

INTERNATIONAL BULLETIN

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INTRODUCTION

Many editors of magazines see themselves confronted with two problems: how to get enough material and how to get writers to send their contributions before or on the deadline.

It is remarkable, isn't it, that I never have such problems. There is always much to be published and mostly I receive the contributions so early, that I can translate them, if necessary, and have them corrected in time. I thank all those who make my task so easy!

It is my opinion that the articles should be published in the original version and in a translation, but sometimes there is a lack of room, so that I have to take the decision to make a summarized translation. So, this has nothing to do with less or more importance.

Like in the last issues, I can offer you a number of interesting articles: from the Swiss Maria Marchetta; from Karl Fallend from Austria; from Samson Munn who wrote about the second encounter of Vienna with a group which also met in the summer of 1995; from Uta Allers who changes domicile for 1 year, from Rochester USA to Berlin; some news from Norway and a demand for cooperation from Iris Wachsmuth and a review of a book. And last but not least the announcement of a conference in Berlin, next year, from 8 till 10 May.

I hope you will enjoy reading this issue.

All the best
Gonda Scheffel-Baars

[This compilation does not include all the articles mentioned in the introduction]

HOW I CAME TO AN INVESTIGATION OF THE SHOAH OR: THE PRINCIPLE OF CHANCE

It took a long time for me to understand that history, as I learnt it, has to do with me, that it is also my heritage, that this history influences my scientific, political and personal life today. My way into the scientific examination of the Shoah is, to all appearances, due to 7 chances.

Sometimes one is in the library in search of a book - with name, title, signature -, one cannot find it. And then suddenly there is another book one did not know before right to hand and it gives information that brings you further. I would like to describe my way to the studies of the Shoah as such a research in a library with such chances.

I was born in the sixties in Switzerland; during my childhood and youth people did not speak about the war, Nazism or antisemitism. On the other hand, the latent racism, expressed in the naive, innocent and cruel words of the children in the neighbourhood, words like 'spaghetti eater' or 'schinken girl' urged me to deny the Italian origin of my father: I wanted to be a good Swiss girl/woman.

I was unaware of the fact that at school, in each new class in the history lessons we started with the Romans or with 1291 the 'Rütli Schwur' - the founding of the neutral alliance, the birth of the Swiss republic -, we never came further than the twenties. It was only when I studied to be a constructional designer and prepared the final examination that I learnt about what happened in the past decades of our century. However, also in these first lessons of chance the facts concerning perpetrators, victims and the role of Switzerland were almost suppressed. These naked facts incited me and some friends to go in search for more information. We were shocked and moved by the pictures of the death camps and the stories behind them; we attacked our profs and asked questions at home. Their silence and impenitence is, I guess, what Ralf Giordano termed 'the great peace with the perpetrator', 'the second guilt'.

The diffuse haze that covered the memories of my parents and the neighbours can be illustrated by their description of the bombings on Konstanz - on the other side of the lake - as a beautiful fireworks, seen from a view point. Also by stories in which the dangers they went through were stressed, the black-out and the expression: 'the boat is full'. Or by the antisemitic words of the cash-girl in the supermarket, telling the children to behave properly, 'because this is not a Jewish school'. Or by my mother stressing the fact that she 'has nothing against Jews', but, alas, she did not know any. However in the neighbourhood there lived the families Salomon and Friedländer. Although no man in my neighbourhood was active in the war mobilisation - the anniversary was officially celebrated in 1989 by the Swiss government, protested against by artists who organised anti-activities (the proud stories of that period were told to me only later)-, the uncertainty and the haze gave me the conviction that Switzerland was as much guilty of Nazism and the Shoah as Germany. I experienced free-floating feelings of guilt without knowing where they came from.

During that period I found in a library, really by chance, the book of Ursula Scheuss, with the (translated) title: We are not born as a girl, we are raised to be one. This was my first contact with feminism and my simultaneous coming out as a lesbian - the second chance - showed me the ungoing influence and unfinishedness of the past.

Recognizing this opened my worldview that had become closed again and put my stand in life radically in question. I sought examples (to identify with) and found the victims. I started to devour stories of the survivors of the Shoah and identified myself with them. After the story of the victory I found myself back in the story of the victims and became aware of the continuity of exclusion. My feelings of guilt turned into feelings of self-pity. I identified with the victims' story. Only much later did I become aware of my misuse, my instrumentalisation and therefore my devaluation of what the victims went through in the Shoah.

So, I feel, my choice of studying theology and philosophy, was the third chance. The theology of liberation criticizing the dominance of the victors in history writing and the concepts of Walter Benjamin gave me new insights.

The fourth factor was my moving from a little Swiss town to Berlin and my first relationship with a German woman. This step corrected my identification with the victims and my Swiss perpetrators phantasies, together with the feminist discussion about the complicity of women in general and with the Nazi crimes in particular. The feminist worldview taught me to stop excluding any longer the subjectivity of feelings, even in scientific research.

When I saw a picture of my girl-friend's grandfather in his uniform of the Wehrmacht (Army), I suddenly saw clearly the difference my Swiss origin made. Although Switzerland was an accessory and did not assume responsibility, nobody in my family wore SS uniforms or badges. I no longer equalled the trapping of Switzerland into Nazism with that of Germany, I became able to see differences and nuances. During that period I felt relief when I could say 'I am Swiss', in encounters with Jewish men and women or during my stays in Poland. Gradually I began to understand that one cannot continue to suppress feelings and memories, to understand that enduring history is enduring sorrow and anguish.

The fifth chance led me to the practical philosophy, to ethics. This raised questions concerning responsible behaviour. I adopted the concept of memory, which entails the search of the traces, from the present back to the past, which enables us to act with responsibility in the future. That led me, in my dissertation, to the concept of an ethic of memory, an AnamnEthic.

The sixth chance was the vicinity of Ravensbrück and Berlin. The visit to that place, the womencamp and even more the encounters with women who survived the terror and the hell of this camp confirmed the first feminist insight that the subjective experience is based in society's norms and values, and must, therefore, not be excluded.

With the aim to come to a remembrance that does not misuse the victims, I encountered on the topic of the forms of memory; this was the seventh chance.: the necessity to start with one's biological and subjective involvement when exploring Nazism. If one is urging others to commemorate one ought to be ready to listen and to tell. I saw that the ways in which memory is shaped, (for instance in a massive, central monument, decentralised traces, ephemeral signs) expresses the way people see the world and mankind and themselves and that my motivation and the questions I distill from the material have to do with myself, are based in my own story. Through the antiracist movement I learnt to see the importance of psychodrama confronting the impact of the Shoah. In the winter of 1995 I participated in a seminar organised by the Berlin Institut für Vergleichende Geschichtswissenschaften (in other bulletins it is reported about). We were supposed to bring some objects that were to illustrate our motivation to do research in the Shoah and our family biography.

I showed an expired Swiss passport and the double axe. I became more and more aware of the fact that the story of my family had to do with my efforts to understand, how people can come so far that they don't see human beings in others and deny them the right to live; and how it was possible to survive as a human being, although one was reduced to a non-human creature.

I feel that my socialisation in a Swiss family, in which people saw themselves as innocent and neutral, the continuation of the exclusion which I met in coming-out, urged me to go in search for responsible attitude and behaviour. I guess that my difficulties with confidence and trust are deeply rooted in the loss of human orientation shown in the Shoah, and with the way after effects of it can be traced in the story of my family.

Although it isn't easy for me to face the events in my family and childhood, I nevertheless accept that the painful influence of breaches in history (whether in the story of individuals, communities or the world at large) can only be endured through

commemoration. To face memories, to accept sorrow and guilt, is the way to change painful suffering and guilty behaviour and may lead to assuming responsibility for the present, the here and now: to act out of the strength of memory. This is the insight I have acquired thanks to my seven chances.

Translation: GSB

Herbert Straeten: **Andere Deutsche unter Hitler**

v.Hase u Koehler Verlag, Mainz 1997

ISBN 3-7758-1362-4

Der Autor schreibt in der Einleitung seines Buches: 'Über einige der Wenigen, die sich ihren Mut zur Menschlichkeit bis in die schlimmste Zeit der Verfolgung bewahrt haben, wird in diesem Buch berichtet.() Es berichtet, Kapitel um Kapitel, mal kürzer, mal länger, von 'den anderen Deutschen', obgleich auch das eine kollektive Bezeichnung ist, die nur als Argument gegen das verallgemeinernde Negativ-Urteil über 'die Deutschen' erlaubt sein sollte.'

Auch für diese Deutschen ist im 'Hain der Gerechten' an der Gedenkstätte Yad Vashem in Jerusalem ein Baum gepflanzt worden als Symbol des Lebens. Sie wurden nach sorgfältiger Prüfung als 'Gerechte der Völker' geehrt, mit einem Spruch aus dem Talmud: "Jeder, der ein Menschenleben rettet, rettet die ganze Welt".() Die Recherchen zeigen: Nur selten war ein Retter oder eine Retterin allein. Fast immer hatten sie Mitwieser und Mithelfer. Sie zählen zu den vergessenen rechtschaffenen Deutschen.'

Das Manuscript für dieses Buch war Winter 1995/1996 geschrieben und in März 1996 Publikationsfertig. Da erschien Daniel Goldhagens Buch: 'Hitlers willige Vollstrecker' in dem er Schuld zuwies an 'den ganz gewöhnlichen Deutschen', mehr oder weniger ein Kollektivurteil. Obwohl Straetens Buch schon geschrieben war, die Publikation verschoben wurde, ist es sonnenklar, dass der Schriftsteller mit Goldhagen nicht einverstanden ist. Er hat dieses Buch geschrieben 'als Buch gegen jedes Kollektivurteil, nicht als Alibibuch'.

Wer sind also diese 'andere Deutsche'? Zum Beispiel:

Herta Fuchs, Waschfrau, die 3 geflüchteten jüdischen Zwangsarbeitern in ihrem Haus Unterschlupf gewährte (ihr Mann wurde 4 Tage nach Kriegsende von der Gestapo erschossen);

Georg Ferdinand Duckwitz der eine wichtige Rolle spielte in der Rettung der dänischen Juden;

Dr. Bertam der 17 verletzten hongarischen Judinnen in seinem Krankenhaus versorgte und später versteckte;

Fritz Müller, Gärtner, der Ignac Bucholz rettete;

Hans Georg Calmeyer, Rechtsanwalt, in Amsterdam Referent für 'Mischlingsfragen', der für mehr als 3000 holländischen Juden 'Arisierung' erreichte und sie also vor der Deportation bewahrt hat;

Schwester Cläre Barwitzky, die 30 Kinder versorgte und selbst mit ihnen in einem Dorf Ferien verbracht.

Das Buch ist stylistisch ziemlich schwach, der Inhalt ist aber wichtig genug um diese Unvollkommenheit zu akzeptieren.

In the preview, Herman Straeten wrote about the theme of his book is: the other Germans, those who maintained their humanity in those dangerous days - also for themselves - of the persecution. Although 'the other Germans' is a collective term - and in fact the author doesn't like any collective judgment - he uses the term nevertheless, as counter balance to the mostly pejoratively used 'the' Germans. In the Lane of the Righteous, in the Memorialcentre Yad Vashem in Jerusalem, there are trees, symbols of life, planted to honour the more than 300 Germans who saved the life of Jews. Serious investigations proved the humanity and worth of the honoured people. It was obvious that most of them got help of others, that many other people around knew about the 'illegal' acts.

The manuscript was ready in Spring 1996 to be published when Daniel Goldhagen's book appeared, in which he describes 'the' Germans as Hitler's willing henchmen. The editing of Staeten's book was postponed and although it was written before Goldhagen's book, one can read it, more or less, as an argument against any collective judgment. That does not mean that it can be used as 'Alibibook'.

Who were those 'other Germans'? For instance:

Herta Fuchs, washer-woman, who hid 3 fled Jewish ...forced labourers (her husband was shot by the Gestapo 4 days after Surrender day);

Georg Ferdinand Duckwitz who played a decisive role in the rescue of the Danisch Jews;

Dr. Bertram who gave medical help to 17 wounded Hungarian Jewesses and hid them afterwards in his hospital;

Fritz Müller, gardener, who saved the life of Ignac Bucholz;

Hans Georg Calmeyer who was ready and in the position to offer 'Ariandclarations' to more than 3000 Dutch Jews in his function in the Office of 'Mischlingfragen'.

Sister Claire Barwitzky, who saved the life of 30 children and was bold enough to take them with her on holidays!

The composition of the book is rather weak, the contents, however, are interesting enough to accept the stylistic imperfection.

Gonda Scheffel-Baars

DIE GEGENWART DER GESCHICHTE DES HOLOCAUST. INTERGENERATIONALE TRADIERUNG UND KOMMUNIKATION DER NACHKOMMEN.

Konferenz vom 26.-27.1.1997

Rathaus Schönberg-Berlin

Österreich ist ein 'unheimliches' Land.

AUSTRIA IS AN 'UNHEIMLICH' COUNTRY

Lecture of Karl Fallend, January 1997 in Berlin

(summarized translation)

Unheimlich is a word not easily translated. Heimlich means something like 'at home, trustworthy', unheimlich is the contrary. Freud described it as: all that has to do with a secret that should not be revealed, but came to the open'.

Each day there are coming out hidden facts. In Austria Nazism is not a **repressed** history, it was and is a **suppressed** history, constantly latent, always present.

Almost daily Nazism is discussed somehow, somewhere. It is, however, an intellectual approach, avoiding an emotional confrontation, provoking psychic defence mechanisms against such an emotional approach.

In scientific research as well this sealing off of emotions is obvious. Studies concerning the Nazi period are numerous, on the list of the official programme of 'coping with the past', there figure symposia, exhibitions, ceremonies. However, till the nineties no research focusing on psychical questions was available. Strangely enough, seeing that each Austrian has to do with the past, the war, the persecution, the massmurder. Not only because Austria produced Hilter, Eichmann, Stangl, and had relatively more enthusiastic members of the party than Germany, and supplied a large number of KZ guards, also because it is the country of the parents and grandparents, **our** (grand)parents who participated in one way or another in the cheers or were bystanders. (Only some people were in the resistance movement, they don't boast of their deeds). There is a discrepancy between the every day discussions about the past and the blockade of emotions - maybe because of the inability or the impossibility of an emotional confrontation: the extent of the catastrophe is unbearable.

So, it is unavoidable to speak in a personal way, to use 'I', when one speaks about the past, even in scientific research.

Authors took the lead, showed how one can confront the events in an emotional way by using symbols, metaphors and fiction, creating in this way the necessary distance to enable us to bear the burden.

The official image of Austria is: we were the first victims of Hitler. That prevents commemoration and mourning, it is blind to the fate of the real victims. There is, moreover, an ungoing indecent and immoral treatment of Jews, although they receive now indemnity; the Sinti and Roma were only lately recognized as victims; those who were coercively sterilised and homosexuals are not yet seen as victims.

What is the impact on the mind of the Austrians of this oppression, of the Waldheim Affair, the growing influence of Haider? There is little to be expected from psychologists and psychiatrists. Three years ago a therapycentre for survivors, ESRA, opened in Vienna, this year one tries to find answers in a seminar. It is important to tackle the myth of the Austrians as victims, which is for many a big part of their identity.

After the war the war generation plunged into the restoration of democracy and justice, avoiding the confrontation with the past and their guilt. One could get the idea an idealisation of Nazism never existed.

The relationship between parents and children is characterized by silence. Children don't find any response to their (emotional) needs. Again, there is the preponderance of old values: order, obedience, duty. Children chose for silence; or rebellion, in 1968. However, the accusations were put in general, not in personal

terms, another example of the escaping the real emotional confrontation with the past. The vehemence of the reactions showed how deeply the children are still connected with their parents, may it be in a negative way, unconscious of their identification with them, contradicted by their feeling that they are different.

I, being from a younger generation, born in 1956, see in retrospect that my engagement in antifascism concealed this repression. Throwing brown paint at an official may conceal one's own 'brown' tendencies. Although the intergenerational dialogue apparently changes (the '68 generation had to face their more or less active parents, the '70/80 generation have parents who were member of the HJ or the BDM, the '90 generation has to speak with parents who themselves were born after the war), the same psychic dynamic is still active. The unconscious is timeless.

For 3 years I facilitated a seminar concerning 'psychology of torture' in the Institut für Psychologie der Universität Wien. We discussed violations of the human rights and arrived at the point when we asked ourselves why we were engaged in such a difficult subject. An analysis of our own involvement was indicated. In the personal stories the Nazi period was mostly excluded. The students, born at the end of the sixties, at the beginning of the seventies, accepted the suggestion of interviewing their (grand) parents, neighbours and others, asking them to tell them how they experienced the Nazi period. At the start there were doubts and criticism from some: 'What has this to do with me?'. 'That is the business of my (grand) parents'. 'It is more than 50 years ago'. Very soon the idea was accepted. They were also to describe their own emotions, feelings of irritation etc. Anxieties arose, students started to see that the safe familycradle was not the safe place they had always assumed it was, it was a place of resistance against the truth and against reality. Many felt inhibited when they spoke with their (grand)parents. The dark side of family life was revealed, collective biographies had to be corrected. It was very difficult to admit the loss of an ideal. Some became speechless for some time. One of the first effects of the interviewing was that students felt themselves victims as well as perpetrators. They identified with acts they did not commit themselves, they could not give them a place, could neither confess nor repair. It caused a feeling of helplessness and confusion. The hidden memories which left traces in the family came out in the memory of the individual family members.

Those unconscious traces hid themselves in thoughts, feelings, acts, in every day speech. The language is the container of history. Victor Klemperer wrote in his LTI: many words are like poison, one swallows it unconsciously, at first nothing happens, but after some time it does its destructive work. It is not difficult to give examples of such speech in society and politics. There are, however, more subtle indications. For instance the word 'Bummstinazi' said to a child who drops something awkwardly, instead of a simple 'Hopplala'. The word was used in the thirties to extenuate the bombing attacks by illegal Nazis, an approval. It is this silent agreement that allowed the word to be used until now.

I remember a strange childrens' song we sang at school (in translation: what is the matter, what is the game? no single portrait of Hitler in the house. Not true, there are two in the cellar). Where does it stem from, why could it survive?
Anita Eckstadt, psychoanalyst, noted that Nazism continues in the first place in the

relationships between human beings. She witnessed the dependance of children in their families: they have to fulfil the unconscious wishes of the parents, they represent the mourning the parents did not allow themselves; intergenerational transference because of the internalized silence.

I learnt only lately that someone in my family had the same name: an uncle who volunteered at the age of 18 and perished in Russia. His life is continued in that of his nephew. In some other family all the names begin with A - Anton, Alfred etc.- a postumous honouring of Führer Adolf.

Until now there had been no mourning. The Mitscherlichs wrote that for most of the Germans the Führer represented the collective conscience. In 1945 the ideal broke down. The loss of self respect and destructive humiliation were at hand. The failed mourning defined the relationships in many families. Analysis of them is a difficult task. There is much resistance against an emotional approach.

The Austrians have to admit this is their (hi)story, the story of the (grand)parents is theirs. It took 50 years before some Austrians started to ask the right questions. It is important to listen honestly to the answers and to endure them. Otherwise Austria will continue to be an 'unheimlich' country.

GSB

The second encounter of the Vienna group

(zusammenfassende Übersetzung)

Nach dem ersten Treffen begegneten sich die österreichischen TeilnehmerInnen, vor allem in freundschaftlicher Atmosphäre. Sie diskutierten jedoch über mehrere wichtige Fragen: man wollte ein neues Treffen nicht nach einem, sondern erst in zwei Jahren; die Dolmetscherinnen und der Gesprächsleiter sollten als 'normale' TeilnehmerInnen da sein, man wünschte sich keinen Supervisor mehr; das Treffen sollte 3 Tage dauern; neue Teilnehmer sollten nicht angenommen werden.

Die amerikanischen TeilnehmerInnen trafen sich auch, vor allem in informeller Weise, diskutierten über die Fragen die die Österreicher antrugen und waren meistens mit ihnen einverstanden, sei es zögernd, manchmal mit Abweisung oder Pessimismus.

Am Abend vor dem Treffen waren 6 der 12 TeilnehmerInnen anwesend bei einer Vorlesung über das Buch 'Crossing over', geschrieben von Ruth, einer der GruppenmitgliederInnen, das Gespräche mit Österreichern die sich in Los Angeles niederließen, u.a. Ruth's Eltern, enthält. Nachdem trafen sich die 'alten' Mitglieder in einer Wirtschaft; die 'neuen' sollten sich erst in dem offiziellen Treffen präsentieren.

Das zweite Treffen fand statt in Wien, vom 13. bis zum 15. Juni 1997. Es nahmen 12 Personen teil, 6 waren neue Partizipanten. Die Dolmetscher waren verhindert da zu sein; die Gruppe bemerkte sehr schnell dass Samson trotzdem als Supervisor funktionierte und dass alle es so auch gut fanden.

Die Sitzungen fanden statt in einer Wirtschaft (den ersten Tag) und weiter in dem Literaturhaus. Die Teilnehmer (4) und Teilnehmerinnen (8) saßen in einem Kreis ohne vorausgesetzte Ordnung. Die Gespräche wurden, wie in dem ersten Treffen, auf Band registriert.

Meistens (2/3 der Zeit) wurde Deutsch gesprochen; wenn erwünscht wurde in

Englisch übersetzt. Die erste Sitzung dauerte - mit Pausen - mehr als 12 Stunden; die folgenden waren kürzer, zugleich vertieften sich die Gespräche.

Wichtige Fragen kamen hoch: zu etwas/einem/einer gehören und Besitzungen (Verlust, Besitzer - Besitz);
Benutzung von Beziehungen während des Holocaust und heute (beide Seiten);
Wut;
richtige Freundschaft und was die bedeutet;
die beschränkte und intolerante Haltung der jüdischen Gemeinde in Wien in bezug auf nicht-orthodoxe Juden, die nicht praktizierenden Juden; das sekuliere Judentum ist offenbar für diese Gemeinde eine Drohung;
wo und was ist 'Heim', wo kann man sich 'zu Hause' fühlen; Angst vor Neo-Nazis (und darum Zögerung an z.B. dem Treffen teilzunehmen);
Okkultismus;
dass es der einfachste Weg für österreichische Juden ist auszuwandern;
sich ein eigenes Leben gestatten, unabhängig von den Eltern; Individuation.

Am ersten Tag zeigten sich schon Keime von Vertrauen (dank den Leuten die sich schon kannten) und das Vertrauen wuchs ziemlich schnell in den nächsten Sitzungen.

Man fing schon am zweiten Tag an ein folgendes Treffen zu planen: in Wien oder in den Vereinigten Staaten; maximum Anzahl TeilnehmerInnen 14 (am liebsten Leute die an dem ersten Treffen teilnahmen); 5 Tage; jedes Jahr; kein Dolmetscher; ein Supervisor (Samson).

Es gab zwei 'Intermezzi': Besuch von Bernhard Schneider und Anton Legerer von Arche (Organisation für Didaktik und Erinnerung in bezug auf den Holocaust) und von Stephanie Meritt, die therapeutische Gruppen für Kinder der beiden Seiten leitet. Einige fanden es störende Unterbrechungen, obwohl sie das Gebotene gleichzeitig sehr zu schätzen wussten.

Am Schluss waren alle sehr zufrieden, man sagte Worte wie: fabelhaft, energisch, einmalige Erfahrung. Man fragte sich wie es möglich gewesen sei dass während mehr als 30 Jahre Juden und nicht-Juden sich nie begegneten, an dem selben Tisch im Kaffee saßen und nicht zu einem Dialog kamen, wie in diesem Treffen.

Dank an Samson, der das Treffen vorbereitete und für seine Supervision. Was diese Rolle angeht: in dem ersten Treffen war Samson Gesprächsleiter. Er fühlte sich in dieser Rolle ziemlich unsicher, weil er keine Erfahrung mit Supervision hatte. Es gab einige Fehler. Viel Vorbereitungsarbeit wurde diesmal von Ruth Wolman getan; das erleichterte Samson's Aufgabe. Die Leitung zum zweiten Male haben, war darum auch viel leichter, weil alle damit einverstanden waren einen Gesprächsleiter zu haben und Samson damit beauftragten.

Wenn man die Erfahrungen in der Gruppe To Reflect and Trust vergleicht mit denen der Wiener Gruppe, dann zeigen sich Parallelen: Teilnehmer bekamen (neue) Energie neue Aktivitäten anzufassen (z.B. das Archiv des Vaters - Propagandamaterial - dem Wiener Archiv anzubieten; Konzert organisieren, ein Trio von jüdischen und nicht-jüdischen Musikern).

Deutsch sprechen war eine neue Erfahrung: das Stressniveau für die Österreicher

wurde niedriger, für einige der Amerikaner höher: in Österreich sein und versuchen Deutsch zu reden und zu verstehen, die Sprache des 'Feindes', war schwierig. Dies kann aber eine bessere Stressbalanz zwischen den beiden Seiten ergeben was die mit dem Holocaust verbundenen Gefühle angeht.

Nach dem offiziellen Treffen begegneten sich die TeilnehmerInnen noch in informeller Weise bevor sie nach Hause zurückkehrten. Es war wichtig die Atmosphäre von ehrlichen, tiefgehenden, persönlichen und vertrauensvollen Begegnungen noch ein wenig länger festzuhalten.

Die Gruppe möchte ihre Erfahrung gerne 'weitergeben', als Beispiel fungieren. Ein Anfang wurde gemacht in Interviews in zwei Radiosendungen.

GSB