

AUFBAU

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Kein Fleisch mehr in der Schweiz?

Für die Schweizer Juden könnten harte Zeiten anbrechen. Eine Tierschutzorganisation fordert eine Volksabstimmung über ein völliges Verbot für den Einfuhr von geschächtem Fleisch. Falls dieses Begehren in der Volksabstimmung gutgeheißen würde, müssten Juden, die die traditionellen Speisegesetze befolgen, völlig auf den Genuss von Fleisch verzichten. Das Schächten ist in der Schweiz seit rund 100 Jahren bereits verboten, erlaubt war bisher aber der Import von solchem Fleisch. Das meiste Fleisch wurde aus Frankreich eingeführt. Gemäß einer Umfrage wurden 76 Prozent der Schweizer Wähler sich in einer Volksabstimmung für ein Totalverbot von geschächtem Fleisch aussprechen. Die jüdischen Organisationen in der Schweiz haben Widerstand angemeldet. Es gehe nicht an, die Juden quasi auf diesem Weg aus der Schweiz zu vertreiben oder sie zwingen, Vegetarier zu werden. LW

Berlin baut auf

Aufbau eröffnet sein Büro an der Spree



Das ideale Blatt für das neue Berlin: Aufbau-Leser zwischen Gerüst und Kran am Lehrter Stadtbahnhof.

Foto: Mathias Königshulte

Die größten Baugruben sind geschlossen, die hitzigsten Diskussionen um Architektur und ihre Wirkung abgeklungen – aber Berlin baut weiter. Der neue, riesige Lehrter Stadtbahnhof wächst noch, Kommissionen beraten, ob das Berliner Schloss wieder aufgebaut werden soll und beim Holocaust-Mahnmal wurde erst letzte Woche entschieden, dass die Stelen nun aus Beton und doch nicht aus Schiefer sein sollen. Genauso heftig baut Berlin aber an seiner Identität. Wie viel soll noch an die Reichshauptstadt erinnern, oder besser gesagt an die Gräueltaten, die von

Ihr ausgingen? Das sind Fragen, die auch Aufbau beschäftigt, immer schon beschäftigt haben.

Nun sind wir selber in Berlin mit einem eigenen Korrespondentenbüro vertreten. Ein historisches Ereignis in der Geschichte unseres Blattes, 1934 von deutschen Immigranten in New York gegründet, wurde es lange Zeit maßgeblich von Berliner Journalisten geprägt. Junge Schreiber und Fotografen werden für den Aufbau auf der Baustelle Berlin herumklettern, Amerikaner und Deutsche unterschiedlichster Herkunft. Zusammen mit

der Redaktion in New York werden sie eine transatlantische Zeitung machen. Eine Brücke schlagen zwischen New York und Berlin, aber vor allem auch eine Brücke zwischen den Religionen, Kulturen und Generationen.

In dieser Nummer werfen wir einen speziellen Blick auf Berlin. Aber nicht nur auf das Berlin an der Spree, sondern auch auf das Berlin, das sich am Hudson niedergelassen hat. Das ist eben eine transatlantische Geschichte.

Irene Armbruster/
Lorenz Wolfers

How to Sell a "Defective" Cow or What Enron Really Means

An Interview with Moses L. Pava, Professor of Business Ethics

By NATALJA KURZ

The Enron case might have a larger long-term impact on the United States than the war on terrorism is going to have," Moses L. Pava, who is Professor of Accounting at New York's Yeshiva University and holds the Alvin H. Einbender Chair in Business Ethics, hopes that the demise of Enron will leave Americans thinking about how to improve capitalism, the goose that still lays the golden egg. "People will now have a much more active interest in seeing how the rules are applied," Pava holds, "and they might want to take more responsibility for it. The lesson here is that people need to be more aware and take greater responsibility through the democratic system."

Professor Pava has been concerned with business ethics since he conducted a study

to measure the cost of social awareness. The results, he says, were surprising: "There was almost no evidence to suggest a negative relationship between corporate social responsibility and traditional performance."

The professor attributes his concern with business ethics to Judaism, which has traditionally concerned itself with the way in which the well-being of one person can improve life for the society at large. "There are a lot of unique laws and stories in Judaism that provide helpful ways of framing a question of business ethics," Pava explains. "The first that comes to mind is that there is a notion in Talmudic law: stealing knowledge." It is prohibited in Jewish law. And it's applied in many cases in the Talmud to economic and business transactions. "If you are selling something, let's say a cow and you know that

there is a defect, you are not allowed to pretend that the defect doesn't exist. In the Enron case, destroying documents, something like that boggles your mind. That's stealing knowledge. It's not a questionable issue."

But the consequences of unethical behavior in business are not only economic. "When I talk about business ethics," Pava holds "it's a question of identity, of who you want to be. Business ethics is seeing that your decisions do not only affect how assets are allocated, it is going to affect who you are in the future. I would hope that people will begin to see that business is part of life and who we are, who our children see and what they read about us."

Continued on page 2

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A Life in Pre-War Berlin and Postwar Sweden

Sonja Sonnenfeld's *Es begann in Berlin*

By MONICA STRAUSS

Although Sonja Sonnenfeld's recently published memoir is titled *Es begann in Berlin* (*It Began In Berlin*), the title is not quite accurate. She was one-and-a-half when she arrived in the German capital in 1914 with her Jewish family from Malmö, Sweden. And as any pre-war Jewish inhabitant of Germany is aware, the place of one's birth was to be a decisive factor in one's fate. In fact, the fascination of Sonja Sonnenfeld's narrative lies in her recollections from both countries ranging from an encounter in childhood with the ill-fated Jewish statesman Walther Rathenau a year before his assassination, to some of her cloak-and-dagger adventures in later life as a member of Sweden's Raoul Wallenberg Committee.

Having arrived in Berlin with her parents and three siblings at the start of World War I, Sonja experienced the poverty and hunger endemic in those troubled years, as her father tried to support a family of six on the wages of a fledgling free-lance journalist. Despite meals that often included potato peels, or school lunches that were nothing more than a plain roll, she recalls a warm and vibrant family life. Her mother was musical, her father so concerned to raise the children's political awareness that as soon as *Mein Kampf* was published, he insisted that the children read and discuss what he instinctively saw as a threatening treatise.

A lively teen-ager by the late twenties, Sonja began to take advantage of Berlin's burgeoning night life, although decorous-

and how they boycotted anyone who resisted their influence—Sonja among them. However, she was lucky enough to find an ally in the famous actor Hans Albers, who employed her to play in the film of *Peer Gynt* even after her participation was officially forbidden.

As a Swedish national, Sonja was not as threatened by the gradual isolation of the Jews after 1933 as were her German contemporaries, and she cleverly avoided any situation that would demand a display of allegiance to Hitler. As best she could, she tried to continue enjoying the life of a young, attractive woman in a city that still offered many diversions. However, after *Kristallnacht* in November 1938, it became clear to her that as a Jew lucky enough to have a way out, she had no business remaining in Germany.

Sonja was twenty-six when she returned to Sweden. After a bout with tuberculosis, she married a German-Jewish émigré and eventually started a family. Throughout the war years, she devoted her energies to assisting those trying to escape the Nazis, even going so far as to ask Prince Eugen, the brother of the King of Sweden, to intercede in one particular case. (He immediately agreed to help, but his intervention came too late.) Among her friends were such well-known émigrés as Rosalinde von Ossietzky and Margaret Buber-Neumann.

Today, Sonja is still active in three causes she made her own. As hostess of the monthly Open House she founded in her Stockholm apartment in 1962, she still welcomes anyone—but, particular those



Dov-Bernhard Galmour-Geier, an Israeli at home in Berlin.

Photo: Mathias Königshulte

"I Feel More Jewish Here Than in Israel"

An Israeli Returns to His Roots in Berlin

Dov-Bernhard Galmour-Geier was born a Palestinian Jew in Tel Aviv in 1947 under the British Mandate, one year before the establishment of the state. Today, he lives where his family lived before the war—in Berlin. From the moment he first set foot in the city in 1979, he felt he had been there before. And, indeed, had it not been for Hitler, he would have been a German Jew. As he puts it, he is the product of a mixed marriage: his father came from a family of religious *Ostjuden* in Berlin, while his mother was descended from landed, emancipated East Prussian Jews.

"I never thought I would be living in the diaspora," Dov says, bemused, although he had once lived and taught briefly in Alberta, Canada. "I was never a typical Israeli; in Germany I am an Israeli, and in Israel a typical *Jeckke*." His upbringing at the time of the first generation of Israelis was too mild, polite and correct, or, as he puts it, "too soft for the Israeli's style." Other children sometimes imitated his parents' German accent, and, as a boy, Dov often wished he had Sabra parents. In the street, people would suddenly reproach his mother and father by saying "Aren't you ashamed to speak to your children in German?"

Dov was raised in both languages, although, to him, German, as his mother tongue, is the more intimate one. In Israel, he worked with tourists from German-speaking countries, and developed many long-lasting international ties. His dream of living in a cosmopolitan city away from the local provincialism, the Bibis, and the Intifada, made Berlin look attractive. Provincialism is inevitable in a land surrounded by enemy borders, and it is essential to leave the country to enjoy new impressions and different cultural experiences.

Thoughtfully, Dov describes the cultural problems for the Ashkenazic Jew, especially those like himself who attempt to return to their European roots. The majority in Israel is increasingly Sephardic, and due to previous imbalances, resentments develop. Only a small elite is deeply engaged in European culture, and this compounds an outsider social position.

In 1970, pressure from home still delayed the move to Europe, so over the next twenty years Dov spent only part of the year in Berlin. Since February 1999, however, he has moved his life there. "In

Berlin, I feel more Jewish and Israeli than in my previous life in Israel," he says. Dov engaged in community life and tried all the synagogues. He sang in the Pestalozzi choir, and now goes to the Oranienburger Straße temple almost every week. Brought up Orthodox, he also keeps a kosher home.

Dov is an active member of *Gesher* (Connection)-*Forum für Diaspora Kultur*, the group for Israelis in Berlin. He participates in lectures and picnics and the meetings that take place in the cellar of the Joachimstaler synagogue. In addition, there is a *Stammisch*, an informal home away from home. For some, it provides the only opportunity to speak Hebrew. As Dov explains, "No matter how long ago they have left, Israelis still think differently from a native-born German." The habitues of all different ages celebrate Israel's Independence Day and Yom Ha-Shoah, debate the contents of Israeli newspapers, and discuss new Hebrew literature.

One of the only Israelis in Yachad

Dov is also engaged in the work of *Yachad* (Togetherness), the Jewish Gay and Lesbian organization in Berlin. He is one of the only Israelis in the group. Dov maintains that "Gay Israelis don't need *Yachad*." After having lived as Jews in Israel most of their lives, they want to experience Gentile culture, to assimilate.

Dov participates in the parades, sings Israeli songs, gives lectures on gay life in Israel, and helps maintain the Jewish character of the group. *Yachad* is supported by the Jewish *Gemeinde* and the newsletter *Jüdisches Berlin*. The organization provides an outlet for gays to remain Jewish, an opportunity to celebrate all the holidays and feel comfortable. For some it may be a *Fluchort*, a place from which they can't be excluded. Most members are German-born, and are partly Jewish or converted. They are Jews who don't feel free in straight, orthodox-dominated mainstream Judaism here.

Involved in many different communities, Dov, who lives at a Jewish crossroads, feels integrated. He doesn't need to be convinced that it is possible to feel Jewish in Germany. The days when it was said that one "could not be Jewish here" are over. Adam J. Sacks



Sonja Sonnenfeld with her "Windstoß Frisur" in 1934, and today.

photos (2): private

ly accompanied by her mother, a keen follower of music and dance herself. Together, they joined in the excitement of performances by Josephine Baker, the hilarity at the *KaDeKo*, the cabaret of the comedians, and the fascination exerted by the "silents" of Fritz Lang and Ernst Lubitsch. According to Sonja "the poverty after the war made everyone want to catch up. Everything had to happen at once—at least one premiere a day at the movies, in the theater, or in the concert hall—or so it seemed."

A petite, pretty dark-skinned brunette, and one of the first to master the art of tap dancing, Sonja soon began to play small roles in films. As an insider, she was able to infiltrate the film industry after 1933,

who are newcomers to Sweden such as émigrés or asylum seekers—who needs a place to talk and meet others. As a former Executive Secretary of the Swedish Raoul Wallenberg Committee, Sonja continues to be actively involved in the history and commemoration of the Swedish hero. And, as a brilliant raconteur, she draws on her own experiences to demonstrate the values of tolerance at schools in Sweden and on the continent. "As long as my health permits," she concludes in the book, "I will continue to speak up for people who suffer injustice in this world."

Sonja Sonnenfeld, Es begann in Berlin, Ein Leben für Gerechtigkeit und Freiheit, Donat Verlag, 2001, ISBN 3-934836-32-1.

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