scientists listen?

What I really do is present and promote research projects with scientific and/or political backgrounds in a story-telling, rather literary fashion. I decided to establish this role by integrating scientific and essayistic styles together. The best and most meaningful visions I found were in science fiction and I have roots there for decades. I try to illustrate this task through a symbolic digression, as I might be busy as an active

time-machine-navigator, see <https://phila.crew.c-base.org/>

Using this approach, I would not be recognized as an “expert” or even prophet for “what will be.” I want to explain my attitude in the following playful way: visiting the future, I have to watch the trans-galactic censorship; it is strictly forbidden to change history – but then, censors may react mercifully, and allow me to report anything I recognize in the future – as long as I avoid reporting it in a way that too many readers might believe. So, dear reader, please feel free to apply your own judgement here.

Challenging Pre-Conditions

As a witness, I'm already used to people questioning what I've said about the horrible past. I can understand the point, as "everybody knows," that witnesses can express a lot of nonsense, even immediately after their own traumatic event, such as a shocking car accident. But can scientists, and especially historians, do a better job? My former director Carl Friedrich von Weizsäcker put the problem in perspective:¹⁶⁰

"When I hear a historian say, 'lying witnesses', I'm afraid he's mostly right. Only documents are not better. They too are lying. And they are in a worse position than the living eyewitness, in that they cannot defend themselves if the historian misinterprets them. After all, the historian himself is often the source of error. His ethic of ethics forbids him to lie deliberately. But since he has exactly the same motives for simplification, stylization, untruth in the face of undesirable findings, the temptation of self-deception is even particularly great for him. The motive of self-deception can be political sympathy or antipathy, but also the hoped-for success of a thesis in the guild or in the public sphere and the defense of a once committed error. From a variety of experiences of this kind, a habit has developed in me: I take a special opinion of an author or a colleague more seriously, the less I could foresee from the knowledge of his person in his overall attitude. With all this in mind, the role as a witness is not very pleasant."

This outcome for roles in society is not just "fate." What kind of people can become historians, or directors of hospitals, professors of psychiatry, judges, who decide about com-

160 Carl-Friedrich von Weizsäcker, *Bewusstseinswandel* (Munich: dtv Verlag, 1988), 304.

pensation, is a political decision. Germany has a guilty conscience since the Holocaust and might have supported Jewish and other victims in an appropriate way. But Germany has effectively limited compensation by maintaining a focus on avoiding attention. For instance, over the decades, historians received tremendous financial support for works about the past, which neither should, nor did change the impunity of culprits. And inappropriate compensation, even just the theme of compensation, was by and large excluded.

The products are fine academic works, such as the series, *The Persecution and Murder of the European Jews by Nazi Germany, 1933–1945*,¹⁶¹ published partly in German and partly in English. There are sophisticated “studies in antisemitism,”¹⁶² all focused on documenting the past, but there are rather few forward-thinking books which include the suffering since 1945, or which focus on attempts of victims to free themselves and to actively shape their own lives. It is possible, as Françoise S. Ouzan investigates in her book, *How Young Holocaust Survivors Rebuilt Their Lives*.¹⁶³ There is nothing wrong with having detailed access to fascist acts in history, but it should not distract from the background of important events that occurred after 1945, especially as caused by the same persons. Many caused further damage, others turned around and really followed democratic values, there are reports about single cases (e. g. Theodor Heuss, Dietrich Genscher), what is missing is a systematic overview including both names and their deeds after 1945. The effective report about control and

161 “History,” De Gruyter, Aug. 23, 2019, <https://www.degruyter.com/browse?t1=HI-03-02-08>.

162 Combined Academic Publishers, Aug. 23, 2019, <https://www.combined-academic.co.uk/>.

163 Françoise S. Ouzan, *How Young Holocaust Survivors Rebuilt Their Lives* (Bloomington, Indiana University Press, 2018).

limitation of fascist influences after 1945, adopting a neutral position, is missing.

Adequate documentation would focus on provocations toward Jews and the tolerance of fascist activities in Germany after 1945 until now! The omissions are basically a consequence of active former Nazis in various institutions, as promoted by Konrad Adenauer, and of active sympathizers and right-wing populists tolerated thereafter. Both are active in various official institutions. This has been documented in detail, as can be seen in the book of Horst Selbiger (see chapter 3), in an edited edition by Henryk Broder,¹⁶⁴ and in a list of former Nazis active in politics after 1945, which is accessible to anyone on Wikipedia.¹⁶⁵ Useful articles are also quoted there. One example is as follows:¹⁶⁶

“Over the decades, more than 20 former members of the NSDAP have been members of the West German post-war governments...In addition to the former Federal Chancellor Kurt Georg Kiesinger (CDU) 23 federal ministers are listed, who belonged at least temporarily to the Hitler Party. These include, for example, the former FDP Foreign Minister Hans-Dietrich Genscher and Walter Scheel, the former Minister of Economic Affairs and Finance Karl Schiller (SPD) as well as the former Minister of the Interior Friedrich Zimmermann (CSU).”

164 Henryk M. Broder, *Deutschland erwacht – Die neuen Nazis – Aktionen und Provokationen* (Cologne: Lamuv/Kiepenheuer & Witsch, 1978).

165 “Liste ehemaliger NSDAP-Mitglieder, die nach Mai 1945 politisch tätig waren,” Wikipedia, Aug. 22, 2019, https://de.wikipedia.org/wiki/Liste_ehemaliger_NSDAP-Mitglieder,_die_nach_Mai_1945_politisch_t%C3_%A4tig_waren.

166 Kurt Georg Kiesinger, “24 Ex-NSDAP Mitglieder arbeiten in Nachkriegs-Regierungen,” *Spiegel Online*, January 11, 2012, <https://www.spiegel.de/politik/deutschland/parlamentarische-anfrage-24-ex-nsdap-mitglieder-arbeiteten-in-nachkriegs-regierungen-a-808598.html>.

Summarizing the situation in Germany:

- Germany has “some feelings of guilt” because of crimes against Jews and other victims
- Germany supports extensive studies about these crimes in a kind of solemnity, distracting from current reality, thereby largely without effect on democratic control of fascists of all kinds
- For victims, almost no money is provided with which the survivors might be able to take care of themselves on their own. There must always be an institution with a service and a lobby, which can then mean indirect care for us. This is sufficient and effective in some ways, but we generally see this situation as incomplete and humiliating. Applications we send to established organizations must be in the form of “projects” and are cumbersome and tedious for us very old victims.

And yet, we do not require, or even expect, any reversal of the current societal financial management. We will soon dissolve our association of Child Survivors anyway. In recent years, we have enjoyed the help of some marvelous private supporters and we received some project money for our meetings and books.

In the meantime, we are so old that we shall not acquire large projects about basic societal change because without an established and effective office we cannot perform professionally. We might assist large projects. Small projects supporting our group are welcome. The projects I describe here have to do with our general hope for more peaceful societies and better survival.

Certainly many scientists already have desperate ideas about what our society should do now in 2019, but ideas are liable to remain vague, as long as they are limited to those contexts already well understood in 2019. That might change, public concern with climate is an example of intense concern

since a short time, which had been excluded for decades in mainstream, but included in a few scientific reports – and in science fiction. Therefore, as a writer, I shall try to rather describe some projects as viewed back from the year 2119, somewhere between playful scripts, scientific background, and political motivation.

I will give a short outline for every project.

Secrecy

The starting point of this project: secret services worldwide help and hurt their own nations. Which outcome is outweighing the other?

Child Survivors have experienced seeing how secret police and other services cultivate a built-in obsolescence, create one-sided fake news and commit and cause flagrant crimes, which hurt many victims, states, etc. Those who have the official task of controlling secret services should pay attention to this cruel fact:

Hatred of foreigners,
and/or of minorities of their own people
may destroy a nation
and that might as well include established secret services!

There is a wide spectrum of failures. One example was the mistrustful attitude of Stasi in East-Germany. Ministers of the Interior failed to prevent fascist acts in their very beginning stages, even just a few years after the Holocaust. Furthermore, nations become entangled in avoidable wars.

Fascist violence and provocations *easily* could and should have been prevented by a dedicated democratic attitude in the years after the Holocaust and, thereby, Germany would have become a role model in Europe. Through these early omissions, German politicians and administrators caused an

obsessive waste of expenditures for dramatizations of “security,” including much secrecy. It limits resources for social projects, such as rehabilitation projects or projects towards exemplary democracy – and that is just another way to destroy a country. Some secrecy is necessary, e. g. against Chinese industrial espionage and/or against secret war preparations in nearby nations. Less secrecy might help a parliament to limit a too strong constitution-harming armaments industry.

A broader inspection of secrecy will include problems of data manipulation. A difficult task would be to evaluate “conspiracy theories” – what is real, what is nonsense? For instance, there is a kind of conspiracy by some established scientific institutions to avoid quoting Wikipedia, which may seem to be too critically against mainstream assumptions. My impression, when I put some data into Wikipedia was that the scientific care of the supervisors was partly a bit better, partly a bit worse than in common science – while neutrality was better in Wikipedia.

Resistance on Target

This project would reveal how specific forms of resistance by Jews during the Holocaust were especially effective, while hardly recognized.

There were numerous Jewish heroes in the resistance, for instance, as soldiers or partisan-fighters against the Nazis. Some non-Jews were honored as “Righteous Among the Nations” by Yad Vashem. That is good practice in reality and in documentation.

However, when looking for

strategic efficiency of resistance,

the contribution of Jewish top scientists to the success of the Manhattan Project to create nuclear bombs is the utmost outstanding act of resistance.

In light of a correct linguistic term for “resistance,” we are aware of the fact that these efficient Jewish experts were not endangered themselves. The common definition of a resistance fighter would require to be within the territory of murderous enemies.

A closer look reveals that the experts had friends, family members, etc. threatened or killed by the Holocaust. Therefore, while the term does not apply directly, there was a deliberate intention and effort to resist the Nazis.

This resistance has not been adequately recognized and appreciated in history, perhaps also because it was not Berlin that was devastated by the first nuclear bombs, but instead Hiroshima and Nagasaki: the Nazis had lost the war 3 months “too early.”

Nuclear Armament

Overall, we need to be more cautious regarding the overkill scenery. The production of nuclear arms had been limited for a few years, but it is recently expanding again and details are continuously provided by IALANA, for example.¹⁶⁷

A viewpoint from Berlin should take the following into account : if the first nuclear bomb would have been deployed against Berlin, then the security debate might have developed quite differently. As a resident of Berlin, I suspect that a crater in Berlin (with a lot more radioactive fallout and thus longer lasting impact than in Hiroshima) might have caused somewhat different terms for arms control over the years. Basic terms, such as deterrence, escalation and confidence-building measures might have developed in different ways, for instance, when applied to tensions in Middle East.

167 “Welcome to the International Association of Lawyers against Nuclear Arms,” International Association of Lawyers against Nuclear Arms, Aug. 23, 2019, <https://www.ialana.info>.

During World War II, the Nazis did not invest any effort in developing nuclear bombs. As Egon Bahr said in 2015, all Great Powers during the decades after 1945 had the same intention of denying a German finger on the trigger of a nuclear bomb – in contradiction to the determined intentions of Franz Joseph Strauß.¹⁶⁸ Within Germany, there were also strong intentions against creating a German nuclear bomb. The main actor in this field was my director, Carl Friedrich von Weizsäcker. Together, we developed escalation models on the computer, as was common in the context of the “arms control school.” Strauß perceived Carl Friedrich von Weizsäcker as his main opponent. Most of the background on this has been kept secret.

For instance, Strauß assisted Israel in achieving an effective infrastructure of atomic power. As a German scientist, I am interested in finding out to what extent his motives were actually to provide German institutions and firms with well-financed projects (“civil”, yet rather close to military and, thus, essential for an eventual German bomb). In cooperation with Israel, such projects would be very well hidden (top, TOP secret). This has not yet been investigated in 2019, as valid secrecy has to be respected now, but perhaps in 2119, this will be another story.

Regarding the start and efficiency of the Manhattan project, elder brothers and parents of Child Survivors were decisive; it was based on the utmost intention to avoid a German monopoly on the possession of nuclear bombs. A similar intention still prevailed when Franz Josef Strauß and Konrad Adenauer promoted a German nuclear bomb – it was denied by external,

168 I remember his remark during a meeting of the VDW (Association of German Scientists) to commemorate “The 1955 Russell–Einstein Manifesto,” which was a document calling for nuclear disarmament. He also warned the combination of cyber warfare with nuclear bombs to be especially difficult to control.

as well as by local counter intentions, but Strauß never gave up. As head of the Atomic Ministry, later of the Ministry of Defense, he invested in establishing a strong atomic and defense industry. He hid military intentions and many old Nazis were eager to assist. The skilled writing of seemingly meaningless protocols can be more efficient than applying a “top secret” designation; for example, see investigations of the outstanding expert Roland Kollert.¹⁶⁹ Thus, common meticulous inspections to reveal German military intentions behind the officially exclusively civil development of nuclear power, would be difficult. Sophisticated deals, especially without explicit contract, with Israel were more than TOP secret anyway.¹⁷⁰

Cordial reports discuss the broad and dedicated cooperation of Strauß with Israel. In his book, Godel Rosenberg tells quite a lot of evidence of this. He reports how Strauß had a close Jewish member of his staff and he relays a comment by Shimon Peres:¹⁷¹

“Franz Josef Strauß was a good friend of Israel. He helped when we needed help“.

What about now? There is a tacit understanding to avoid speculation about a possible Israeli nuclear bomb, while they have to constantly face the new challenges of nuclear armament in nearby countries anyway. As of 2019, Saudi Arabia is

169 Roland Kollert, *Atomtechnik als Instrument westdeutscher Nachkriegs-Außenpolitik – Die militärisch-politische Nutzung ‚friedlicher‘ Kernenergietechnik in der Bundesrepublik Deutschland* (Berlin: Vereinigung Deutscher Wissenschaftler, 2000); and: Roland Kollert, *Die Politik der latenten Proliferation. Militärische Nutzung „friedlicher“ Kerntechnik in Westeuropa* (Wiesbaden: DUV, 1994), 439–442.

170 Tillmann Hanel, *Die Bombe als Option – Motive für den Aufbau einer atomtechnischen Infrastruktur in der Bundesrepublik bis 1963* (Essen: Klartext Verlag, 2015), 264.

171 Godel Rosenberg, *Franz Josef Strauß und sein Jude – Erinnerungen zwischen München und Tel Aviv* (München: Allitera, 2015), 5

increasingly considering the development of its own nuclear weapons.¹⁷² Recep Erdogan announced an interest for Turkey.¹⁷³ As a main consequence, such countries could become involved in a chaotic war with Iran, which would increase risks of spreading radioactivity – including to Israel. Iran is currently (as of June and July 2019) threatening to sink American warships.¹⁷⁴

Arms control basics allow to investigate the dangers of fatal escalation. My impression is: an “angry” reaction from the U.S. can trigger Iran’s extreme reaction, which might want to destroy “the little Satan,” Israel, on the way to what would be its disastrous downfall “anyway.” For such a purpose, of course, they will not even need nuclear bombs because the amount of radioactivity they could spread into all areas and directions would be by far too much. Israel is prepared in the best possible way, with its combination of powerful military deterrence with the best possible modern Civil Defense. And yet, it is necessary to plan for a possibly quite different future. Deterrence can be essential for a country’s own survival in a crisis – but it is difficult to re-adjust it continuously, as technical and military options change all the time.

Whoever produces their own atomic bombs, unavoidably becomes a target. Iran demanding Israel’s annihilation endangers, most of all, the survival of Iran.

The best way for Israel to look for survival is to prepare for more than mere destruction. Rather, they should pay attention to

“Confidence Building Measures”

172 Thomas Seibert, “Saudi-Arabiens nukleare Ambitionen,” *Tagesspiegel* May 16, 2019, 5.

173 Susanne Güsten: “Erdogan will Atomwaffen”, *Tagesspiegel* Sept. 7, 2019, 5

174 “Iranian Revolutionary Guard Officials Threaten to Sink U.S. Naval Vessels,” Jerusalem Center for Public Affairs, May 28, 2019, <http://jcpa.org/iranian-revolutionary-guard-officials-threaten-to-sink-u-s-naval-vessels/>.

which seem, for me, to be the only way and hope to avoid future disaster. This option needs more investigation. Only true Cold Warriors would flatly deny such options – and they have often been wrong in historical terms.

Cold Warriors Still Hot

A meticulous, multidisciplinary project is needed, in order to reveal to what extent there are difficult to detect teams, financed by “mainstream” politics, working hard against the basics of democracy. Of course, the assumption of such teams is amazing at first site – even though, for instance, crimes of secret services are well known, after being hidden for some time. See footnote for two examples of reports.¹⁷⁵ In the present day, it would be important to investigate how right-wing groups are supported by indeed “amazing teamwork,” with actors of a broad spectrum from the mainstream to criminals. It is well hidden, so there is no “official” team of actors, such as:

- Effective culprits, such as provoking right-wing members using violence, terrorists, arms dealers, etc.
- Sympathizers in secret services, police, executive and legislative institutions
- The respective responsible Minister of the Interior. As far as they belong to the right-wing of a conservative party, it may be that they try to take away votes from the right-wing populist parties by demanding (while nobly hidden) more racism etc., than these parties.

Such configurations need to be thoroughly evaluated because they are usually well hidden by culprits, who are claiming to be “democrats.”

175 Andreas von Bülow, *Im Namen des Staates. CIA, BND und die kriminellen Machenschaften der Geheimdienste*, (Munich: Piper, 1998); Erhard Geißler, *Anthrax und das Versagen der Geheimdienste* (Berlin: Kai Homilius, 2003).

Most Ministers of Interior in democratic states are upright and excellent. This can hide exceptions and deviations for some time, where conservative politicians do not look at different areas of the Constitution in a balanced way. For instance, the German politician Horst Seehofer is an upright democrat in several ways, but he is very strict about deportations. Therefore, it is not surprising that he maintains a warm friendship with Hungarian Prime Minister Viktor Orban. I am afraid such a friendship, not far from “law and order” attitudes, may in fact be a basic danger for the freedom and safety of European democracies. Hungary has become a right-wing populist state. History might “explain” how Hungary put effort including right-wing traditions into liberating itself from communist rule, but no kind of fascism is needed for anything in a democratic state. Often dictators, who rule by a sort of fake-democracy, treat factions of their own people (e.g. the opposition) as terrorists and put them in jail without letting them stand trial. Hungary may have a tradition to free itself from former foreign oppression, but to engage in the suppression of their own people destroys freedom and violates survival.

In Brussels, where fascist movements are seen as a calamity and as painful, Orban is perceived as a main cause of such pain. We might call him an

“Ace in the pain.”

In Germany, the rise of the AfD was not prevented, but rather supported, as Seehofer (while in charge as the former Bavarian prime minister) adopted basic right-wing arguments; his political position towards immigration, especially how he vowed to increase deportations, triggered a deliberate debate within German democracy. References in Wikipedia exemplify how controversial he is in public debate.¹⁷⁶

176 “Horst Seehofer,” Wikipedia, Aug. 8, 2019, https://en.wikipedia.org/wiki/Horst_Seehofer.

Another typical example of surprising teamwork was the cooperation in Pakistan of the local official governmental intelligence service, ISI, with the Islamic terror group Jaish el Mohammed (JeM), which received tacit secret approval of the Pakistani government.¹⁷⁷ It is a strange resemblance to the Nazis and their institutions, who were eager to destroy essentials of the Constitution. Now in Europe over-eager ministers of the interior and related offices can be seen flatly denying that they may rather endanger than support the basic values of democracy.

Of course, democracy has much more power now than during the Holocaust and, yet, there are basic things to keep an eye on. Data protection (German: “Datenschutz”) should be a protection of citizens and their democratic rights. Evidence should be looked for to identify the typical self-spotlighting of ministers of interior and their assiduously

overeager bureaucrats, who continuously
diminish those essential rights,

which in actual fact define and justify their role in society.¹⁷⁸

To find a workable compromise is a tightrope walk.

Ministers of Interior like to argue: “If you have nothing to hide, then you can provide all your data for the public.”¹⁷⁹ In my response, I emphasize:

“Yes, I have nothing to hide – with one exception, where I see my basic rights are endangered: It is exactly these

177 Frank Jansen, “Pakistaner setzen auf Eskalation – Geheimdienst heizt Konflikt mit Indien an,” *Tagesspiegel* February 28, 2019, 4.

178 Philipp Sonntag, “Transparenz der Verantwortung in Behörden,” in *Tagungsband 22C3 – Private Investigations*, proceedings at 22nd Chaos Communication Congress, Berliner Congress Center, December 29th, 2005.

179 “Nothing to hide argument,” Wikipedia, Aug. 15, 2019, https://en.wikipedia.org/wiki/Nothing_to_hide_argument.

ministers and their bureaucrats, who expand the power of governmental institutions to get and evaluate data far too strictly and who assign the secret service to decide on an administrative level about basics of human rights. On such a basis, administrators, increasingly assisted by arbitrarily programmed artificial intelligence, unavoidably become experts on how to limit civil rights and, last but not least, may misuse my data!”

For good reason, even the public was alert to the argument that if a right-wing party wins elections, it would get all the data needed for suppression. Consequences can be disastrous and agencies supporting civil rights put emphasis on this point, especially where refugees are endangered:¹⁸⁰

“Into the prison and then directly into the deportation airplane – that is the intention for the fate of thousands of refugee women, men and children. They do not have to commit an offense: it is enough that they have no documents – for example, because such documents are no longer issued in a civil war country like Syria... These and other plans hide in the harmless-sounding ‘Orderly Return Law,’ violating those (and their human rights) who are forced to return.”

Noble Terrorists

We need a project how to get out of hard terrorism. See www.edel-terroristen.de to find out how “Noble Terrorists” prefer peaceful, informative demonstrations, and turn violent terrorists into ridiculous figures.

We Child Survivors know the impact of private and state terrorism in millions of horrible details, especially the ver-

180 info@campact.de, e-mail message to author, March 25, 2019.

sion, where both are closely connected for cooperation in “anti-Democratism.”

In the long term, we will be able to enjoy democratic nations in the Middle East. In the meantime, nobody has a right to criticize Israeli defense, as established with its own police and IDF. It is the only way for Jewish survival “in the short run,” at the present moment. Transitionally, it is a precondition for survival in the long run, which will need deliberate peaceful movements:

Everybody has a right to love Jews and Israel,
this way especially nations around Israel
can improve their own survival.

In the not so distant future, we hope, as most humans worldwide, that the idea of harming each other will be recognized as outdated, as obsolete. After the evolutionary step from animal societies (quite some are quite decent!) to the human pre-stage of civilization, now the next step is urgent. Cooperation of people, of states, leads to a readily available abundance for all! Everybody can help to make weapons more and more obsolete. There are always alternatives to terrorism, which is the least effective form of protest. In order to overcome the common hype, it will be helpful, if the media will limit reports about bloody acts of terrorists to little notes in journals and avoid dramatizing in TV reports. A useful exception would be local warnings in the media at a specific point in time, when infrastructure might be affected by hostile actions.

Such a project shall illustrate how everybody can begin a transition toward better survival.

Would you, as a reader, think this project is too absurd? Or not absurd enough, as the real world is definitely absurd? The next project should help to cope with such absurdities.

Kafka? We Miss Him

Sociology claims to explain society, but “sociology without Kafka,” without the skill to detect underlying absurdities, often misses the point. A better job can be done. See recommendations on my website:

www.sociologie-mit-kafka.de

An update is planned for 2020 and maybe I will write an English version, too.

This project may be suitable perhaps for a seminar at a university or an expert opinion, or for personal use. We know how absurd the world can become – and how fast this can happen. I mention two examples:

We rarely encounter people, who might immediately understand our situation in a realistic way, as Kafka would have. We miss him. We are, for instance, confronted at the UN by members “of the mainstream” with banal theories, crazy accusations and wild conspiracy theories about Israel and Jews in general.

We Child Survivors refuse to understand the German toleration of right-wing provocations. Consider this comparison: imagine pedophiles would all of a sudden behave rowdy in public and demonstrate how they feel that seducing and murdering children should be accepted. Then, imagine in response the police would come to protect them (similar to protecting more or less violent demonstrations of right-wing groups) and fight against those screaming mothers (who resemble democratic anti-fascists), who were simply trying to protect their children and the police would then throw them in jail and the district attorney would accuse them of being the offenders, while ministers of the interior would increase police force and secret service.

Is my presentation of the reaction of an interior minister exaggerated? As an isolated case, it may seem like a kind of cartoon. But there is actually a caricature in which “seriously” even five consecutive interior ministers of the FRG are characterized accordingly:¹⁸¹



Warum die Welt jetzt endlich sicher ist ...!

“Make laws stricter!! Why the world finally is safe now ... !”

© Klaus Stüttmann

On www.soziologie-mit-kafka.de, you find two methods for dealing with absurdities. You, as the reader, may propose extensions for what you find there:

- A glossary with sociological terms, extended by Kafkaesque viewpoints
- A stylistic device, which I like to use as science-fiction writer – I have uploaded “Talk-shows of the Future,” where, for

181 Klaus Stüttmann, #Alles Fake!! - Politische Karikaturen 2017, (Berlin, schaltzeitverlag, 2017), p. 36

instance, people in 2119 may try to understand, how absurdities could happen in 2019. In a “Talk-show of the Past”, dinosaurs as experienced survivors all along 150 million years, laugh when I tell them (as time machine navigator) about desperate human attempts to achieve a few thousand years of survival.

The following two projects have to do with modernizing long-term habits and fundamental values. Both need a more detailed description of context, options and basic hopes for sustainable survival.

Authentic Religiousness

A basic, fundamental religious attitude naturally includes a civilized ethics of life. An honest belief in God has to do with ethical behavior, as:

A global reunification of religions
to a common authentic religiousness
might help to limit global damage.

This may be the utmost challenging and promising project proposal. For thousands of years, mankind has experienced how different religions (and assumed races) have a tendency to separate people, and even alienate them, and often cause violence. We Child Survivors experienced this drastically when Jewish civilization was excluded and destroyed in Europe. Now, after the Holocaust, we Child Survivors may feel that we are in a privileged position to warn global society to accept and promote common basic values, such as human rights, tolerance for freedom or intolerance against violence. Victims are frustrated that societies need to be admonished for such basics.

Everyone, every group, has the option to strive for global justice and peace. This option can assist in becoming as close to God as possible. Still, this is difficult for many. Jewish reli-

gion may recognize its own strong foundation, as it tries to live up to its high self-esteem and focus on survival. Any religion may try to do this. Unfortunately, evil purposes can be seen now in many countries, who misuse religion for obsessive violent agitation of their people and for confrontation against “enemies.” In order to avoid future violence, disasters, “me-first-economies,” etc.,

we need “global internal politics”

instead of the current “ego-maniacal attitude” of many nations, partly including their religions.¹⁸²

A satirical missing religious tolerance in politics might claim: 99 % of humanity agree that 99 % of religions are wrong. This follows from the fact that out of 100 religions, usually any one religious leader thinks that the religious leaders of the other 99 would be wrong, that others would not have the authentic scriptures, etc., but there is hope and, indeed, there are always moments of mutual understanding. Sometimes a marvelous cooperation of religious leaders does flourish, despite the existence of different cultural backgrounds.

Divergent beliefs within various societies present quite a challenge to common habits, not least within our German group of Child Survivors. We took care to overcome our complex and conflicting feelings about religion. The controversy had been emotional. On the one hand, more than a million Jewish children had prayed, cried, hoped in desperation and most were killed. Therefore some Child Survivors said

there can be no God, who is almighty
and benevolent at the same time.

182 In German: “Weltinnenpolitik” is a term created for a globally common view of peace with politically applied charity, which I often heard promoted by my former director, the Christian philosopher, Carl Friedrich von Weizsäcker.

On the other hand, some Child Survivors, even under murderous circumstances during the Holocaust, remembered their last peaceful and harmonic impression before the Holocaust well, which might have been a nice, solemn visit with their family to a synagogue, for instance; it gave them hope and strength. Despite our differences, both types of Child Survivors have enjoyed Jewish ceremonial events together, finding common consolation and comfort in the rituals of tradition and in finding a common home. Any group of human beings can seek such an experience:

A global “common home” would be a fine achievement.

This might be a basis for overcoming terror and other forms of violence. A Jew should allow a Christian, a Muslim and others to participate in their own services in a synagogue. A precondition for success is an honest achievement of confidence-building measures. „Ecumenism,“ a term referring to efforts by Christians of different Church traditions to develop closer relationships and better understandings, is an effort in this direction.¹⁸³ In Germany, the term also covers global religions coming closer to common ethics and understanding.

I tried recently to give an outline showing how to encourage religions to contribute to global peace:¹⁸⁴

Reunification of global religions

may seem to be a distant hope, but changes may all of sudden be stronger than anticipated. It is a basic precondition for common survival.

In the meantime, Israel has to be strong. A strictly orthodox religion may be essential for survival in martial times. It

183 Wikipedia, Aug. 17, 2019, <https://en.wikipedia.org/wiki/Ecumenism>.

184 Philipp Sonntag, “Religiöses Erspüren von Wahrheit und Willkür,” in *Die Gretchen Frage neu: Zu Wahrheiten vereint*, eds. Karin Manke-Hengsbach and Philipp Sonntag (Berlin: Beggerow, 2019) 79–89.

may be useful for unflinching power, against irrational, life threatening enemies. But only diplomats from different groups and countries, looking for common authentic religiousness or basic mental tolerance have a good chance of finding common confidence building measures needed to improve forms of common long-term survival.

It is better not to look at oneself with “too much tolerance.” At least one should consider what other people say. When asking non-Jewish experts and other people about the causes of antisemitism, I often receive the answer that Jews separate themselves in too many respects and that the Jewish religion especially alienates them from others. Even if the statement is wrong, we have to cope with the challenge as presented. If we demand tolerance for Jews as a minority, we will need to look at our tolerance, where we are a majority. All this can be achieved rather easily – or the situation becomes Kafkaesque. In the future, a Jew should be able join in at a ceremony in a mosque and a Muslim should join in at a synagogue – or there will be no future.

In the meantime,

it might help, if we all feel ashamed
of our behavior while God is watching.

This is a very old, naturally religious habit, a matter of the heart, of global love for survival. Theological studies alone – pro, as well as con – are complex, often one-sided and usually cannot immediately help find better political strategies. Still, we have to consider how we are perceived. Of course, nowadays it is our traditional right to decide how we pray to our god, whom we respect and admire. What is new is that we must be aware of what we do, as we may appear one-sided to on-lookers, especially when we claim that we – and nobody else – would have been selected by god.

It would be helpful to realize how it could occur for 2000 years that we are perceived from the outside, even by well-meaning people, as kind of societal aliens. For this purpose, I found the best and most coherent explanations in a novel, where a Jewish minority tries to be integrated into a Chinese society and the success very much depends upon their own tolerance and flexibility. For example,¹⁸⁵ a mother, when asked whether she would approve that her daughter shall marry a young Jewish man, hesitated:

“They have a religious fever”;

and after a wild argument, a Chinese citizen says:

“No one in the world can love those, who call themselves the only sons of god.”

It is important, that both orthodox as well as liberal rabbis, that as well priests of any religion, can provide convincing answers to all kinds of modern questions.

Today, a globally unified view of religion may still appear as an unreasonable hope. After 2000 years of global stubbornness, the end of anti-Semitic injustice will hardly come from outside sources. The attitude we can change, with due caution, is our own. Carried out as proposed by god, similar in ethics to most holy scripts, it shall please god.

Of course, we as Jews also have a right to check any other religion for compatibility with ethics, peace and the well-being of mankind. A major current challenge is focused on the changes of global society, mainly triggered by basic scientific and technical options of progress and/or destruction. It is the task of humanity to try to achieve peace even under continuously changing conditions. This global challenge could be

185 Pearl S. Buck, *Peony*, (New York: The John Day Company, 1948), p. 124 and 162

perceived already in recent decades, as outlined by physicist and philosopher Carl Friedrich von Weizsaecker:¹⁸⁶

“Conditions of peace:

World peace is necessary because the world of the foreseeable future is a scientific-technical world.

World peace is not the golden age, but its approach is expressed in the gradual transformation of the previous foreign policy into world domestic politics.

World peace demands an extraordinary moral effort from us because we have to develop an ethical basis for life in the technical world, in the first place.”

To realize this, there are basic things to be investigated. Established experts in the political sciences are aware of this necessity. For example, see demands for upcoming research themes, as recently suggested by Michael Zürn (Social Science Center and Free University Berlin). He explains the basics of the structure of global governance, provides essential definitions and puts emphasis on regarding human deficiencies in light of currently unsolved global problems. Then, he recommends new projects for dealing with specific questions:¹⁸⁷

“Under what conditions can insufficiently legitimated IOs (International Organizations) be politicized? Under what conditions does politicization lead to a productive political response? When does the decoupling of power from outcome lead to the exit of the powerful and when

186 Carl Friedrich von Weizsäcker, *Bedingungen des Friedens* (Göttingen: Vandenhoeck & Rupprecht, 1964), 8.

187 Michael Zürn, *A Theory of Global Governance: Authority, Legitimacy & Contestation* (Oxford/UK: Oxford University Press, 2018), 264.

do the weaker accommodate the positions of the powerful in order to maintain ‘their’ institution?”

Hannah Arendt encourages us to experiment:¹⁸⁸

“What makes man a political being is his faculty of action; it enables him to get together with his peers, to act in concert, and to reach out for goals and enterprises that would never enter his mind, let alone the desires of his heart, had he not been given this gift – to embark on something new.”

In the Middle East, it seems next to impossible to keep peace between all sorts of nations and warriors, religions and lifestyles. A modern cultural effort with surprising and positive results may help as a kind of first step. The integration of Israeli and Arabic musicians, under the supervision of Conductor Daniel Barenboim in Berlin, is an example of this.¹⁸⁹ The notes for pieces of music by Mozart are simultaneously very precise and fantastically beautiful, even dreamlike, allowing the creation of a common “phantasmagorical” sense of delight in former enemies. Barenboim’s basic intention is to set an example for achievable peace. Even violence in Gaza could only interrupt his orchestra for a short time.¹⁹⁰

What are the preconditions for harmony? What kind of script might assist? There are fine music notes on one paper and fine political paragraphs of constitutions on another paper, as well beautiful religious texts and rituals, and precise extreme challenges for synchronized swimming.

188 Hannah Arendt, *On Violence* (Harcourt: A Harvest Book, 1969), 82.

189 “East-Western Divan Orchestra,” Wikipedia, June 28, 2019, https://de.wikipedia.org/wiki/West-Eastern_Divan_Orchestra.

190 Daniel Barenboim, “Unnützt vergossenes Blut,” *Frankfurter Allgemeine*, January 12, 2009, <https://www.faz.net/aktuell/gesellschaft/menschen/daniel-barenboim-ueber-den-gaza-konflikt-unnuetz-vergossenes-blut-1642340.html>.

All these regulations demand utmost concentration of experts in these fields. But the result, especially the outcome for harmony is completely different. Furthermore for every individual trying to apply own education often creates a conflict with the environment. One cause might be that for ages a group could fight and, thereby, win a strong place for survival. Today, rather a fair cooperation is good for survival and harmony. How might diplomats now do their jobs better, with the understanding that there is a good chance that all of mankind might have enough resources for welfare without engaging in violence? It is indeed quite challenging that even precise and ideal constitutions do not enable well-educated diplomats in the UN to cooperate accordingly toward common and decent survival.

One Percent, or Ten, or What?

Jewish victims after 1945 received some “compensation” for damage and losses caused by the Nazis. It is high time to ask: how drastic was the difference between damage and compensation really and what should that signify politically now?

Of course, the torture and murder of Jews cannot be assigned a monetary value. However, it is possible and, thus, indispensable to examine at least the purely material values of goods taken away from Jews during the Holocaust. For that purpose, we need to check existing estimates of the minimum value of material things, which were taken away or destroyed. For instance, we can include the financial losses caused by Jews losing their jobs: loss and desperation had a tremendous impact on them – and there had even been a remarkable loss for German society, which lost top scientists, who went to other countries, like the U.S., for example. Then, we might contrast the results with “compensation” and ask: did it add up to more or less than ten (or even one?) percent of the val-

ues destroyed? It is essential to investigate the absurd regulations and the varying attitudes across German institutions.

A scientific quantification in valid economic terms would almost require an alternative to a “political economy.” See AKR as an attempt to measure the social value, which the economy applies to “people.”¹⁹¹ Only a well-established research institute might have the power to achieve a valid result, as it is by no means an easy task. There is no “standard approach” for quantification. Rather, it might be helpful to consider different attempts, different examples of “lost values,” compared to an according “compensation,” whether missing or received. There is an official summary thereof:¹⁹²

“According to the Federal Ministry of Finance, Unit V B 4, public sector reparations up to 31 December 2015 amount to € 73.422 billion for various Jewish receivers. Of this amount, 47.755 billion euros came from the Federal Compensation Act (BEG), of which 17 % (8.1 billion) for the domestic items, about 40 % (19.1 billion) for Israel, extended by 1.8 billion from an “Israel Agreement.”

American readers might get a feeling for the magnitude of the compensation: if we compare common procedures of compensation in Germany and the U.S., then the German public sector reparations of €73,422 billion would be less – or by far less – than one percent of the assigned monetary value of property, Jews had lost. Some Child Survivors receive

191 Utz-Peter Reich, Philipp Sonntag, Hans-Werner Holub, *Arbeit-Konsum-Rechnung – Axiomatische Kritik und Erweiterung der Volkswirtschaftlichen Gesamtrechnung. Eine problemorientierte Einführung mit einem Kompendium wichtiger Begriffe der Arbeit-Konsum-Rechnung* (Cologne: Bund, 1977), 252.

192 “Entschädigung von NS-Unrecht – Regelungen zur Wiedergutmachung. Referat V B 4,” (Ministerium der Finanzen, Berlin, 2012), 44.

about €400 a month, which is helpful, but far less than the financial loss incurred. A realistic evaluation would be a far too complex challenge for a scientific project – but perhaps a rough assessment of American advocates would be interesting because in the U.S., damages litigations can lead to very high compensation for victims. Therefore:

If German compensation would
follow the judgments in U.S. courts,

then amazing sums of millions of dollars – currently as in the case of glyphosate¹⁹³ – per person would be “normal.” If Germany would have to pay \$1 million (USD) for the compensation of ten million Jews murdered (or severely hurt or to descendants...), then this would amount to \$10 trillion (USD) (10×10^{12}), more than the entire German gross domestic product in three years (in 2018, the global gross domestic product was estimated to be around \$84.7 trillion, \$3.6 trillion, thereof, from Germany.)

As a matter of principle, most authorities at all administrative levels in Germany have initially systematically avoided “reparations.” Of course, the motives and practices of administrators vary. My impression is that two general responses were combined to effectively avoid making payments to claimants:

- Antisemitism
- A common administrative response to limit expenditures, especially when there seems to be a latitude of judgment.

The consequences include bitter results on the personal level. Typical painstaking German documentation reveals massive resistance at the administrative level resisting com-

193 <https://www.spiegel.de/wirtschaft/unternehmen/bayer-verliert-glyphosat-prozess-in-usa-soll-zwei-milliarden-dollar-zahlen-a-1267278.html>

pensation and the simple return of former Jewish property. The exhibition, “Legalized Robbery” by the Fritz Bauer Institute and Hesse Radio reveals:¹⁹⁴

Actually all these missing material values
are only a fraction of damage done.

And then beyond all economics: a cup of water may cost next to nothing, but if the basics of life are taken away, suffering goes beyond any amount of money.

Including qualitative values, the factual compensation is certainly below “one percent.” Just looking at a few simple details, this fact becomes obvious. For instance, the “Train of Commemoration” exhibition organized by Hans-Rüdiger Minow is an exhibition illustrating the deportations organized by Nazis using the railways during the Holocaust. As station platforms were needed, the “Bundesbahn” (German Federal Railway) demanded money for the “costs.” To understand the amount of Kafkaesque absurdity here, we should look at the reality in Germany, wherein 2019 27,000 passengers in a German train had to “survive” *a few hours* in a “deranged situation,” where heat was out of control. In return, they received €4 million in compensation.¹⁹⁵ That is about an average of €150 per person. And there are administrative regulations for such cases.¹⁹⁶

194 Bettina Hindemith, *Legalisierter Raub. Der Fiskus und die Ausplünderung der Juden in Hessen* (Gießen: Fritz-Bauer-Instituts and Hessischer Rundfunk, 2012).

195 <https://www.n-tv.de/ratgeber/Entschaedigung-bei-Hitze-im-Zug-article15437966.html>

196 Thomas Wüpper, “So viel Ärger wie noch nie – mehr als 18 000 Fluggäste und Bahnfahrer erhielten eine Entschädigung,” *Tagesspiegel* (Potsdam), Mar. 24, 2019; “Fahrgastrechteverordnung-Anwendungsgesetz,” Wikipedia, February 4, 2019, „<https://de.wikipedia.org/wiki/Fahrgastrechteverordnung-Anwendungsgesetz>“.

All that is in extreme contrast to how reluctant the Bundesbahn was to grant compensation or gratification for the victims of deportations to Eastern Europe, who had suffered more in a Kafkaesque extent, and been forced to pay for their horrible transportation to concentration camps. As Hans Rüdiger Minow of the “Train of Commemoration” reports:¹⁹⁷

Berlin offered to pay a sum of €1 million for the Reichsbahn crimes to these victims. As the “train of commemoration” calculated, this added up to about only €5 for each victim of deportation. The “Eastern European Federation of former minor prisoners of fascism” intervened, with little success: finally, the overall sum agreed upon came out to about €25 after humiliating quarrels; the victims sent bitter letters of protest to Minow, mentioning their inhumane sufferings and humiliations.

The absurdity can be summarized here: Jews had exorbitant amounts of stress and only got a fraction of a common, decent compensation.

Such decisions are not automatic responses. Administrators are responsible as individuals. For instance, one positive example is the Deutsche Bahn’s benevolent support of a global meeting of Child Survivors in 2014 in Berlin.

Altogether, it is essential to confront such meager payments with the enormous values of the victims destroyed, including not only mere material values, but also different deliberate limitations of Jewish life, such as, values created by forced labor in Hitler’s Germany.

Finally, I propose four projects, which may provide gradual steps, to overcome the phenomenon of antisemitism.

197 Hans-Rüdiger Minow, *Der Zug der Erinnerung – Die Deutsche Bahn und der Kampf gegen das Vergessen*. (Stuttgart: Schmetterling, 2014), 173–175.

Anti-Semites respect us as their utmost dangerous enemy. They fight us as if we were powerful monsters. In order to expose anti-Semitism as Kafkaesque delusion, I include four intentionally utopian projects. Respect is fine, but we want it from good friends.

Space Opera

A vivid discussion in a Space Opera in 2119: Why were Jews (especially from Israel) the only people during the 21st century, who could manage to let a group of human beings survive on Planet Mars?

It does take guts, expertise, diplomacy and luck.

A good combination of these four factors may assist with survival. It is this fine ability, which Jews need anyway and use right here on planet Earth!

Jews knew and were trained to test their limits and reach somewhat beyond them. They had an abundance of fun and chutzpah, while busy creating miracles.¹⁹⁸ Jews remained tenacious and became able to survive on the planet Mars, where there is no air to breathe and freezing temperatures:¹⁹⁹

Temperatures reach around 20° C near the equator during the day and sink to – 85° C at night.

Get (Them) Cool in the Polar Sea

A lot of migrants become decent German citizens, while several Germans behave as racists, as anti-Semites and other terrorists, and hurt many people. Perhaps it would be right if

198 Dan Senor and Saul Singer, *Start-Up Nation – The Story of Israel's Economic Miracle* (New York: Twelve/Hachette Book Group, 2009), 36.

199 “Mars (Planet),” Wikipedia, Aug. 23, 2019, [https://de.wikipedia.org/wiki/Mars_\(Planet\)](https://de.wikipedia.org/wiki/Mars_(Planet)).

especially the latter had to seek asylum in Germany. Paradigms should shift.

German democrats should find a solution to control and limit the power of evidently violent fascist and right-wing activists. Putin certainly can help by providing an arctic island for them, functioning as a ghetto colony for such German activists. It is a workable project. There, they would hunt local animals and make furs to survive. They would even improve their basic values of comradeship, gearing toward less brutal and rather sound basic democratic attitudes. Some would increasingly achieve

peaceful and constructive comradeship.

Then they might even apply for asylum in Germany.

Of course, we Child Survivors should be the ideal assisting experts. We could immediately imagine what a “fair ghetto” might look like. The precondition for the project would be the perfect control of violent Nazi activists and similar criminals. It would certainly become a prime example of sustainable social rehabilitation.

SURVIVE!

This project is an artistically innovative undertaking by two groups of laypersons, in order to create UM (United Humans). Using demonstrative, theatric action, it should become obvious that a mutual understanding between people can be much more successful than usual attempts to be “united” as headstrong, selfish nations towards the purpose of achieving survival.

The forms of art to be used are flexible, allowing for a broad spectrum of options. Usually, there is a theatric demonstration somewhere between opera and pantomime.

Any two (or more) groups with different (even conflicting) civilizations should find a way to have an artful, communicative exchange – artful without language (thereby, avoiding ideological divisiveness and “cold war” attitudes). The common theme here is survival. At the beginning of the project both groups should talk and present their methods of their own survival and how they perceive those of the other group. Then, cooperation should succeed step-by-step:

During preparation and during breaks, language is allowed and desired, in order to receive feedback: do we already feel that we are reasonably understood? Participants should present on their own experiences, fears, hopes – and should display empathy for the other group.

There are just two strict rules for the common understanding and interplay of the groups. Applying “SURVIVE!” has these basic rules:

- No talking. No written text.
- It is essential to use sounds besides language.²⁰⁰ It is ok to grunt, sigh, sob, groan, cry, scream, fart, chuckle, snicker, giggle, laugh, yawn, yelp, sing, act inflamed with rage, throw wistful tantrums, gently throw things around, let devices sound with noises from a kitchen, laboratory, nursery or scene of violence. Participants can hum, croak and make other sounds also fit for animals, aliens or robots. These actions should be accompanied with visuals (i.e. photos, paint, computer graphics or games, artful or chaotic design), showing anybody expressing aspects of survival.

See the following instructions for use in German language, planned for 2020 in English:

<https://www.philipp-sonntag.de/Grunztstuecke.pdf>

200 Philipp Sonntag, “Grunztstuecke,” <https://www.philipp-sonntag.de/Grunztstuecke.pdf>.

The stage design can include any pictures, gaming configuration or artful design.

Any and all groups are invited to become “lay-artists.” School classes all around the globe can participate. Associations active in sports, music, painting, rehab groups in prisons, religious, esoteric and political groups are suitable for this game. Groups of Arabs and Israelis in Israel can participate to

let the other group really feel, even “co-suffer,”
their own desperations.

Two or, even better, three villages in China, Russia and the U.S. could start a “disarmament race” together. Any villages, towns and countries around the world could create a demonstration for common survival with a common theme.

This project follows the recommendations of Saul D. Alinsky. The following is a selection from his book:²⁰¹

Organizations are built with issues that are specific, immediately acute and feasible. People are desperately looking for an identity, if you give them one, they become very brave. People are desperately looking for drama, and if you give them that, they’ll be very brave. Actions should never be outside of the experience of one’s own people (home game). You always have to have a constructive alternative ready.

Child Survivors are ready for action, especially if they are still a bit “child-like” or want to bring out the child they always wanted to be, enjoying life.

The themes consulted would include all challenges, where the fight for someone’s own survival is felt and includes local and/or global issues. This may include dramatic, desperate

201 Saul D. Alinsky, *Rules for Radicals. A Pragmatic Primer for Realistic Radicals* (Vintage/Random: New York, 1971), 197.

and unexpected scenes of genocide, climate change, warfare, torture camps, any kind of suppression. Often, victims might not have the chance to participate, while their families, neighbors, friends and group members act out of desperation. Even within a camp, drawings, photos and artwork will emerge and can be smuggled outside.

Important: happy scenes are also welcome in order to act out how to overcome dangers and celebrate the expansion of personal freedom.

This game should allow participants to practice, to act out, to achieve a – sudden or gradual – process toward the goal of survival. It should facilitate an innovative life. The goal is to anticipate and create the basic meaning and purpose of every living being to:

SURVIVE!

Like the other projects, this project especially should be developed alongside field tests, thereby honing the rules more precisely, creating public awareness and strengthening global consciousness.

Common Paradise

The Middle East is in trouble. One project – which I love especially – is about a new political entity between Israel and Egypt – or other countries in the Middle East. It should successfully establish self-sustaining structures. It needs some support for its start from both countries and military protection, supported by the UN (which might even recognize, how constructive and positively efficient Israel can be) for its first years. This project may become imaginable, conceivable and better feasible by enacting targeted procedures, using the preparatory project: “SURVIVE!”

Yes, we can. Oases in the desert could be built and soon flourish. Half of the members of the entity would be Israelis, half Arabs. Every person included would have to agree to a close and completely peaceful cooperation. Step-by-step with the progress of the project, common fears would vanish:

More and more residents would be able
to know and love each other.

Any attempt toward violence would be disastrous for the culprit, as he would immediately lose “his paradise.” As it grows, it might become an extra state called “PARadise,” a masterpiece of demonstration for political solutions.

11. Alertness, Resilience, Hope and Positive Change

In order to become survivors, we had to be alert at every moment through 1945. Ever since, we live in a constant state of protest. We will stay

forever alert.

In this book, I distinguish and focus on four points in time:

- Persecution and misery until 1945
- Frustration after 1945, as German society granted neither adequate mental (i.e. empathetic) nor financial compensation
- Inner restlessness in 2019
- The future – of course, all Child Survivors hope for a peaceful future and many visit schools as witnesses to the Holocaust. In my case, I put emphasis on fundamentally avoiding a future Holocaust and other catastrophes.

Cope with Ambivalence

In recent years, we have been pleased with the rising interest in us as witnesses. We are perceived as victims, while the unique kinds of suffering during and after the Holocaust (of us and our descendants) were seldom really understood. Otherwise, emotional consolation, and then compensation, would have been broader established in society. There are good (benevolent) and bad (still antisemitic) reactions. We have to confront repulsive fake news by right-wing agitators and by those culprits, who wanted to rule out any and all attention about themselves as perpetrators, shortly after 1945 until now. We were disgusted when, with the help of Chan-

cellor Konrad Adenauer, Nazis got their old posts back soon after 1945. Thus, the worst perpetrators in the highest positions, both civil and military, were back in German ministries and other agencies – and thereafter, automatically got the highest pensions and, as officials, receive the best care in the hospital.

But we refuse to despair. It would destroy our alertness and, indeed, we perceive Germany as a remarkably ambivalent country. We shall not criticize without acknowledging this and not let ourselves be unrealistically appeased by positive news. Often, good and bad news are interconnected and need an especially realistic reaction.

Basically, Jewish life in Germany is well-promoted, as the Central Council of Jews in Germany (ZdJ) has good relations with the German Government. In 2019, Josef Schuster, president of the ZdJ, is present in the media and in protests against all important right-wing violations of democracy and human rights. He cares for this ambivalence, as he rightly complains that Jewish institutions must be protected by German police, while simultaneously approving of the German government providing this protection without hesitation. He also emphasizes that Jewish youth should actively use the options German society provides, in order to get involved in associations, parties or citizens' initiatives and he stresses that this, and a better future, can and should immediately derive from the fundamentals of the German democracy.²⁰²

“The Jewish community appreciates the solidarity of state agencies, as well as non-governmental organizations and many citizens. This solidarity is also important in the effort to educate and overcome prejudice.

202 Josef Schuster, “Der Kompass – Vor 70 Jahren wurde das deutsche Grundgesetz verabschiedet,” Zukunft- Informationsblatt des Zentralrates der Juden in Deutschland 4 (2019): 1.

As Jews we are not only concerned with our own protection, but also with living in a society that respects the rights of all people living in this country. Again, the Basic Law is a good guide for the state and citizens.”

The ambivalence seems to provide hope, as far as it is accompanied by alertness. Thus, we Child Survivors may be nervous, but stay in Germany, nevertheless. This may still surprise those, who left Germany before 1945 and in the decades after 1945. At the same time, our behavior can outrage those, who have recently read about recent right-wing expansion. Within this context, of course, we here in Germany do not feel relaxed. We feel unwelcome by some. We feel welcome by others. We observe changes in society and remain alert.

Positive Impressions

We are glad to notice several encouraging experiences for us Child Survivors. For instance, we are warmly welcomed and supported by the association “Alte Synagoge” in Petershagen/Minden during our bi-annual meetings, as well as in previous years by the ZWST (Jewish Welfare Organization) in Bad Sobernheim.

The Foreign Ministry and financial supporters provided excellent help in 2014, when CSD invited all Child Survivors to come to Berlin for the global world conference for Child Survivors (WFJCSH&D). I can't say that it was easy; together with the European president, Max Arpels Lezer, I was in charge of the organization and book-keeping of the event – and I was a bit nervous that CSD might be bankrupt forever, although, of course, that was only a minor threat compared to our former dangers.

There are further positive initiatives that appeared in recent years, which are encouraging. For example, the German Historical Museum's exhibition, "Diversity Destroyed," in Berlin in 2013, presented overwhelming evidence of the positive contributions of the Jewish population to German society prior to 1933. The exhibition integrated sources from more than forty museums, memorials and private collections. The findings were displayed through temporary art projects, theater performances, readings, film projects and audio guides.

By documenting the disastrous consequences of the Nazi terror against the Jews, the exhibition revealed how the negative impact of Nazism damaged both Jewish and non-Jewish life. By murdering or expelling Jewish experts, Nazis damaged Germany in several ways. Proven and potential Nobel Prize winners left Germany, as well as a large number of important artists. Altogether, this resulted in a lack of Jewish contributions to the German economy, sciences and even high-tech armaments.

As the Holocaust damaged us surviving victims, this damage, consequently, damaged Germany. Altogether, the Nazis and their sympathizers damaged their own country tremendously, but it may seem strange enough:

neo-Nazis never protest against former Nazis.

Sensitive Alertness

There is an enormous variety of alarming impressions of sensitive alertness.

Israel is a fascinating example of vigilance for us. We recognize that the German government officially does acknowledge its historical responsibility for the Holocaust and has established a special relationship with the state of Israel because

of this, as well as with selected wider Jewish organizations in general. The official stance of the Foreign Ministry is clear in its obligations towards the Jewish community and we are pleased to recognize this support.

The Holocaust was unique in its reach and determined coordination of hate and efficient use of industrial technology for annihilation. Today, manmade global disasters happen all the time. It will be important to either prevent them or to limit their consequences, in order to survive as a halfway decent resemblance of humanity. Some disasters tend to occur in completely different forms than usually anticipated, making it difficult to prevent disasters similar to the Holocaust. There are indicators and warnings to watch. Here, we try to see our potential role, as we possess a unique sensitivity towards intolerance and arbitrary actions, which can beset a society. In 1945, we felt similar to the Allied Forces, who had clear intentions for Germany:²⁰³

“The elimination of all Nazi influences.”

For war criminals, the three governments of the Allied forces reaffirmed “their intention to bring these criminals to swift and sure justice.”

This never happened. As long as survival is endangered, we cannot be satisfied by positive impressions alone. Rather, we feel we must react in order to limit dangers. We go on being tough, we try to avoid being desperate and we remain alert. The endangered fate of Israel keeps us especially alert, but what can we try to do against all the crazy global violence? That always is an individual decision.

203 “Potsdam Agreement,” Wikipedia, June 18, 2019, https://en.wikipedia.org/wiki/Potsdam_Agreement.

Our Means to Support Democracy Were Limited

As an association, we should have become more powerful and more Child Survivors should have become members. This way, we might have been better heard and acknowledged with our alertness and political appeal. Our ability to be present was limited. It reminds us of our former fate, when we avoided being heard: for decades, we remained anxiously hidden, almost “still hidden as we were during the Holocaust.”

Lobbying for such almost “invisible people,” was, is and remains almost impossible. Adequate compensation usually succeeds only when powerful institutions are involved. We are latecomers, who founded our association in 2001. We don't claim anything now. Given our age, it would be too late anyway.

As objects rather than subjects, we are “cared for” decently by powerful organizations. Billions of dollars have been spent on fine care services for Child Survivors by the Claims Conference and they still do their best to care for us. Millions of euros have been spent to establish monuments, documentation, museums, research institutes and projects about anti-semitism. So much has been done because there are these “victims of the Holocaust,” who appear to be a bit abstract and unreal, leading to a systemic, ritual response. In a normal reality, we would indeed be perceived as a victim. We are alive, but almost invisible. We were alert to look, while not to be perceived. It may be that our training until 1945 was too much in that direction.

Therefore, when we, as the official German representation of Child Survivors, tried to get a few thousand euros for a project to be managed under our own control, we utterly failed to succeed. Such a project would have improved our presence on the internet and other media and would have al-

so improved our contacts with WFJCSH&D. This might have at least provided the minimum coverage for an office with a PC and support for modern technology. I, myself, am directly affected when, in my old age, I have unhealthy tantrums when my PC breaks down, banking online is revised again, while a much needed office with a secretary is missing. I perceive that as unfair.

Nevertheless, when we have had influence, it was through tremendous personal efforts, risking and/or tolerating enormous illnesses. I mention three members of our organization over the age of 90 (see Chapter 3 for Horst Selbiger; see Chapter 5 for eager witness, Sarah Bialas; see the educational presence of Prof. Gerhard Baader).²⁰⁴ These three remind me of boxers, who still get back on their feet after a heavy knock-down, “ready” to go on fighting.

Still, we members of CSD are too old and have given up submitting applications for our essential support. It is too late to establish a somehow powerful organization. We do get support for two annual meetings. We get private sponsoring with dedicated benevolence, which is especially welcome. We also once received support to publish our books. Anything we received was very helpful!

In the meantime, we know how to improvise with limited organizational means. As Child Survivors, we are independent and self-reliant. As a group, we can meet twice a year in Petershagen/Germany and the loving welcome of the local “AG Synagogue Petershagen” is optimal for our wellbeing.

For ourselves, we feel satisfied that in our role in society, we remain alert.

204 “Gerhard Baader,” Wikipedia, June 23, 2019, https://de.wikipedia.org/wiki/Gerhard_Baader; “Prof. Gerhard Baader,” Freie Universität Berlin, Aug. 23, 2019, https://www.geschkult.fu-berlin.de/e/fmi/institut/mitglieder/Ausserplanmaessige-_und_Honorarprofessorinnen_und_Professoren/baader.html.

Hopefully Alert

We are not alone. There are certainly recognized experts, who know that “conditions for survival” require actions way beyond common efforts. The person, I admire most is my former director Carl Friedrich von Weizsäcker, who wrote:²⁰⁵

“Overcoming the political institution of war is a condition of humanity’s survival.”

I keep testing myself as to whether I live up to his demanding request. Why “demanding?” It should be self-evident and, thus, be “easy-going” for human beings to adjust accordingly, as survival should be our basic, indispensable goal. Powerful habits of common dictators, derived from evolution, seem to be too weird for such a focus. We, as human beings, often react too late, too little and too weakly when our survival has been endangered.

We, as Child Survivors, will never forget. I am, like most of us Child Survivors, never really satisfied with my own performance. We are bitterly aware that is not easy for us to find an accepted role in modern society, much less to find a way to influence society – to influence fate, despite everything we seem to know.

We might try to apply a modern book toward the goal of better resilience. We read what parents, teachers, etc. should do, in order to help children become resilient for life. This is quite a challenge because we Child Survivors notice that as children or teenagers:

- We missed out on loving care as kids that would have given us a sound foundation for the rest of our lives.
- Until 1945, we have been forced to undergo hard “training” to confront oppression.

205 Carl Friedrich von Weizsäcker, *Die Zeit drängt* (München/Wien: Hanser, 1986), 86.

The first challenge we had to face as children was that everybody else had better prospects than we did. However, we may also come to realize that our problems are widespread in global society – and so are strategies to cope emotionally:²⁰⁶

“It does not take much to be born spiritually, but this little is a basic requirement: unconditional love that recognizes, accepts, and affirms. It presupposes recognition, acceptance and confirmation not only on the first day, but every day of life.”

Reading this message, I remember what we missed all too well. A bit wistfully, I confess (secretly to myself, of course...) how I love to listen to this song by the Rolling Stones with the emphasis:

“I can’t get no satisfaction ...”

but then, while I remember the next line: “I try, and I try...” I feel understood. I feel that, finally, what I missed for decades is acknowledged as a common experience: yes, it is alright to keep trying to remain alert.

In Germany, we experience the public and private attitude toward us Child Survivors and toward Jews in general, as ambivalent. We are and will be tough, dedicated, and

forever alert!

206 Dr. Mirriam Prieß, *Resilienz - Das Geheimnis innerer Stärke; Widerstandskraft entwickeln und authentisch leben* (Munich: Südwest Verlag/Random House, 2015), 26.

Data about CSD and Phönix, the two German associations of Child Survivors

For more information about our association,

**“Child Survivors Deutschland –
Überlebende Kinder der Shoah, e. V.”**

please refer to:

<https://www.child-survivors-deutschland.de/>

There, we have eight videos with detailed interviews of our members:

<http://www.a.child-survivors-deutschland.de/video/>

Our Board Chairman is Andrew Hilkwitz:

Child Survivors Deutschland e.V.

c/o Andrew Hilkwitz

Kantstr. 52

75175 Pforzheim

E-Mail: info@child-survivors-deutschland.de

The other association in Germany, which incorporates Child Survivors who immigrated from Eastern Europe is:

Phoenix aus der Asche: Deutschlands Bundesassoziation der Holocaustüberlebenden - Immigranten aus den postsowjetischen Staaten e. V.

Phoenix Out of the Ashes – Post-Soviet Child Survivors

Please refer to:

www.holocaustonline.de

and Russian-language texts about the English description of Phoenix in this book (see volume III in chapter 5), and updates in the context of this book, on this website:

www.holocaustonline.de/foreveralert

The president of the organization is Dr. Alexej Heistver:

Phoenix aus der Asche
c/o Dr. Alexej Heistver
Ziolkowskistr. 2
23966 Wismar

Email: draw41@gmx.de

We have abundant data, several biographies and reports about our activities in our archives. We plan to transfer some of our data to the:

ZENTRALARCHIV ZUR ERFORSCHUNG DER
GESCHICHTE DER JUDEN IN DEUTSCHLAND
Archive for the History of Jews in Germany
with the organizing institution, the Central Council of
Jews in Germany
see <https://zentralarchiv-juden.de/>

Vita and Presence of the Author

Dr. Philipp Sonntag was born in 1938 in Halle/Saale, Germany. He lost his Jewish mother, Eva Sonntag, née Schoenflies, when she tried to protect him and his brother against Nazi persecution by committing suicide. He studied physics, economics and political science in Munich and Hamburg. He was involved in several technological assessments, where he focused mainly on the evaluation of nuclear warfare, arms-control, information-society and on the development of the Bionic Saw. He is a man of letters in various fields. Since 2008, he is a board member of Child Survivors Germany. For a list of his publications, see:

<http://www.philipp-sonntag.de/bibliographie.html>

He is also an essayist in the English language, versed both in natural and social sciences and engaged in literature. See some information in English:

<http://www.philipp-sonntag.de/e-index.html>

The main focuses of his English publications were:

- 1) 1964-1980 - the dangers of nuclear warfare
- 2) 1982-1988 - the transition to an information society
- 3) 1962-2006 - technology and innovation
- 4.) Since 2010, his articles and essays include the fates and roles of Child Survivors.

He has been the treasurer of Child Survivors Germany since 2008.



Philipp Sonntag
© Photo Eva Nickel, on a ship
in July 2019 in Berlin, joining a
group of “Kindertransport”
Survivors from the UK

Whilst on the staff of VDI/VDE-IT (Association of German Engineers/Association of German Electro-Technicians) in Berlin from 1986 to 2000, he published several studies dealing with key technologies and impact assessments for the EU.

In 2001-2005, his business publications in the field of technology and innovation included about 100 presentations in English about the commercial offers of Microsystems and MEMS (Micro-Electro-Mechanical Systems). From 1995-2005, as a partner in several firms, he drafted various business plans, including applications for the funding of technical innovations, such as the Bionic Saw, wire-stretcher and forklift. He published articles and reports on sensitive social issues, and political essays on general innovation.

He has three websites in German, two thereof, in a special literary-satirical form:

- www.philipp-sonntag.de – full and frank
- www.edel-terroristen.de – providing tools for milder terrorists and wilder protesters for success without violence
- www.soziologie-mit-kafka.de – an extension of a glossary for social sciences through Kafkaesque viewpoints and through TV talk shows uploaded from the future and past

On Facebook, he is present with varying intensities at:

<https://www.facebook.com/philipp.sonntag.146>

and also “as time-machine navigator phila” and in Esperanto.

Accompanying this book, a special page is available on the Internet:

www.philipp-sonntag.de/foreveralert

It shall be expanded continuously with items, such as:

- In coordination with the Beggerow Publishing House: current options to find the book, “Forever Alert.”
- A printable form to be used for an EMO (see Chapter 9), a tool to react alert after both, pleasure or stress.
- Current news regarding essential items to “Forever Alert.”
- A blog as a communicative device for exchange between readers, also for users of “EMOs”, and for experiences and opinions concerning the intention “Forever Alert.”
- Reactions, reviews, excerpts, translations, etc. in the context of “Forever Alert.”

As children, we survived the Holocaust. Now, at over 80 or even 90 years-old, we still see challenges and chances, and we still remain alert.

In 2001, we founded our association CSD (Child Survivors Deutschland). We developed a unique compassion for each other. In public, often in schools, we report on:

- The Holocaust and its cruelties and causes. We try to unmask current antisemitic fake news.**
- Hope and frustration after 1945. We had to confront antisemitic politicians and stubborn bureaucrats in Germany.**
- The challenges now and beyond 2019. We fight against antisemitism and we are passionate about democracy.**

The author attempts to illustrate the lifetime efforts of victims by reporting on a dramatic life: his own.

For centuries, our families tried to be Germans. For too many, we still seem like aliens. We are good friends with some, but would still like to eventually be seen simply as Germans.

We have to cope: for us global society is in a pre-stage of civilization.

Our sensitivity to Survival is always on alert: the book offers modern survival projects as models aimed toward making constructive change.